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LETTERS OF RECOMMENDATION.
Apostolic Delegation.
Ottawa, June 13th, 1905.

Mr. Thomas Coffey
My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is published in the Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teaching and authority of the Church. At the same time, it promotes the best interests of the country, and the welfare of religion and country, and it will do so more and more, as its wholeheartedness reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ,
DONATON, Archbishop of Quebec,
Apostolic Delegate.

Mr. Thomas Coffey
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 it is truly Catholic in spirit. I therefore, with pleasure, recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours faithfully in Jesus Christ,
D. FALCONER, Arch. of Limerick,
Arch. Deleg.

LONDON, SATURDAY, SEPTEMBER 2, 1911

SOME TIME ago we made reference to the danger of the drug habit coming to our young people by partaking of some of the beverages sold at soda water fountains. We are glad to see that in Duluth, Minn., active steps are being taken to safeguard the rising generation from this terrible danger. Upon our bill boards may be seen an advertisement of a certain drink which contains such a small quantity of cocaine as to be within the law. But we know of people who take from one to two dozen glasses of this abominable concoction every day that the craving for cocaine may be satisfied. There is room for greater vigilance on the part of the authorities.

JUDGING FROM the despatches received every day from England a deplorable condition of things exist there. There seems to be an epidemic of rioting in various parts of the kingdom. On the 22nd we were told that thirty persons were in the hospitals as the result of fights between mobs and police at Ebbwale and other places. The rioters looted the stores of Jews and defied the police. The mob, we are told, fought the police fearlessly, but the sight of the military forces everywhere had a sobering effect. In the course of a few years there may be an agitation for the establishment of a local parliament in England. Possibly John Redmond and the Nationalists will oppose such a change on the ground that the English people are not yet fit for self government.

Secret documents taken from a Jesuit priest on board the steamer Araguaya, bound for Brazil, are said to indicate that the Royalists are seeking a loan of \$5,000,000 in Brazil with which to purchase a warship, artillery and rifles.
THE ABOVE little fugitive paragraph has been sent us by a subscriber. We are sorry he did not give us the name of the paper in which it appeared. It is a bit of yellow literature manufactured by some non-Catholic crazed with bigotry. This startling paragraph did not appear in any of the responsible publications of the United States or Canada. A newspaper man who would print such a silly canard is ill equipped to publish a newspaper. It will now be in order for someone to write that the Jesuits are responsible for the introduction of the San Jose scale, which has been playing havoc in our orchards.

THE BOSTON TRANSCRIPT tells us that three large missionary societies which end their fiscal year within three or four weeks are the American Board, the Foreign Body of Congregationalists, the Foreign Christian, representing the large disciplines body. "At this time," the Transcript continues, "less than a month before the end in the cases of two of them, the outlook is anything but favorable. The disciplines find two hundred fewer churches to have contributed and receipts to be \$10,000 behind last year. The Congregationalists are sounding notes of alarm." What strikes us as peculiar in connection with all this work is the fact that there should be such a wealth of expenditure in foreign fields when there is such a tremendous amount of work to do at home. The missionaries will carry the Bible to the heathen with the knowledge that a very large percentage of their neighbors not only never look at it, but openly make profession that they are not connected with any Christian denomination whatever.

FROM TORONTO, on August 25th, came to us the intelligence that three hundred and fifty quarts of milk were seized at a dairy by officials of the Medical Health office and thrown into the sewer. The milk was found to contain formaldehyde. It is contrary to law to use any preservative in milk. Formaldehyde is a poison, and it has been stated over and over again that the use of it has been the cause of serious illness and death, especially amongst infants. Is it possible that those guilty of this crime will be punished by merely throwing the milk into the sewer? So long as punishment of this character is meted out to offenders, the making of laws is merely a farce. A stiff jail sentence, at hard labor, is the only thing that will have effect on men who, crazed with the money making spirit, have no regard for the rights of their neighbors.

HIS LORDSHIP the Bishop of London, with the hearty co-operation of the Board of Separate School Trustees, has initiated a movement of far-reaching importance, and we trust the day is not far distant when work of the same character will be inaugurated for the benefit of Catholic children in every centre of population in the province. For children who have passed the entrance examination, but who do not intend to matriculate it has been decided to found a continuation class to give the children a training in book-keeping, stenography, typewriting, and those other studies which are absolutely necessary in the business life of Canada. This has been one of the crying needs of the country, more especially in the Province of Ontario. The need of the day for the great mass of the people is a thorough training in the practical—the training that will count for much in the counting-house, the shop and the factory. As it is at present, our children are weighted down with heart-breaking studies on subjects which, when their school life is ended, will be as dead wood, leaving but in memory of the golden hours of youth worse than wasted. The authorities of the Public Schools have not been slow to recognize the value of this new departure in school work. Ex Chairman Graham, of the Board of Education, says he believes the move to place a fifth class in St. Peter's Parish Hall is a good one and hopes to see the Public Schools, if they have the power, follow a like course. He thinks our system of education will be of more practical benefit if it were possible to establish a class in the schools which would do the work of the business colleges.

CANADIAN CATHOLICS IN THE UNITED STATES

Interesting reflections arise from a careful examination of Miss Georgina Pell Curtis' "American Catholic Who's Who." They concern the part native-born Canadians bear and have borne in the public and intellectual life of the American Republic—a part alike honorable to themselves and of signal service to their adopted country.

There is scarcely a State in the Union where Canadians may not be found occupying high and responsible positions, whether in the Church, the law, medicine, education, literature, or in commercial life. In the Church a few names come into special prominence. First of all is the Most Rev. James Edward Quigley, Archbishop of Chicago, a native of Oshawa, Ontario, whose life from youth has been dedicated to the work of the Church in the United States, first as priest, in the diocese of Buffalo, then as its Bishop, and, for the past eight years, as Metropolitan of one of the most populous sees in the world. Buffalo also enjoys the wise administration in several important offices, of one of its most distinguished priests, Mgr. Lanigan, who was born in Halifax, N.S., in 1846. Other names that recur to us are Father Lewis Drummond, S. J., formerly of Montreal and Winnipeg, now on the editorial staff of the leading Catholic periodical, America; Fathers Jaglowicz, C. R., President and Ignatius Peris, C. R., Vice-President of St. Mary's College, Kentucky; Arthur Barry O'Neill, C. S. C., of Notre Dame, Indiana, poet and journalist; John Millette of Nashua, N. H., church-builder and journalist; Dr. Kelly, founder and first president of the American Church Extension Society; and Brother Fabrician of the Christian Schools, a graduate of Quebec academies, and now Dean of Letters in St. Mary's College, Oakland, California.

In the profession of medicine, a long line of distinguished names, in almost every state of the Union, presents itself. In this respect natives of French Canada are particularly prominent. We may mention Dr. Jean L. Fortier of Waterville, Maine, member of the State Legislature; Alphonse Petit, President of the New Hampshire Medical Society; Alfred Poirier, Secretary of the Rhode Island Medical Association; and Augustus A. E. Brien of Manchester, N. H. From the English-speaking provinces we note especially William H. Ruddick and Henry Fowler Watts, two of the most prominent physicians of Boston, and both converts, the former a New Brunswicker, and the latter from the Eastern townships of

Quebec; William A. Shannon of Seattle, from Marmora, Ontario, now Surgeon-General of the State of Washington; Frederick D. Lewis of Buffalo, a Hamiltonian, long one of the best known specialists in laryngology in his adopted city; and Florian A. Kuest, a prominent practitioner of Providence, R. I.

As in medicine, so in law and politics, the recruits from Canada occupy no insignificant place in the American arena. The name of Hon. Aram J. Pothier, Governor of Rhode Island, first suggests itself. Born in Quebec in 1854, and educated in Canadian colleges, the future Governor removed to the United States in 1870, engaged in banking, and took a prominent part in politics, serving his adopted State several terms in the Legislature. In 1889 he was appointed Commissioner from Rhode Island to the Paris Exposition, was elected Mayor of Woonsocket in 1894, Lieutenant Governor of the State in 1897, and in 1908 was elected Governor by a large plurality, and in that capacity has had a distinguished career. Others who have served terms in State Legislatures, in addition to their practice as lawyers, are Noel L. Nadeau of Rhode Island; Hugo Adelaar Dubuque of Massachusetts, well known also as author and speaker; Michael J. Dwyer, District Attorney of Suffolk County in the same State; Charles W. Casgrain of Detroit, member of one of the oldest French Canadian families on the Detroit River; Frederick S. Duggan (of Lindsay, Ontario) who is prominent in the Bar of North Dakota; Arthur S. Hogue, of Plattsburgh, N. Y., descended from a long line of Canadian ancestors; Thomas Kearns, United States Senator from Utah, a native of Woodstock, Ontario; Urbain J. Lehoucq of the Consular Service; Felix Gatinneau, Representative in the Legislature of Massachusetts; and Arthur W. Gutridge, President, State Conference of Charities and Correction, Minnesota. These are but a few names selected at random from a long list. In banking we note the names of James A. Campbell, formerly of Niagara Falls, Ontario, now President, Prospect Hill Savings and Loan Company, Buffalo; Alexander Bellis, First Vice-President of Bay State Savings Bank, Worcester, Mass.; and Pierre Bonvouloir, Treasurer, City Bank, Holyoke—all men who by their own merits have risen to these positions of trust. Brigadier General Michael Ryan Morgan, who was born in Halifax in 1833, had a distinguished career in the Civil War, and has earned some distinction also as a writer on military subjects. Arthur F. Mullen, formerly of Kingston, Ontario, is now State Inspector of Nebraska; Timothy Foley (Lanark, Ontario) is a prominent merchant and contractor of St. Paul, Minn.; John J. Quinn (Cobourg) is noted as an educator, and as an author of mathematical books; Charles A. Mair, from Brockville, is one of Chicago's merchant princes, and for his works of charity was made a private chamberlain by Pope Leo XIII; Joseph E. Bernier, Alfred Bouneau, J. G. Le Bottillier, and Philippe Boucher are authors of French Canadian journals published in the New England States; while our old friend Dr. Thomas O'Hagan is making a name for himself as editor of the Chicago New World.

Of Canadian women who have earned distinction in various capacities in the Union, the following may be cited as representatives of a small army. Sister M. Ignatia Macdonald of Manchester, N. H., editor of that exceedingly edifying and instructive periodical, "Magnificat"; Marcella Fitzgerald, poet and essayist; Elizabeth A. Cronyn, Buffalo's first prima donna; Amy Graham, a Buffalo musician of merit and reputation; Mrs. Esther La Rose Harris, a native of Quebec Province who became the wife of Joel Chandler Harris, and had the consolation of seeing him die a Catholic; Mrs. Jean Nealles, poet and journalist, a native of New Brunswick, lately deceased; and Mrs. Elizabeth McGowan, educator of Buffalo, N. Y.

From the foregoing, which touches the fringe of the subject only, and includes no names not mentioned in Miss Curtis' book, which is legion, it may be seen that Canadian Catholics have had no trifling part in the development of affairs in the neighboring Republic. Taking also into consideration the States' gift of good citizens to Canada, it may fairly be claimed that whatever the merits or demerits of reciprocity as a political or economical measure, it has not worked to the disadvantage of either country in the exchange of individual men and women.

Which of us can point out many in his circle—men whose aims are generous, whose truth is constant, and not only constant in its kind but elevated in its degree; whose want of meanness makes them simple; who can look the world honestly in the face with an equal manly sympathy for the great and the small? We all know a hundred whose aims are very well made, and a score who have excellent manners, and one or two happy beings who are what they call in the inner circles, and have shot into the very center and bullseye of fashion; but of gentlemen, how many? Let us take a little scrap of paper and each make out his list.—Thackeray.

THE SUFFRAGETTES

"The Pope has pronounced himself against the woman suffragist, and is issuing an encyclical against her. And he has directed that a crusade against her be started in England and United States. Well now, it might be all right for a married man to conclude that he was able to pronounce on this question, but what does the Pope know about women, or whether or not they should have the ballot? He had better stick to his job."

We were much surprised to notice the above, which we must characterize as a coarse paragraph, in the last issue of the Christian Guardian of Toronto. His reference to the celibacy of the priesthood of the Catholic Church, including of course the Pope himself, is entirely misplaced. The souls of all his flock, women as well as men, are dear to the paternal heart of our Holy Father. When he notes that women, especially in the English speaking countries of the above, are guilty of conduct unbecoming womanhood—when he notes that women of brazen face and screaming voice take to the platform and the non-Catholic pulpit—vehemently demanding a position in the social world which God and nature never intended they should occupy, he has not only a right, but it is his duty, to call them to account. These bold women have thrown shame to the winds. Instead of being queens of the home they have become the loud-voiced and shamefaced exponents of a departure in the social order which would destroy all those loving and lovable ideas of family life which have come down to us from the holy house of Nazareth. The woman's place is in the family circle, not on the rostrum, and if the woman scrupulously attended to her sacred duties in the family circle we would not to-day in this province witness so many young men and young women leading irregular and shameful lives. The woman in the pulpit or upon the stage of a public hall, the father in the club with his boon companions, the boys gradually drawing closer and closer to the glitter and glare of barroom life in the evenings, and the giddy girls perambulating the streets or attending the vaudeville and picture shows with giddy youths of the opposite sex, is a modern condition which bodes ill for the future, and leads to a serious departure from the ideals which promote health of body and soul. Taking all these things into consideration it is not regrettable that a religious weekly should take the Holy Father to task for condemning the idiosyncrasies of the new woman, many of whom, after all, are but copying Mrs. Jellyby, in "Bleak House," a lady devoted to public duties to the neglect of her home. Is our Toronto friend desirous of assuming the character of "Mr. Jarmyde," who had a very high opinion of Mrs. Jellyby. Mrs. Jellyby was secretary for a society whose object was to send bibles, top-boots, blankets and high standing collars to the little blacks in Africa. Mrs. Jellyby's numerous family in the meantime "brought up themselves." We are more than astonished that our contemporary should advise the Holy Father to "stick to his job." This is a very inelegant expression used only by the ill-paid mind. If we were to answer the Guardian in its own choice of words, we would say the Pope, in calling the mannish woman to order "is on the job."

A BAD TEMPERED PERSON

The Vancouver Call gives the CATHOLIC RECORD a rather vicious criticism because of some strictures we recently made on certain fashionable marriages amongst non-Catholics. We need scarcely say to our contemporary that the article was not intended to apply to all Protestant marriages. There are Protestant marriages and Protestant marriages. Many Protestants enter upon the married state with a becoming realization of the sacredness and solemnity of the ceremony. Others, however, consider it a mere civil contract, and give it little or no religious significance. When writing the article to which our contemporary takes objection we had in mind many so-called fashionable marriages which took place in the United States, and readers of the American press will recognize our designation as the simple truth. We regret to have to say that, while Canada has been comparatively free from these scandals, we have reason to be anxious about the future when we consider the constant increase each year in the number of divorces granted by the Senate of Canada. We do not desire to enter the lists of controversy with our contemporary because of the matter and manner of his criticism. It was written by a man in a towering passion, and we suspect he keeps on hand a choice and well assorted stock of anti-Catholic literature of the Chiniquy, Marie Monk and Margaret Shepherd brand. If he would only begin the study of the higher class of literature he would be ashamed of himself for having written the article published in the Vancouver Call of July 28th. It smacks of Orangism and Marquis of Queensbury rules. All lovers of the Great West,

who are imbued with a sincere desire to see solid advancement there, will have reason to deplore the introduction of the Boyneism of the east, which has proved to be, since Ogle R. Gowan, a fugitive from justice in Ireland, gave it to us in the long ago, a plant which has retarded our healthy growth, and which has brought us but heart-burnings and unneighborliness.

EMANCIPATED ITALIANS

In the centres of population in Canada may be found a considerable number of Italian emigrants. In some localities, as in London, Ontario, they are quiet, law-abiding, industrious and respectable-making good citizens in every respect; and there is prospect that their children will take rank amongst the very best in the land. Unfortunately, in Toronto and Montreal the Black Hand element may be found, and we have had more than one example of the terrible criminality which attaches to this abominable organization. Within the past few weeks in Toronto an Italian shot to death a fellow countryman. He claims that the crime was justifiable because the man whom he had killed was practicing upon him the arts of the Black Hand society—a demand for payment of a sum of money under pain of death. This may or may not be so, but a patent fact to all is that amongst our Italian emigrants, coming to us from certain portions of Italy, there attaches a brand of criminality of the very lowest type, embracing not only murder, but crimes against the moral law. Even the white slave traffic has taken hold of some of those who have reached the lowest depths. In 1870 Victor Emmanuel, Cavour and Garibaldi "emancipated" the Italians. Their nefarious proceedings were heralded as the ushering in of a new era for the people of Italy. They were bludgeoned or coerced away from the influence of the priest, revolution of the red type was in the air, and, sad to relate, millions of people living under the British flag applauded and encouraged the work of the Christ-keepers on the continent. We are now reaping the harvest. In many sections of Italy the benign influence of God's Church has been destroyed by the work of the Free Masons and the Jews. These "emancipated" Italians have blossomed into a citizenship that brings disgrace and dishonor upon humanity. Before it is too late we trust our Canadian authorities will take stringent steps to uproot every semblance of Black Handism in Canada, and more care should be taken in admitting Italians from certain portions of Italy. If possible—and we think it is possible—the government should take the low type Italians we have now in Canada, put them on board ship and send them back to where they came from. The Government of Italy made them what they are. Let the Government of Italy deal with them.

NOTES AND COMMENTS

AT THE recent Methodist Conference held at Cardiff, Sir Robert Perks, the leading English Nonconformist, said: "We still want the power to enfranchise places of worship: Nonconformist marriages cannot take place without the presence of the registrar. There is need for the reform of burials in parish churchyards: no bells can be tolled, and gates are closed against the little Nonconformist procession, which is sent around another way, whilst often the dampest corner of the cemetery has to be used."

It is not of Italy or Spain, nor yet of the much maligned "priest-ridden Province of Quebec" that this is said, but of England, the much-vaunted home of liberty and religious equality. Would it not be well for those who are so greatly exercised over the Ne Temere decree, and who make it the occasion of all sorts of coarse, ignorant abuse of the Catholic Church, to turn their attention a little to the working of the ordinary civil law in England? There, the State illegitimizes the children of parents married by a Nonconformist minister without the presence of that civil functionary, the registrar, or a clergyman of the Establishment, while marriages contracted before the latter require no further sanction of the State. This being so, why should the Catholic Church alone be singled out for denunciation? The Church's laws are framed for the guidance and moral well-being of her own children, and in no country acknowledging her influence is any inroad made upon the personal liberty as regards marriage of those outside that category. It is the civil law of England, not the canon law of the Catholic Church, that merits the attention of the resolving Protestants of Canada.

SIR ROBERT PERKS on the same occasion thus further unbosomed himself on the subject of Nonconformist shrinkages in England and Wales: During the previous year 20,000 persons had "ceased to meet," and 10,000 could not be traced, having dropped out through removals or otherwise. In eighteen years, he said, 540,000 people had been in and gone out of membership. There were 200,000 children in their Sunday Schools over

fifteen years of age outside membership. Commenting on which statements the Presbyterian says: "All the churches [Protestant] are beginning to deal seriously with the question of membership at present. That the great public sits very loosely now-a-days to a definite church-membership is only too plainly evident." And in face of it all, the poor people never, apparently take thought that within the fold of the great Mother upon whom for a matter of four hundred years they have heaped nothing but the coarsest and most unflattering invective, lies the secret which has, on their own confession, so completely eluded them. Where else resides that quality of perennial youth with which the Master endowed his one true Church!

A CORRESPONDENT of the English Church Times takes this (in England) somewhat unusual view of the Garibaldi revolution, and the existing Roman regime to which it gave birth:

"The Morning Post, in a message from its well-informed Rome correspondent, announces that the English Garibaldian veterans who have recently been feted in Rome propose to erect a tablet in memory of their fallen British comrades in the English Church, Via del Babuino. I venture to ask if this is wise, or, to say the least, courteous. There are, I am sure, many members of the congregation of All Saints to whom such a tablet, in memory of the supporters of an anti-Christian revolutionary (and the blasphemous and sacrilegious of the Roman Republic of 1849 must not be forgotten) will give pain. There are many such who regularly attend the Lenten sermons in the English Roman Catholic Church of San Silvestro; there are dignitaries of the Anglican Church who do not attend All Saints, but go to Mass while in Rome; and all, I imagine, would uphold Christianity against its enemies. It is unfortunate that all in official positions in Rome to-day are, more or less, compelled to associate with the bitterest enemy of true religion in Rome, its Syndic, but is it necessary that the Anglican Church should follow the example of the American Methodists of the Via XX Settembre and import politics into its religion? A political reference from the pulpit to the circumstantaneous festivities of the Fourth of June has, to my knowledge, driven one person out of All Saints. Surely we can treat with courtesy the occupant of the Chair of Peter, who, whatever may be our opinion of his right to that title, is the head of, I suppose, the largest Christian body in the world."

UNUSUAL in England such sentiments may be, but who with any capacity for reflection can say that they breathe not the language of ordinary good breeding and common sense! It is one of the mysteries—to a Catholic insoluble—with which we are every day confronted how that low prejudice and perverted religious sense which we see all about us, blind the eye and harden the heart to every gentle sentiment and kindly inspiration which in other directions are so freely exercised. But so deep and inveterate have the unamiable elements referred to become as to appear now almost beyond the power of any short of a miracle to eradicate or overcome.

Two of the most lovely characteristics of that great soldier and traveller, Sir William Butler, were his genuine, all-pervading love of God's poor, and, amid all the distractions of the barracks or the camp, his undying affection for his native land. We have already referred in these columns to his hatred of the injustice and oppression which he saw too freely exercised in South Africa, and to his scathing denunciation of the same to the authorities at home, regardless of the consequences which he thereby incurred at the hands of the soulless bureaucracy with whom there lay the administration of affairs. But that the soul of the warrior could break into such a sweet strain of mellifluous song as breathes through his little posthumous poem on the Irish peasantry was a revelation to his admirers. No sweeter song has this generation known—no purer zephyr from the hills of Erin since James Clarence Mangan or the ill-fated Michael Doheny. The verses are by this time fairly familiar to Irish and Catholic readers, but no apology is required for quoting again the two stanzas which illustrate so charmingly and unaffectedly Sir William's charity and patriotism:

More than hill or valley, bird or moor,
More than the green fields of my native
Soir,
I loved the hapless one, the Irish poor,
All my life long.

So give me Irish grave mid Irish air,
With Irish grass above it—anywhere;
And let some passing peasant give a
prayer
For the soul there.

THE UNBROKEN syndicate which under the name of the "Associated Press" caters to the reading public of America, is again prognosticating that the Pope will lay aside the precedents of forty years and for reasons of health leave the Vatican. The wish probably is father to the thought. It would be quite in line with the ideas of Sydney Nathan's friends that His Holiness should tacitly acknowledge the authority of the Italian Government by placing himself under its protection in the streets of Rome. But we may be

quite sure that while matters remain as they are Pius X. will do nothing to compromise the rights of the Church and of the Holy See. It is unquestionably a great hardship to a man of his temperament and devotion to outdoor life, to be obliged by force of circumstances to forego the right common to all men, of freedom of action and liberty of person. But called as he has been by God to the life of care and self immolation which in the sad days since 1870 the occupancy of Peter's Chair involves, Pius X. will continue to walk worthy of his calling. And while we may pray that in the interests of his precious life some way may be found to procure for him that change which, we are told, is necessary for him, it will only be when all danger of the appearance even of compromise is past. Until then God will not desert His faithful servant nor permit his sacred authority to be impugned.

FATHER BERNARD VAUGHAN, S. J., whom we may expect to see in Canada shortly, is credited with one of the happiest bon mots of the year. Recently he was presented with a gun-metal watch by children of the East End of London, subscriptions to the fund having been limited to one farthing per child. In acknowledging the gift Father Bernard Vaughan referred playfully to the deficiencies of his old time-piece, and added: "I am bound to confess that faith in a watch without good works will not save one even in this world."

THE RECENT promulgation of the decree proclaiming the heroic virtues of the Venerable Mother Mary of the Incarnation, foundress of the Ursuline Convent in Quebec, is an event of more than ordinary interest and importance to Canada. The event took place in the Vatican on July 19, in the august presence of Pius X., surrounded by Cardinals Martinelli and Ferrata, the chief officials of the Sacred Congregation of Rites, the Archbishop of Montreal, and numerous representatives of the Ursulines, the Lazarists and the Sisters of Charity. The decree also concerned the cause of the Venerable Louise de Marillac-Legras, co-foundress of the latter Order, whose heroic virtues were proclaimed at the same time. To Mgr. Bruchesi fell the pleasing task of publicly thanking His Holiness on behalf of the Church in Canada.

"MOST HOLY FATHER," said the Archbishop, "would it be rash to see an admirable disposition of Providence in the coincidence which unites to-day in receiving the same honors from the visible Head of the Church these two illustrious servants of God? Then, after tracing the similarity in their origin, in their youthful characteristics and their matured vocations, he continued:

"Marie de l'Incarnation has heard the heavenly voice bidding her leave her country and her son to cross the Atlantic and labour for the conquest of souls in that new France which has just arisen by the banks of St. Lawrence. Nothing arrests her, nothing deters her. Quebec receives her with the strains of the Te Deum as a ministering angel of the nascent colony. Thanks to her the Ursulines are established there, the little children learn of the Good God, the sick are tended with a mother's care, the poor savages open their minds to civilization and the faith. At the same time, she writes about the Trinity, which a supernatural vision has revealed to her, pages worthy of the soundest theologian, and fifty years hence the revelations of Paray-le Monial, she speaks of the Sacred Heart in almost the same accents as those destined to be used by the Blessed Margaret Mary."

France and the Canadian Nation, Mother and Daughter, unite in the same transports of holy joy to witness the glorification of two lives so pure and so entirely devoted to the little ones, to the humble, to the suffering of the earth, and they earnestly pray the Lord that it may soon be given them to hear their august voice proclaim "Blessed" Louise de Marillac-Legras and Marie de l'Incarnation."

THE REPLY of His Holiness may be fittingly summed up in these pregnant sentences, epitomizing as they do the evils under which the age groans and the only possible source of relief from them:

"We trust that the prayers and example of Louise de Marillac and Marie de l'Incarnation may make the world know that real civilization is not propagated by the lay school, by feminism, by raising claims to rights without duties, by putting as the basis of all things God and the doctrine taught by Our Lord Jesus Christ. We trust that the glorification of these two Servants of God may contribute to make the world realize the spirit that animated them and not to esteem them merely for the material good they have done but for the example of Christian and angelic life they have given by uniting with their material benefits the true blessings of the soul. We trust that the prayers of these heroines may obtain special graces for poor, diseased society, and especially for France, their country, to heal the ills of our souls and after this life to introduce us into Paradise to praise the Lord for ever with them."