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The Catholic Record

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and recommended by the Archbishops of London, Hamilton, Peterborough, and N. Y., and the clergy throughout the on. s. Luke King, P. J. Neven, E. J. Broderick, M. arty and Miss Sara Hanley are fully author-o receive subscriptions and transact all other

receive subscriptions and transact all other for the CATHELIC RECORD. Agent for New-ad, Mr. James Power of St. John. Agent for of Nicissing Mrs. M. Reynolds, New Liskeard Obituary and marriage notices cannot be inser-copt in the usual condensed form. Each inser-

subscribers ask for their paper at the post would be well were they to tell the clerk to e it would be well were they to tell the cler them their CATHOLIC RECORD. We have in ion of carelessness in a few places on the pa very clerks who will sometimes look for let

Subscribers changing residence will please give old as well as new address.

LETTERS OF RECOMMENDATION. postolic Delegation. Ottawa, June 13th, 1905.

s Coffey Since coming to Canada I have our paper. I have noted with satison that it is directed with intelligence i ty, and, above all, that it is imbued with a str tolic spirit. It strenuously defends Cathe iples and rights, and stands firmly by the tea and authority of the Church, at the same ti igion and country, and it is its wholesome influence nes. I therefore, earnestly lic families. With my ble more Catholic similes. mend it to Catholic families. your work, and best wishes for its continued success, your work, and best wishes for its continued success your work, and best wishes for its continued success your work, and best wishes for its continued success your work, and best wishes for its continued success your work, and best wishes for its continued success your work, and best wishes for its continued success your work, and best wishes for its continued success your work, and best wishes for its continued success your work, and best wishes for its continued success your work, and best wishes for its continued success your work, and best wishes for its continued success your work, and best wishes for its continued success your work, and best wishes for its continued success your work, and best wishes for its continued success your work, and best wishes for its continued success how the success of the success

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Ottawa, Cahaca, and Arrison Markov, Arrison Ma

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

LONDON, SATURDAY, APRIL 30, 1910

WELCOME

Amidst the varied throng who welheart. We welcome him for the light he the name and idea of God. Since that brings. He claimed to be a knocks at our door our house and all are name of the authority he bears and in the name of the mission entrusted to him, and in the name of the good which he is expected to do in this his new homewill find the friends whom he called the friends of to-morrow. We claim to be a friend of yesterday and to-

These volumes are wisely distributed and obtained with comparative facility. The first example is taken from the Convention of 1902. This Convention thanked Brother Combes, the Minister for his energetic attitude towards the Congregations. It passed several resolutions favoring lay education such as the following: "Teachers should be forbidden to accompany the children to the services of the Church under the of the Congregations: chaplains should be suppressed in the secondary schools." The Convention urged the complete monopoly of the State over teaching; that the teachers should be the servants of the State; that their independence should be guaranteed like that of the

Annual Conventions which consist

of general meetings of the dele-

gates from the four-hundred lodges.

magistrates; and that they should teach nothing but reason and liberty-the Masonic formula for irreligion. The attempt to gain control of the by secret enquiry displayed a army more corrupt and dangerous spirit. The aim of this action was to suppress one by one those officers opposed, or likely to oppose the introduction of Masonic doctrines into the army. To attain this end all means seemed justified. The asking for "complete detailed information from the political and philosophical become so Republican that it claims to It means that one religion is as bad as

paper in his diocese, we have a special As long as it is the power behind the At the same time he does nothputations, which not from various parts of vention of 1894 Brother Gadand a their religio-political meetings. One bid defiance ity, priests, bishops and archbishops Republic in secret just as the the Vicar of Christ and the Church in from all over Canada and from the Republic is Freemasonry itself in Italy, that these machinations are turnneighboring republic who gathered in the open." In England, Germany ing against the first and most guilty of the sanctuary of St. Peter's Cathedral and the United States Freemasonry the intriguers. The measures which on Monday to witness his consecration, admits the existence and authority of were directed against the religious into join in the prayers of the Church on God ; but in France it has abolished stitutions of the country have let loose the great occasion and to express their the homage once given to the "Great forces which now extend their efforts to congratulations upon his elevation to Architect of the Universe." This re- destroy the political institutions of the episcopate. It now comes our turn. form was put forward in 1877, first as a Italy. We do not know that we can add any- measure which did not signify any pos- of hearing Mass in the army has, accordthing to the sentiments of loyalty and itive negation. But step by step it as- ing to an Italian statesman, helped on affection so eloquently expressed in the sumed the aspect of an anti-religious the anti-Theistic movement in an extraaddresses from the clergy and from manifestation. In 1878, Combes said at ordinary manner." The Throne will the laity to Bishop Fallon. He comes Lyons at the reception of representa- fall with the altar. In the meantime to us with all the power of his sacred tives of the Lodges : " Freemasonry is anti-clericalism, dominated by Freeoffice and of a strong personality. We to succeed the worn-out religions in the masonry, will go on unchecked. These welcome him as the father of the apostolate of morality." From the 13th Roman Freemasons were described latediocese, as a great educationist, as a of September, 1877, Freemasonry de- ly in the Saturday Review as "a gang man of large mind and affectionate finitely excluded from its programme of malefactors bent upon destroying religion and corrupting the people." To He brings the light of our time it has not lost an opportunity to dechristianize the young, to change the great religion to shed it over sanctuary wage war upon all Christian sentiments. mental needle of the nation and divert home, and school. We welcome him It strove to change the nature of the future generations from the influence of the love he brings us. celebrations in honor of the Blessed religion, are the diabolical purposes of stranger. Joan of Arc, repudiated the heroine these secret associations. They are No Bishop coming with the Apostolic and excluded her from the glories of succeeding too well. Secularism in No hasop coming net to us. Once he France, From these statements, it schools in Southern Italy and in cities will be seen how essentially irreligious like Florence, Verona and Padua are his. We welcome him, therefore, in the French Freemasonry is in its character, evidence of the evil. One of the chief faults, says a writer in The Catholic Union Gazette, is that it gives too much

ITALY license to municipalities. So much Few subjects are so difficult to power does it give to these bodies that comprehend as the party politics and they can contravene the law. Italian governmental crisis in the parliaments cities of old were accustomed to do as of Latin countries. Most of these they liked. Under the law as it stands legislative bodies are not representacrucifixes must be placed in every public tive. In France there has been an in- school, prayer said at opening and explicable apathy on the part of the closing, and catechism regularly taught.

tures will such a spirit develop ? The upon which it could not rely for a day. voice which to-day rings out "Death With half the population absolutely to the elergy," will to-morrow be no Catholic what was needed was to rouse less severe upon the monarchy. We Catholics from their indifference and simply indicate the spirit which ani- apathy. Signs of this awakening are mates Italy. The working of their party not wanting. Last year at Vicenza, politics is a more tortuous path to follow. where the Socialists had secularized It is not our purpose to enter upon this the schools, a meeting of fathers of famiby-way except so far as it concerns the Holy Father and religion. Upon what-all the scholars were withdrawn. In ever minor questions governments may districts like Venetia, Piedmont, Lombe defeated, one policy is persisted in, bardy and Tuscany nearly every town viz., anti-clericalism. Signor Giolitti who and village has its Catholic association. was returned last year to power by a Last summer a meeting of many of these pretext of competing with the schools great majority was a few months later took place. It was attended by 15,000 defeated upon a question of Steamship Convention. His successor, Signor membership of 52,661 people. These men representing 593 societies, with a Sonnino, failed because the Radicals societies are formed for the purpose of and the Democratic Left refused to combatting false social economy and antifollow him unless he made anti-clerical- Christian ideas. They include 142 clubs ism a part of his programme. Sonnino for youths, leagues of fathers of families, had to resign after three months. After over a hundred mutual aid societies, inviting one or two others who declined nearly a hundred credit banks, a work the King turned to Luzzatti, a conspicu- ing-men's university, economic kitchens, ous member of the Conservative side of offices for emigrants, societies for the the House. Luzzatti entered into terms maintenance of religion in schools, athlewith the Radicals at once, and after tic clubs and other kindred associa-. some negotations succeeded in forming a tions. The Diocesan Council under which ministry. The condition which had these bodies are federated showed its been rejected by Sonnino is now ad- power in a strike. The whole staff of a mitted, that anti-clericalism is to be a factory went out because a Catholic part of the government policy. We workman had been dismissed on account must not think that these previous of his religion. Aided by the Bishop of governments were not anti-clerical. Bergamo, the Diocesan Council and the Grand Orient sent notes to all the lodges For forty years this policy has been go- boards controlled by it, brought the ing on. Religious orders have been masters to a settlement without a single plundered, religious instruction sup- act of violence. The movement is assidpoint of view on all the superior officers, pressed in the public schools, the uously supported by the Holy Father, liberties of the Church have been whilst the Bishops are working hard to onels, colonels of the district." In the violated and the position of the Holy make their people rise to a higher level course of four years the Freemasons of Father rendered intolerable. But the and know their power when acting in the country presented upwards of future anti-clericalism will be much unity. The true aims of the anti-cleritwenty-five thousand answers to their more drastic and sweeping. It means cals are unmasked by many Catholic masters. Since 1870 Freemasonry has more than the introduction of divorce. journals, so that Free Masonry does not enjoy the undisturbed position it did in be the Republic itself. In the times of another and that the state must be en- Italy, and even in Rome, twenty years comed our new Bishop we feel that we, the Empire it was equally zealous for tirely lay. Luzzatti is giving Socialists ago. Admitting that the slackness of representing the Catholic press, or more Napoleon the Third. Still earlier, under and Anarchists full rope in the expecta- Catholics still clogs the wheels of the correctly speaking the only Catholic news- the Restoration, it stood for the king. tion that they may hang themselves. movement it is gradually increasing in energy and momentum, place. Ottawa, Buffalo, sent their de- throne Freemasonry is not particular ing to prevent Catholics from that with a little more organization putations, not to mention the com- about who rules. In the Con- assembling and speaking freely at the Church party will be able to the anti-clericals the diocese, his own religious commun- senator, said: "Freemasonry is the hope lies in all the plots woven against even if fostered by the national Parliament. PUBLIC LIBRARIES Amongst the treasures and boons of modern times one of the greatest and most expensive is the free public library. It is not an unmixed blessing. Its educational power is largely handicapped ; The abolition of the obligation for the choice of books is at the whim and sentiment of the readers. Its utility as a refined resting place, where one may spend a quiet afternoon, is undoubted. The varied catalogue of a free library mixing good and bad, or good and

Recently Russia published an edict proclaiming religious toleration. A great change has come over the Empire. The decree is, on account of the action of the Russian Synod and the governors, in many provinces a dead letter for many Russian subjects. Still the truth is becoming gradually known and the law is producing fruit. According to statistics the number of persons who have abandoned the Orthodox Russian Church for other religions or for no religion since the promulgation of religious liberty amounts to 301,450. have become Catholics. They consist mainly of Poles, Lithuanians and Ukranians whom Russian laws had forced into the Orthodox Church. Lutheranism, which is widely diffused in the Western Provinces, gained only 14,500 converts. As many as 50,000 Orthodox Russians became dans: 3,400 became Buddhists: 400 entered the Jewish religion; and 150 fell into idolatry. NOTES AND COMMENTS THAT THE REAL nature of the war upon religion now in progress in France

coming gradually to be understood in Canada signs are not wanting. Papers of the Christian Guardian, the Orange Sentinel and Canadian Baptist type may continue to applaud the work of the enemies of all religion in that unhappy country. The occasion of striking a blow at the Church is too tempting to be passed by. They may sit still and look on indifferently at kindred work going on in their own theological in stitutions, but where the Catholic Church is concerned they must raise their voices in unholy mockery, and join with the rabble in France and Italy in crying "crucify her! crucify her." It is the Church's lot as the Bride of Christ to share with her Divine Spouse this blessed privilege of calumny and violence. It will be so to the end.

RUSSIAN CONVERTS

BUT WHILE the sectarian papers are indulging themselves to the full in this vile crusade, there is some consolation in the fact that secular papers of the better class are more disposed to see things as they are. To them, it seems and not to the religious weeklies, must Canadians look for guidance in the right direction. The London Free Press, for instance, remarking on the reception which Premier Briand met with lately at the hands of his constituents. remarks that "the forces of disorder seem to have increased in boldness in proportion as the religious influences have diminished." It was ever so, and only the morally blind can fail to see very indifferent, reading matter, is one whither the anti-Christian warfare in of the dangers threatening the youth of coming generations. A free library is France is tending. And the greater the pity that a so-called religious press in quite socialistic in its workings - and this country can find no better outlet economical to the individual, although for their energies than to sit back and an extravagant luxury for the whole applaud.

community. One of the bad effects is the weakening of home libraries, and THE N. Y. FREEMAN'S JOURNA consequently of that direction in readstumbles sadly in its very appreciative ing which when exercised by parents has sketch of Aubrey de Vere, whom it a most beneficial effect upon the charactitles "Sir "Aubrey, and dates his ter and taste of the younger members of hirth as far back as 1788. Now, since the family. No home should be with-Aubrey de Vere died less than five out its library - whose silent occuyears ago, he becomes, in the hands of pants in their shelves form tradi. the Freeman's Journal,'a patriarch of tion and help to discipline the the Methuslam type, almost, and, in careless and unreflecting. Life cannot these latter days, certainly a marvel of "precocious old age." But the truth is be all drudgery. Nor can it be a complete romance. Besides the hours of that our contemporary confuses the work and useful wage-earning toil there Catholic poet, Aubrey, with his nonmust be a little spare time for the high-Catholic father, Sir Aubrey, baronet, er activities of the soul. We must who shared with his son the poetic learn that there are voices, strong and faculty and was one of the leading sweet, which sing to us of past struggles and glories. There are lives of the great and the canonized which gently of Wordsworth and of Coleridge, and a good type of the staid, conservative gentleman of the old school. The younger Aubrey, the greater poet, came within the sphere of influences unknown to his father, and while, like him, enjoying the friendship of Wordsworth, a greater than Wordsworth, John Henry Newman, was destined to have a shar in moulding his career and leading his footsteps back to the old paths. Aubrey de Vere, as all the world knows, becan a Catholic in 1851, and thenceforward his genuis found its strongest and most harmonious expression in voicing the with tribulations and triumphs of the Bride of Christ. His mother, Lady de Vere, and his elder brothers. Sir Vere Edmond. third baronet, and Sir Stephen, fourth, followed his example, and, as conse quence, the family desmesne, Curragh Chase, Adare, near Limerick, always Aubrey's home, became a centre from which has since radiated influences unequivocally Catholic.

she visited at Rydal Mount in her six. which, in another letter he outlines. teenth year. The Quarterly Review, in an article on "Modern English History of St. Margaret's Convent, Poetesses," described her as "Our Infant Sappho." A still more interesting nemento is a first edition of Coventry Patmore's "Unknown Eros" (Bell : 1878) on the half-title of which appears this inscription : "The Rev. Father W. B. Morris, from Aubrey de Vere, with kindest regards, June 28, 1881." This is Father Morris of the London Oratory, whose "Life of St. Patrick" is wellknown to scholars. The linking together Of these more than two-thirds, 233,800 + in this manner of three names that have shed lustre upon the English literature of the nineteenth century has an interest all its own. Still another item lies before us in Aubrey de Vere's latest republished volume "The Legends of St. Patrick, and Other Poems " (Macmillan: 1895), a personal gift from the author, together with an autograph letter Mahomewritten in the last years of his life in which reference is made to the first Bishop of Toronto, Dr. Micheal Power, whose heroic death in discharge of his duty during the ship-fever of 1847, is recorded in the poet's "Reminiscenses."

Lastly, there is another letter, written in 1856, with reference to a manuscript by one of the de Veres, entitled "Diary of a Naval Officer." which, so far as we are aware, has never been published. They were a brilliant family intellectually, and it is pleasing to reflect that from the name as, at least as the Nineteenth Century knew it, there arises no can be, beside possessing all the pa

teenth Century knew it, there arises ho aroma that is not of sweet savour, or no influence but what is morally stimulat-ing. IN LOOKING over an old volume of the Century and the postessing all the postessing and the postessing of a Frenchman in the most perfect degree. When he will go to the Vatican the Pope, backed even by the whole Col lege of Cardinals, will not presume ta find fault with him." Depend upon it Roman as 1 then was, 1 felt proud of mp Canadian Illustrated News the other day we lit upon the following sonnet by the gifted Librarian of Parliament which for the benefit of our readers we cil of the As which for the benefit of our readers we are tempted here to reproduce. As an essayist of rare skill and discernment, or description of the faith in Paris for a subsidy behalf of his Vicariate without suce He brought all his keen logic and including the program. and as an authority on English litera- rivaled eloquence, as well as ture, without a rival in Canada, Mr. Griffin is well known, but that he had at any time cultivated the gentle art of poesy is, to us at least, intelligence quite new. This sonnet was written in 1871 when Mr. Griffin was editor of the Halifax Express, and we could make a Halifax Express, and we could make a shrewd guess as to the identity of one at least of the "black-robed" friends who inspired so graceful a tribute from is non. It would be interesting to his pen. It would be interesting to know to what extent "M. J. G." wooed the muses in those early days, and if any reader of the RECORD has cogni-zance of any other poetical effusions from the same source he will confer a to the brave bishop had pleaded his pen. It would be interesting to

and me. Here, where the winds bite, and the from year's end to year's en

misty moon Storm-circled glimmers in the shrouded

sky, I call them back, the days that died too Grasp them with rapture, lose them with

days To hours each finding its own work to breadth of the country. "A parish,"

THE RECENT death of Bishop Cameron. to which reference was made in these better bestowed upon a systematic columns last week, renders timely the effort to remedy, what is at present genpublication of the following letter ad- erally conceded, to be one of our greatdressed to the present writer twenty- est weaknesses. Catholics are usually one years ago. Bishop Gillis, to whom credited with moving en masse and, in the letter refers, was for many years politics, of voting almost as one man. (1838-1864) Vicar Apostolic of the This, of course, is a senseless fallacy, and Eastern district of Scotland, and Bishop save where principle is at stake it Cameron, who had known him well, was would be regrettable were it otherwise. anxious that an adequate biography of a But if the idea in any way represented man so conspicuous for good works social cohesion amongst us it would be should not remain longer unwritten. an unmixed blessing. Not that social Bishop Gillis, it may be added, was by distinctions should be abrogated or no birth a Canadian, having first seen the choice or selection |mad light in the city of Montreal in 1802 acquaintances - for, in the circumand received his early education under the Sulpicians in that city. His parents this is inevitable. But that these disreturned to Scotland in 1816, taking tinctions, however desirable or neces-James, their only son, with them, and thenceforward his name is identified with the upgrowth of the Church in the land of his ancestors. In 1833, however, there seemed to be some prospect of his return to Canada, for, on the elevation to the Sacred College of Mgr. Thomas a sodality or other confraternity be-Weld, who since 1826 has been coadjutor to Bishop Macdonell of Kingston, Father Gillis' name was among those submitted two below her "in society !" But, what to Propaganda as his successor. The is much more to the point, in how many choice, however, fell eventually upon Mgr. Gaulin, who subsequently succeeded to the See of Kingston. Bishop Gillis died in Edinburgh in 1864, leav- to Mass, year in and year out, and ing behind him an European reputation never even know by name other families for energy and capacity.

fellow-countryman. As an instance of the Bishop's marvellous tact, Dr. Mile then told me how, years previously Gillis had applied to the Central C Central Co ociation of the Propagati members to secede from Paris, or rather to devote their revenue to the poor miszance of any other poetical effusions from the same source, he will confer a favor by transcribing them for us: TO TWO ABSENT FRIENDS A Happy New Year to ye friends of Black-robed, white-souled, beside your Southern sea 1 There, when ye sing the canticles

APRIL 30, 1910

to some extent been carried out in the

Edinburg, of which, as the first conven-

tual institution in Scotland since the

"Reformation," Bishop Gillis was the

founder, and during his lifetime the

mainstay. Some day, let us hope, the

adequate biography for which Bishop

Bishop Gillis was a man of extraor-dinary gifts. Slaves of routine could not appreciate his genius and found fault with his soaring so far above their own level. In the year 1853 some of

those carping busybodies informed P Pius IX. that Dr. Gillis was often aba

from his diocese and shortly afterwar His Holiness told a recently ordain

His Holiness told a recently ordained student of the Propagands from Edin-burgh, who was having an audience prior to his return to his native country to tell his lordship on his part that he roamed too much—" dite al vostro rec-resentation down to the forth of the forth of the statement of the statement of the forth of the statement of the st

roamed teo much—" dite al vostro vez-covo che gira troppo." The fact, how-ever, was that [Bishop Gillis only tray-elled for his health, but this I did not know at the time. In the summer of 1854 I was spending a few months in Paris on my way home from Rome, and happening one day to dine at the Irish College, the President, Dr. Miley, asked me if I had seen Bishop Gillis of late. I replied I had not. "I saw him yester-day," he resumed, "but he has left for Rome." "Well, if he goes to Rome," I remarked, "he will be reprimanded for being so often away from his dicesee."

remarked, "he will be reprimanded for being so often away from his discess." Dr. Miley cast a pitying glance at me and slowly and emphatically addressed me as follows: "Ah, you don't know Bishop Gillis. He is canny as a Scot

Antigonish, Feb. 4th, 1889

ear 1855 source Pope

Cameron longed will be forthcoming:

Lisle Bowles, the first named of whom the land of his fathers. The project

Black-robed, white-souled, beside your Southern sea! There, when ye sing the canticles divine, Spare yet some kindly thoughts for home and me. Black-robed, white-souled, beside your distance of the search of the

I remain, very faith Yours in Christ, faithfully,

JOHN CAMERON Bishop of Antigonish.

Some REFLECTIONS of a Franciscan a sigh. Hold fast your holy hopes, and help me exchange on kindness and sociability To hold my hopes, less holy; break the in the parish we could wish to see promulgated throughout the length says our contemporary, "is a family of Of contemplation, study, prayer or its own, of which the parish priest is praise. So shall ye bear the weight of task and the head and father, the parishioners So shall ye bear the weight of task and time Lightly, as winter-storms your happier brothers and sisters." This being soand it is a fundamental precept of our faith-could not some of the energy which is expended on trivialities be in one's stances of our existence here below sary in families, should be dragged into the church, as, unhappily they sometimes are, is a reproach to us and a scandal. How often does not one heat some chattering maiden express her disinclination to become a member of cause therein she would have to associate with other young women a grade or parishes in the larger cities or perhaps even in villages or towns where there is but one church, do families come and go who occupy adjoining pews. We have one parish in mind as we write in which

THE CATHOLIC RECORD

affection of a true Catholic journal and the loyalty of a faithful Catholic pen.

day and of to-morrow. We can assure

him that as long as the CATHOLIC

RECORD continues it will have for him

FREEMASONRY IN FRANCE

A dispute occurred lately between its parliament the representative of the troubles increase and authority is so two rationalist journals in France as to best citizens. A principle is involved. the role of freemasonry in that country. The King of Italy is a robber king. His Both newspapers complained of the un- power therefore is unjust and his parlimited influence of the Masons. The liament invested with no authority discussion turned upon the point whether The Popes have so far consistently freemasonry ought not to declare itself maintained that for Catholics to vote openly a political association. The for candidates for this legislature would Despatch of Toulouse maintained that be to recognize the right of the king Masonry had an old habit of employing and the parliament to the jurisdiction contradictory tactics. This associa- they exercise in the Papal States. tion, which in other countries affects to This stand has been modified. Another leave politics alone, is capable of devot- feature peculiar to Italy is that united ing itself entirely to politics. Its alm, Italy is little better than a name. Plain likewise is the purpose of this says the Temps, is to be exclusively a Northern and Southern Italy are as political association without declaring wide apart as ever. Different in races itself as such. It knows the danger of and customs, they have scarcely a publicity and the advantage of secrecy. bond of union. More republican It evades all control of the uninitiated than monarchical in political symas well as any legal restriction. In pathies and tendencies they cause England and America Freemasonry is the king more anxiety than they bring represented by a different class-by him glory. Another danger to all legimen who, though not of a religious turn, timate institutions in these countries are moderate in their views and benevo- comes from the secret societies. The lent in their intentions. They cannot central object of their attack is ununderstand that the association to doubtedly the Papacy. For this reason The Italians resemble the French in which they belong is the instrument of the strongest of their forces are gatherauthoritative irreligion. ed in Italy. Whatever international the two peoples are very different. In sectarian They call for proofs. A writer in The strength may be needed to keep the character the Italians are simpler than Nineteenth Century and After gives a bloc in power at Paris, to assassinate the the French, nor are they so revolution. number taken from official declarations King of Portugal or kindle the Barce. ary and fond of disorder. Besides recent made in lodges. According to these lona torches against convents and events in France have been an objectthe programme of French Freemasonry churches, is amply provided for upon the is the destruction of all religion, the understood condition that the real fort does not forget to teach the people; for direction of politics, of the law, educa- to be captured is the Vatican and the the Throne has more support from the tion and legislation in France. First real enemy to be combatted is the Holy Church than it can afford to barter there are the reports of the Father. What kind of national legisla- away for the anti-clerical influence

Catholic classes. Government has be-come a machine whose sole function is to make war upon the conscience of have been nullified and the instruction those opposed to the ministry. Italy has been entirely secularized. Thus a displays the same malice against every different policy prevails in different thing and everybody religious. Nor is cities. The general law is defied, weakened that it cannot command the observance of its own measures. The result is, says this writer in the Gazette. "that though the country is still essentially Catholic, it is not going too far to say that taking one part of Italy with another, at least a fourth of the population has lost almost entire touch with the religious idea, whereas another fourth is more or less indifferent." It is plain that Masons pull the wires and direct the conduct of the anti-clericals. policy. It is to obtain the supreme power of the State and to systematically dechristianize the people that "the Masons may form voters for themselves and the party they represent."

THE OFFSET

Dark though this picture of Italy may be there is light breaking through the cloud with increasing brightness. many respects; but in other respects lesson to Italy which the monarchy

reprove us for our selfishness and worldliness. There is God's holy Word which should form a portion of our daily reading. Our famished soul cannot be sated with a morning paper or a short story. That soul hungers for something higher -for the testimonies of truth and the justifications of God's law. What about Catholic libraries? Good reference libraries containing works upon all subjects connected with the Church are nuch needed in the larger cities and centres. Reading circles could profit by them. Catholic truth could great facility be better defended. And Catholic studies would be largely encouraged. We learn that such a library is about to be established in Montreal by the Sulpician Fathers. If so it is only another proof of the great public services this community has done and is doing for the Church. What the Sulnicians undertake they do in a princely manner. Witness their Seminaries, the Montreal Laval University

and the Canadian College at Rome. When they establish a Catholic library foundations and for the usefulness and profit and spread of Catholic learning. present are too easily satisfied with the husks and the stagnant waters of unsound reading.

It is not so much what we do as what we are that tells in this world.

It is the present writer's good fortune to possess several interesting mementos at Montreal they will do it upon broad of the two Aubrey de Veres. Of the father, a volume, "Mary Tudor and other Poems," published by Pickering in We hope that other cities will follow 1847, inscribed in the poet's own autotheir example-for an increase of Cath- graph to "Emily Sharman, March 27, olic literature cannot fail to be produc- 1850," and of the son. "The Waldenses tive of good amongst our people who at or The Fall of Rora" (Parker: 1842) inscribed to "Miss Fisher, from Aubrey de Vere." This Miss Fisher (Emmiline

Fisher) was a daughter of a Canon of Salisbury Cathedral, who attained sufficient celebrity as an instance of precocious poetical talent to attract the attention of Wordsworth and William

THE FOLLOWING letter, then, furnishes this state of things is literally exemplinot only a pleasing glimpse of Bishop fied, and, we suppose, it is typical of Gillis but of Bishop Cameron also, for it many. And it is not to our credit that evinces his deep interest in ecclesias- it should be so. Catholics surely have tical history, especially as relating to sufficient in common in the very fact