

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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LONDON, CANADA, SATURDAY, JULY 25, 1914

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TEMPERANCE NOTES

Some of our contemporaries are telling their readers the story of the results of drink-reform in Finland—a country in which women have the suffrage. Fifty years ago the Finns had the unenviable distinction of being the hardest drinkers in Europe. Through the influence of women in Parliament, of temperance societies and of legislation, the Finns are now the most temperate people in Europe. Reforming, when conducted sanely, can always achieve, if not all desired by the reformers, some measure of success.

FROM TACOMA

In Tacoma, Washington, no saloon-keeper can, according to an anti-treating ordinance, allow a man to buy a drink for another in his place of business without being subject to arrest. This ordinance if enforced will lessen the number of loungers, increase the prosperity of the household and have an astringent effect on the saloon man's dividends. We remember, however, that one saloon-keeper in Detroit, with a due regard for his own and other's salvation, undertook to conduct his business in a manner consonant with morality and religion. Being obliged for lack of trade to close his doors within a very short time, Archbishop Ireland's comment was: "The decent saloon doesn't pay."

NEARER HOME

We wonder sometimes why the gentlemen who grant licenses are so well disposed towards certain applicants. We refer to the groggeries that are hard by the doors of the poor man. With doors ever open, always alluring, and the individual behind the bar, the "good fellow" who wears out neither brawn nor brain, always in good humor, they are a persistent temptation. We can never understand how the saloon man has any peace of mind. He must know how he is regarded by many families and he can imagine what is said of him and his business by wives and mothers. He can see the delinquents that float in and out of his saloon. But, seeking but the money of the wage-earner, he strives to neither see nor hear and continues to be a factor in the increase of misery and poverty. And he is the only man who must be ashamed of his work. Other men take pride in their achievements. They represent industry, self sacrifice and brains. They are a contribution to the common good. They can sleep without being troubled with dreams of drink-cursed homes, of tear-stained faces of women and children. But we never have him employing some poor sodden victim to advertise his business and to proclaim that he is the finest fruitage of the bar room tree.

THE BIBLE SOCIETIES

Every now and then Bible Societies publish statistics as to the number of Bibles sent to India, etc. Their members are very optimistic about the result and assume that it is easy for the heathen to find for himself in the Bible a many-sided book and hard to understand a guide of faith and a rule of life. Perhaps they who are the recipients of the bounty of the Society may try to rob the Bible of its inspiration and authority and thus qualify themselves for a seat among their western brethren who are the most ruthless destroyers of the Bible's sacred character. It has been said that it is this senseless scattering of the Word of God amongst the crowds who can hardly read and much less understand its pages, that has robbed the Holy Book of that strength and power with which it was endowed while it was carefully guarded by the Church from the touch of profanity and made it as useless as the dust trodden down the highways to oppose the floods of infidelity. Even James A. Froude, no lover indeed of the Church, says: "I think certainly that to send hawkers over the world loaded with copies of this book (the Bible) scattering it in all places among all persons—not teaching them to understand it; not

standing like Moses between that heavenly light and them, but cramming it into their own hands as God's book which He wrote and they are to read each for himself and learn what they can for themselves, is the most culpable folly of which it is possible for man to be guilty."

Dr. Briggs, in Whittier, p. 21, says "that Biblical history shows that the Church is a great foundation of divine authority. If we go back of Church history into the Bible history we find that the Church antedates the Bible. If there had been no divine authority in the Church there would have been no divine canon of Holy Scripture. . . . Jesus Christ commissioned His Apostles and the Holy Spirit planted the Church and trained it in its earliest and most important lessons of life-institution and doctrine decades before a single one of the writings of the New Testament canon was written."

SOCIALISTIC FRIENDS

The great ally of the Socialist is the employer who so contrives as to deny the employee the minimum for a decent existence, who uses him but to break him upon the wheel of labor and then to fling him upon the human scrapheap. The capitalist who looks upon the workman as a mere cog in the industrial machinery is a man who forgets what he owes to society and God. And a capitalist, as we mean it here, is not merely the one who sits throned upon money bags but one also who controls any force of labor. The man of moderate means, as well as the millionaire, can give facts which are seized upon by the Socialist as arguments to show that Christianity has lost its vitality. What Socialists can understand is effort to lessen misery and poverty and to cause the charity which we profess to operate upon the selfishness and injustice of the world and to find all classes in fraternal sympathy. "If there is one truth more distinct than others taught us by Catholic history it is that of the solidarity of the Christian people. So that each class in society has a duty of justice and charity towards every other class and each individual, according to his opportunities, towards every other individual." It is said that many of the working-men are too pessimistic, too imbued with irreligion to heed anything but what beckons them to a social resolution. So, perchance, it was said in the days of the early Christians, and yet, despite obstacles of every kind, a world tolerated with selfishness was cleansed and renovated and made into a new body whose soul was charity. And St. Francis of Assisi, the great democrat, conquered his time with the weapons of love. Others before him had preached the same doctrine, and lamented, perhaps, that many were deaf to it, but he loved it, went about clad with it as a garment. He laid the hand of sympathy upon the sorrowful and miserable; he reminded the weak of their duties and forthwith charity blossomed in the hearts of thousands and gave a bounteous harvest of deeds. A man may be pessimistic and sullen, but, if not abnormal, he will listen to any appeal which is made to his sense of justice and to his instinct of unselfishness. He is of the same material as were those of the days of St. Francis, and he can be influenced in a similar manner. And a modern St. Francis could sweep our world and make it clean. Doctrine generating achievement and backed by enthusiasm is always a wonder worker.

AN EFFICIENT MINISTER

Hon. Charles J. Doherty, the efficient and popular member of Parliament for St. Ann's Montreal, has just been put to a test of his abilities. During Sir Robert Borden's absence, he acted as Prime Minister. For the period of ten days or more he assumed the heaviest responsibility and the widest jurisdiction of any single Canadian. In addition to his headship of Government, the Minister of Justice was acting Minister of Agriculture, acting Minister of Interior, acting Minister of Labor and a number of other important, special and unaccustomed duties fell to his lot. Hon. Mr. Doherty goes about his duties in an unassuming manner, but he is a man to be depended upon in an emergency.—Montreal News.

LLOYD GEORGE ON IRELAND

They say they are called upon to submit to a Government they loathe and abhor. We have all had to do that in our time. We all detested, loathed, and abhorred the Unionist Government that came to an end in 1905. We may even yet have to submit to Governments we loathe and abhor. We shall take it philosophically; we shall not organize ourselves into battalions; we shall not parade; we shall not salute; we shall not gun-run; we shall not have generals and colonels and captains, nor even gallopers. We shall just bide our time and vote them down when we get the chance. That is the very essence of democracy.

They protest because they have been driven from under the British flag. Who has driven them from under the British flag? They will have representatives at Westminster when Home Rule has been established. They will have a voice in the control of the army, the navy, foreign affairs, and every great imperial question. They will have just the same voice as Englishmen, Scotsmen, and Welshmen. They will be British subjects just as much as ever. They will have much more to say on imperial questions than our kith and kin in Canada, Australia and New Zealand have at present. When they talk about being driven from under the flag, they are talking sheer humbug, and they know it.

FOR EVERYDAY CATHOLICS

The Pope tells us that all Catholic forces should be directed "with the greatest constancy and energy" to the solution of social problems.

All Catholic forces! You, my Catholic reader, are a Catholic force, and for your co-operation the Catholic Church is waiting. Be you man or woman, worker with head or with hand, you can give something to the cause—something which others cannot give. You realize, no doubt, how much these social questions—sweated labor wages, housing, employment, care of children, and the rest—are bound up with the kingdom of God and the interests of immortal souls. How much of our leakage from the faith is due to social conditions? How many people are kept from the sacraments by the barrier of destitution? These things cannot be put right unless we all help—unless you help! You cannot with a good conscience leave it to the politician or the priest.

But what can I do? you may ask. I am not learned, and I have few opportunities of influencing others. I answer that you cannot help influencing others. Public opinion (the chief engine of reform) is made up of units; it is shaped by the thoughts and actions of people like yourself. At all events, see that your thoughts are true and your actions straight; let your influence be Christian influence. Catholic influence. How often you join in talk about the events and questions of the day—about strikes and legislation and trade unions and syndicalism and the working classes and property. What do you know about these things? You get your opinions from your newspapers or from the people round about you. Do you ever ask whether the Catholic Church has anything to say about these matters? Do you try to find out what her teaching is? If you would do so, people would listen to you. They would say, "This man knows what he is talking about. He has principles and does not talk at random." They might not agree with you at first—but they would listen to you with respect if they were honest, and the truth would do its work. For the Catholic Church has the truth in these matters. Her teaching has the seal of time. She has the Rock of Truth beneath her feet.—Rev. Charles Plater, S. J., M. A., in Catholic Times.

LEFT CRUTCHES IN CHURCH AND WALKED OUT AN ABLE MAN

ILL SIX YEARS WITH PALSY—DISEASE VANISHED AT THE SHRINE OF STE. ANNE DE BEAUPRE

Quebec, July 10.—Three rather remarkable cures have been effected lately at the Shrine of Ste. Anne de Beaupre, it is claimed. A Mr. Francois Xavier Dorton, of Rimford Falls, Maine, who had been ailing for some time past with tuberculosis of the right hip, was suddenly cured at the famous shrine on July 7th. It seems that he had been unable to walk without the aid of his crutches for the past two years, and had gone on a pilgrimage to Ste. Anne's in the hope of being cured. Mr. Dorton left his crutches in the church and walked out a perfectly able man.

Another cure on the same day was effected on Mrs. Peter Lalonde, of Ottawa. She had been lately ill with dyspepsia, and had not been feeling well for some time. This case, however, is not a very certain one, and the parish priest of Ste.

Anne is anxiously awaiting word from the happy woman.

The most remarkable case was that of Mrs. George Marlow of Watertown, N. Y. She had been very ill with palsy for the last six years, and had been condemned by several doctors, who stated that she would never be able to walk. As a last resort she went on a pilgrimage to Ste. Anne de Beaupre, and there she was cured of her wasting disease on the 24th of June. She left her crutch behind her in the church, as evidence of her complete recovery.

During the past six weeks some 25 cures are said to have been effected at the famous shrine.

ACTS OF THE HOLY SEE

THE CONCORDAT BETWEEN THE HOLY SEE AND SERBIA

From Rome

The following is a translation of the text of the Concordat signed in the Vatican recently by the Cardinal Secretary of State and M. Vesnitch, Serbian Plenipotentiary delegated for the purpose:

Art. 1. The Catholic, Apostolic, Roman Religion shall be freely and publicly exercised in the Realm of Servia.

Art. 2. In the Realm of Servia is constituted an Ecclesiastical Province, composed of the Archdiocese of Belgrade, with its seat in the Capital of the Realm and having as its territory that which is comprised in the limits of Servia as it was before the treaties of London and Bucharest, and of the suffragan Diocese of Uskub, with its seat in that city, comprising the new territories and passing from the jurisdiction of Propaganda Fide to the regime of the common law.

Art. 3. The Archbishop of Belgrade and the Bishop of Uskub, to whose respective ecclesiastical jurisdiction belong all the Catholics of the Realm of Servia, shall depend, for ecclesiastical affairs, directly and exclusively from the Holy See.

Art. 4. His Holiness, before naming definitively the Archbishop of Belgrade and the Bishop of Uskub, shall notify to the Royal Government the person of each candidate, in order to know whether there exist facts or motives of a political nature in his regard.

Art. 5. The Archbishop of Belgrade and the Bishop of Uskub shall receive from the Royal Government an annual allowance; the former of 12,000 dinars; plus an indemnity of 4,000 dinars; the latter of 10,000 dinars; with the right to a pension at least equal to that of the employes of the State.

Art. 6. The official title of the Archbishop of Belgrade and of the Bishop of Uskub shall be: Most Illustrious and Most Reverend Monsignor.

Art. 7. Before entering on office shall the Archbishop of Belgrade and the Bishop of Uskub take on oath of fidelity in presence of a Delegate of the Royal Government in the following terms: "I swear and promise, before God and on the holy Gospel, obedience and fidelity to His Majesty the King of Servia; I promise not to take part in any compact, not to assist in any council and not to encourage the clergy under my orders or allow them to co-operate in any enterprise tending to trouble the tranquillity of the State."

Art. 8. The Archbishop of Belgrade and the Bishop of Uskub shall have full liberty in the exercise of the ecclesiastical functions and in the direction of their dioceses, and they shall be able to exercise all the rights and prerogatives of their pastoral ministry, following the discipline approved by the Church; in their respective dioceses, all the members of the Catholic clergy depend from them in everything concerning the exercise of the sacred ministry.

Art. 9. To the Archbishop of Belgrade and to the Bishop of Uskub belongs the right, in their respective dioceses, of creating parishes, in accord with the Royal Government. To them also belong the rights of nominating the parish priests. Still, in the case of persons who are foreigners to the Realm, they shall proceed by agreement with the Royal Government; and in the case of Serbian subjects the Bishops shall previously ascertain from the competent Ministry as to whether there exist facts or motives of a political or civil character regarding them.

Art. 10. The religious instruction of Catholic youth is subject in all the schools to the Archbishop and the Bishop in their respective dioceses. In the State Schools it shall be given by catechism teachers who shall be nominated, after agreement made in common, by the Bishop and by the Minister of Public Instruction and Worship. The Bishops can forbid the giving of religious instruction even in the State Schools by catechism teachers who show themselves unfit for the mission thus entrusted to them, by informing on the matter the Minister of Public Instruction and Worship, in order to proceed to another nomination. The Royal Government shall remunerate the catechism teachers in the State Schools. The office of parish priest is not incompatible with that of catechism teacher.

Art. 11. In order to form young Serbians suitable for the Catholic priesthood, there shall be instituted in the Capital or in its environs a Seminary to which the State shall furnish an equitable annual endowment, the respective ecclesiastical authority being charged with the care of organizing it and directing it according to the canonical dispositions. In this Seminary the Serbian language shall be employed as the medium of instruction in non-ecclesiastical subjects.

Art. 12. The Royal Government recognizes the validity of marriages contracted by Catholics, and of mixed marriages contracted in the presence of the Catholic parish-priest, according to the laws of the Church.

Art. 13. Matrimonial causes between Catholics and between parties to mixed marriages celebrated before the Catholic parish-priest except as far as concerns purely civil effects, shall be judged by the Catholic ecclesiastical tribunals.

Art. 14. The Catholic party shall have the right to establish that the children born of mixed marriages celebrated before the Catholic parish-priest shall be brought up in the Catholic religion.

Art. 15. The prayer for the Sovereign: *Domine saluum fac regem*, shall be sung at the divine offices in the Slav or Latin language according to local conditions.

Art. 16. The State recognizes that the Church, represented by its legitimate authorities and by its hierarchical orders, has a true and proper juridical personality, and enjoys the capacity of exercising the rights which belong to it.

Art. 17. The Church has the right to acquire legally, to possess, and to administer freely property, real and personal, destined to serve for the ends proper to the Church and its institutions in the Realm; and the objects purchased by it, and its foundations, are inalienable as the private property of the citizens of the State.

Art. 18. The property of the Church shall be subject to the public imposts, always excepting the edifices destined for divine worship, the seminaries, and the houses of the Bishops and parish priests, which shall be exempt from taxes and can never be destined or employed for another use.

Art. 19. The priests and clerics, secular and regular, can never be obliged to exercise public employment opposed to their sacred ministry and to the sacerdotal life.

Art. 20. In the future should any difficulty arise about the interpretation of the present articles or about questions which may happen not to be contemplated in them, the Holy See and the Royal Government shall proceed, by common accord, to an amicable solution, in harmony with the canon law.

Art. 21. The present Convention shall enter into force immediately after its ratification by His Holiness the Sovereign Pontiff and by His Majesty the King of Servia.

Art. 22. The ratification shall be exchanged in Rome with the least possible delay.

TORONTO'S TAMMANY

THE MARCHING AND RULING BRETHREN

The Toronto Telegram, owned by Mr. John Ross Robertson, who on Saturday "walked" for the fifty-fourth time in the city's annual Orange procession, announces that seven out of the ten members for Toronto in the Legislature and four of the five members of the Board of Control, including the Mayor, were in line among the marching thousands. It might have added truthfully that about two thirds of the aldermen more than half the heads of civic departments, and most of the city employes who could be spared from firehall or street patrol or other necessary services were also in evidence.

Instead of being proud of this record Mr. Robertson and the thousands of the rank and file of the Orange Order in this city who give time and money and sole leather to the maintenance of the Order because they believe it is a strength to Protestantism and a buttress against Roman Catholicism, should begin to see how they are being worked by the "joiners" who are using the Order as a stepping stone to public office or to places on the civic payroll. It is amazing how invariably syncretized, as Bro. W. T. White would say, with a desire to get into Parliament or the City Council. And in not a few cases the less competent candidate is to secure election on his merits the keener he is to obtain the votes of the citizens by circulating among the lodges at election time.

The strength of the Orange Order in Parliament and in the City Council and civic service is vastly greater than its strength among the electors in Toronto. There may have been 7,000 Toronto Orangemen in line on Saturday. The highest previous record was 6,004 in 1912. Let us suppose that only half the active members of the Order were in the procession. That would give us 14,000 Orangemen in the city. The total adult citizenship is not less than 100,000, so that about one man in seven is an Orangeman, taking the population as a whole. This small minority of one man in seven has at least seven tenths of the city's members in the Legislature, four fifths of the members of the Board of Control, two-thirds of the members of Council, and a very large proportion within its oath-bound brotherhood sworn not only to maintain the Protestant religion, but to give preference to their brethren by all reasonable means.

We may talk of extravagance and incompetence at the City Hall till we are black in the face, but so long as the condition of affairs exists to which The Telegram's innocent boast on Saturday directed attention, the "joiners" will flock to the lodges, and the civic government of Toronto will be a reproach to the people of this great and progressive community.

The name of Canon McLoughlin, of Liverpool docks, deserves to live among the Catholic martyrs. Early last May he was in full health. Returning home, perhaps from a sick call, he found a poor sailor lying on a country road in great agony with severe internal cramps. It was bitterly cold, and the priest, without a moment's hesitation, wrapped the man in his own coat and supported him to the nearest surgery. The doctor said the canon had saved the man's life, but he himself caught pneumonia from exposure to the wind in his shirt sleeves, and died in three days fortified with all the last rites.—The Lamp.

HEROIC CHARITY

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EPISCOPAL MINISTER AND WIFE BECOME CATHOLICS

DR. PITCHER, LATE OF COXSACKIE, HELD SEVERAL NEW YORK PASTORATES

Rev. John A. B. Pitcher, D. D., and Mrs. Pitcher were baptized into the Catholic faith at Sacred Heart convent, the Bronx, Sunday.

In Orange, N. J., Dr. Pitcher was particularly prominent, taking a leading part in all civic matters and in the famous haters' strike defended the strikers vigorously. He was the rector there of All Saints' church, which was noted for its "High Church" service.

From Orange Dr. Pitcher went to Elmira, then to Rome and until June 1 last he was rector of the Episcopal church at Coxsackie. Then he resigned and with Mrs. Pitcher went to New York to prepare to enter the Catholic Church. As Dr. Pitcher is married, he cannot enter the Catholic priesthood. After a rest on his large farm at Adams, he probably will take up some kind of social service work.—Catholic Sun.

THE CHARM OF NEWMAN

The following tribute to Cardinal Newman is clipped from "The Study Table" department of Unity, of Chicago, a magazine of the Unitarian denomination:

"Like a voice from the unseen comes a new volume by Cardinal Newman, yet here it is; this time 'Sermon Notes,' gathered like precious leaves from scraps of paper on which the great preacher was wont to jot down the notes of his sermons after he had delivered them. He seldom used notes in the pulpit during his Catholic years and these jottings, gathered into a volume by the brethren of the Oratory, covering the period between 1849 and 1878, make a rare book. They are characteristic, for Newman never put pen to paper that did not leave an impress of his soul. What was the charm of Newman? Was it his demand for reality—and his mysticism? Perhaps; but for some of us it lies in his motto, 'Heart speaketh to heart,' and, though dead, he yet speaketh."

YOU CAN HELP

Two things we all can do to make converts:

1. Lead truly Catholic lives so that our neighbors will see our religion in action.

2. Spread Catholic books and newspapers among Protestants. Six copies of "Plain Facts for Fair Minds" or of Cardinal Gibbons' "The Faith of Our Fathers" can be bought and mailed to six persons in any part of this country for \$1. Branches of the Catholic Truth Society should be started in every village and city, so that members could give regularly 10 cents, 25 cents, 50 cents, or \$1 a month to the good work of circulating such books as these.

Many of our Protestant friends are kept out of the Church merely for want of knowledge. If they only knew it as it is, instead of as it has been erroneously represented to them, they would join it to-day.

Every Catholic should take to heart the duty that rests on him to propagate the faith.—St. Paul Bulletin.

A good action never perishes, neither before God nor before men.

CATHOLIC NOTES

Father Godefroid, a Belgian missionary, was among the victims of the Empress of Ireland disaster.

The Cause of Beatification and Canonisation of Sister Teresa of Jesus, the "Little Flower," has been formally admitted to the Sacred Congregation of Rites.

Pope Pius received in audience on July 1, about 500 American midshipmen, 25 officers and 50 sailors who are on the annual cruise of the Annapolis Naval Academy.

The French government has issued a decree suppressing fifteen religious congregations engaged in educational work. This means the closing of 127 schools and affects the education of thousands of children throughout France.

Monsignor Cerretti, formerly auditor of the Apostolic Delegation at Washington, and who was recently appointed Apostolic Delegate to Australia, will be consecrated titular Archbishop of Corinth on July 19 in St. Peter's. Cardinal Merry del Val will officiate.

The Right Rev. John Tholl, D. D., Bishop of Down and Connor since 1908, died July 4. He was born in County Derry in 1855 and was a professor in St. Malachy's College, Belfast, from 1878 to 1894. Before he was appointed Bishop he was parish priest of Cushendall, County Antrim.

Prince Max of Saxony is the only royal priest in the world. He is a brother of Frederick August, King of Saxony, and is a scion of a house among the oldest in Europe, which gave an emperor to Germany in the beginning of the tenth century. Prince Max is now preaching in Paris and was formerly a missionary in the slums of London.

The celebration of the seventh centenary of the birth of Roger Bacon, the Franciscan Friar whose learning was so marvellous, took place at Oxford University on June 10th. One of the delegates in attendance writes us: "The Bacon Celebration was a grand success and surpassed all expectations. Lord Curzon (the Chancellor of the University) insisted on being photographed alone in the midst of the Franciscan Friars who were present."

The celebrated Benedictine Abbot of Disentis, in the Diocese of Coire, Switzerland, is about to keep the thirteenth centenary of its foundation. The fetes commemorative of the unique event will be very splendid. The abbot was founded in 614 by St. Sigisbert, a compatriot and disciple of St. Columba, around a hermitage in the valley of the Upper Rhine. It remained independent Catholic Church. As Dr. Pitcher is married, he cannot enter the Catholic priesthood. After a rest on his large farm at Adams, he probably will take up some kind of social service work.—Catholic Sun.

Another Protestant clergyman has joined the Catholic ranks and makes the twenty-seventh minister in fifteen months. The latest convert is the Rev. Henry Vernon Moreton, M. A., a graduate of Trinity College, Dublin, who has recently resigned the curacy of St. Augustine, Victoria Park. He is well known in various London parishes and has served in fashionable parishes in Fulham and Notting Hill. He was received into the Church recently and it is expected he will study for the priesthood.

Since the wholesale conversion last year of the Anglican Benedictines in South Wales, close upon twenty five Anglican rectors, vicars and curates have been received into the Church in England, says Catholic Universe of London. With two or three exceptions, all are unmarried, and are, therefore, hoping to enter the priesthood. The Beda college, which is attached to the English College at Rome is already filled to overflowing with ex Anglican clergymen, who are pursuing their theological studies.

At Aix-la-Chapelle is the tomb of the great Emperor Charlemagne. He was buried in the central space beneath the dome; but the manner of his burial is one of the most impressive sermons ever preached. In the death chamber beneath the floor, he sat on a marble chair—the chair on which kings had been crowned—and, wrapped in his imperial robes, a book of the Gospel lay open in his lap; and as he sat there, silent, cold, motionless, the finger of the dead man's hand pointed to the words of Jesus—"What shall it profit a man if he gain the whole world and lose his own soul?"

Dr. Agatha Doherty, who was mentioned recently as having been presented at court, is a fortunate girl. She is not only young, and of good appearance, but the fairies at her birth gave her ability. To the great credit of the lady herself, and to the honor of Canada, she has just been appointed senior house surgeon to the new Hospital for Women in London. On Dominion Day she began her arduous duties, and all Canadians who read this will wish their young countrywoman luck. She is, by the way, a Loretto Abbey girl, and a Toronto University M. B. Miss Doherty was one of the Canadians present at the Anglo-American Peace Centenary Ball.—London Letter to the Mail and Empire.