## The Catholic Record

Price of Subscription-\$2.00 per annum. THO .. COFFEY, LL. D., Editor and Publisher

Advertisement for teachers, situations wanted, etc. the c der.

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asburg, N. V., and the clergy throughout the nion. scribers changing residence will please give ob-

as well as new address.

Ob tuary, and marriage notices cannot be inserted except in the usual condensed form. Each insertion No. 3 subscribers ask for their paper at the pos-ce it would be well were they to tell the clerk to e them their CATROLIC RECORD. We have infor-tion of carelessess in a few places on the part of very clerks who will sometimes look for letter

Misses, Luke King, P. J. Neven, E. J. Broderick, I. Hagarty and Miss Sara Hanley are fully autholic to receive subscriptions and transact all oth customs for the Carth Land Record, Agent for New middad, Mr. James Power of St. John. Agent strict of Nijelssing Mrs. M. Reynolds, New Liskear

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Tho has Coffey!

My Dear Sir.—Since coming to Canada I have been reader of your paper. I have noted with satis faction that it is directed with intelligence an shifty, and, above all, that it is imbued with a stron Catholic spirit. It strenuously detends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time president of the country. Follow the country of the country. shifty, and, and, at the strength of the control of the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Your very sincerely in Christ, Donatus, Archishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA

Ottawa, Canada, March 7th, 1900

Mr. Tho mas Cofley

Dear Sir: For some time past I have read your
setimable paper, the CATHOLIC RECORD, and congrasidate you upon the manner in which it is published.
Is manner and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the faithful. Blessleag you and wishing you success, believe me to re-

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, MARCH 20, 1909. FATHER VAN RENSSELAER, S. J There lies upon our table an interesting biography of Father Henry Van Rensselaer, S. J., a convert and memher of a distinguished family whose American founder took an active part in the Dutch West India Company. His father was General Van Rensselaer who was Chief of General Scott's staff. Upon his retirement General Scott wrote in high esteem and admiration of his Staff Chief. The subject of the sketch was born near Ogdensburg, Oct. 21. 1851. From his earliest years he displayed a religious turn of mind. His parents had moved to New York. Here be attended Grace Church, then desidedly "Low Church." In his teens Henry Van Rensselaer was in the choir and began the practice of bowing at the Gloria Patri, and genuflecting at the Incarnatus in the Nicene Creed. There were candles on the altar, which to the number of thirty-nine in honor of the thirty-nine articles of the Anglican Church, were lighted on the Epiphany. These were, according to the ritualists, the forty stripes save one, mentioned by St. Paul. So far the young lad felt no attraction to the high ritualism which soon manifested itself in various churches of the city. These were first St. Alban's, then St. Mary's the Virgin and again St. Ignatius the Martyr. After spending a short time at a Protestant seminary, he went to Oxford. Here his weekly letters to an intimate friend in America are most interesting on account of the scholars mentioned and his own religious phases. In one of them he speaks of going to hear Cardinal Manning who preached in the Catholic chapel at Oxford. The subject of the sermon was the Judgment. Mr. Van Rensselaer was quite say anything about purgatory. passed a year at Oxford. About a month after his return to America Bishop Potter ordained Mr. Van Rensselaer deacon. New experiences crowded upon him. The extravagances of ritu alism forced themselves still more upon him. Upon the occasion of the death of one of the choristers of the church at which Mr. Van Rensselaer was assistant it was resolved to have a Requiem Mass. The Book of Common Prayer makes no provision for Mass of any kind. That did not deter them. They borrowed violet vestments from a New York ritualist Church. The next difficulty was to ransform the Communion service of the Book of Common Prayer into a Requiem Mass. Some parts were non-sensical. What connection is there between the dead and the recital of the ten commandments with the response: "Lord have mercy upon us and incline our hearts to keep thy law?" The architects of the new liturgy finished their constructed Mass without precedent and without rubric. Van Rensselaer was soon convinced that the Protestant Episcopal Church had no authority to teach. He could not long continue in this frame of mind. He resolved to lay side his charge. His rector begged him not to go to Rome from his Church. His mother urged him to return to Oxford. So to Oxford he went. He called upon a Canon and asked how he accounted for the action of the Bishops. The reply was that if Van Rensselaer

wished to know something about the

sea he should not apply to a landsman.

When further questioned how the

that the Church of England was in a isfied. He moved faster, turning silent contempt. towards Rome. On Sept. 17, 1877, as he himself expressed it: he leaped over the wali, and was received into the Church. Van Rensselaer started his theological studies with the Fathers of the Oratory. The life was not to his liking. He determined to return to his native land. He entered the Society of Jesus. After making his novitiate at Rochempton in England and his studies at Woodstock, Maryland, he was raised to the holy priesthood on the eve of Trinity Sunday, 1887. He labored with zeal and success for the rest of his lifetoo quickly cut off. The same fervent piety marked his ministry, spent chiefly in the busy city. He had longed to devote himself to the Indian missions. Busy in the multitude of works he was most actively employed year in and year out. Seeking souls, instructing converts, writing plays are some of his labors. In June, 1907, appeared the symptoms of his fatal illness. His sister who had been received with him into the Church and who had afterwards entered religion attended him through his sickness. She had been with him at his First Communion, she was with him at his last. He expired peacefully on the 3rd of Oct., 1907. Thus closed a short life full of religious faith and charity. His memory is worth preserving, for the hand of God had taken hold of him from his earliest moments. The biography gives, through the correspondence it contains, a clear insight into a pure holy soul, and throws interest into its three hundred pages.

A RED DEER U. E. L.

We have received from the Province of Alberta a letter enclosing a newspaper article upon "That School Question Again." Our correspondent hands us this subject on the ground of modesty. Being French he feels a delicacy in writing an English letter for publication. It might be that his English would contain grammatical peculiarities-just as a letter from us in French. We think, however, that it would be much more correct even from this standpoint than the coarse, illiterate and ungrammatical letter signed "U. E. L." Here are specimens of English: "He don't seem to understand:" "There has been numerous associations:" "He stated that the Conservative government were defeated:" and others. So far as English style is concerned we are quite confident our friend would never be guilty of such vulgar mistakes. As to the matter contained in this letter its malignant spirit is evident from the start Heedless of the feelings of his neighbors U. E. L. insults when he cannot argue and prevaricates when he cannot insult. Truth and charity cannot be found in a single line of his correspondence. There is little use in reviving the question of Separate schools for these Provinces. It is the law-which every loval citizen should respect. Men like U. E. L. should sign themselves, "Disunited Empire Loyalists." Ignorant and bigoted they sow division and shout traitor. U. E. L. says that the Separate school history of England teaches that Queen Victoria was an impostor and "that owing to choice of a few nobles she was chosen to the throne and the rightful heir should have been a Catholic." Poor U. E. L. has got things mixed up. He is perhaps confounding Queen Victoria cise nor claim any synodical authority Young Pretender with the Duke of Cumberland. Whatever opposition there was to the Princess Victoria ascending the throne was created and fanned by Orangemen. As queen Her Majesty never had more loyal subjects than the Catholics throughout her vast dominions U. E. L. trots out the old bare-bone nag about the foreign potentate. "We find men claiming to be Protestants and even Christians, voting into the lap of Rome." He doubts the Protestantism and loyalty of those who vote for a "foreign potentate at Rome." As red rag to a bull so is the very shadow of the Pope to the ignorant multitude of English speaking countries. It matters not how the rag is flung to the sight-it matters not how unreliable or how malignant the story. No questions are asked. They do not stop to consider the absurdity and unlikelihood of the statement. They love liberty for themselves. They refuse it to their neighbors. They sniff powder in every room; and they hear a ghost in every cupboard. What has the Pope to do with party elections in Canada? He has to do with religious education. So have we-so have all men with a conscience and a love for their children. Another attribute we possess which makes us not afraid of meeting U. R.L. at the polls—the freedom of a free country, the courage of our convictions and the determination that so far as we can prevent it no man shall pay double tax for educating his children. All shall, in this young country, have the right to educate their children

our French friends might easily give liness of society as well as the unwartopsy-turvy condition. He was not sat- him a rejoinder or treat him with ranted charter under which it first left

THE PLENARY COUNCIL. From the press despatches we gather that in the early summer a plenary Council of the Church in Canada will first is: "Can a Catholic believe in be held in the city of Quebec As it is predestination?" The term is rot the first of the kind held in Canada it always employed in the same significaforms a history-making epoch in the Canadian Church. When Canada consisted of only two Provinces of Upper and Lower Canada, and Quebec was the metropolitan for the two Provinces, Councils were held from time to time. These had not the importance which must necessarily attach itself to a deiberative assembly of prelates from all the Dominion. Under the old regime there was one Archbishop in the two Provinces, five Bishops in Lower Canada and three in Upper Canada. At the new Council there will be the Apostolic Delegate who will preside, eight Archbishops, twenty-six Bishops and three Vicars-apostolic, besides a number of united abbots. The programme or schema of the Council has been for a long time in the course of preparation. Committees of priests from the various dioceses had charge of preparing particular points which concern the discipline and interest of the Canadian Church. After these were carefully discussed and summarized the whole schema was sent to Rome where it was again sifted. At length the plan was complete enough for the deliberation of a Plenary Council. So far as Canada can be said to be a nation this is the first National Council. As such it is distinguished from Provincial Councils which consist of the Bishops of an ecclesiastical province with the metropolitan at the head. Many questions concerning religion and education, uniformity of discipline, laws about clergy and all others, will be debated and regulated according to the prudent judgment of the venerable prelates whose gravest interests are at stake What the Council needs from us is prayer that God may guide the Bishops throughout their sessions. One thing more it needs-our filial co-operation and loyal support as obedient children

THE ARCHBISHOP OF CANTER. BURY ON DIVORCE. An Anglican clergyman in the County of Kent, England, refused to allow a Major Pitt and his wife to partake of holy communion because Mrs. Pitt was divorced from a former husband. The matter came before the Archbishop of Canterbury in whose diocese the incident occurred. Upon Jan. 7th the Primate wrote the clergyman more as a friend and adviser than judge. He stated that these people had been married in church some five years ago, and that both before and since the marriage they were "regular communicants in the various parishes where they lived." The Archbishop claims that the question is not so simple as the clergyman supposed it to be, and that the Bishop of the diocese having a responsibility in such cases should be consulted before action is taken. His Grace makes in his argument a strange admission regarding the Pan-Anglican Synods or Lambeth Conferences of 1888 and 1908. "These conferences," he says, "neither exersurprised that His Eminence did not with one of her ancestors and the or jurisdiction but the weight their re- corresponding to the solar year. If these tion according to their means or posisolutions carry is indisputable." This resolution of the Conference follows: That recognizing the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse the sacraments or other privileges of the Church to those who, under civil sanction are thus married." Hireling of the State! A more puerile resolution can hardly be imagined. Nothing more than a recommendation-and : recommendation not to instruct. Addressed to the Bishops themselves it left the clergy free. What about the division of opinion concerning the ground for divorce? This division exists only amongst the pseudo-reformers of the sixteenth century. Councils, Fathers. Theologians and all else Catholic stand for the indissolubility of the marriage tie. Finally the Council of Trent puts its seal upon it-at least indirectly de claring that not even in the supposed case could the tie be broken. The Greeks had followed the opposite practice. Clement VIII. in his instructions to those Latin Bishops in whose dioceses Greeks had a domicile, forbade these marriages entirely. So far as the Latin Church goes there could never be said to have been two opinions upon the subject. The Archbishop of Canterbury's formal directions are after all to condemn the clergyman who is henceforth directed to admit these parties to com according to their religious belief. munion. Straws indicate the direction Poor U E. L. is all confused: he hardly of the wind. Episcopal authority, never

port.

PREDESTINATION.

We have been asked a number of questions by a correspondent-of which the tion. Thus it might be taken in the sense in which Calvin accepted it, by which some were chosen for eternal glory and others for eternal damnation. Again the word predestined, as used in Scripture very commonly signifies an efficacious vocation or calling to faith and justification. And although this vocation is from the intention of God ordered for eternal life it is not neces sarily united with the actual obtaining of eternal life. A man who has obtained the gift and light of faith is by no means secure of his eternal salvation. Only he who perseveres to the end shall be crowned. Predestination may also be considered in God Himself, as an ordinance towards a particular end. Notwithstanding the fact that we lay down these remarks beforehand, we approach the question with a certain trepidation. Nothing exalts so dazingly the majesty of God or overwhelms the littleness of man as predestination in its full Calvinistic meaning. This cannot be accepted No Catholic can believe that some are created for glory, others for perdition. Such a theory would destroy all merit and responsibility. Catholics believe that some receive an efficacious call to faith and justification who not persever ing are lost. Catholics believe that so far as God is concerned He seriously and earnestly wills the salvation of all. That many are lost is sadly true-and that our own apathy is often to blame is a sadder part of it. None, however were in the beginning and by the antecedent will of God branded and predestined to perdition. That God knows beforehand whether certain individuals, will be lost or saved is not to be confounded with God's will in the matter. His knowledge is eternal, as is also His love. In creating his rational beings He created them with free will. And in giving them free will He left them with the possibility of its abuse. This abuse of man's highest gift, this violation of law incurred the sanction of the law. Man's guilt does not strictly contravene God's earnest desire of his salvation. We cannot go farther into this obscure question. Our best termination in closing is the sweet consoling thought of St. Augustine who when asked by some one in doubt as to whether he was predestined, replied: "If you are not predestined predestine vourself.'

FEASTS MOVABLE AND IMMOVABLE.

We have received the following from correspondent: " One more objection those who are loath to believe is this-"The date of the Nativity of our Lord is fixed on the 25th of Dec. Why is it that the date of the Resurce tion is not fixed. How is it, e. g. that the date must depend on the full moon which happens upon, or next after the twenty-first day of March?" That the date of the Resurrection does not always remain the same is due to the lunar year not two years corresponded exactly, Easter Sunday, the feast of the Resurrection, would every year fall on the same day The date of Easter depended upon the Jewish Feast of the passover. This in turn was regulated by the day upon which fell the full moon either on, or next after the twenty-first of March. We thus have Easter shifting between the twenty-fifth of March and the next twenty-nine days. As Pentecost comes fifty days after Easter, it moves with the feast of the Resurrection. Since our Lord spent forty days upon earth after rising from the dead, Ascension Thursday also moves in the same proportion. Our Blessed Lord's birth, on the other hand, is celebrated on a fixed day. Naturally we should think this to be the case. In the case: of the Crucifixion and the Resurrec tion there were good reasons for keep ing the associations of the Pascal lamb and the feast of the Passover. Type and prophecy were there bearing historical evidence to Him Who was in very truth the Pasch. Not so in the feast of Christmas. Here only the place, Bethlehem the City of Bread, had relationship with the Messias. The day remains fixed from at least the sixth century. Pope Benedict XIV. proves from St. Chrysostom, St. Gregory of Nyssa and other fathers that the 25th of December is the exact day upon which Christ was born. Whilst we expect that this answers our correspondent's question the title of our article leads us another step. From what we have said it will readily be

seen that an important part of the

pardon as resident in them he was told ing it is L.O.L. We still think that waning amidst the irreligion and world- whilst the great majority of feasts fall on stated days. Some of these are movable, others are positively fixed. Some of the feasts are of a higher order always a beginning, but it is generally than others, taking precedence of those of a lower class. The Calendar of the There have been and now are boys Church is a varied hymn of praise and without number to whom the first glass prayer from the first Sund y of Advent, of beer was the initial step on the when the year begins, do n to the last downward grade. The father who per-Sunday when Mother Ch ch closes the mits his boy or girl to take intoxicants year by reminding her children of the judgment. Holy Mass and sacred office combine to present the mysteries of Alexander Lambert of Bellevue Hospi-Our Lord and the feasts of His Blessed tal, New York, has made a study of the Mother and the saints through the year in ever varying canticle and Here are the results of his researches; prayer. Sundays, too, a. special by reason of their relation to Easter and by being set aside for the public worship of the faithful. No subject is of the Church, and few subjects so little

A CORRESPONDENT, writing to an American contemporary, the Catholic Sentinel, Milwaukee, states that he was shocked to find religious publications carrying advertisements for saloons. He instances a Western Catholic paper in which he counted nine liquor ad vertisements in a single issue. The remedy for an abuse of this kind is in the hands of the subscribers. To say the least of it the publisher of such a paper has an infinitesimal idea of the fitness of things. Advertising an article, which, as we all know, is the means of sending countless souls to perdition, is a bad business.

Col. Denison, of Toronto, is in advance of the Labor Unions in regard to the number of working hours. He thinks three hours attending to his magisterial duties is a good day's work. Perhaps it is, but good lawyers in plenty could be found who would gladly work more hours for less pay. The Colonel's citation of figures in reference to criminality in Toronto is somewhat startling. In 1899 there were 9,335 cases before the Court, and in 1908 there were 19,037 cases. He predicts that in three or four years the number may reach 27,000. It would thus appear that the increase of criminality in the Queen City is several laps ahead of the increase in population.

THE COLONEL seems to be possessed of a goodly share of eccentricities, the most notable being his desire to pay but scant regard to anything and everything not labelled "British." Mr James L. Hughes, Public School Inspector, is on record as friendly to the establishment of Juvenile Courts, but the Colonel takes unkindly towards the American brand. The visit of Judge Lindsay, of Denver, to Toronto, was looked upon in a cold storage way and he made declaration of astonishment in this fashion: "Bring an American here from Denver to teach your grandmother to suck eggs." It is a pity Toronto's P. M. takes such an inelegant mode of demonstrating his love for British institutions. Some friend should whisper in his ear that there are some very good and distinguished people in the American republic.

THEY HAVE AN ANTI-ALCOHOLIC league in Holland whose work is of a most peculiar character. For stated sums they will provide an intoxicated person with a means of reaching his abode. A scale of prices prevails, and the unfortunate ones are furnished with locomotion in society. One franc and fifty centimes will provide a journey in a seat carried by two stalwart attendants. There are various other contrivances of a cheaper and more expensive sort, but there is a conveyance de luxe furnished for two francs and fifty centimes. This is a donkey cart, and some people, we fear, will be so uncharitable as to declare it a most appropriate one. We might make a beginning in Canada by compelling the landlord of a drinking place to assume the responsibility of sending home those who become incapable of taking care of themselves by consuming too great a quantity of his

"wet goods." ABRAHAM RUEFF, of San Francisco, one of the most notorious political bosse of our day, and who was convicted of grafting and boodling before the court. has been sentenced to fourteen years' imprisonment in the penitentiary. An echo of the trial was an attempt to as sassinate Mr. Heney, the prosecutor, who was instrumental in bringing Mr. Rueff and his thievish companions to justice. The gaol is the proper place for these individuals who prey upon the public chest. One way to cure the evil is to employ prosecutors like this same Mr. Heney. But the pity of it all is that electors, who are reputed to be decent men, will go to the polls and support men to whose characters are attached many a blemish. This is one of the greatest problems which confronts us. A re-arrangement of the franchise will have to come sooner or later. Meantime it would be quite in order to dis-

How MANY PARENTS are there who have given thought to the manner in which drunkards are made. There is when the boys are of tender years, unless upon the advice of a doctor, will have a terrible accounting day. Dr. age of which the use of the drug begins. "Of 259 instances where the age of beginning to drink was known, four began before 6 years of age; 13 between 6 and 12 years; none between 12 and 16: 102 really more interesting than the liturgy | between 16 and 21; 60 between 21 and 30, and 8 only after 30 years of age, Thus nearly 7 per cent. began before 12 years of age, or the seventh school year; 30 per cent. began before the age of 16; and over 60 per cent. before 21 years of age."

> quently encounter in the world's ways. In New York State the employees of a large distillery went out on strike. We desire to offer no opinion as to the reasonableness of this movement on the part of the men. As a rule our sympathies are with the workers, because there is a class of employers, small we are glad to say, who are little better than slave drivers. Shortly after the strike order was put into force, a circular was issued asking the members of labor unions to boycott the particular brand of whiskey made in the shop where the difficulty arose: also recommending another kind manufactured by a rival establishment which had agreed to the demands of the union. With the first part of the circular we heartily accord, but we cannot follow it in the second. Would it not have been much better were the men to have recommended their fellow toilers to discontinue the consumption of all brands of whiskey. The recommendation to drink a beverage which has brought untold misery to mankind, and which has peopled hell with millions of souls, is a most unseemly proceeding.

THERE IS MUCH FORCE in the state

nent of the Sacred Heart Review that

WHAT PECULIAR SITUATIONS WE fre-

among the pleasurable things that serve to draw a family together and to increase happiness and contentment in the home may be reckoned the practice of reading aloud. "This practice," our contemporary continues, " is an old-fashioned one. Our present era is one of clubs and societies and reading circles. Where should there be a pleasanter reading circle than around the household fire What an encouragement to the boy or girl to see the father listening attent ively to the reading; to hear his kindly words of praise, to note his evident in terest and his delight in his child's proficiency! What a rest and relief to the weary mother, as she sits over her sewing or mending, to hear a story, or biography, or poem, that carries her thoughts to other things than the many cares that throng into her days." Parents as a rule do not take into account the vast importance of keeping the family circle unbroken in the evenings. There are times of course when legitimate business will call members elsewhere. There is not much future, however, for the boys who run out of their homes as soon as the evening meal is finished and engage too largely in pastimes which add nothing to their capital stock in working their way through life.

THE GENTLEMEN who manage the mov ing picture shows are becoming more bold every day. So long as the owners of these enterprises give us "shows which are not immoral in their tendencies they have a right to life, liberty and the pursuit of happiness. They may be classed as good, bad and indifferent. We hope the law officers of the crown will see to it that the bad ones are dealt with as they deserve. In Montreal the moving picture show people have become bold to the point of carrying on their business on Sundays. The Provincial authorities have taken up the matter, but notwithstanding the official warning served on the proprietors of the seventy establishments that action would be taken, only five closed their doors, the others running full swing with large patronage. Provincial detectives made a complete tour of the shows on Sunday and a report will be submitted to the Attorney-General, who will then decide upon the actions to follow. It is notorious that in Montreal for many years other places of amusement have carried on their business on Sundays. This has been the cause of much scandal. There is a small class of people in Canada's metropolis whose God is Voltaire, who have no respect for the Sabbath, or for anything else, which stands in the way of making money. They should be taught that while Canada is a free country it is not one in which certain practi-Bishops do not recognize the power of knows his own name-properly speak- at any time strong in Anglicanism, is liturgical year follows the lunar year franchise those who buy and sell votes | ces of Infidels will be tolerated.

PAULIST MISSIC St. Joseph's par charge of the Oblate been given a miss Fathers of New Y following synopsis of at the opening, take Journal. Present given a scathing re

richly deserved : "The final goal sing glory of all spoken upon forcit urch last evening and Kenne Order, New York, o sion for the men church was crowde standing throughou Father Kennedy was both direct a

his sermen included various phases of life the Gospel of St profiteth a man i world and lose his In opening Fagraphically of the two immigrants fr of labor in Western them to realize the turn rich to their n on their homeward gan to sink in a sto wering of the life the fast sinking de to the safety desperation th ship into the water the bags of gold, dragged them down disappeared. Now what was t life? Ask a numb

striving to acquire ambitions towards third sought fourth strove to fi And did these men ment in any of the AMBITIC "The ambitions \$1.000 soared; so then a million, and lived in dread les est leave him per was it said, "unea wears a crown." of him who spen quirement of know

matter how rap efforts, only ser yearning to pene anknown. Surely to point out the ehed for l essant craving nded with the ness, but much portion." Thus man proposes and then should be h ly to save his im clared Rev. Fath sion," any of yo knowledge, power life, pursue it if ber that you mu how, you know i know that before the world, with

THE PLACING OF CATE

pleasures, will be

and when you m mortal soul."

The Catholic York, which wa doing a work th a certain extent tion in Canada. the surplus pop orphanages of lieves the orph that they would of rearing thes that the childr ter chance for round a family have if treated sarily be the ca

that in 1908, 28

family homes. 96 per cent. we teen years, an

were under the

s a splendid re by the Bureau during the ter striven to rec which the ch were placed in is placed bef as a worthy cl take part eith by taking a ch out that a far little ones to a child, for the munity. It is it has the im reared amid ings and rece the average It is good for child, because charity, which those who do i ionship of a li elevating inf munity, beca in family he ndustrious, ant. One of world as a d of his own an an anchorage uld he le

and encourage family.
Some year people of Ne for looking dren, large shipped to t criminately nominations pression in people and looked upon for prosely