also from several preceding Presidents of the United States, from Sweden, Germany, Denmark, Russia, Switzerland and Abyssinia and even from Mahometan and Pagan countries, such as Turkey, Persia, India, China and Japan.

Since the occupation of Rome by the Italian Government in September 1870, the Popes have been practically prisoners within the precincts of the Vatican. At that time Pius IX. was deprived of "the patrimony of St. Peter," by which name the small kingdom known as "the States of the Church" was called, but when this patrimony was usurped by King Victor Emmanuel I. it was impossible for the Holy Father to pass through the streets of Rome, as he would be subject to insult, and probably even to attack and personal assault by officials of the Italian Government, or by members of the secret societies, or even the lowest grades of street ruffians. He would besides be practically admitting the usurped authority which dominates Rome, inasmuch as he would necessarily have to place himself under the protection of the usurping Government, and would be thus regarded as making away with the inherent right of sovereignty which belongs to the Pope.

Hence Pius IX. remained strictly within the Vatican grounds from the date when his sovereign rights were usurped till the day of his death. Pope Leo XIII. has followed the same course for the same reasons which operated in the case of his great predecessor.

When St. Peter, the first Pope, was made prisoner by King Herod, the Holy Scripture tells us that "prayer was made without ceasing by the Church to God for him." So also should the prayers of all Catholics be offered up for St. Peter's successor, Pope Leo XIII, both that the privations and sufferings he endures personally may be moderated, and that God, in His own time and in such way as He may see fit, may restore to the Church the full liberty of action of which she has been in part deprived by the usurption.

It will be the prayer of all Catholics that the days of Pope Leo XIII. may be lengthened, though in the ordinary course of nature it cannot be expected that his reign will continue for many more years. We heartily wish the Holy Father all peace and happiness during whatever time God may still give him to rule His indefectible and universal Church on earth.

AN ANALYSIS OF SOCIALISM.

Not only Archbishop Keane, but thoughtful prelates and priests all over the country are becoming alarmed over the growth of the Socialistic spirit. The despotic power of combinations of capital and the consequent suffering to the working man are breeding widespread discontent, and discontent seems to find its most practical expression in the tenets of the socialists. The Catholic press as well as the clergy has awakened to the importance of combating the plausible but vicious reasoning of these earnest social reformers. The chief difficulty in argument is that there are as many socialisms as there are socialists. Dr. Lambert has made an exhaustive reply to a socialist correspondent in the Freeman's Journal, stating: "We did not combat socialism as he understands it, for we knew not how he understands it." Even the accredited exponents of the system are not clear on many points and are not in unison on some of the basic principles of their economic faith.

Dr. Lambert holds that if the economic system in this country is undermined with abuses, the citizens have no one to blame but themselves. The people have full and adequate power to protect themselves. No imaginable system can give them any greater power of self-protection. If they cannot now provide for their own welfare what hope have they under any other political system?

In the course of a logical editorial article on the claims of socialism, Dr. Lambert concedes that there is nothing un-Catholic or anti-Catholic in a movement by the laboring classes to do away with the evils of which they are the victims. Nor is there anything in our political system to prevent them. "On the contrary," he says, "the system puts into their hands the adequate means. All that is required is an intelligent use of those means. And if they have not intelligence enough to protect themselves under the present system they will be equally helpless to protect themselves under the proposed Socialist system. They need not wait for a body of saints to come and eradicate the evils. He whose shoe pinches and pains him is himself the proper person to remove the shoe. If he can and will not remove it, but chews and grumbles and growls at shoemakers and waits for some saint to come along with a bootjack, he will very likely have to wait a good while. When you want a thing done and can do it, do it yourself.

"Of course," continues Dr. Lambert, "we recognize evisting evils. But as long as the laboring classes, the principal sufferers from those evils, have the power under our present political system to abolish those evils we can see no reason why they should resort to other and untried systems and experiment with untried and at best doubtful remedies. The cry 'of two evils chose the least' has no application in the case; for when you have the power to remove the evils complained of there is no reason why you should suffer the least of them any more than the greater. The maxim applies to unavoidable evils of this life. For instance, if you have a disease in your leg that will surely result in your death if left to run its course, we would advise you to choose the least evil—amputation—rather than the greater—death. But as to two morally evil acts one greater and the other less, you have no choice. You must do neither.

"The doctrinal basis of socialism as exponded by Karl Marx and other authoritative leaders * * * denies to society that function for which society mainly exists, namely, the protection of the weak against the strong, and justifies the strong—because strong—in preventing the survival of the weak, because weak. His doctrine is that of atheistic evolution, that in its revolving uses the strength of the strong to cause the weak to perish. Such a doctrine leaves no room for protest against wrong, for in it there can be no wrong. * * * According to this doctrine the assassinations of Lincoln, Garfield and McKinley were neither immoral, vicious or wrong acts, and the assassins were no more guilty than were their victims. Being mere teeth in the grinding millstone of fate and necessity, they could not avoid crushing that which fate placed before them. There could be nothing morally wrong in their deeds, because there is no moral order, therefore no morality, no right or wrong. It is useless to follow this doctrine further to its evil consequences. We have given enough to show that no Catholic can hold such doctrine, or knowingly favor its application to human social life. Socialism, with its delusive promise of bettering things, looks forward to and labors toward making this pernicious doctrine the governing principle of society.

"Can a Catholic help it on by his influence, vote or advocacy? Of course he cannot. It is no more lawful to do so than it is lawful to help a man commit suicide."

In reply to the Socialist's stock objection that the Church has failed to eradicate the evils under which men suffer, Dr. Lombert says:

"That is true on the same principle that the physician fails to cure the patient who throws his remedies out of the window. No remedy can benefit those who will not take it. No community of men can be benefited by our Lord's precepts, "Do unto others as you would others do unto you," and "Love thy neighbor as thyself," as long as that community is as regardless of those precepts as it is of the idle winds that sigh through the tree tops. The responsibility for failure to obliterate human ills, then, is not with the Divine Teacher Who presents the remedies of her Founder, out with the sick and delinquent hearers who will not apply them. You cannot pull a man from the well unless he takes hold of the rope you let down to him. If he suffers there he cannot reproach his would-be preserver with failure to provide him with a means of safety.

"The Church can teach, instruct, exhort and point out the right way, but she cannot compel the free agent, man, to walk in that way. You can bring a horse to water, but you cannot force him to drink. Let society, individually and as a whole, take the laws and admonitions of Christ as presented by His Church and make them the ruling principle of their lives—and not merely the subjects of their imbecile, pharisaical or critical chatter—and the evils that arise from a disregard of them would disappear as miasmic fog disappears before the morning sun.

"Can the Catholic—who is a Catholic in his life and not merely in word—think for a moment of turning his back on the remedies of the divine Healer and of appealing for surcease of sorrow to false gods, or to the no-god of atheistic evolutionary and revolutionary Socialism? Certainly not.

"Lack of loyalty to the Church of Christ and to her ministry is the result of the criticising, fault-finding spirit which, like the child, grows tired of the old and cries for novelty, and is ready and itching to take up with anything that comes along, providing it is new and accompanied with enough noise and exploitation. In the words of a very talented politician, we should stand pat to the old and the true. In the varying drifts and currents of the times we should cling firmly to our anchorage, and not permit ourselves to be wafted about by every wind of doctrine or by the seductive dreams of dreamers."

NEW DEPARTURE IN ONTARIO.

Special to the CATHOLIC RECORD.

On Sunday, February 1st, the Redemptorist Fathers Parr and Hamel of Saratoga, N. Y., closed the most successful mission to Catholics yet held in Owen Sound. Deep was the joy of the congregation at seeing the return of many who for years had neglected their duty.

What are probably the first non-Catholic missions given in Ontario were held the following week, one at Owen Sound by Father Parr, the other in Wiarton by Father Hamel. The "brooding ferocity of religious hatred" has seldom been more fully realized by Catholics in any part of the province than it has been by those in Owen Sound. Therefore it was with feelings of joy and gratitude we heard the announcement, by our zealous pastor, Father Kelly, that such a mission was to be given.

Father Parr's lectures were not only instructive to Catholic and non-Catholic alike, but were also a great literary treat. He is a speaker who has a magnetic power in winning and holding the closest attention and reaching the heart of his audience, and upon the invitation of the lecturer the audience willingly joined with St. Mary's choir in the singing of "Lead Kindly Light," which preceded each lecture, and again in "Nearer My God to Thee," at the close. Owing to the limited number of lectures they were necessarily confined principally to the subjects which cover the ground on which we base our claim that the Catholic Church is the supreme and infallible Church established by Jesus Christ. The subjects for the week were as follows: The Necessity of Religion and Is One Religion as Good as Another?; Faith, How Shall We Find True Christianity; The Bible and Tradition; The Church, or Why I am a Catholic, and Confession. The last, on the Real Presence, was given in St. Mary's church on Sunday evening.

Judging by the questions deposited in the question box there must have been havoc wrought in the ideas held by non-members in regard to the practices and doctrines of the Church, and a total reconstruction made necessary. Some of the questions related to the statements made by so called ex-priests. Ex-priests, said Father Parr, acted on the principle of the infidel and infamous Voltaire, "Lie, lie, lie like the devil, and something will stick." The greater number were impostors. Some were not. "Do you take as truth the word of a man who breaks a solemn vow made at God's altar?" he asked. The Catholic priest who left the Church left because the Church has vitality enough to cast off bad members. "Those who leave your Church go where? To the Catholic Church." Those priests who left the Church did what first? Took a wife—and sometimes not one only. We receive the cream from yours, you receive the offal from ours. We are satisfied. If you are, all right." In regard to the use of images and pictures to which objection was made, the reverend gentleman proved from Scripture that there was no prohibition in God's law against the use of these objects. On the contrary it was in accordance with God's law to have them. The limitation was that they must not be adored. Where is your foundation for the existence of Purgatory? seemed to be a question of special interest, being asked by a number of persons. Of course the old standbyes were in evidence, and some odd ones e. g. If a wife on the death of her husband pays a priest one hundred dollars to pray his soul out of Purgatory how will she or you know when his soul is released? Here we Canadians had the opportunity to see ourselves as others see us. Father Parr said that it was a common saying in the States that a Canadian must get "two cents for one." This question made him think there was some truth in it. When funds got scarce we were advised of another way of helping our departed friends—a way which ought to appeal to the "two cents for one!" It could be begun at once. "Start soon, start this very night. Go home and fast. To-morrow, fast—and keep on fasting!" Another questioner demanded the location of purgatory. One widely read person asked, Have you or your Church ever made any converts? If so, name them. Still another thought it wrong, very wrong, to call a priest, "Father." Why don't you open and close your services with prayer instead of having them conducted like a political meeting? asked someone. As was mentioned before, the meetings opened and closed with the singing of a hymn. Father Parr promised to carry back a high idea of Canadian political meetings. We shall not be surprised if in the next Presidential campaign we hear that our neighbors across the line have followed the good example set them by one of the well-known "Norths"—Grey.

One evening at the conclusion of the lecture a zealous non-Catholic approached Father Parr and wished to present him with a bible, King James version.

We are sure that Father Hamel will return to Saratoga much impressed with the piety of at least one non-Catholic of Owen Sound. Upon hearing of the arrival of the missionary, this man, armed with a bible and very good intentions, set out for St. Mary's rectory. As Father Hamel entered the room to meet his caller he was greeted with, "Now let us pray!" whilst his astonished gaze fell upon the ever impressive sight of a man on his knees—in this case doubly impressive since to his breast he closely clasped a bible.

Now after it is over we may stop to ask, How much good has it done? A minister of the town stopped a Catholic gentleman on the street one day since to tell him how much he had enjoyed the one lecture he had been able to attend, and he added, "They have done an immense amount of good, more good than you Catholics have any conception of"

THE POPE'S PHYSICIAN INTERVIEWED.

"POPE HAS STOPPED GROWING OLD"—LEO'S PHYSICIAN TELLS A REPORTER THE SECRETS OF THE PONTIFF'S METHODS TO SECURE LONG LIFE.

New York American.

Rome, Jan. 24.—There has been such a strange recrudescence during the week of the reports of the Pope's health being precarious that the American correspondent visited Dr. Lapponi, the Pope's private physician, and asked for the facts in the case. In reply Dr. Lapponi gave the first authentic interview ever accorded by him to a journalist. The American correspondent found Dr. Lapponi at his new villa in the Prati de Castello quarter. The physician looked in splendid health despite the fact that he is just convalescent from an operation for appendicitis.

The correspondent asked Dr. Lapponi to tell all about the Pope's health, his inner life, his daily regime, and, above all, the secret of his wonderful longevity.

"How," the correspondent asked, "do you manage to keep His Holiness so well?"

"I would be glad to write an article for you," replied Dr. Lapponi, "but I cannot. I will, however, do what is just as good, and what is more than I have ever done for any newspaper. Ask me all the questions you like and I will answer them. Then I will read your manuscript and correct it, if it needs correction."

Dr. Lapponi kept his word, and revised the copy of the interview which follows:

"First, I want to know," asked the correspondent, "if there is any truth in the recent reports about the Pope's great physical weakness?"

"The same amount of truth as is usual," Dr. Lapponi replied, "which is none at all. The Holy Father is stupendously well (stupendamente bene). He has not been better for the last ten years. He has got through the winter wonderfully. He astonishes even myself, who know his great powers of resistance. He is now preparing for the great function of March 3, which closes his year of Jubilee."

NEVER FAINTED IN HIS LIFE.

"There is no truth, then, in current stories about his fainting fits?" the correspondent asked.

"They are the idlest fables," Dr. Lapponi replied. "The Pope never fainted in his life; at least, so far as I know. I know for certain he did not faint when Dr. Mazzoni put him under the knife several years ago, and that was an occasion when a fainting fit might have been expected, but we did not even administer an anaesthetic. People who see the Pope for the first time are sometimes deceived by his pallor, which give him an appearance of weakness. He always has been pale and apparently fragile.

"Let me tell you a little story about this. Twenty-five years ago, when the Cardinals went home after electing Leo as Pope, the youngest and strongest physically among them told his friends at Bologna, 'We have elected a splendid Pope, but I am afraid I'll have to make another visit to Rome soon to elect his successor, for Cardinal Pecci looks very delicate.' Well, Lapponi continued, "this morning I saw His Holiness in perfect health, but grieving for the death of Cardinal Parocchi, the very man who made this prophecy at Bologna. Another thing that deceives people is that the Holy Father often looks worn out and exhausted. So he does, but so would most men who got through his daily work, but, on the whole, the Pope enjoys extraordinary health and vitality for a man of his years."

"Has the Pope ever been seriously ill?" asked the Amerian correspondent.

"Yes, twice," Dr. Lapponi answered. "Once, when he was Archbishop of Perugia, and again when Dr. Mazzoni operated on him. In itself this operation was not dangerous, but when your patient is nearly ninety years old it is hard to predict the results. However, twenty-four hours after the operation the Pope was as well and as bright as ever. The wound healed with marvelous quickness.

SECRETS OF LONG LIFE.

"I have now served as private physician to the Pope for fourteen years, and during all that time he has given me little anxiety. His Holiness has caught colds from time to time, but they have never been serious. He also has suffered, as most who live in Rome do suffer, from the changes of the weather, but he is a good patient, very good, indeed."

"Now, doctor, knowing that the Pope is strong, will you tell the American how you manage to keep him up?" asked the correspondent.

"'Keep him up!'" Lapponi exclaimed. "I don't need to keep him up. I will tell you in one word what I do for the Holy Father. I look after the temperature of the air he breathes. It is my constant care to keep him in temperature varying from 108 to 120 degrees centigrade. This is not always easy, especially when the Pope has to preside over functions in different parts of the Vatican or St. Peter's. With the temperature of St. Peter's it is impossible to do anything. Fortunately, however, it never varies, but it is different with the halls of the Vatican, and I have to be very careful there."

"Does the Pope use any special diet, tonic or medicine?" the American correspondent asked.

"He never takes a tonic," Dr. Lapponi replied.

"That is to say, a mere tonic, and he never uses medicine except when he has a cold. As for diet he eats sparingly, for no man of his age requires much food. The Pope's diet consists almost exclusively of broth, generally chicken broth, with bread steeped in it. He is very moderate in the use of wine; two small glasses of Bordeaux daily suffice him. You see he practices the maxims about frugality which he inculcated in his famous poem a few years ago."

"Does the Pope sleep well?" was asked.

"Excellent," Dr. Lapponi said, "and this is one of the causes of his continued good health. His Holiness retires, after a good day's work, about 11 nightly, and rises refreshed the next morning about half past 6 or 7. He does not sleep all that time, but always sleeps four or five hours each night. He does not need more than that, nor do I mean to say that his mind is resting during the hours of the night when not asleep. Very often it is during these hours, when the rest of the Vatican is wrapped in sleep, that the Holy Father is at work composing his poems."

REGULARITY OF LIFE.

"Will you say to what you attribute the Pope's longevity?" the correspondent asked.

"To the regularity of his life," Dr. Lapponi answered; "he is as balanced in his habits as in his words, and always has been so. The Peccis are a long-lived family, but, excepting the Pope, none of them has got into the nineties. The Holy Father inherited a magnificent constitution, and strengthened it still further in his youth by plenty of athletic exercise. You may sum up everything by saying that I attribute his longevity and good health to the regular life he has always led."

"Does he take exercise in the open air now?" it was asked.

"From the beginning of November until the middle of June," Dr. Lapponi answered, "he never puts foot outside the Vatican, but during the summer months he spends a few hours two or three times a week in the Vatican gardens, and at intervals treats himself to a half holiday there."

"You have been quoted as saying that the Pope may easily live to attain a hundred. Are you still of that opinion?" the correspondent asked.

"Yes," Dr. Lapponi answered. "Just as strongly as ever. Indeed, I have no intention of limiting Pope Leo to a hundred years. If he goes on as well as he has done during the past eight years he may live to attain any age. Indeed, His Holiness is not getting any older."

"And you authorize me to publish all this?" the correspondent asked.

"Fully; every word of it is truth. You have my warrant of it," answered Dr. Laponni bringing the interview to a close.

OBITUARY.

MRS. J. CULLITON, MELANCTHON.

There passed away on Tuesday, January 20, 1903 in the person of Mrs. Catherine Culliton, an old and very highly respected resident, of Melanchton in the seventy-second year of her age.

Mrs Culliton was well and happily prepared, receiving all the rites of holy Church. She leaves to mourn her loss, five sons and five daughters, Mc. Robert, Dundalk; Mr. John, Toronto; Rev. Brother Tobias, Montreal; James, Michael, Margaret and Bridget, at home; Mrs. F. McMenamin, Melanchton; Mrs. J. McLaughlin, Phelpston, and Mrs. M. McAuliffe, Flesherton.

Deceased was born in County Cork, Ireland, and at an early age migrated to this country, in which she has since resided. Her husband, Mr. John Culliton, predeceased her thirteen years ago. She was a loving wife and an exemplary mother, kind, gentle and charitable, loving God and doing with cheerfulness the duties of her state of life.

The funeral took place on Friday, Jan. 23rd, to St. Patrick's church, where High Mass was celebrated by Rev. Father Murphy, thence to the cemetery where all that was mortal of a kind and affectionate mother was tenderly laid to rest. To the sorrowing relatives we extend our sincere sympathy.

May her soul rest in peace!

MARY MCINTYRE, METCALFE.

The funeral of the late Mary McIntyre, of Metcalfe, took place from the family residence, lot 12, con. 2, to All Saints' church Strathroy, where Mass was celebrated after which the remains were interred in the Catholic cemetery.

We extend our sympathy to the bereaved family.

May her soul rest in peace!

MRS. THOMAS BREEN, YORK MILLS.

It is with feeling of deep regret we are called upon to mourn the death of a beloved mother, in the person of Ellen, beloved wife of Thomas Breen, who departed the life on Dec. 30 h. in her seventy-eight year. She was born in County Carlow, Ireland, and came to this country with her husband, settling in York Township, where she has since resided. She was a kind and loving wife and mother, loving God and doing with cheerfulness the duties of her state of life. Being fortified by the rites of Holy Mother Church she passed peacefully away. And dimmed with tears will be the eyes that look in vain for her. Besides her bereaved husband she leaves four daughters to mourn her loss: Miss Annie at home; Mrs. A. Flint, Toronto; Mrs. Jas. Ryan, York Mills; Mrs. A. W. McRae, Beaverton. The funeral proceeded on Friday morning, Jan. 2, to St. Luke's church, Thornhill, where Mass was celebrated by Father McMahon; thence to the cemetery, where all that was mortal of a kind and affectionate mother was tenderly laid to rest. Her pall bearers were her three sons-in-laws and her nephew, B. Burtchell, Toronto.

May her soul rest in peace!

MARRIAGES.

STEELE-MCDONALD.

On Tuesday, Feb. 3, Mr. D. C. Steele, of West Williams, was married to Miss Mary McDonald, daughter of Mr. John McDonald, of West Williams. The marriage ceremony was performed by Rev. Father McRae, in St. Columba's church, Bornish. The Wedding March was played by Miss Sarah McCormick, who also ably presided at the organ during the Nuptial High Mass. The bride was handsomely dressed in white silk, trimmed with applique and pearls, and wore a wreath and veil. She was attended by Miss Kate Steele who was prettily dressed in blue, with white trimmings. The groom was supported by Mr. L. P. McDonald. The bridal party repaired to the home of the bride's parents accompanied by over one hundred invited friends, including Father McRae, where dinner was served, after which all enjoyed the hospitality of Mr. and Mrs. McDonald in their fine home until a late hour. In the evening the young people enjoyed themselves singing and dancing to the excellent music furnished by violins and piano. Mr. Steele is a well known and prosperous young man, and his bride is an accomplished young lady and a former pupil of the Sacred Heart Convent, London.

Their many friends showed the esteem in which they are held by the numerous and costly presents given on the occasion. All join in wishing them a long and happy life.

GOLDEN WEDDING.

Mr. and Mrs. Timothy Toohey of Lucan, Ont., celebrated their golden wedding on Wednesday, 11th February, at their home on the Cedar Swamp Line, where they have resided continuously for fifty years. Half a century ago they had to go from Biddulph to London to get married. They are the oldest married couple in the parish at the present time, where both are living. Although past the allotted span of life, they are whole and hearty. Their children and grandchildren were the only guests, and they amounted to forty. Besides those present fifteen more are residing out of the parish. The happy couple were presented with an easy chair and an address. One of their little grandchildren read the following address to which her grandfather made a suitable reply:

Dear Grandpa and Grandma:—We, your children and grandchildren have met here this evening to congratulate you on the anniversary of your wedding. Such events are few and far between. In this generation of the twentieth century few are spared to see their golden wedding. We could not let this opportunity pass by without letting you know the love and esteem we have for you. We ask you to accept this easy chair as a small token of the respect we have for you—not for its value, but more that it may serve as a reminder of this the anniversary of your fifty years of wedded life. Hoping you may be long spared to enjoy its comfort is the best wish we have for you.

Signed on behalf of your children and grandchildren.

EDDIE'S FARWELL TO HIS PARENTS.

"From bitter pain to lasting bliss
Death's welcome call I hear;
Farewell! Weep not! One parting kiss
Your Darling Boy to cheer.

I gladly quit this life of pain,
This vale of grief and woe,
To dwell where saints and angels reign,
And joys eternal flow

Adieu Dear Parents; be consoled;
Your faith shall be your stay,
Until in Heav'n with love untold,
We meet for endless day.

My grateful mem'ry e'er shall cling
Round those whom I revere.
My ceaseless prayer shall blessings bring
To all I love so dear.

My Saviour's face I soon shall see,
For now we needs must part;
I go to dwell eternally
Within the Sacred Heart."

Written in memory of Edward J. Mitchell who died February 1, 1903, in Toronto.

The St. Vincent de Paul Society, London.

The financial report of The Particular Council and the Conferences of the Sacred Heart and of Our Lady have been issued for the year 1902. It shows these branches of this noble organization to be in a good financial condition, despite the heavy demands made upon the treasury during the past year. It would be contrary to the spirit of its saintly founder did we publicly particularize the numerous good works performed for the bodily comfort of many who otherwise would be left dependent upon the cold charity of the world. And God alone knows—and will reward a hundred fold—the extent of the spiritual influence exercised by those zealous lay apostles of St. Vincent de Paul. The pity is their number is not larger, for this particular apostolate of the laity has a wide and varied field in which to devote their time and talents. The intention of the League of the Sacred Heart for this month is for the increase of this and similar good works, and we have no doubt that the membership of the St. Vincent de Paul Society will be benefitted by such prayers, blessed and directed by our Holy Father the Pope.

A LADY SUBSCRIBER.—The authoress to whom you refer is demented and not worthy of notice.

D'YOUVILLE READING CIRCLE.

On January 28th, Rev. Father Fulham, O. M. I., lectured to the members of the D'Youville Reading Circle. He took his hearers on an imaginery pilgrimage to Rome. It seems most fitting to visit, as pilgrims, that city watered by the tears and blood of so many hundreds of martyrs. We first visited the Colisium, that vast amphitheatre wherein pagan Rome assembled to witness the inhuman tortures of the early Christians. Passing on, we come to the site of Nero's palace. The palace itself has disappeared. Next we visited two of Rome's three hundred churches. In the church of St. Mary Major is preserved the manger in which Our Blessed Lord was laid on the first Christmas night. Overhead, in the ceiling, is preserved some of the gold brought by Columbus from America. In another church are found three thorns from the crown, a nail and some of the wood of the cross used in the crucifixion; also a piece of Our Lady's veil. Close by is the Scala Sancta, or Holy Stairs used by Our Lord in Pilate's house. Pilgrims are allowed to ascend these stairs but only on their knees. Rome is divided into fourteen regions, to the last of which we now proceeded. We visited first the prison and fortress of Saint Angelo. For a thousand years this prison has never been without an armed guard. Its walls are twenty-six feet thick and until modern systems of warfare were introduced, 'twas impregnable.

We passed on to the Vatican where lives Our Holy Father, who, though a prisoner, is still among the most noted figures of the twentieth century.

Then we entered St. Peter's that vast and wonderful church wherein one hundred thousand men might be marshaled. It is impossible to describe the mingled feelings awakened by a first visit to the tomb of St. Peter.

Our last visit was to the catacombs. What Catholic heart has not been stirred by tales of heroism of even children in those days when Christians had to meet in these underground passages in order to hold divine service and when they were not safe from their persecutors even there.

We are especially grateful to Father Fulham for his lecture since he delivered it under very unfavorable circumstances having been quite ill during the week previous.

Our meeting on Tuesday was one that will not soon be forgotten. We spent the evening with the Irish poets of the nineteenth century as introduced to us by Rev. Father Coleman. Father Coleman is an Irish Dominican who has come to Canada in connection with a history he is writing of the Irish Dominicans. We have studied Renaissance in Italy, in France and in England but Father Coleman has made us very interested in an Irish Renaissance — a Renaissance of Irish music, literature, customs and industries. Selections were read from the works of James Clarence Mangan and Mrs. MacManus. Both these writers died while still young, but their poetry is as beautiful as any in the English language. In connection with our regular study of the poets Father Coleman read Tennyson's St. Simeon Stylites. No poem could be more suited to one wearing the beautiful white habit of a Dominican monk. The Rev. Father seemed to give new life and meaning to the beautiful poem. Then followed some selections from a play written by Father Coleman as a plea for an Irish Renaissance that will allow Ireland to take her place as a nation. At the close of the meeting it was announced that Father Coleman would give an illustrated lecture on Irish music in St. Patrick's Hall on Feb 20th.

The members of the D'Youville Reading appreciate very much Father Coleman's kindness to them, and not one member will fail to be present on Feb 20th, if at all possible.

BERNADETTE DOWDALL.

C. M. B. A.

RESOLUTIONS OF CONDOLENCE.

London, Ont., Feb. 5, 1903.

The following resolution of condolence was passed at the last regular meeting of Branch No. 4, London:

It having pleased Almighty God to take from our midst Mr. Samuel R. Brown, the Grand Recorder of our Association and charter member of Branch No. 4, this branch desires to place on record its sincere regret at the loss of one who had been actively identified with the work of the Association since its introduction into Canada in 1878, and who ably occupied since the first meeting of the Grand Council the most responsible office in the gift of the Association—that of Grand Secretary.

We hereby extend to the members of Mr. Brown's family our heartfelt sympathy in the great loss which they have sustained in the death of a noble-hearted husband and father. We sincerely trust that our Heavenly Father will comfort them in their sorrow, and have mercy on the soul of our departed brother.

Resolved that a copy of this resolution, suitably engrossed, be presented to Mrs. Brown, and sent for publication to our official organ and the CATHOLIC RECORD.

P. F. BOYLE, Secretary.

The Three Rivers Board of Trade.

Quebec Daily Telegraph.

A Three Rivers correspondent writes us as follows:—"The election of officers of the Three Rivers Board of Trade, held last week, brought forth some curious developments. At a convention the choice of a candidate for the President's chair fell on Mr. Thomas Malone, formerly of Quebec, but now one of Three Rivers' most enterprising citizens. This however, did not suit the views of some of the would-be aspirants—the "sore-heads," so to say—add forthwith, first the "racial" cry was raised, then supplemented by the cry of "politics." It thus behooved Mr. Malone and his friends to be on the alert, allowing them only three or four days for canvassing. The hour of election came, and Mr. Malone was duly elected, he receiving twenty two votes, Doctor Normand twenty-one, and Druggist Pelletier seventeen. Of Mr. Malone's supporters nineteen—to their honor be it said—were French-Canadians, while only three (!) of the numerous English-speaking members of the Board cast their votes in his favor. Now-a-days one hears a great deal of suppressed complaining of "French denomination," and doubtless among those who did not think proper to support the English-speaking candidate in the person of Mr. Malone are many who in private conversation would be found making their "moans" in the direction indicated above. Was it, in this case, that whilst they "loved the French-Canadian less, they hated the Irish Canadian more?"

NEW BOOK.

Casus Conscientiae at Augustini Lehmkuhl, Herder. 1903. Whoever has used the priceless "Theologia Morales" of Father Lehmkuhl will be pleased to know that he now offers to his admirers a complete work in two volumes—the "Casus Conscientiae," for the use of confessors. The work, worthy of every consideration, will prove to the confessor who reads it attentively a source of great usefulness. As in his Moral Theology he is admirable in the manner in which he gives to his readers the different cases that present themselves to him in brief, clear and complete language that aids the priest in the practical work of his ministry.

Instructio Pastoralis Eystettensis. Freiburg. Herder. 1902. A book that deserves a place in every priest's library is this volume, which we have received from Herder. A complete manual of Pastoral Theology, it will be found most useful to all priests entrusted with the care of souls. Following the subjects as laid down in the Pontifical, it is both intelligible and practical. The most recent decreed are quoted in connection with the subject on which they bear. Not the least advantage of all is certainly the appendix, containing various forms of applications for dispensations, etc.

CATHOLIC STATISTICS.

There are fourteen States and Territories in the United States of America in which Catholics outnumber all the Protestant denominations combined.

The following table, which is accurate, will therefore be of some interest:

	Catholic Population	Per cent. of Catholics
New Mexico	120,000	96
Montana	51,280	85
Arizona	42,710	74
Nevada	9,000	72
Massachusetts	862,500	71
Rhode Island	291,033	69
Louisiana	355,120	65
Wyoming	6,610	62
New York	2,174,390	58
California	312,370	55
Colorado	61,200	54
Connecticut	271,880	53
Minnesota	333,310	53
Michigan	367,400	57

DIED.

MITCHELL.—At St. Michael's Hospital, Toronto, on Sunday, Feb. 1st, Edward J., beloved son of William and Mary Mitchell, aged 16 years and 5 months.