reached by the missionaries—millions of pagans who never go inside the doors of any church, who shrug their shoulders and become sardonic at the mention of a God, a devil or a future state. In the Republic of America there is a tremendous field for missionaries. It would be meet to begin at the seats of learning—push the electric button first at Chicago University, make the round of all the other Godless ones and end up at Yale. Truly there are some strange people in the world—millions of them. They have a habit of opening their eyes very wide, peering into the distance thousands of miles away, but never think of noting the shortcomings of those with whom they rub elbows. In Latin countries they spend their thousands—even millions—in the effort to tear the people away from their simple faith—trusting, loving, adoring—that simple faith which is as a bright star in the firmament, and they would have them march in line with those who are moving all too swiftly into an aesthetic paganism.

AN UNWORTHY SPOKESMAN

A paper called the Eastern Labor News, published at Moncton, N. B., has been sent us. The editor thinks he too ought to have a voice in the Ne Temere discussion. "The promulgation of the Ne Temere decree in Canada," he says, "reveals that we have a Church and State alliance which is vicious and out of harmony with the times. Marriage is a civil contract and we ought to have civil marriage. At the present time there can be no marriage in this province without hiring the services of minister, parson or priest. There can be no objection to religious marriage, or marriages as many as the parties implicated may desire, but the State ought no onger to leave that the only manner in which marriage can be contracted."

The Labor News is or ought to be published for a specific purpose—in the interest of the laboring class and to promote better and better conditions amongst that class in its sphere of influence. This is admirable work and we wish the Eastern Labor News every success so long as it abides by the principle for which it was established by the laboring classes. For editor it should have a man who is without religious prejudice—one who knows something about the question he is dealing with. What have the Catholic members of labor unions in the province of New Brunswick to say about his comment on the Ne Temere decree?

A BABEL UNION

From Philadelphia comes the information that there is a meeting of the Baptist World Alliance. A note of disapproval, however, of alliance or union with other churches came from its chief spokesman, Dr. Augustus Strong, of the Rochester Theological Seminary. "Let us work together," he said, "but keep our fundamental principles separate." This then, it seems, is to be a union of people who hold to a varied assortment of principles. Here we have a vivid picture of people who are cast about by every wind of doctrine. It is not strange, however, because in the Baptist fold itself we find infinite variety of conflicting opinions as to doctrinal standards. If Dr. Strong's pronouncement takes root we will merely have a closer brotherly relationship between Baptists and Dowieites, Presbyterians and Christian Scientists, Methodists and Mormons, Congregationalists and New Thoughtists, Lutherans and Prince Michaelists, Episcopalians and Salvationists, Bible Christians and Socialists, Spiritists, Theosophists, etc., etc.,—all making one grand aggregation of contradictoriness. Outside the true fold these poor people will ever be building their temples on quicksand.

THE LEVEE CASE ONCE MORE

When the CATHOLIC RECORD went to press last week we were not fully apprised of all the facts in connection with the vote given by the Catholic trustees on the Board of Education of Toronto in regard to the retention of Mr. Levee as chairman of that body. We have since learned that Mr. W. J. Boland, barrister, one of the Catholic representatives on the Board, cast his vote with the minority who voted against Mr. Levee. In former articles we have published on this subject we gave our readers to understand that all the Catholic members on the Board voted for retaining him. We did an injustice to Mr. Boland and we now ask him to accept our apology. As we stated in a previous issue, we did not at the time of writing know that he was a member of the Board. Had we known this, we would have waited for fuller particulars before passing censure upon him. Mr. Boland is a man of the highest honor and rectitude, a worthy representative of the Separate schools on the Board of Education, and we congratulate him upon the manly stand he has taken.

In education the essential is not programs and method, but able and devoted men; not the things taught, but the spirit in which they are taught.—Abp. Spalding.

THE CORONATION

The coronation is over, and every subject of the British empire has reason to feel proud that the event was such an unbounded success. The hearts of the people opened to their new King and Queen. There was nothing cold or formal about it. It was an expression of loyalty sincere as it was enthusiastic. It opened a new era for Catholics, as it was the first occasion in centuries when the blasphemous oath relating to their faith was omitted from the ceremonies. Another coronation ceremony will, we hope, be in the long distant future, because every subject of the Crown has not only that attachment for the king which loyalty demands, but from each and all a sincere regard as well on personal grounds. "Long live the King and Queen" should be in the mouths and hearts of all their subjects. A feature of the occasion particularly pleasing to Canadians is the fact that Sir Wilfrid Laurier, Premier of the Dominion, was given the place of honor after the King in the royal procession. It was a becoming tribute to his nobility of character, his loyalty to the Crown and his sterling Canadianism. May it be that long before another Coronation ceremony takes place the people of Ireland will enjoy that unbounded measure of prosperity which a system of home government will give them. Let it be full and generous. Such a condition would do not a little to add strength and permanence to the British Empire.

NOTES AND COMMENTS

IT IS worthy of remark that of the five over-seas Premiers participating in the Coronation festivities, three are Catholics—those of Canada (Sir Wilfrid Laurier), New Zealand (Sir Joseph Ward) and Newfoundland (Sir Edward Morris). This of itself is the most timely comment on the wisdom and prescience of those responsible for the removal from the Imperial statute book of the denunciatory clauses in the Accession Oath. It is, at the same time, an eloquent rebuke to two centuries of legislation.

CANADIANS OF every shade of political opinion must be gratified by the prominence accorded to Sir Wilfrid Laurier both in the Imperial Conference and in the Coronation ceremonies. As typical of the impression he has made among all classes of Englishman may be quoted Mr. J. E. C. Bodley's reference to him in the re-issue of his "Coronation of Edward VII." "No more accomplished statesman," he says, "could be counted among all the Privy Councillors of King Edward VII. than Sir Wilfrid Laurier. For though speaking the tongue of his French ancestors as it was spoken in the days of Racine, he had so mastered the language of his allegiance that when his voice was heard in London among the first orators of the day, his English eloquence, in grace of diction, was unequalled." Commenting on this the Tablet adds: "Of the Privy Councillor of George V. there is no word of that to retract; and as in the manner so also in the matter of his utterances is an easily remarked distinction."

THE ESTABLISHMENT in Ottawa of a convent of the Visitation Order, the first in Canada, is to those conversant with the history of this foundation of St. Francis de Sales, an event of some significance. The Visitation Order has been established in the United States for over a century, and from its schools have graduated many generations of well trained women who have brought to the discharge of their functions in the world or in religion the spirit of the holy Bishop of Geneva. The mother house in America is at Georgetown, D. C., where, in the crypt of the convent chapel repose the remains of Most Rev. Leonard Neale, its founder, and second Archbishop of Baltimore. The Order has also houses in Baltimore, Philadelphia, Brooklyn, St. Louis, Richmond, Mobile, Wheeling, W. Va., and other large cities, while at Catonsville, Maryland, in the Academy of Mount de Sales, the nuns possess one of the most attractive convents in the country. The advent of the Visitation Order to Canada, therefore, must be regarded as a distinct acquisition to the religious institutions of the capital.

THE NEWS from France that Ferdinand Edmond Duez, receiver for the property of the dissolved religious congregations, has been convicted by a jury of embezzling $1,200,000 from that fund and been sentenced to twelve years' imprisonment at hard labor therefor, closes another interesting chapter in this tale of rapine and plunder. The Government of France lost no time in wreaking vengeance upon this raid upon its treasury, oblivious all the while of the fact that they had themselves been guilty as regards the same treasure of one of the greatest acts of spoliation and piracy in history. Duez probably reasoned that as it was stolen property anyhow, he might as well have a finger in the pie, and under the prevailing idea of honesty in the Government circles of France just now, his crime will be considered to lie chiefly in the stupidity of being found out. Thus far at least he can reason rationally that if property dedicated to religion for centuries is fair plunder to the politicians of the day small blame can attach to a subordinate for putting into individual practice the maxims of his school.

THE STEADY progress made by the Society for the Propagation of the Faith in America is illustrated by its annual report which is just to hand. The total receipts of the whole society for the year 1910 were $1,397,335 of which $268,314 came from the United States—an increase of $47,676 over the contributions of 1909. The United States thus stands second in the list, other countries that contributed large amounts in the order named being: Germany, Belgium, Italy, Argentine Republic, Spain, Mexica, Ireland and Switzerland. It thus becomes increasingly evident that the supremacy in the foreign-mission work of the Church will eventually pass to this continent, and that the Latin nations will ere long assume the place that is by inheritance theirs in the ranks of the apostolate. We miss Canada from her proper place in this honorable category and could wish that the missionary spirit were more in evidence. This no doubt will bud and blossom in due time, as signs are not wanting, and those who have at heart the extension of God's Kingdom will pray that the day may be hastened.

BUT GRATIFYING as the development of the missionary spirit is in the neigboring Republic, France still remains in this respect the marvel of the world. Of the total receipts of the society, $608,256, or almost half, came from the dioceses of France, and, as we are assured, that country continues to give generously of her sons and daughters to the missions of every country. When, then, we are inclined to despair of the course of political affairs in Paris, it will be well to take up the Report of the Society of the Propagation of the Faith, and estimate the temper of the French people at large by the tale therein unfolded. France in its rulers may have turned her back upon God and sought to undo the work of bygone generations, but so long as the faithful remnant are true to their country's best traditions, and spend their substance in so high and holy a work as the redemption of mankind, it is impossible not to regard the future with hope and confidence.

PASSING DOWN Yonge street, Toronto, the other day, our attention was drawn to a painted sign over the door of one of those sectarian mission establishments which make so much noise in the world. The sign read: "What must I do to be saved? NOTHING; its all done." Now this is the very quintescence of the Protestant heresy, viz: that it matters nothing what a man does, so long as by a simple act of the will he, as the lingo goes, "accepts Christ" and declares himself saved. It certainly has the merit of *easiness*, and that is what the good people seem to be in search of. But its conformity to the scriptural injunction to man "to work out his salvation in fear and trembling" is another matter. We should not dream of questioning the good faith of many of our friends who, while professing adhesion to this standard of the mission hall, govern themselves in a fashion quite otherwise. But the doctrine has been, and is practised to the ruin of many souls. It is the standard of the Westminster confession of Faith for instance, which so many Presbyterians, ministers and laymen, now disown though conformity to the spirit if not to the letter is demanded of candidates for ordination. The confession of Faith essays, by annotations to gloss this over, but the essence remains. And it so far wrought havoc with the very founders of Protestantism as to have led Luther, for one, to counsel his followers to: "Sin, and sin boldly: but let your faith be greater than your sin." Or another (Richard Hill) "God sees no sin in believers, whatever sin they commit. My sin might displease God, my person is always acceptable to Him though I should outsin Menasses." Or (Luther again): "Sin will not destroy in us the reign of the Lamb." These extracts might be multiplied indefinitely, and they go to show upon what brink of an abyss many good People walk, and to what extent they may wander when they cut loose from the protecting arm of authority.

THE DEATH is announced of Lay Brother Ulric Paquin of the Society of Jesus, who laid down his life in Alaska in the work of that far-off mission. He had been but six years in the Society, but in that time had earned for himself a high place in the regard of his superiors and of his brother religious. The circumstances of his death which occurred last January, but news of which has just reached Montreal, were tragic, and of a kind that is a perpetual menace to the lives of the devoted missionaries who, amidst the rigors of a sub-arctic climate, pursue their vocation in silence and obscurity. Brother Paquin had set out from the Mission of St. Michael's to go to a place called Stebins, ten miles away, for the purpose of making necessary repairs to the chapel there. The weather was intensely cold but with no signs of a storm. He never reached his destination, however, and the Father who awaited him soon suspected what had happened. A search was organized and on February 2nd his body was found with his dogs huddled together in the snow. A sudden blizzard had caught him, he had lost his way and death overtook him. He was a native of St. Didas, Quebec. Four of his sisters are nuns.

AN INTERESTING incident in the life of Brother Paquin is related by our contemporary, America. He had been stationed for several years at St. Boniface, Manitoba, and when the exploring expedition started from there in July 1908 to search for the body of Father John Aulneau, who in 1732 had been killed by Indians on an island in the Lake of the Woods, Brother Paquin was one of the party. It was his spade that first struck the stones of the ancient fireplace of the old Fort St. Charles, whose site it was another object of the expedition to locate, and the discovery of Father Aulneau's remains were then practically assured. Little did the devoted religious imagine that a tragic end likewise awaited him and that his body would within a brief period be the object of a search party in somewhat the same way. "Heaven often gives its favorites early deaths."

THOSE WHO moralize upon Cardinal Wolsey, and impute to him a share in the early iniquities of Henry VIII, might take to heart the words of Dr. Gairdner, one of the first living authorities on the history of the period. In an interview granted to the representative of a leading London daily recently, Dr. Gairdner commenting upon his latest work "Letters and Papers illustrative of the Reign of Henry VIII." said: "if later knowledge does not make Henry look more amiable, it has tended to absolve Wolsey from the blame of many of his master's sins. Wolsey or Cromwell might manage him to some extent; but, as a matter of fact, the King guided them; they did not guide the King." Little by little the great superstructure of false tradition of the sixteenth century is crumbling away under the diligent hands of independent investigators. The events of the sixteenth century now stand fairly well revealed in all their ghastly horror.

THE BROTHERHOOD OF MAN

The unique gathering that met to do honor to Cardinal Gibbons on the occasion of his recent jubilee is not without its significance. Protestant and Catholic, Jew and Gentile, rejoiced in the opportunity afforded them to express their appreciation of America's Grand Old Man. There are those who seem to think that the fact of a person being a Catholic is a sort of a ban upon him socially, but Cardinal Gibbons is nothing if not a Catholic, and yet the gathering that greeted him in the Baltimore armouries was in truth, to use the words of President Taft, such as has very few, if any, counterparts in history. Is, then, the profession of the Catholic faith equivalent to a sentence of social ostracism? Or are we Catholics not to blame because very often we fail to let our light shine before men — to let our fellow citizens see that fervent adherence to our faith is compatible with a healthy interest in all that makes for social betterment and civic virtue? Are we not too much given to letting our non-Catholic neighbour do all the talking and working in such matters? Would we be any less Catholic if we took our rightful place in civil life, in municipal affairs, in social reform? Men do not light a candle to hide it under a bushel. Let us not fear to have the lamp of publicity shine upon our good works even if they are primarily done for God. Let us cultivate the civic spirit. Then men who have no eyes for our supernatural virtues will begin to respect us for that which they see. Cardinal Gibbons was honored, not exactly because he was a Cardinal of the Catholic Church, not because he was the head of sixteen millions of American co-religionists, but rather because he has ever been in the forefront of every movement that made for the uplifting of humanity. The Cardinal, said President Taft, has shown himself not only a good Catholic in the church sense, but he has been broadly Catholic in the secular sense of the word. So should every one of his co-religionists be. For are we not the light of the world—the salt of the earth! And what does that mean if not that we should go abroad amongst men and teach them by our bright example, and that we should show forth to the world that Catholicity is synonymous with all that is best in human activity of whatever kind?

COLUMBA.

Sometimes the very things that seem to us the hardest to bear are just our best opportunities. The example of a heavy trial nobly borne may accomplish far better results than could possibly have been achieved by any work of human choosing.

NE TEMERE

To the Editor,—Sir,—As the opponents of the Ne Temere Decree seem to have exhausted themselves, and are now sulkily brooding over their conflicting utterances, it may not be amiss to notice a few of their objections.

Their primary complaint is, of course, that the Church will not recognize a marriage that has been performed by a layman. How can the Church do so? The Church holds, and always has held, that marriage is a sacrament, which can be celebrated by no one but a priest. The gentlemen deny that marriage is a sacrament, and quote Scripture to make their denial good. But who authorized them to look into the matter and to pronounce on the subject? One might as well listen to a Chinaman quoting the Statutes of the Realm against the King's Bench as to listen to them quoting Scripture against the Church. Their denial will not be noticed by the Church; and marriage, being a Sacrament, cannot be celebrated among Christians by any one except a priest. If this puts the gentlemen in a humiliating position, they cannot blame the Church. Their condition has been brought about for them by themselves or by their forefathers. Their forbears, moved by varied motives, deserted the Church, maligned her and organized communites in opposition to her; and now the gentlemen bemoan their lot because the Church will not acknowledge them as the salt of the earth.

When they howl about the Decree destroying homes, they start a point that redounds to their own disgrace. It seems that a court in Quebec dissolved an alliance of two Catholics because they had not obeyed the law of the land. Instead of having been married by their own priest, they had in contravention of the law only been timberlaked. The court would not allow such flimsy work. And the very men who insist that the Church must obey the law of the land to the very letter, are loud in their commendation of the two Catholics that broke the law in Quebec. The separation of the two Catholics was certainly a sad case. But whose fault was it? It was the fault of the man who pretended to marry them. If he knew anything, he must have known that he, a Methodist, could not legally marry two Catholics in Quebec. He broke the law, and caused the woman's disgrace and trouble. But, were it otherwise, were it the case that his ceremony would be legal, he would not, were he a right minded man, have undertaken to unite in marriage two Catholics. Had he first induced them to become Protestants, he might have consummated a civil legal contract. But, as it was, he not only broke the law, but acted very unbecoming. The assertion that the Decree breaks up homes is made by men who must know that they say what is not true. Everybody knows that homes are broken up in Ontario weekly, if not daily. Who breaks them up? The civil courts are obliged to break them up. Two or three women appear in court, each proving that the man in the dock is her legal husband; another man, too far gone in senility to be able to protect himself, has been so managed by a minister and his daughter, that the octogenarian has lost not only his liberty but his property; and so the examples might be multiplied. When the courts adjudicate on such cases, homes are broken up. But how are such cases possible? Are any of them Catholic marriages? Not one of them. They are the handiwork of gentlemen who will without hesitation unite any sort of people, provided the fee is promptly paid. It would be a blessing for the people of Ontario if the Ne Temere Decree were adopted for the marriage law of the province.

One of the Toronto dailies very magnanimously admitted that the Church is quite within her rights, when she makes or administers laws for her own people, provided that the observance of such laws does not clash with the civil law. Not one of her tenets is more scrupulously practiced than obedience to the civil law. This she has always taught, and so successful, that her children have never been rebels to their state. Giddy-headed ones may sometimes side step the line of propriety, but they are never complainers when they have to pay the penalty for their shortcomings. Such has been the case and is the case, generally. But there have been occasions when she has defiantly refused obedience to the civil law. In her very infancy, when Imperial Rome passed laws for the express purpose of destroying her, she ignored the laws and endured what are sometimes called the "Ten Persecutions."

On some other occasions, she has observed the laws of God instead of obeying the laws of man. And it is safe to say, that, if legislators un-Christian in principle and practice, should frame un-Christian laws for a State, the Church would not heed them. Does this shock the gentlemen? It should not. If they will only refer to their memories, they will discover that their friends in France, the Huguenots, not only set at naught the laws of their country, but rebelled against their sovereign. In England, the Puritans suffered for recusancy, nurtured their strength, rose in rebellion, and murdered their king; etc. In New England, Independents and Quakers broke the laws that had been made by the Puritans. The gentlemen should keep silent about obedience to the laws of the State!

The Ne Temere Decree is the most judicious pronouncement on marriage that is in existence. If its terms are observed, as by Catholics they will be, there can be no Gretna-Green affairs, no chance for divorced people, bigamists, brothers-in-law and sisters-in-law, and no imprudent or unnatural marriages that will cause heart-burnings afterwards. And, if the gentlemen will have the goodness to mind their own business, that is, confine themselves to the needs of their own followers, there cannot possibly be any after trouble. If, though, the gentlemen wish to indulge their penchant for uniting Catholic couples in matrimony, there is one way in which they can do so creditably. Let them abandon their man-made communities, enter the Church that was put into working-shape by Christ and His Disciples, and study for the priesthood. Then in process of time, not only could they marry Catholics in a becoming manner, but they would find themselves new men, and would be sorry if not ashamed, that they had spent so many years of their life in waging war against the Church of Christ.

J. P. T.

PROTESTANT CLERGYMAN ON HOME RULE

AN OUTSPOKEN ADVOCATE—NO CONSEQUENCES TO DREAD

Rev. Dr. Sewell, pastor of the Great George street Congregational church, Liverpool, Eng., one of the leading Protestant churches in that city, was recently interviewed on Home Rule, when he said:

"My conversion to the Home Rule cause," said, he "dates back to the days when my father was a Presbyterian minister in Derry. He was the oldest minister in the city. He was a Liberal in politics. And in those times when a general election came around the Catholic Nationalists and the Protestant Liberals voted together for the Protestant Liberal candidate.

"There came a change, however, when a Catholic Liberal was put up for Derry. He was Mr. Palles, the present Chief Baron Palles of the Irish judiciary.

"Because Mr. Palles was a Catholic the non-Catholic voters threw him over and voted for the Tory. My father denounced his brother Liberals for this. He received his reward for such political honesty the next Sunday, when during the evening service every pane of glass in every window of his church was broken by Orange stone throwers.

"That kind of conduct disgusted me against Orangeism and led me to read and to think on the national history of Ireland. The result of that study and thought is that for years I have been an ardent advocate of Home Rule, and today I will go anywhere at my own expense to speak for the cause on any platform in Great Britain."

"Does the Orange party really represent the Protestantism of Ulster, Dr. Sewell?"

"By no manner of means, sir. I have just come back from an election contest down in Devonshire, where, with eight other Protestant Home Rulers I have been working all I could for the Liberal candidates. We found the Literary bureau of the Orange party in Belfast had flooded the constituency with circular letters purporting to come from Protestants in Cork, Limerick, Galway, Wicklow, Wexford and other places, all expressing apprehension of the coming reign of terror the Protestants would endure in Ireland after the Catholics get control of the government of the country. There was something in the sameness of all those letters which excited doubt as to their genuineness. We investigated their origin and finally traced them all to one printing office in Belfast. Then we discovered that all were composed in one room of a campaign bureau in Belfast.

"Well, as to this kind of conduct, all I have to say is this, if the Protestants of Ireland really believe, (which I know they do not believe) that their last hour on earth shall come with Home Rule, I know them well enough to say that they produce their own tears without drawing any supply from a literary reservoir in Belfast.

"Take the whole history of the eighteenth and nineteenth centuries in Ireland. All, or nearly all, of the bravest leaders of that most Catholic of countries were Protestants, Henry Joy McCracken, William Orr, Henry Grattan, Robert Emmet, Lord Edward Fitzgerald, Davis, Mitchell, Butt, Shaw, Parnell. All the leaders, except Daniel O'Connell and their present leader, Mr. John Redmond, were Protestants. Take my word for it, there is a great change coming over the rising generation, even in Belfast; you will see that for yourself when you go there.

"What do I think of the threats of civil war when Home Rule comes? Pure noise and bluff and bluster. Nothing more. Someone put an ad. in the papers a short time ago, calling for bids for 100,000 rifles to be used in Ulster in a coming avowed revolt. Next day some Ulster humorist put an ad. underneath that which called for a hundred thousand rotten eggs to offset the rifles. The country isn't done yet laughing at both ads.

"So far as this other talk about Home Rule being only a stepping stone to complete separation from Great Britain, I will say I do not take the slightest stock in the argument. And I will tell you why. Irishmen are not fools. They are a part and parcel of this great world-wide empire, quite as much as Englishmen, Scotchmen or Welshmen. Irishmen have built up this empire side by side with the other races that compose these kingdoms. To-day Irishmen hold high places in the government of the empire all around the world. Ireland's chief commercial relations must of necessity be with England. Does any intelligent man believe for a moment, that, knowing these facts to be true, Irishmen would jump out of the big Mauretania—so to speak—into a frail cockboat and cut loose for themselves in a stormy sea? I, for one, don't believe it; neither do you."

CATHERINE OF ARRAGON

THE LAST OF THE OLD LINE OF ENGLISH CATHOLIC QUEENS

Catherine used to rise at midnight in order to be present at matins sung by religious. At five o'clock she dressed herself, but as quickly as she could, saying that the only time wasted was the time spent in dressing. She was a member of the Third Order of St. Francis, and wore the habit thereof under her royal robes. She fasted every Friday and Saturday; and on bread and water on the eve of Our Lady's feasts. She went to confession every Wednesday and Friday, and on Sunday received communion. She said the office of Our Lady daily, and was present every morning in church for six hours together during the sacred offices. She always prayed on her knees, without a cushion or anything else between them and the pavement.

POPE RECEIVES CONVERT CLERGYMEN

Cardinal Merry del Val recently ordained as sub-deacons six former English clergymen who became converts and entered the ecclesiastical Nobles' Academy in Rome with the object of joining the Catholic priesthood. The ordination was held in the Pauline chapel in the Vatican.

The services were of great solemnity and were attended by all the students of the academy and many prelates.

After the ceremomy Cardinal Merry del Val accompanied the converts to the Papal apartments, where they were ceived in audience by Pope Pius X. He welcomed them cordially and blessed them.

The Pope said it afforded him the greatest consolation that six Protestant clergymen should join the Church, as he was convinced that their example would be followed by other Anglicans in England and America.

Continuing the Pope said that he prayed daily for the conversion of England, which constituted his fondest hope, as he believed that if this occured it would lead to the conversion of the English speaking countries.

He said he admired the inborn religious feeling characteristic of Engishmen, who were bound to make good Catholics, and closed by saying that the Protestants joined the Catholic Church spontaneously, thus showing that their conversion was wrought by Providence.

After the address, which deeply moved the converts, the Pope knelt and recited a prayer for the conversion of the English speaking countries. He then asked the sub-deacons to join every day of their lives.

COMMENCEMENTS

Ottawa University

CONTINUED FROM PAGE EIGHT

O'Brien, Castile, Ont.; Henri Morisseau, St. Denis du Richelieu, Que.; Francis J. Bourke, North Bay, Ont.; Aubrey T. Maher, Eganville, Ont.; Elphege Lalande, Ottawa, Ont.

Extra Mural Course — Cathleen McCloskey, Chesterville, Ont.; Bessie Kearns, Ottawa, Ont.

COMMERCIAL COURSE.

Second-Class Diploma, have passed in order of merit—Albert Morel, Mattawa, Ont.; George V. Roy, Ottawa, Ont.; William Gagne, Bonfield, Ont.; John J. Heney, Ottawa, Ont.; Francis Nevins, Ottawa, Ont.; William Daly, Ottawa, Ont.; Ernest Shea, Ottawa, Ont.; Joseph Perron, Escanaba, Mich.; Marcus Mulhall, Ottawa, Ont.

Third Commercial Class have passed in the order of merit—Donald O'Brien, Ottawa, Ont.; Albert Gauthier, Maniwaki, Que.; Joseph Robertson, Ottawa, Ont.; Charles Maynard, St. Leon, Que.; Rene Latendresse, Ottawa, Ont.; Pascal Guindon, Clarence Creek, Ont.; Michael McManus, Mattawa, Ont.; Joseph Lazure, St. Remi, Que.; Alfred Langlois, Warren, Ont.; William Burrows, Ottawa, Ont.; Matthew Rohland, Ottawa, Ont.; Edward Shea, Ottawa, Ont.; Harold McHugh, Calgary, Alta.; Patrick Murphy, Ottawa, Ont.; Frank Brennan, Ottawa, Ont.; William O'Farrell, Ottawa, Ont.; Arthur McGillicuddy, Ottawa, Ont.

FOR EXCELLENCE IN CHRISTIAN DOCTRINE.

English Course—Silver Medal, presented by His Excellency the Most Reverend Peregrine Francis Stagni, O.S.M., D.D., Apostolic Delegate.—Awarded to Thomas L. McEvoy, Ottawa, Ont.

French Course—Silver Medal, presented by the Most Reverend Charles Hugh Gauthier, D.D., Archbishop of Ottawa, Chancellor of the University.—Awarded to Oslas Sauve, Bourget, Ont.

FOR CLASS STANDING.

To be a competitor for these medals, a student must follow all the branches taught in his class, and must obtain eighty per cent. of the sum of the marks for all the branches and not less than sixty per cent. in any branch.

UNIVERSITY COURSE.

Sixth Form—Silver Medal, presented by His Excellency Earl Grey, Governor-General of Canada.—Awarded to William M. LeBel, Ottawa, Ont.

Fifth Form A—Silver Medal, presented by the Very Rev. Canon J. A. Sloan, Ottawa, Ont.—Awarded to Thomas L. McEvoy, Ottawa, Ont.

Fifth Form B—Silver Medal, presented by the Most Reverend Augustin Dontenwill, O.M.I., Superior General, Rome, Italy.—Awarded to L. Philippe Corneller, Montreal, Que.

Fourth Form A—Silver Medal, presented by D. J. McDougal, Esq., M.L.A., Ottawa, Ont.—Awarded to Louis J. Guillet, Ottawa, Ont.

Fourth Form B—Silver Medal, presented by the Hon. Charles Marcil, Speaker of the Dominion House of Commons.—Awarded to J. Hector Lapointe, Ottawa, Ont.

COLLEGIATE COURSE.

Third Form A—Silver Medal, presented by the Rev. Cornelius C. Delany, White River Junction, Vt.—Awarded to John Sullivan, Quity, Ont.

Third Form B—Silver Medal, presented by Albert Allard, Esq., M.P., Ottawa, Ont.—Awarded to Noel Beauchamp, East Templeton, Que.

Second Form A—Silver Medal, presented by the Rev. P. T. Ryan, Renfrew, Ont.—Awarded to Jeremiah J. Fogarty, Kyle Killea, Ireland.

Second Form B—Silver Medal, presented by the Very Rev. Joseph N. Dozois, O.M.I., Provincial, Montreal, Que.—Awarded to Joachim Sauve, Bourget, Ont.

First Form A—Silver Medal, presented by T. D'Arcy McGee, Esq., Ottawa, Ont.—Awarded to W. M. Unger, Ottawa, Ont.

First Form B—Silver Medal, presented by the Rev. Arthur Guertin, O.M.I., Superior, Hull, Que.—Awarded to Jean B. Lefebvre, Ottawa, Ont.

SPECIAL MEDALS AND PRIZES.

Silver Medal, presented by the Rev. W. J. Murphy, O.M.I., D.D., Rector, for highest standing in the examination for the degree of Licentiate of Philosophy.—Awarded to Osias Sauve, Bourget, Ont.

Silver Medal, presented by the Hon. Thomas Coffey, LL.D., London, Ont., for highest standing in the examination for the degree of Bachelor of Philosophy.—Awarded to Islah J. Rice, Douglas, Ont.

Gold Medal, presented by the Right Reverend Michael F. Fallon, O.M.I., London, Ont., for the best speech at the annual English prize debate.—Awarded to Ambrose A. Unger, Ottawa, Ont.

Gold Medal, presented by the Hon. Rodolphe Lemieux, LL.D., Postmaster-General, for the best speech at the annual French prize debate.—Awarded to Rodrigue I. Glaude, Ottawa, Ont.

Silver Medal, presented by James F. White, Esq., LL.D., Ottawa, Ont., for excellence in Canadian History (English Course).—Awarded to J. Dorney Adams, Ottawa, Ont.

Silver Medal, presented by the Rev. Joseph E. Jeannotte, O.M.I., Superior, the the Sacred Heart Juniorate, Ottawa, Ont., for excellence in Canadian History (French Course).—Awarded to L. Philippe, Belanger, Ottawa, Ont.

BUSINESS AND PREPARATORY COURSES.

First Business Class—Gold Medal, presented by A. McMillan, Esq., Ottawa, Ont.—Awarded to Albert Morel, Mattawa, Ont.

Third Commercial (Div. A). — Silver Medal, presented by A. E. Lussier, Esq., B.A., Ottawa, Ont.—Awarded to Donald O'Brien, Ottawa, Ont.

Third Commercial (Div. B.) — Silver Medal, presented by J. L. Chabot, M.A., M.D., Ottawa, Ont.—Awarded to Matthew Robillard.

Second Commercial Class—Silver Medal presented by M. Cunningham, Esq., Ottawa, Ont.—Awarded to Louis J. Poullot, Ottawa, Ont.

First Commercial Class—Silver Medal, presented by O. Leclair, Esq., Ottawa, Ont.—Awarded to Rodolphe Lavergne, Ottawa, Ont.