

The Catholic Record

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LETTERS OF RECOMMENDATION
 Apostolic Delegation
 Mr. Thomas Coffey Ottawa, June 13th, 1905.
 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 imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and will do more and more as its wholesome influence 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,
 DOMINICUS, Archbishop of Ephesus,
 Apostolic Delegate
 UNIVERSITY OF OTTAWA,
 OTTAWA, CANADA, March 7th, 1900.

Mr. Thomas Coffey: For some time past I have read your paper with interest and pleasure. It is a true and reliable source of information, and a pleasure to read. I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ,
 T. D. FALCONE, Arch. of Larissa, Apoc. Deleg.

LONDON, SATURDAY, MAY 10, 1913

IN NEXT ISSUE we will begin the publication of a new and charming Irish story, "Pretty Miss Neville," by B. M. Croker. From beginning to end it will be found most interesting. It takes rank with the very best works of fiction both in sentiment and language. We have made arrangements with the author for the exclusive right to publish this serial in Canada.

"THE IMPREGNABLE ROCK OF HOLY SCRIPTURE"

Professor Jackson of Victoria University, (Methodist) who is soon to leave Toronto to assume his new duties on the staff of Didsbury College, Manchester, England, gave last week, a notable address before the Men's Bible Class at the Sherbourne Street Methodist Church.

Professor Jackson: "The first eleven chapters of Genesis are antiquarian lumber. Why not throw them out?"

Thus does the Reverend Professor, taking his stand on "the impregnable rock of Holy Scripture," and on the equally "impregnable" principle of private judgment, "interpret" the open Bible. What Protestant can say him any without denying the basic principle of Protestantism?

One of his hearers, we are told, jumped up and warmly remarked to the speaker, "If you were born again you would believe the Bible from lid to lid." Yes, but there's the rub; what should the lids contain? Luther rejected what did not suit his views, and added where addition seemed to him desirable. The compilers of King James' version decided that certain books were apocryphal and others genuine. Why Professor Jackson may not do likewise is difficult to see. Let Professor Jackson decide what should remain between the lids of the Bible, and determine for himself the meaning of what is left, reserving of course the right to reject other passages when he receives new light, and this professor of Bible Christianity whether or not he be born again should be able to make a profession of faith entirely in keeping with Protestant principles.

Prof. Jackson: "The first eleven chapters of Genesis are legendary. Sacred writers twisted, varnished and embellished old stories. . . . They were not written until millenniums had passed and as there is no contemporary evidence of their authenticity I cannot accept them as true."

All of which brings us to the questions, Where do you get the Bible from? Who vouches for it? What reason have you for saying it is the Word of God?

To the Catholic who believes that Jesus Christ founded a Church to carry on his mission to the end of time, a Church in which the Holy Ghost, the Spirit of truth will abide forever, these questions are simple and elementary. We get the Bible from the Church which vouches for it as God's Word and is its custodian and final interpreter.

As for Protestantism the indignant interrupter who questioned Professor Jackson's competency to interpret Holy Writ on the ground that he was not born again, has said about all that can be said in defense of the logic of Protestantism.

Prof. Jackson: "I don't want to disturb anybody. The man I want to talk to is the man who is disturbed already."

Well, the learned and reverend Professor is not very reassuring for those who believe they are evangelizing the world by scattering Bibles amongst all peoples, tribes and tongues. The man who is disturbed already will, no doubt, have the consolation of knowing that a learned Doctor in Israel is much more disturbed than he is, and glories in it.

Prof. Jackson: "The first eleven chapters of Genesis have no scientific value. They have moral and spiritual worth."

If this very modern and very advanced Professor knew only a little of exegesis he would know that Catholic exegetes attribute "scientific" value to no part of the Bible. But in all the cosmogonies of the human race there is one so luminous, so reasonable, and, in a true sense of that much abused word, so scientific as the opening sentence of Genesis: "In the beginning God created the heavens and the earth." Here stated in sublimely simple terms we have a sublime truth which all the "science" of all the ages can never controvert.

But we are told that the first chapters of Genesis "have moral and spiritual worth." After having thrown them out, we should, it may be presumed, go out after them and search among the antiquarian lumber, amid the twisted and embellished old stories and legends, for scraps that may have moral and spiritual worth, which when rescued may find a place in an appendix of a revised version of the Bible.

At the conclusion of his address the Professor said he hoped no man would respect the first eleven chapters of Genesis less because of anything he had said.

Whether Professor Jackson's humor is unconscious or sardonic he is undoubtedly a great humorist.

"The first eleven chapters of Genesis are antiquarian lumber. Why not throw them out?"

As a mark of esteem for Professor Jackson's moral and spiritual worth, why not throw him out?

Methodist officials may exclude Professor Jackson from their pulpits because his views do not conform to the standards of Methodism. But this is going outside the Bible to defend the Bible. This is exalting the standards of bygone generations into an infallible authority. Moreover, now-a-days, "The Church" is an elusive, invisible, indefinable aggregation of believers where no semblance of authority may condemn Professor Jackson though he throw the rest of the Bible into the scrap-heap of antiquarian lumber.

Were the principle of private judgment applied to the interpretation of the laws of the country only the most advanced and fantastic anarchism could hope to gain a hearing; but in the civil order, at least, Christian civilization created by the Catholic Church has retained the Catholic principle of authority.

THE LATE FATHER FERGUSON

The death of the Rev. Michael J. Ferguson removes one of the oldest and most widely-known priests of English-speaking Canada. Born in 1839 in Simcoe County he was one of the first students of St. Michael's college in the modest beginnings of that institution to which the Church in Ontario owes so many of her faithful and zealous priests. Apparently as a young levite Father Ferguson realized that in devoting his life to preparation of candidates for the priesthood he could accomplish infinitely more for the Church than by joining the ranks of the secular clergy. While this is to-day a patent fact, fifty years ago to recognize it was evidence of wise and prudent foresight, to act upon it a proof of generous zeal and devotion in God's service. By joining the Basilian Fathers, Father Ferguson as a matter of fact combined the work of parish priest with that of college professor; for eleven years he looked after the spiritual interests of a large district in Toronto which now comprises many parishes.

For the last forty years of his life Father Ferguson was connected with Sandwich College devoting himself to teaching, the chosen work of his life. In his declining years he told his friends that if he had his life to live over again it would be spent in the same way, in the teaching of boys, in the equipping of youth for life with a sound grounding in Christian doctrine. Happy is the man,

thrice happy the priest who can thus view his own life in retrospect.

A close friend and valued counsellor of Archbishop Lynch, his friendship was also highly esteemed by many of Canada's leading public men.

Father Ferguson was at one time a great pulpit orator. Of scholarly tastes and attainments he was some years ago a valued contributor to the columns of the CATHOLIC RECORD.

A charitable, kindly, scholarly gentleman his life-work gave him the opportunity of exercising a beneficent influence on a large portion of the priesthood of Ontario; with them and with all who came in touch with his winning personality, the CATHOLIC RECORD joins in a fervent prayer for the eternal repose of the soul of Father Ferguson after his half century of active and fruitful service in the vineyard of the Lord.

NEW TRACTARIAN MOVEMENT

"Early in the year 1910 a young man was working in Chicago as a clairvoyant and street faker. He had been brought up in California, reared as a Roman Catholic, and for several years had been going from city to city, working for a short time when it was necessary, but usually supporting himself by some kind of confidence game."

"In Chicago at an open-air meeting he for the first time in his life heard the Gospel preached. It was as new and strange to him as if he had been brought up among cannibals all his life."

This, and more like it, is from the Canadian Churchman of April 24th in this year of grace 1913. We remember the first tract of a similar nature which we read as a boy going to school; we have still a distinct and vivid recollection of the shocked surprise with which we exclaimed, "Why these people are not honest!" On showing it, or rather attempting to show it to a Protestant school-mate, he, after glancing at it said, "Oh that stuff, we don't read that." The Churchman's family reading is suggestive, by contrast, of Pusey and Keble who also wrote tracts. It is also suggestive of Chadband and Stiggins.

At the close of this delectable story in the Churchman is the following extract from George T. Dowling:

"The only way to be free from fear is to keep God's law; the only way to avoid brambles is to walk in the beaten path."

God's law includes the commandment—Thou shalt not bear false witness against thy neighbor.

However, there is a "beaten path" of contemptible misrepresentation which doubtless the Churchman considers free from a certain kind of "brambles."

THE LATE BISHOP OF JOLIETTE

Ten years ago His Grace Archbishop Bruchesi consecrated Monseigneur Joseph Alfred Archambault first Bishop of Joliette; last week he preached his loved suffragan's funeral sermon. In the prime of life, comparatively a young Bishop and regarded as one of the ablest and learned in the episcopate, Monseigneur Archambault's death came as a shock to his many friends and admirers throughout Canada.

Bishop Archambault was born fifty-four years ago in the diocese which he was later to be called upon to preside over as chief pastor. For the work of organization of a new diocese he was peculiarly well fitted and gave himself so unreservedly to the manifold duties of his office that his health was impaired, and his life shortened. One of his first works was to establish religious instruction on an orderly and systematic basis. Always deeply interested in education he founded a Normal School for the training of primary teachers; set a high standard for the collegiate courses, and encouraged serious study of philosophy and theology. Monseigneur Archambault's profound erudition was widely recognized, so that his warm personal interest and supervision was bound to exercise a stimulating influence on education in all its grades.

During his student life in Rome, he began to form the library which before his death had the reputation of being of its kind unrivalled in Canada.

As might be expected from his attainments as a theologian and canonist he took a prominent part in the first Plenary Council of Canada. The Eucharistic Congress was the occasion for a threefold pastoral on the Sacrament, the Sacrifice and the Influence of the Blessed Eucharist which remains a monument to

his faith, his piety and his scholarship.

His Excellency the Apostolic Delegate officiated at the funeral Mass; and the Archbishops of Quebec, Montreal and Ottawa were present, as were also Bishops Bernard, Geo. Gauthier, Larocque, Macdonald, Labrecque, Latulippe, Bruneau, Cloutier, Lorrain, Scollard and McNally. His Honor, the Lieutenant Governor, Sir Francis Langelier, Sir Lomer Gouin, Hon. Messrs. Devlin, Decarie, Tellier, M. P., and others represented the province of Quebec; Hon. Horace Archambault, Chief Justice of the Court of Appeals, and M. L. H. Archambault, K. C., brothers of the deceased prelate, represented the family.

Very many other eminent men in all walks of life as well as a vast concourse of clergy and laity testified to the respect and veneration generally felt for the deceased prelate whose memory will remain a blessing and an inspiration to the bereaved diocese of Joliette.

ORANGE LOYALTY AND ORANGE LIBERTY

We have received the following Private and Confidential printed circular. It reminds one of the reporter for an English Unionist journal who wrote to his paper giving startling details of the drilling of armed men in Ulster. He averred that he had, under pledges of the strictest confidence, actually seen hundreds of such men being drilled. We have a shrewd suspicion that in the strictest confidence he was pledged to publish all he had seen, a pledge which he faithfully kept.

Though we received the circular without any conditions as to publishing, we received no collecting cards, and we want to assure our readers that we are not prepared to receive contributions. This, at present, is the proof of sympathy that the Bangor brethren most highly value, but our readers will doubtless find some other way to forward their financial support to the upholders of loyalty in Ireland.

ANTI HOME RULE APPEAL

Bangor District, Bangor, Co. Down, Ireland
 AN URGENT APPEAL FROM THE BANGOR DISTRICT ORANGE LODGES

Brethren
 The time has come when our Brothers are being enrolled in a Volunteer FIGHTING Force, which will with the help of God, resist by force of arms any attempt to compel us to relinquish our allegiance to our King and Country, or to the British Constitution, which is our bond of security for maintaining our freedom, safeguarding the Protestant Religion, as also our Civil and Religious Liberty.

We are determined, not only to remain Members of the British Empire, but also to defend it if necessary with our lives, as was done by our Forefathers at Derry, Enniskillen, and other centres in our beloved country, Dear Old Ireland.

Mr. Asquith, the Prime Minister of England, and his Cabinet, are to their shame, sacrificing their Honour, their Religion, their Country, and the British Empire, in order to remain in power.

The Romish Nationalist Body, by their votes alone, is giving the present Government the power to break the Protestant Churches of Ireland; and they would also break all the Protestant Churches throughout the Empire, and the Empire itself, if by so doing they could remain in power. We, the Orangemen of Bangor, Co. Down, intend to assist in smashing their Popish Legislation by the only means left to us—the force of arms. We are organized and willing, and will fight to the end; but we must have financial assistance from outside sources, if success is to be ensured in the great task before us.

Our towns, villages and country districts are being organized into squads, sections, companies and larger bodies of drilled men, under competent trained leaders.

We in Bangor District are straining our resources to the utmost. Our men give their spare time, their energy, and all they can afford to the great cause; and each one who is fit to do so will, when the time comes, shoulder the rifle and fight.

The bulk of our men are poor, but many have given all, and more than they can afford. To a great extent they are composed of small farmers and farm laborers, fishermen, shopkeepers and their assistants, and labouring men, all of whom are prepared and ready, if need be, to sacrifice their lives.

You can help us by asking the Orangemen, the Protestants, and Imperialists in your part of the Empire to Subscribe to our Funds. Will you organize a Collection, not only in your Town, City, or District, but in your Country, through your Lodges, as we are urgently in need of your support?

It is our privilege and duty to stand the brunt of the fight against the forces that are endeavoring to compel the Protestants of Ireland,

and of Ulster in particular, to become subservient to Romish Rule, and to the disruption of the Empire.

A Collecting Card is enclosed, and we hope that it may prove too small to contain all your subscriptions, and that you may have to resort to some "follow-on" sheets of foolscap in order to record all the names and subscriptions obtained in your district.

By assisting us now, you may prevent civil war and bloodshed in the near future.

Every card returned will be acknowledged, and an official receipt will be sent for the remittance received by our District Treasurer, Br. John Camlin, "Whitehouse," Ballymangee Street, Bangor, Co. Down. Every card sent out is numbered and registered in our books.

In the event of your being unable to help us, kindly return the Collecting Card, so that it may be marked off in our register.

We ask you to make a special effort to give us all the financial assistance you can to help us to keep the Old Flag Flying to the honour and glory of our God, Protestantism, King, and Empire.

God Save the King.

Signed, on behalf of our Orangemen, JAMES MCBRIDE District Master.

Signed, on behalf of Covenanters, F. E. MAGUIRE

Bangor District Organiser and Vice-President Bangor Unionist Club.
 NOTE.—It is particularly requested that this appeal be treated as private, and in no way advertised or reproduced in the public Press.

Though the publication of this circular may bring small financial returns to the willing but needy patriots of Bangor, it will nevertheless serve the cause, if only by showing up one particular brand of loyalty, and an equally interesting conception of civil and religious liberty.

Poor fellows! the rank and file are to be pitied rather than blamed; even the promoters of the ardent appeal for funds may deserve some sympathy when they look into their war chest for consolation and encouragement. It is greatly to be feared that the mock-heroic appeal will impress the brethren here as little as the wooden guns terrified the people of Great Britain and Ireland. However, it is said there is a fool born every minute, and if we are furnished with the necessary information, we shall be happy to publish the balance sheet of this good-looking device for turning an honest penny.

DEATH OF FATHER O'LOANE, S.J.

One of the most estimable, saintly and scholarly priests in Canada has gone to his reward. Not alone the priests and people of the Diocese of Hamilton, and more particularly those of Guelph, will mourn his loss, but throughout Canada there will be infinite regret that the distinguished member of the Society of Jesus, Rev. James S. O'Loane, is no more. He fought the good fight. He was true to his Redeemer, true to his Church, true to his great Order, and true to his country. To his brother priests and his beloved flock in Guelph the CATHOLIC RECORD extends heartfelt sympathy. In regard to this sorrowful event the Guelph Mercury of the 29th April contained the following press dispatch:

The Rev. James S. O'Loane, S. J., late pastor of the Church of Our Lady, in this city, died this morning at 5.40, in St. Joseph's Hospital. He had been suffering from Bright's disease for more than a year. Last summer his condition became so critical that on August 22 he retired for a long rest to Sault Ste. Marie, Mich., where he underwent special treatment. Some improvement resulted and he was enabled to return to Guelph on October 17. After nine days' sojourn at the Catholic Rectory, where the other Fathers were glad to welcome him, he took up his residence at St. Joseph's Hospital. In spite of the devoted care of the doctors, Sisters and nurses, his condition became gradually so alarming that he received, with complete resignation to God's will, the last rites of the Church on January the 8th of this year. However, the strength of his constitution asserted itself for a time, and he was able during the rest of his lingering life to say Mass almost every day. His mind was always clear, and when he received visitors he charmed them in his old way by his kindly and cheerful conversation. Yesterday he took a turn for the worse, Rev. Father Doyle, the present rector, anointed him once more and prepared him for death. This morning at 4 o'clock Father Doyle was again called to the Hospital, where he gave a last blessing to his departing friend and brother.

James S. O'Loane, born November 4, 1854, at Waterloo, Ont., was brought to Guelph by his parents as a child. His great uncle, Father Thomas Gibney, was the first Catholic priest resident in Guelph. His family and friends being all in the neighborhood, James grew up as a thorough Guelphite, knowing everybody and known to everybody. After the usual school and classical studies he entered the Jesuit noviti-

ate at Sault au Recollet, near Montreal, on January 12, 1876. Three years later he was at Stonyhurst, England, studying philosophy. From 1882 to 1885 he was employed as teacher in St. Mary's College, Montreal, and afterwards studied theology in the Scholasticate of the Immaculate Conception in the same city, where he was ordained priest in 1887. He made his tertianship at Sault au Recollet in 1887-8. In the summer of 1888 he began his priestly ministrations here, attending the then outlying missions of Acton, Georgetown and Hespeler, and afterwards Eramosa and Rockwood. For fifteen years he labored strenuously in this wide field under the rectorship of Fathers Doherty and Kenny. Then he was transferred to Sault Ste. Marie, Ont., where he exercised his zeal for a little more than six years. On January 8th, 1910, he was appointed rector of the Church of Our Lady, in this city, where he endeavored himself to all classes by his genial optimism and the lively interest he took in all those who visited him at the rectory or whom he visited in their homes. All those who knew him lament the loss of so sincere and sympathetic a friend.

DEATH OF LUKE KING

This will be a sad announcement to thousands of readers of the CATHOLIC RECORD. In getting off a street car in Ottawa on Wednesday of last week he was thrown violently on the pavement, and upon examination was found to be suffering from concussion of the brain. He was removed to St. Luke's Hospital, and was carefully attended to by Dr. J. W. Shillington and a special nurse. The case seemed hopeless from the first on account of Mr. King's advanced age. On Sunday morning at 9.30 he breathed his last. During his illness he was frequently visited by one of the Oblate Fathers and the last rites of the Church were administered. For thirty-three years Mr. King had represented the CATHOLIC RECORD in various parts of the country but chiefly in Ontario. The publisher always recognized in him a man of unblemished character, scrupulously honest and correct in all his dealings with the offices. He was in every regard a model man, a model husband, a model father of a large family, a model citizen and a model Catholic. On Friday his son reached Ottawa and on Sunday his daughter arrived a few hours before he expired. The body was sent from Ottawa on Sunday night to the late residence of the deceased at Wingham, Ontario, for interment. To his wife and children the publisher of the CATHOLIC RECORD extends heartfelt sympathy. May the soul of the ever admirable and ever gentle Luke King be now enjoying the blessed fruits of a well spent life!

DEVOTION TO MARY A SIGN OF THE CHURCH

"Some thirty years ago," writes the late Father Mat Russell, S. J., in his beautiful book, "Behold Your Mother," "a poor lad who had entered the Limerick workhouse as a Protestant made formal application to have his creed register changed. He was brought before the Board of Governors, many of them influential Protestants, and questioned as to his motives for changing his religion. "Why do you want to be a Catholic?" I have preserved through all these years a scrap of the Limerick Reporter in which the boy's answer was given in precisely these words and no more: "Because Jesus was born of the Virgin Mary." The answer was rather curt and abrupt, but really it contained a full and sufficient reason for the faith that was in him."

Because Jesus was born of the Virgin Mary, and because the Catholic Church, alone, honors Mary as the Mother of Jesus, this little orphan boy was drawn towards it. How many others have been led into the Church for a similar reason we know not, but this we know, that whenever we think of the Blessed Virgin's place in the New Dispensation we find ourselves almost unconsciously renewing in our hearts our vows of loving and faithful allegiance to the Church in which alone we find the Child with the Mother. Devotion to Mary is one of the divinest things about the Catholic Church, and if all other signs were wanting the "Hail Mary" would be sufficient proof that it is the Church of God.

It is only a heart that was at once human and divine that could have given us such a gift as Mary. It needed this to fill up the measure of God's goodness towards us. Though the Almighty Creator had given us life—though the Eternal Son of God had given us Himself, yet without Mary the offering would not have been complete. If Jesus had kept her for Himself we

could hardly complain, for even we, poor mortals, are jealous of the love of our mother, but even whilst we remembered all this we could hardly help feeling that He had not given us His all. But He emptied Himself for us, sharing with us that most jealously guarded of treasures, a mother's heart—nor was it a mere gift in name, for with a mother's name He gave her a mother's love for us all. What language can express the eloquence, the pathos, the poetry of a mother's love? Is it not our very synonym for true and unselfish tenderness, for a love that is stronger than death, that can survive toils and pains and wrongs and absence and neglect and forgetfulness and a broken heart? And if our heavenly mother's love be such what ought to be our return of love to her? Love demands love. Let us then, during these beautiful May days, give freely of the love of our filial hearts to Mary Our Mother.

COLUMBA.
 There are no blockheads in Nature. For them, we are indebted to society.

NOTES AND COMMENTS

THE JESUITS, it is announced, are about to establish a research laboratory in Loyola University, Chicago, for the testing and investigation of serums claiming to be tuberculosis cures. This is aside from that identified with the name of Dr. Friedmann. A Chicago physician, Dr. Peter Duckett, has a serum with which he claims to have cured advanced cases, and this, with other supposed cures, will be tested in the university laboratory, under the supervision of Dr. Max Herzog, a pathologist formerly connected with the United States Public Health service. This, if we are not mistaken, will be the first organized movement by any American University in this direction. And it will furnish a splendid opportunity for our sectarian friends to demonstrate anew the identification of the Jesuit with the causes of reaction and retrogression.

WITHOUT THE usual preliminary of ascertaining public opinion on the subject, the Ontario government announces a radical change in the system of appointing representatives on the Public Library Boards of the Province. These, according to the new regulations, are not to be drawn from various walks of life as heretofore, but from the teaching profession only. Why other professions and the business world are, in this particular sphere, to be disfranchised is not satisfactorily explained. But the effect of the change if carried out will undoubtedly be to make the Library Boards mere adjuncts to the Public schools, and place them under the domination of a class not always conspicuous for either breadth of view or regard for the rights of others. One has but to consider the make-up of some of the Boards of Education to be satisfied of this. A public body that could, as in at least one conspicuous instance, enact the raising of the national flag over the schools on the twelfth of July is not one to whose tender mercies we could wish to see committed also the custody of the nation's reading. The Government would, it seems to us, be well-advised in taking counsel with itself and with others before putting the proposed new regulations into effect.

THAT PUBLIC LIBRARY Boards need some shaking up goes without saying. Benighted ideas prevail in more than one of them. A recent instance, wherein so universally useful and standard a work as the Catholic Encyclopedia was from sectarian motives excluded from the Public Library of one of our leading cities will not have been forgotten. There is a tendency always upon the part of a certain class to make the measure of their own contracted ideas a law unto others. There are others again, who having been once honored by appointment as popular representatives, come to regard the office as theirs in perpetuity. They seldom die and never resign. A Public Library Board is the last place in creation for such as these. There, if anywhere, an occasional infusion of new blood is vital to the well-being of the institution and necessary also for the elimination of the narrow sectarian influences we have referred to.

TWO NEW missions, we are told by The Presbyterian, have been opened this Spring at Fort William. One of them is for the Ruthenians, and a