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LETTERS OF RECOMMENDATION.

Apostolic Delegation,
Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noticed with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for 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, yours very sincerely in Christ,

Donatus, Archbishop of Ephesus,
Apostolic Delegate

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1906.

My Dear Sir:—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published, its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessings on you and wishing you success, believe me to remain, yours faithfully in Jesus Christ,

Ed. Falconer, Arch. of Lausanne,
Apost. Delegate.

LONDON, SATURDAY, JUNE 17, 1911

DEATH OF REV. DR. TEEFY

With unfeigned sorrow we received a telegram last Saturday evening stating that Rev. J. R. Teeffy, D. D., of Toronto, had died in that city the previous day.

This was sad news to all that very large constituency who for many years read the leading editorial articles in the CATHOLIC RECORD. He was the chief editorial writer on its staff. For a lengthened period he had borne up bravely against an insidious disease which had been undermining his constitution.

A year ago he took a trip to Europe and spent some months at the famous waters of Carlsbad, with the hope that relief, if not a cure, could be obtained. No benefit, however, had been derived from this treatment, and he returned home a very sick man.

Since that time he experienced many periods of relief followed by a relapse into still worse stages of the disease which was making slow but sure progress. It has taken from our midst a churchman and a citizen of Canada well worthy the kindest remembrance. In all the various functions which fell to his lot as a priest and educationist, since the day of his ordination, he was ever the kind, scrupulous, brilliant-minded son of Holy Church—ever solicitous for its welfare and ever battling with the forces opposed to Catholic Christian ideals. The publisher of the CATHOLIC RECORD in parting from one whom he loved, respected and admired—whose friendship will ever be a gem in the memory—feels a keenness of regret which is indescribable. He valued before price his services as a noble exponent of the true faith in the columns of the CATHOLIC RECORD. He valued his high mindedness, his lofty ideals, cast far above mundane considerations. He valued his steadfastness of purpose, his sincerity, his candor, his fatherly consideration, his mature judgment, always exercised with prudence and manliness, combined with charity. As showing his nobility of character, his attachment to and love of his aged parent, M. Teeffy, Esq., of Richmond Hill, the oldest Postmaster in Canada, was as sincere, as loving, and as constant as one would find in the tender years of youth. His father was, and is, one of the grand old men of Ontario. Dr. Teeffy's desire was to be near him, guiding and guarding and loving him as his great age is bringing on the shadows. We know not the ways of Providence. The son has gone to his eternal reward before the father. The priests, especially of the Archdiocese of Toronto, ever held Dr. Teeffy in the highest regard. His ripe scholarship and nobility of character, his kindly word for each and all, and his dispensing with a lavish hand the great gifts which God had given him, for the edification of his brother priests, will leave a void in the ranks of the clergy of Ontario's metropolis which it will be difficult to fill. God be with you, Father Teeffy. Heaven was the richer and earth the poorer when you were called to the home of your Master, for whom you had ever fought and strived so valiantly.

ETHICS IN THE PUBLIC SCHOOL BOARDS

The spectacle of the Toronto Board of Education eating its own words and giving the lie to its own actions in the Levee case is not one tending to elevate the tone of public opinion in Canada.

Levee had been accused of using his position as chairman of the Board to influence teachers in its employ to invest their savings in a patent medicine company in which he was interested, and in referring the matter to Judge Winchester for investigation the Board pledged itself to demand Levee's resignation on the score of "unfitness for public office," in the event of the charges being proven. A searching enquiry was held, and not only did the Judge find the charges proven up to the hilt, but he declared in addition that representations as to dividends made to the teachers "were untrue, and untrue to the knowledge of Mr. Levee." In the teeth of this the Board decided by a vote of nine to five to stand by its discredited chairman, and not to press the motion for his resignation.

The moral of this is that so long as a man "keeps solid" with the reigning lodge influence of Toronto he can do pretty much as he pleases. Levee has for years been the leader of the "Protestant State" on the Board. He and his cohorts earned some notoriety and the accompanying applause of the "brethren" a year or two ago by waging war upon the solitary Catholic teacher in the Public Schools of Toronto, and lest that one young lady might endanger the liberties of the country, they squeezed her out, and by the organization of a sort of Protestant Ku-Klux-Klan, set up a system of intimidation against any such aspiring candidates of the future. Further, as a sign of their "no surrender" policy they ordered the flag to fly over all the schools on the Twelfth of July. Now, in spite of their own initial pronouncement and Judge Winchester's verdict, they declare Levee above reproach, and because of his intrepid leadership in the past, and regard, "all of us," said one trustee, "at some period in our careers have probably been indiscreet, and I do not think we should support the motion calling for the chairman's resignation." This proved to be the feeling of the majority, and Levee, therefore, continues to sit triumphant, a beaming figure with the whip-hand.

So much for lodge influence in the capital city of Ontario! But what of the Catholic members of the board? By reason of the amalgamation of the Collegiate and Public School Boards of Toronto into one central Board of Education, the Separate Schools are entitled to two representatives thereon, who are entitled to vote on all questions not exclusively concerning the Public Schools. It will occasion some surprise throughout the country to know that these two representatives sided with the majority in the Levee case. How they justify their conduct we have no means of knowing, but in the light of the maxim so well expressed by the Star that "the condoning of offences which are not only against good taste, but against good morals, cannot but react upon respect for law and order," they will find some difficulty in persuading any considerable numbers of their fellow Catholics to approve their stand. Evidently they were made to feel something of the terrors of intimidation, and lacking backbone, succumbed to the pressure brought to bear. Or, perhaps, the same blandishments which the convicted chairman exercised upon teachers in the schools were utilized with a greater degree of success upon these two Catholic trustees. In either event, the Separate School Board of Toronto would do well to exercise more care in the selection of their representatives. Catholics have too much serious business ahead of them to waste time on apologies for the mistakes or misdeeds of weak-kneed brethren.

THE PRESBYTERIAN MISSION TO THE JEWS

The Hebrews of Toronto are again up in arms against the proselytizing tactics of the Presbyterian Mission to the Jews. In a sermon preached in the Holy Blossom Synagogue on Saturday last, Rabbi Jacobs commented upon the wilful waste of time and money incurred in what he termed the vain attempt on the part of these people to seduce the Jew from his hereditary faith. "How long," he asked, "will the Presbyterian Church delude itself with the thought that it is possible to convert the Jews? How long will it continue to collect funds from narrow-minded men and women under the pretext that their hirelings are doing such a wonderful work in winning souls for Christianity?" "The enormous sums raised for this object," he continued, "go mostly towards providing a comfortable income for salaried officials or superintendents who give the most roseate reports so as not to lose an easy living."

Further, Rabbi Jacobs dwelt with justifiable severity upon the methods employed by these missionaries to compass proselytes. The Jews object to the practice so systematically indulged in of

enticing little children to attend classes unknown to their parents, and offering them baits and rewards as inducements so to do. They further object to the unwelcome attentions thrust upon their sick in the public wards of hospitals—a practice particularly base and contemptible since it is done under cover of ministering to their bodily infirmities. "Cease these unworthy practices," concluded the Rabbi—"then we will know that your love for us is a reality, and not a mere sham and pretext."

It affords us no pleasure or satisfaction thus to side against societies bearing the Christian name. The conversion of the Jew has always been an object cherished by the Catholic Church and prosecuted by her through the ages with varying degrees of success. The Jew has his place in the Divine liturgies and at the most sacred times and seasons intercession in his behalf ascends from her altars with a pathos worthy of the great heritage which Israel cast from her in the day of her opportunity. "Almighty and everlasting God," prays the Church in the office of Good Friday, "who deniest not Thy mercy even to the perfidious Jews; hear our prayers which we pour forth for the blindness of that people: that by acknowledging the light of Thy truth, which is Christ, they may be brought out of their darkness through the same Lord."

But if the Jew is at length to acknowledge Christ as the Messiah, and in the last ages of the world to be gathered into the fold of His Church, the consummation is not to be effected by adulterated forms of Christianity or by methods that are a reproach and a disgrace to those who so systematically indulge in them. And it is precisely because Catholics have been the chief sufferers from these same methods that our sympathy goes out to the despised Jew, who also has experienced them. It is not the Presbyterians alone who have been sinners in this respect, but they must accept their share of the infamy, and if they will, do their part to remove it. But these base and cruel systems of proselytism seem inseparable from all the sects. Whether it be the Methodist Mission in Rome, whose misdeeds have been laid bare to the world by Archbishop Ireland; or the Presbyterian in the Canadian North-West with their bogus masses and other subterfuges to delude the Ruthenians; or the Baptists in South America making a mockery of the Ten Commandments; or again, the machinations of "superstitions" in Ireland—there is always the same iniquity unfolded, the leading of the poor or little ones astray by catering to their physical requirements and inspiring them with the idea that Protestantism in whatever form spells prosperity and plenty. Of all forms of deception this is the meanest and the most dishonest, and however we may share in the desire to hasten the time of Israel's redemption, we would be recreant to the first principles of our Catholic faith did we lend any show of approval to the unworthy tactics described. As we have had occasion before to remark, it is the Jews' misfortune that, in this country at least, Christianity should be so often presented to him, not in the beauty and integrity of the one Catholic Church, but under an emasculated form which, despite its high pretensions, has become the sport and ridicule of psychologists and metaphysicians.

"THE YELLOW" CRAZE

In the newspaper and business world of to-day there is altogether too much extravagance of statement on the one hand and too much extravagance of behaviour on the other. Most regrettable of all, however, is the disposition evinced by certain gentlemen who wish to be known as ministers of the gospel to conduct their church services in a manner most unbecoming and far removed from the Christian ideal. The Baptists are, perhaps, in this matter the greatest offenders. A few years ago one of their preachers in this city adopted the bill board style of advertising his services and gave subjects for his deliverances which would lead one to suppose that his church smacked not a little of the vaudeville. We could not expect that anything the CATHOLIC RECORD would print in condemnation of such procedure would bring about a healthier condition of things among non-Catholic pulpites. But what we have written may, however, have set the ball rolling. Possibly our views have been the means of inspiring Rev. Dr. Forrest, late Moderator of the Presbyterian Church, to speak very plainly in rugged English to his fellow ministers on this subject. He said:

"Some may think that I am pessimistic, but I wish I could think the one theme in the whole of our pulpits is Jesus Christ and Him crucified. I know with many it is. But read advertisements in the Saturday evening papers in many towns and cities and you will hear of men preaching on every kind of theme, sanitary, hygienic, political or economic, and often when the preacher has very imperfect ideas of the subjects he professes to deal with. Follow down the advertised absurdities till you reach the region of absolute drivell, inaccurate history, crude and ill-digested economics, sensational

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serio-comic attacks on sins of people far away, while the sins that stare up from every pew are quietly ignored, and think that this is done by ambassadors of Christ and the very thought of it is humiliating. What do such preachers think? Have we not enough of this in the yellow journals that come into our homes from day to day without having this trash palmed off in the church? Can we expect thinking men to come to the house of God for such stuff as this? Is this the message heaven has sent to dying men? We talk of our educated ministry. What education, what intelligence, what refinement is there in preaching of this kind? When a medical man enters our homes to deal with a serious case, we at least expect seriousness and dignity from him. Do we expect less from a physician of souls? If a minister had nothing but his own popularity to view, the best thing for him to do would be to preach God's message to perishing humanity."

Will our separated brethren permit us to give them a little further advice. If at all possible they should take occasion once in a while to drop into a Catholic Church at High Mass and note the devotion of the people in presence of the Holy of Holies—note the Gospel of the day read by the priest and his strict adherence to the text throughout the discourse. He preaches Christ and Him crucified Sunday after Sunday throughout the twelve months. To Catholics, the Gospel story, though old, is ever new. The position of the two systems, however, is vastly different. In the non-Catholic Church the preacher is expected to have regard for the whimsicalities of the pew-holders, too many of whom have become tired of the Gospel message. He is their servant. He is entirely in their power to do with him what they will. He has to pay court to the bedecked and bejewelled occupants of the cushioned pews. In the Catholic Church the congregation owes allegiance and becomingly pays allegiance to God's minister at the altar. He is their spiritual father, their guide, their counsellor, their comfort and their hope not only in everything that pertains to life eternal, but in many of the trials that beset them in their worldly career.

MR. COTTON AND HIS WEEKLY

It is published in Cowansville, Quebec, is Cotton's Weekly. We do not know Mr. Cotton and this is the first time we saw his weekly. We are surprised to know that it is published in Cowansville, Quebec. All the worse is it for Cowansville, Quebec. It ought to be published in Calgary, that is, if it is ever decided to segregate objectionable publications. Mr. Cotton's Weekly of the 1st of June, which a friend sent us, (we will forgive him if he never sends us another) brings out in bold type the Jesuit oath, or, rather, an oath which some degenerate composed and tagged it with a Jesuit label. This Jesuit oath is a sort of a chain prayer. It cannot be killed. Ten thousand times have the Jesuits in every part of the world proclaimed that they never take such an oath. Surely Mr. Cotton must know, if he reads the papers at all, that this oath has long since been discredited by every intelligent person who wishes to be known as a gentleman. Its repudiation by Mr. Cotton in his weekly must, therefore, be prompted by what our American friends would call "pure cussedness." If Mr. Cotton would name one Jesuit who takes this oath he could perhaps find himself in a place where the fare is very meagre and very plain.

"A LEADER"

We are in receipt of a circular from the Tax Reform League of Toronto, and we are told that a similar circular has been sent to three thousand five hundred Baptist, Congregational and Presbyterian ministers in Eastern Canada. Why the West should be ignored the circular does not say. The purpose is to "abolish the exemption of churches from taxation." "While Protestant churches," we are told "have been by no means unanimous in support of this legislation, certain considerations have been urged in its favour, namely, that churches exist for the moral uplift of the community." We have not been told why the Catholic clergy have been ignored in this matter. They will not, however, we feel assured, be offended. "Large and beautiful church buildings are an attraction to the city and increase the value of surrounding property." Such is the opinion of the officials of the league. This will be startling news to property owners. They never knew it before. Catholics believe that the tax gatherers' hands should not be placed on God's house, and Catholics believe the good work their clergy accomplish in the community vastly overbalances the money consideration. This whole movement seems to be initiated by the Baptists. What their motive is we do not know, but we strongly suspect there is a business proposition at the bottom of it. Pass along the business thoroughfare, one oftentimes sees in a store window an article which is offered at \$2.98, which the day before sold for \$5.00. This is called a "leader," put in the window as an attraction to draw custom. The Tax Reform League is a Baptist device to boom their churches. The Baptists are great advertisers.

A YELLOW MAGAZINE

Of magazines we have a plentiful supply, and, as to quality, they are good, bad and indifferent. We have reference of course to the American article. Our neighbors to the south supply us a few very good ones; quite a number which contain literature of the inferior but harmless sort, the product of the penny-a-liners, who eke out a livelihood by writing stories which will have no honored place in literature. The bad ones, we are sorry to say, bulk large, and amongst this number McClure's is well up to the front. The editor appears to be a happy-go-lucky individual who will put his "O. K." upon any contribution that may serve to circulate the magazine and bring in the pennies of the submerged tenth. In the June number appears a story written by Alexander Irvine, entitled "In the Glow of a Peat Fire." It is supposed to be an Irish brogue. Mr. Irvine would be a Dooley, but Mr. Dooley is a wit, and he has regard for the moral law in all his writings. Mr. Irvine is a stupid blatherer and the Irish brogue he gives us resembles the real thing about as much as if a Choctaw Indian were to attempt the Italian dialect. The wonder is that the managing editor of a magazine claiming public patronage should allow such abominable stuff in the publication placed in his care. Some of the horrible expressions made use of by Mr. Irvine we could not transfer to our columns. But worse is to come. There is another story entitled "His Father's Faith," written by William Marcus MacMahon. We refuse to believe that this is the person's real name. Perhaps it is assumed for business purposes. Possibly his real name is Percy Rose or some other sweet scented designation which means much in an assemblage of male and female gigglers. William Marcus MacMahon even exceeds Alexander Irvine in vulgarity. We strongly suspect that both these writers have had more than a passing acquaintance with the bawdry in New York. We have no hesitation in saying that Mr. McClure and his editor have conceived a false estimate of the time in which they live. In the Know-Nothing days it might have been profitable to offer for sale such literature as that of Messrs. Irvine and MacMahon. The Irish Catholics are now a bulky body in the American Republic whilst their de-famers are fast passing away. It is the survival of the fittest. Whenever people essay to throw mud at the Irish Catholics in the United States or elsewhere they will be made to feel the consequences in the most sensitive part of their make-up—the pocket. Whenever our people go into a book-store to make purchase of reading matter, or whenever solicited to do so in railway travel, we may say to them that they are under no legal or moral obligation to purchase McClure's Magazine. If they do so they will be wanting in self-respect.

A METHODIST BISHOP GONE WRONG

In January last there appeared in the Christian Guardian, Toronto, a report of a sermon delivered by Bishop Hendrix in Rochester, N. Y., in which he made some very damaging statements concerning the morality of the episcopate and the priesthood of Brazil. We took the trouble to write direct to the ecclesiastical authorities there, drawing their attention to the charges made by Bishop Hendrix. As English is not generally spoken in that country, our communication was handed to one of the Fathers who spoke that language. The reverend gentleman's name is John E. Caton, and he belongs to the diocese of Trenton, N. J. The delay in answering our letter was caused by Father Caton's absence in Europe. We would like to have the address of Bishop Hendrix, so that he could send him a copy of this letter. If he is a gentleman he will retract the charges made against the priesthood of Brazil. Father Caton requests us also to convey to the Bishop his address, so that he may be enabled to communicate with him if he desires any further information. The address is "Rev. John E. Caton, Gymnasio de Sao Bento Internato e Externato, St. Paulo, Brazil." We desire to have a few candid words with our contemporary the Christian Guardian. It is the custom of returned missionaries to draw attention to the immorality amongst the clergy of the Catholic Church in Latin countries. Names and particulars are never furnished. The statements are of a very general character. It is worldly wise to act in this way as prosecutions for criminal libel are of a very unpleasant character. It happens sometimes that Protestant ministers go wrong. Frequently in the daily papers we notice charges made against them of a very serious character, violation of the moral law being of frequent occurrence. We would have very little regard for a priest who, either in Brazil or anywhere else, would proclaim from a Catholic pulpit that the Protestant clergy of Canada were living immoral lives. There are some, too many, non-Catholic clergies who, in treating of the Catholic Church and its clergy, have no regard whatever for Christian charity. With a

light heart they make the most serious accusations against a self-sacrificing body of noble men who have given themselves entirely to the service of God. The returned missionary is fast becoming a discredited individual. Circumstances give us ample proof that he is, as a rule, utterly reckless in his statements, and may we not with justice claim that his presentments are often sent forth from selfish motives in the country. He knows that in the non-Catholic mind there is a deep-seated prejudice against the old Church, and he plays on that string unceasingly.

SUNDAY SELLING

Our contemporary the Christian Guardian is worth another Toronto paper, The World, whose publisher, Mr. McLean, doubtless thinks he is quite as good a Protestant as any of these gentlemen who block the street cars on the 12th of July, because he has made vigorous onslaught upon the gentlemen who would, if they could, force the birds to give us not a note on the Sabbath day. Mr. McLean says in his paper, The World:

"The absurd attempts at repression of simple and natural enjoyments, such as ice cream on Sunday, only lead to disrespect and disregard of constituted authority. Drive the people away from their innocent pleasures, only available during a few months of summer weather, and the result is to cultivate darker vices. The devil gets in a tremendous amount of work through the agency of such bodies as the Lord's Day Alliance, whose members will neither enter into the spirit of Christ nor allow others to enter."

The CATHOLIC RECORD is loth to interfere in this disturbance. This fit of anger will pass away as a quarrel between man and wife. But we may say to our good friend of the Guardian that the work of the Lord's Day Alliance will perhaps do more harm than good. It smacks of the blue laws. Give these gentlemen their full bent and most people will look forward to the Sunday with anything but pleasurable anticipations. We are as much opposed as anybody to Sabbath desecration. Men should refrain from their usual avocations unless in cases where work is of necessity. If we carry out to the full the programme of the Lord's Day Alliance, and be consistent, the gas and electric light business should be suspended, the caretakers of the churches should be resting as also the men who manage our water-works. It is childish and vexatious to be scouring the country in detective fashion watching people who sell ice cream or a cigar on the Lord's day, and prosecuting and fining them. The effort to make the people holy through the policeman's baton will be a lamentable failure.

IT MUST BE CALLED DUPLICITY

During the past few years our Presbyterian friends in the North-West have been actively engaged in "evangelizing" the Ruthenians. Charged with this they have made strenuous denial, claiming that their sole object is to "Canadianize" them. Better would it have been for Dr. McLaren and his associates to manfully admit that they desired to capture the Ruthenian hordes for the Presbyterian communion. Then we could at least give them a meed of respect for candor. But playing a double part, taking an excursion into the realms of the end-justifies-the-means-ism, we can only say they have played a sorry role, ill-becoming Christian men. Strenuous efforts have been made to justify the conduct of the "missionaries," but hard common sense has always turned a verdict against them. They essayed the celebration of Mass, the hearing of confessions, and made use of candles and holy water, a course of conduct which surely must have made John Knox and the Covenanters turn in their graves.

At a meeting of the General Assembly of the Presbyterian Church now being held in Ottawa, a last effort has been made to condone the over-zealous proceedings of those who were engaged in the work of "converting" Ruthenian Catholics to Presbyterianism. From the midst of these people in the North-West they have brought all the way to Ottawa a Ruthenian named John Bodrug, who styles himself a Ruthenian of the Independent Church. He states he is at the capital to look after the interests of that body, which receives financial assistance from the Presbyterians. John Bodrug declares that the ritual of his sect is something like the Roman Catholic, but the preaching is Protestant. A seemingly Catholic service, with a Presbyterian in the pulpit, has the merit of being something entirely original. John Bodrug uses holy water but he does not claim for it the same powers as the Roman Catholic Church. John Bodrug is an innocent abroad, otherwise he would not have made admissions that are most awkward for the claims of the evangelizers. "We have been accused," he says, "of hearing confessions in our church, which is so different from the Presbyterian Church from which we derive so much support." The last seven words should be reflected upon. John Bodrug continues: "Many of our people desire that we hear confession. We told them that we could not give them absolution,

but if they wished we would hear them and pray for them." Engaged in this work, hearing confessions in a confessional in a Presbyterian place of worship, it is a fortunate thing for John Bodrug that Jennie Geddes was not near by. "We did hear confessions," John Bodrug continues, "but we now have been enabled to discontinue this practice." We therefore see that the whole scheme was to make the Ruthenians Presbyterians by easy stages. From the old faith they would take them on a moderately inclined toboggan slide into the cold and cheerless shades of Calvinism. We hope John Bodrug's conscience is not troubling him. Financial assistance from the Presbyterian body may, however, prove to be "psychic" for that trait of his character, if ruffled.

THE CAPITAL LIFE ASSURANCE COMPANY

This new venture in life assurance starts upon its career with men at the head of its affairs which gives promise of prosperity and permanence. Quite naturally when people are inclined to place assurance upon their lives they will first of all note the standing in the community of those who have taken the initial step. We are personally acquainted with nearly all of the provisional directors and feel confident in saying that no like enterprise in Canada has entered upon its career with a list of names at the helm which bear more honored place in the business affairs of the Dominion. These include Hon. C. J. Doherty, M. P., President The Canada Securities Corporation, Montreal, Director The Montreal City and Dist. Savings Bank; M. J. O'Brien, Esq., Railway Contractor, Renfrew, Ont.; L. N. Poulin, Esq., of L. N. Poulin Limited, Merchants, Ottawa; C. A. McCool, Esq., Lumber Manufacturer, Ottawa, Director The Spanish River Pulp and Paper Mills, Limited; J. J. Seitz, Esq., Manufacturer, President The United Typewriter Co., Toronto; W. H. McAuliffe, Esq., Lumber Manufacturer, President McAuliffe-Davis Lumber Co., Limited, Ottawa; N. A. Dussault, Esq., M. D., Surgeon, Quebec; Que.; J. A. McMillan, Esq., M. P., Merchant, Alexandria and A. E. Corrigan, Esq., Insurance Manager, Ottawa.

We note that this is the first company to be organized in Canada, whose finances are under the control of a board of directors all of whom are prominent Catholic business men, a condition of affairs which seems justifiable from a business standpoint, when it is considered that over two-fifths of the population of Canada are Catholic. It is only necessary to state that the legal reserve life insurance companies of Canada have over \$250,000,000 collected in their treasuries, to realize the great importance of life assurance in the financial world and the power under their control. It is indeed time that Catholics, who have money to invest, should awake to the enormous extent of this financial field. We wish the Capital Life Assurance Company unbounded success.

HOLY NAME SOCIETY, TORONTO

One of the most admirable societies in the church is the Holy Name Society, and we are pleased to notice that our brothers in the Faith in the Queen City are more than active in the extension of its membership. This has become a notable feature of Catholic life in nearly all the large cities in the United States, and it gives us unfeigned pleasure to note the fact that in Canadian centres of population the same admirable spirit prevails. The energetic secretary, Mr. James O'Hagan, is very actively engaged arranging the details for the procession which will take place on Sunday afternoon, June 18. It will leave St. Michael's cathedral at 3 o'clock. This will be one of the most notable demonstrations of Catholic faith which ever took place in Toronto, and it is of a character too which will evoke a sympathetic echo from every resident of Ontario's metropolis who bears the Christian name and who has at heart the future of our happy country.

LIGHT IN THE DARKNESS

At the different conferences of our separated brethren during the past few weeks, there seemed to be a general desire to fall foul of Pope and Popery. This is the customary procedure. A conference of delegates to the annual assemblages of the sects would be scarcely worthy of the name if there were an entire absence of allusions to the ancient faith, all more or less bitterly hostile. It gives us pleasure, therefore, to be able to mention that there are men in the Protestant ministry big enough and broad enough to eschew the favorite past-time of throwing stones at the Vatican. In the King Street Presbyterian Church in this city, on last Sunday morning, Rev. W. R. McIntosh, referring to the Roman Catholic Church, "expressed the sentiment that Protestants, instead of attacking the Roman Catholic Church, ought to endeavor to learn some lessons from Catholicism. He declared that the strength and growth of the Roman Catholic body largely consisted in the