

The Catholic Record.

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Letters must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully, in Jesus Christ, J. D. FALCONIO, Arch. of Larissa, Apot. Deleg.

London, Saturday, Sept. 29, 1900.

CATHOLIC PHYSICIANS IN THE NORTH WEST.

The Northwest Review of Winnipeg, Manitoba, states that there is a good opening for a Catholic physician in a large Catholic settlement in the Northwest territory.

Details will be given on application to that journal. An advertisement degree may be obtained from Manitoba University by any physician having the M. D. degree from any Canadian University, but for a licence to practice the final year's examination of the Manitoba Medical College must be passed.

The Review complains that some of the examiners have an anti-Catholic bias and will endeavor to pluck any Catholic candidate, Irish or French, whose religion is suspected.

The examiners have no right to question candidates on their religion, and they may be so informed politely if they put questions on this subject; but we cannot approve of candidates equivocating in regard to their religion.

If proofs are forthcoming of this tendency on the part of any of the examiners, the attention of the Government should be called to this state of affairs, and we have no doubt the bigots will be shelved.

A GREAT ORGAN.

The Catholics of Buffalo are highly pleased at the prospect that St. Louis' church of that city is to have a new organ which exceeds anything which has as yet been produced in the United States, outside of New York city.

The new organ will be built in Buffalo by Messrs. Howard and Son, who do business in Westfield, Mass., and in Buffalo, N. Y. It is to be one of the attractive articles exhibited at the Pan-American Exposition in 1901.

The Buffalo Union and Times gives the following details regarding this beautiful work of art:

Some idea of the size of the organ, and the space required for its accommodation, may be gained from a glance at the following figures: height from floor, 40 feet; front from floor, or distance across front of the organ, 35 feet; depth to be allowed, 18 feet. There will be one 32 foot stop, nine 16 foot stops, twenty-eight 8 foot stops, eight 4 foot stops, besides the mixture, 2 foot stops, etc., making a total of fifty-three complete stops; twelve couplers, thirteen adjustable combinations (these being a decided novelty in Buffalo, and affording organs almost unlimited resources) five zero pistons and five pedal movements.

The four manuals are known as: (1) the great organ, which will have fourteen stops; (2) the swell organ, which will have fourteen stops; (3) the choir organ, which will have eleven stops; and (4) the solo organ, which will have four stops. There is also the pedal organ which will have ten stops. All these stops will be voiced to secure the most admirable results. Three different wind pressures will be used, an important means of securing artistic tone color. The action of the organ is to be tubular pneumatic throughout.

THE REV. FATHER O'LEARY.

A movement is in progress to present a testimonial to the Rev. Father O'Leary, the Catholic Chaplain to the First, known as the Royal Canadian Contingent which went to South Africa to fight in the Transvaal war.

The Rev. Father's devotedness to his work, his heroism displayed on many battlefields during the war, and his zeal in attending to the sick and wounded in the hospitals, have endeared him to all the brave Canadian soldiers, whether Catholic or Protestant, and as a mark of the high esteem and admiration in which he is held, the present movement has been inaugurated, and the intention is to make the testimonial a national one.

Father O'Leary is one of the three surviving sons of the late Mr. Maurice O'Leary, one of Quebec's former most respected citizens, and one of the

founders of St. Patrick's church in that city. He was born June 28th, 1850, and he is therefore now in the fifty first year of his age.

He was ordained priest in 1876 by Archbishop, afterwards Cardinal Taschereau, and when selected to be chaplain to the Canadian Contingent, he was doing duty as chaplain to Belmont Asylum at St. Foy, near Quebec, and was also on the teaching staff of Laval University.

Father O'Leary is recognized as a most scholarly priest, a master of the French and English languages, and of Canadian history, and unexcelled in character for amiability and sympathy with suffering. We have no doubt that the appeal for contributions to the memorial, which is made by a committee consisting chiefly of Protestant gentlemen, will meet with the hearty response it deserves.

ITALY'S NEW KING.

It is confidently stated in well informed circles that during the reign of Victor Emmanuel III. the power behind the throne will be the Queen-Mother, Margherita. She was potent with King Humberto, who nevertheless on many occasions refused to adopt the policy she suggested.

Her son, the new King, will be more pliant in her hands. Margherita is pliantly inclined, nevertheless she is haughty in her royal position, and as the Pope is an obstacle in the way of the occupation of Rome by the King and Court she detests the Pope regarded as a civil ruler, and the present position of affairs in Italy between the Church and the State may not be improved under the present regime.

The refusal of the Holy Father to approve of the prayer which Margherita composed for her murdered husband will not tend to smooth matters. Yet we may hope that these prognostications may not prove to be correct, and that there may be during the present reign a satisfactory arrangement whereby Rome may again become the centre of an independent State ruled by the Pope.

THE POPE AND THE LATE KING OF ITALY.

The following official declaration of the Holy See in regard to the attitude taken in reference to the religious funeral rites accorded to King Humberto will refute the assertions of some newspapers to the effect that the Holy Father has departed from the usual course of the Church prescribed under similar circumstances. It will also show that the Holy Father had no intention of departing from his attitude as hitherto observed, or of giving up his just claim to the independence of the Holy See.

On account of the ecclesiastical funeral honors rendered to the deceased King Humberto, and of a certain prayer published on behalf of his soul, not a few persons in Italy and many more abroad, have made complaints against the ecclesiastical authority, as if had in this matter derogated from the most holy laws of the Church.

It is necessary to state that the ecclesiastical authority tolerated the funeral services of the late King, not only in order to protest against the execrable crime committed upon his person, but also, and still more, by reason of the personal condition of the deceased, and especially in the later period of his life, gave unquestionable tokens of religious feeling, so much even as to state that he wished to be reconciled with God through the sacraments in the present Holy Year.

This being so, it is to be presumed that in the last moments of his life he would have implored the infinite mercy of God, and that if he had opportunity, he would not have hesitated to reconcile himself with God.

As to the noted prayer, composed in a moment of supreme and comprehensible anguish, as it is not conformed to the rules of the sacred liturgy it can not have been, and has never been, approved by the Supreme Ecclesiastical Authority.

AN HISTORICAL REMINISCENCE.

From so sturdily-Presbyterian a city as Glasgow the news comes that the Town Council and Bailies of the Borough assisted in a body at the Requiem High Mass celebrated in the Catholic Cathedral for the repose of the soul of the late King of Italy.

The invitation was issued by the Cathedral authorities, and was taken into consideration at a special meeting of the Bailies (magistrates) called for the purpose. Two bailies, Messrs. John Ferguson and D. M. Stevenson, especially, urged that "it would be a graceful manifestation of respect for a friendly nation, and for the religious opinions of their Roman Catholic fellow citizens to attend on the occasion," and though there were some expressions of dissent, it was finally carried by a decisive majority to bring the matter before the Council, where the invitation was accepted by a unanimous vote.

About thirty members of the Town Council and eight Bailies accordingly

proceeded to the Cathedral on the day appointed, which was September 8th, and occupied the seats in front of the high altar in St. Andrew's Cathedral, where the Mass was celebrated.

While being gratified at this manifestation of tolerance and good-will on the part of the civic authorities of the ancient city, "the grey metropolis of the north," we cannot but be struck with the great change which had taken place in public opinion since John Knox was instrumental in establishing Presbyterianism in Scotland. In 1550, just three and a half centuries ago, Knox maintained publicly the doctrine that "the Mass is a superstitious and idolatrous substitute for the Sacrament of the Lord's supper," and his "vindication," published in the same year, maintains the same teaching. It is evident, therefore, that Scotland is moving forward rapidly in the matter of religious toleration, inasmuch as in the first part of the present century the doctrines of Knox were certainly held unchanged by the people of Scotland in regard to at least to this point.

It was in 1637, however, that the final stand against the introduction of the English Book of Common Prayer was made by the people of Scotland, on the plea that it was merely a garbled form of the Mass. It was in this year that Charles I. endeavored to force the Prayer Book upon Scotland in order to obtain a degree of uniformity in the religion of the two countries, and the Prayer Book, which was for the most part a transcript of that of England, with some slight deviations in the direction of the Roman Missal, was introduced in the service in St. Giles' Cathedral, Edinburgh. It was then that Jenny Geddes gave the signal of revolt by throwing the stool on which she sat at the head of the Dean of Edinburgh who was reading the book, explaining at the same time: "You false loun, how dare you read the Mass at my lug?"

The service was brought to a close by the riot which ensued, and in the next year the famous "Covenant" was adopted, which was prepared by Alexander Henderson and Johnston of Warriston, and made the religious Confession of the Scotch people "for the defense of the true religion (as reformed from Popery) and the liberties and laws of the kingdom."

Surely the change in the spirit of Presbyterianism made manifest by the recent action of the Glasgow Bailies and Town Council will make John Knox and Jane Geddes groan in their graves!

A REFRESHING INCONSISTENCY.

Ardent Churchmen in the Archdiocese of York, England, are highly displeased at the decision of Mr. Cripps, Q. C., the new Chancellor of York, who has intimated to the clergy of the diocese that henceforward no licenses will be granted for the marriage of any divorced person, the reason being that, according to Canon Law, marriage cannot be dissolved except by death. High Churchmen are pleased at this decision, but Low Churchmen are correspondingly irritated.

The plea of the High Church people, who declare that the new course adopted will do no injustice to those wishing to contract such marriages before the civil officials, is very amusing. They say that such persons are able to marry only through a flagrant violation of Church law, and are therefore not entitled to claim as a right the Church's benediction upon such a marriage.

This plea implies that the divorced people have the inherent right to get married under the civil law, otherwise it would be unnecessary to make any apology to them to show that the Church does not infringe upon that right. It is admitted, therefore, that the Church had no authority to interfere to throw an obstacle in the way of their exercising an inalienable right, by forbidding such marriages. The Church, therefore, has no power to make laws upon the subject, and in so doing it assumes an authority which no one is bound to obey.

Besides, the High Churchmen forget that hitherto it has been acknowledged that the civil power exercises supreme control over the Church of England, wherefore the Church has no right to make laws at all, and thus the command of Christ to "hear the Church" becomes nugatory; and as a matter of fact, in regard to divorced persons, there have always been found clergymen willing to marry them, without any prohibition to do so emanating from the Bishops. Surely if this was an unlawful procedure, the watchmen on the walls of Jerusalem

should have given warning for the discontinuance of the practice.

The Church of England is founded upon the doctrine of the lawfulness of divorce, as it was established by Henry VIII. for the express purpose of enabling him to obtain a divorce from Queen Catherine in the first place, and afterwards as often as he might think it proper to demand one. Hence the new decision completely ignores the basis on which the beginning of the Church rests; and yet it is proposed with charming inconsistency to extend the new Chancery rule of the Archdiocese of York to other dioceses in England.

The whole matter is a conglomeration of incongruities, and it may well be doubted whether the denial of the "benediction of the Church" will be esteemed a great loss by those who contract marriage before the Registrar.

THE SCHOOL SITUATION IN WINDSOR.

Our esteemed contemporary, the Michigan Catholic of Detroit, has an article in last week's issue under the above heading which, though in some respects correct, is in other ways erroneous, and may thus give the public a wrong conception of the actual state of the school question in the city of Windsor.

Our contemporary is correct in saying that:

"The schools of Windsor have been attended by Catholics and Protestants alike, under control of a single school board, and with two of the schools assigned to the use of the Catholics, where religious instruction is given in connection with the ordinary scholastic training."

The next statement is erroneous, which is to the effect that:

"This peculiar condition grows out of rights which the Roman Catholics of Canada enjoyed under the old confederation, which rights became matters of constitutional law."

There is an error here in calling the old union between the Provinces of Canada, East and West (now Quebec and Ontario) a confederation. It was a legislative union, not a confederation, and it was under the form of government that the right to Separate schools was conceded to the Catholics of Ontario, similar to those which the Catholic majority in Canada East had freely granted long before to the Protestant minority there. We may add that the Ontario law was passed by a Quebec majority.

These were the rights guaranteed to be permanent under the British North America Act of 1867 to Catholics in Ontario, and Protestants in Quebec, and which, in the words of our contemporary, "became matters of constitutional law."

But it is not our purpose here to enter into any full discussion of these constitutional guarantees. We intend simply to deal with the situation in Windsor, which is the chief subject of the Catholic's article, and we reserve some other remarks of our esteemed contemporary for future consideration.

The condition in Windsor does not grow out of the rights enjoyed by Catholics under the Constitution, and this is precisely the reason why the Right Reverend Bishop McEvay has objected to its continuance, and required that a Separate School Board of Trustees be legally organized, which shall have sole control of the Catholic schools in that city. Then these Catholic schools will come under the clause of the British North America Act, which guarantees that the educational rights possessed by minorities at the time when the Confederation of Canada took place shall continue. The rights of Catholics in Ontario, and of Protestants in Quebec, come equally under this provision, and the schools thus established have the status of Public schools, and are entitled to share in appropriations made by the Governments or the Municipal authorities for Public schools. The supporters of the denominational or Separate schools thus established are exempt from payment of Public school taxes, but are taxed for the support of the schools of their choice, just as the supporters of the Public are for the support of the Public schools.

The arrangement existing in Windsor was made by agreement between Catholics and Protestants many years ago, and stands not upon any legal provision, but upon the good-will of the people. It is tolerated by the Education Department, but it could be overturned at the will of any ratepayer who might go to the trouble of taking the necessary legal steps to overthrow it. It is for this reason that the Bishop of London insists that steps be taken to establish Catholic Separate schools in accordance with the law.

Here, it may be said, and it has been actually said: "Why not leave

the existing plan untouched, so long as it is not interfered with by ratepayers desirous of creating mischief? It has been found to work satisfactorily so far, and it may so work for many years to come without any mischievous interference?"

To this we answer that though there has been no actual interference of this kind, it is always a menace to the plan that there is a possibility for such interference.

It has occurred in the past that a wave of bigotry sweeps over the Province of Ontario; and Windsor itself has not been altogether free from this influence. For at least two years in succession the influence of that intolerant association known as the P. P. A. so far triumphed as to gain a certain control in the Municipal Council; and there is no security that the like may not occur again. Under such circumstances the school arrangement now existing might easily be overthrown, and it is, therefore, advisable that the Catholic schools of the city be placed on a legal footing which will put them beyond their present precarious condition. The fact that there is at present the most cordial feeling between Catholics and Protestants in the city is reason why the separation should take place now, so that it may be done amicably, rather than that it should be deferred till it can take place only amid discord. The educational interests of a thousand children are too important a matter to be left in the precarious position we have here explained.

There is still another consideration which urges the importance of immediate action, or at least action at the earliest possible moment.

The Catholics of the city of Windsor, having hitherto been attached to the Public school, have by their taxation contributed their legitimate share toward the erection of Public school buildings and the purchase of all the other school property, such as school furniture and apparatus.

The equitable adjustment of the Catholic school claim on this score is a problem of considerable difficulty; and in view of the fact that the School law makes no provision for this adjustment, it depends greatly upon the good-will and kindly feeling of the Protestant majority to make a fair division of the school property. Every year during which the present arrangement is continued will increase this difficulty, which must grow with the growth of the city. It is, therefore, most important that the division be made by the establishment of Separate schools before this difficulty becomes insuperable owing to its magnitude.

The Catholics have at present a certain lien on the principal one of the two schools, viz., St. Alphonsus', now used for the Catholic children, inasmuch as the site was deeded for a Catholic school. This fact facilitates an equitable arrangement now, but in the course of years this lien will be but a small fraction of the equitable claim of the Catholics, and thus the difficulty of adjustment will be greatly increased.

We are pleased to be able to say that at the present moment there is every prospect that the Catholic Separate schools will be started with the good-will of the Protestants of Windsor, as they understand the importance which Catholics attach to the Catholic education of their children, and they are willing to make a satisfactory arrangement in regard to school property. The Catholics of the city are also prepared to make the necessary change, so that there is every reason to believe that the Separate schools will be inaugurated under most auspicious circumstances, and will from the beginning be in a state of complete efficiency.

Our Detroit contemporary, in addition to the objection already refuted above, suggests that the proposed change may "be uneconomical as well as inadvisable."

We have already dealt with the question of advisability. It remains for us to say a word on that of economy. It has been demonstrated by a careful investigation into the financial reports of the Windsor schools, that the Catholics have paid in taxes in the past much more than has been expended for the conducting of their two schools, so that the economical objection disappears at once. To this we must add that throughout Ontario the Catholic Separate schools are conducted more economically than the Public schools; yet they are kept in the highest state of efficiency. There is no reason why the same thing should not happen in Windsor. For proof of our statement we call in the testimony of the annual reports of the Minister of Education for Ontario. We take the

report for 1898 with statistics for 1897. We find that the number of pupils attending the Public Schools of Ontario during that year was 441,157, with an average attendance daily of 248,549. In the Catholic Separate schools the total attendance was 41,620, with a daily average of 24,996. The expenditures for the year were respectively, for the Public schools, \$3,913,501.48; for the Catholic schools, \$802,169.41.

It is easily seen from these figures that in the Public schools the cost of teaching 100 pupils was \$887, and in the Separate schools \$726.

The average attendance at the Catholic Separate schools gave a considerably higher percentage than at the Public schools, these percentages being respectively 60 and 56. If the daily attendance be taken as the standard for comparative cost the result on the score of economy, in proportion to work actually done, is still more favorable to the Catholic schools, for we have the cost per annum for each 100 pupils attending daily in the Public Schools, \$1574.55, and in the Catholic Separate Schools \$1209. We thus see that both on the score of economy and regular attendance at school, the Catholic Separate schools have a most decided advantage.

The Michigan Catholic then says:

"We do not notice that the demand for separation exists in any other part of Canada to-day, where the schools are not yet separated. It would seem, with all regard for his Lordship of London, that the Canadian Church would have an advantage were it to handle such questions with uniformity throughout the jurisdiction, as is practically done in this country. Then locality and parochialism would not dictate far-reaching policies. However, we have no doubt that Dr. McEvay has some excellent reasons for his present requirements with regard to Windsor."

We would inform our well-intentioned contemporary that he is mistaken in regard to the demand for Separate schools. It is not the practice to establish Separate schools in localities until it has been ascertained that the Catholics of the localities are able to maintain them. Yet from 1867 to 1897 the number of Separate schools in Ontario has increased from 161 to 340, and during the past year Catholic Separate schools have been established in several sections, which we do not indicate because the full official returns have not been published.

It is the wish of Catholics throughout the Province to have Separate schools which are truly Catholic, and they are established wherever it is deemed prudent to do so, as the necessity arises, and the Catholics feel themselves able to maintain those schools.

We are not surprised that our American neighbors are so much struck with admiration at the system in vogue in Windsor that they imagine it to be the ideal of a Catholic school system; for they know that they themselves, being obliged to pay for two sets of schools, would be much relieved if they could have even the privilege of the Windsor plan. But we Catholics of Canada, not being obliged to support two sets of schools if we wish to give our children religious instruction, have greater freedom of education than is possessed in that land of liberty, and the Windsor plan, as we have explained, falls far short of our ideal.

A MARVELOUS CONVERSION.

God not infrequently employs means to effect His ends, which, humanly speaking, appear totally inadequate. A striking instance of this is found in the following brief narrative:

In the early forties, a young couple, fresh from one of the New England States, chanced to locate in a certain Western city.

They were plain, ordinary people, the husband a common mechanic somewhat illiterate, and both profoundly hostile to the Catholic religion. Indeed, to their minds, the latter was simply an abomination, the very personification of evil. Shortly after their arrival the Know Nothing craze broke out, and the young mechanic is credited with quite an active part in that infamous and thoroughly un-American conspiracy. At any rate, it is certain that his animosity against "Popery" was such as to verge closely on the diabolical. Nor was the wife a whit behind her husband in her detestation of Rome.

One day, on his return from work, our mechanic chanced to spy a small book, all tattered and soiled, lying in the gutter. Curiosity impelling him to fish it out, he quickly discovered that it was a Catholic catechism which very probably some child had dropped.

His first impulse was to toss it back into the gutter, but on second thought he thrust it into his pocket, intending doubtless to show it to his wife as a curiosity. When supper was over, he drew the little book from his pocket and carelessly threw it towards his wife, remarking that there was some d—d Popish nonsense. The book lay quite unnoticed on the floor until the following morning. The next day when the usual household duties were ended, the young wife's eyes happened to fall upon the forlorn looking catechism still lying where her husband

had so contemptuously thrown it. Gingerly picking it up, she at first merely glanced at the Opening page. Then she began to read, and as she read her interest increased. The greater part of the morning was thus spent, and when the husband returned to dinner she carefully laid the little volumes away, resuming its perusal as soon as she again found herself leisure.

No sooner had she finished reading it, than a strange fascination induced her to read it again and again, each time apparently finding something new in its pages, and finally completely captivated with the clear and logical order in which Catholic truths were set forth. The contrast, too, between what she had always heard of the Catholic religion and what she found so lucidly presented in the little catechism, occasioned her the utmost surprise. She began to reflect, and the longer her mind dwelt on the subject the more forcibly was she convinced not only of the truth, but likewise the beauty and consoling nature of the Church's doctrine.

Weeks passed of earnest meditation on the same all-absorbing matter. At length, at the end of three months, feeling that she could no longer rest, what no doubt were simply the promptings of Grace, she determined to go in search of a Catholic priest, who she felt might still further enlighten her troubled mind. Here, a most insuperable difficulty presented itself. She had never met or conversed with a priest. Neither had she the slightest idea of the whereabouts of one, or even of a Catholic church. Her few acquaintances were all Protestants. She had never even seen anyone who professed the Catholic religion.

Completely bewildered, and absolutely not knowing in what direction to direct her steps, she nevertheless decided to set out in what certainly seemed a hopeless quest. Wandering at random through the city, she at last came to a building on whose summit gleamed a large cross, and thinking that here might possibly be the object of her search, she entered the door which stood invitingly open, only to find an edifice deserted. Wandering aimlessly through the sacred precincts, and not finding a soul from whom she might obtain the desired information, she was upon the point of returning home. Just then, someone, who proved to be the sexton, unexpectedly entered. Noticing that the poor woman was evidently at a loss, the latter approached her and courteously inquired her business.

Replying that she wished to see a priest, the sexton directed her to an adjacent building, instructing her to ring the bell and state that she desired to see one of the Fathers.

This she did, and after a brief delay found herself for the first time in the life in the presence of a Catholic priest. In the kindest possible manner he latter soon drew from her the object of her visit. At first somewhat embarrassed by the novelty of the situation, she quickly recovered her composure and reassured by the frank and genuinely sympathetic interest manifested she briefly related the extraordinary circumstances that had led to her change of heart, and her consequent earnest desire to acquaint herself fully with the teachings of a religion whose evident truth had appealed strangely to her heart and intellect. The outcome of the interview was that, as often as opportunities offered, she was to present herself for instruction, and after a few kind words of encouragement on the priest's part, she returned to her humble home, her heart filled with a joy never before experienced, and her mind more than ever determined to embrace the Catholic faith.

When at last she was thoroughly grounded in the doctrines of the Church, she was happily received into the fold and soon after made her First Communion. All this occurred without the knowledge of her husband; indeed, without the slightest suspicion on his part of the momentous change in his wife's sentiments. Meanwhile a babe had come to bless their union, whom the new Catholic mother, as she could conveniently do so, presented at the Sacred Font of Baptism.

On the occasion just referred to, however, it happened that a Protestant neighbor had noticed her entering the church. Of this her husband was informed, and the effect on his bigoted and ignorant mind may easily be imagined. He raged and stormed like a veritable fiend; and on ascertaining the further fact that his wife, too, had been baptized a Catholic, he grew frantic beside himself with fury. He went so far as to take the child, a gift from the mother, sending it to some Protestant relatives in New England. She, at least, he profanely declared should never grow up to be an accursed Papist. This was probably the worst, severest test, outraging, as it did, the tenderest maternal instincts, to witness the constancy of the recent convert could possibly be subjected.

Yet she bore it and the abuse which one was the daily object of her patience hardly equaled by the martyrdom of old.

The direst penalties were threatened in case she dared again enter a Catholic church. Nor was inhuman conduct of her husband mere outburst of passion. It continued steadily, growing worse indeed day to day. Finally, after months of such experience, when it seemed endurance had reached the breaking point, the thought occurred to the woman of seeking a separation. To her, however, her confessor, whom in the of all restrictions, she still managed to see occasionally strenuously opposed.

His constant advice was to bear