

tions which have been inflicted upon the Italian clergy.

The treatment of the Holy Father in regard to the Peace Conference recently held at the Hague is said to have been frequently spoken of by him as the last and worst indignity which the Church has endured, and it is believed that he will specially protest against the too successful diplomacy of Italy in endeavoring to exclude any representative of the Vatican from taking part in the Congress.

It was not from any desire of vain show that the Holy Father manifested a wish to be represented at the Peace Congress, but in order to maintain the rights and dignity of the Holy See before the nations of the world; and also because, for the success of the Conference itself, it was necessary that the authority, spiritual though it be, which wields the greatest influence for securing the peace of the world, should naturally have been represented at a Peace Conference intended to have an influence over the whole world.

Even when the Italian Government seized upon the states of the Church, the Parliament itself passed a law of guarantees whereby it was laid down that the Pope should be regarded and treated as a sovereign. His exclusion from the Peace Conference was a gross violation of this law, so it is no wonder that the Holy Father should regard it as a vile indignity to the Church. It is said that in the forthcoming protest he will speak out his mind with a vigor and plainness which will be stronger than any pronouncement which has yet issued from the Holy See on this subject, and that he will ask the whole Catholic world to sustain him, with its moral support, in his endeavor to bring the Church out of its present intolerable condition.

It has been said by many persons, of whom some are Catholics, that these repeated protests of the Church and of the Holy Father are of no avail, and, therefore, that it would be better that they were not made at all.

In reply to this we have to say that it is the right and duty of the Church and the Pope to speak the truth plainly that it may not be misunderstood. The injustice, therefore, which has been, and is still being inflicted on the Church should be openly and plainly proclaimed, independently of consequences. But, beside this, it has been many times laid down by Pope Pius IX., Leo XIII., and hundreds of the Bishops and Archbishops of the Church, that, in the present condition of the world, the Temporal Power of the Pope is necessary in order that the Church may be freely governed, and that the interests of religion may be successfully promoted. Without temporal independence, the Pope cannot be free to govern the Church spread throughout all nations. It is, therefore, the duty of all Catholics to labor incessantly for the restoration of the Temporal Power of the Holy See. It may not be restored at once in the plenitude and full extent to which it was enjoyed before the Italian usurpation; but, under Divine Providence, we have no reason to abandon all hope in the matter; and especially we have good reason to hope that with the moral co-operation of Catholics everywhere, that power which is so necessary for the welfare of religion may be restored. The temporal influence of the Catholics of the world may go far towards effecting this, but our confidence is chiefly in the efficacy of the united prayers of all Catholics who at the end of the holy sacrifice of the Mass pray every day that "God, our refuge and strength, may look down with clemency on His people praying to Him . . . for the conversion of sinners, and for the freedom and triumph of His holy Church."

As the prayers of Moses were powerful with Almighty God to obtain the victory over the Amalekites at Raphidim, so also have we confidence that the persevering prayers of the faithful for the triumph of the Church over the persecutors of the present day will succeed in their purpose.

#### CONVERTED TO THE TRUE FAITH.

Paris, Sept. 30.—Miss Whitcombe, a well-known member of American society in the French capital, was received into the Catholic Church on Monday last at the Passionist Church, in the Avenue de la Chapelle, by Very Rev. Father Osmund Cooke, superior. On Wednesday Miss Russell Hancock and Miss Ebel Bannister made their profession of faith and were baptized by Rev. Father Edward Lemaître, C. P., in the same church.

Mrs. Walter Ellis of San Francisco, a recent convert, together with the above-named ladies, will be confirmed on Monday by the Cardinal Archbishop of Paris in his private chapel.

#### PROTESTANTISM AND DIVORCE.

The Catholic Position Supported by the Scriptures and by the Words of the Divine Redeemer.

Boston Republic.

The recent declaration by Bishop Potter of New York against the marriage of divorced persons and the action of the Episcopal diocesan conference in pronouncing formally against such practice have attracted the attention of the country. The editor of the Catholic Mirror of Baltimore, himself a controversialist of great ability and marvellous acumen, has written an open letter to the Bishop in which he tears the whole Protestant position with reference to divorce into shreds and patches. As the question is one of present interest we quote his letter as follows:

Right Reverend Dear Sir: I have just read your address before the Protestant Episcopal convention of New York anent the question of divorce.

Referring to the scandal given by certain prominent parties in New York you are reported as having stated that "the Church would doubtless be divided as to the authority of the words relating to this subject in the Bible."

"But meantime," he continued, "the whole subject has gained a new aspect from events to which I need not more particularly refer here, which have undoubtedly awakened in all sober-minded Christian people a profound sense of alarm, and the consensus of opinion among them as to the necessity of legislation which shall prohibit the remarriage of divorced persons under any circumstances whatever has greatly widened and deepened."

Without quoting the words of the committee to whom your address was referred, I find they endorse it unqualifiedly.

As a Christian, I most emphatically beg leave to enter my protest against the remedies suggested by yourself and your committee, and for the following reasons. You state that

THE CHURCH WOULD DOUBTLESS BE

DIVIDED

as to authority of the words relating to the subject in the Bible. May I ask respectfully, right reverend sir, if the Bible be a judge of the controversies, why it has not decided this question for three centuries and more? Christianity had existed in England nearly one thousand years before divorce was ever heard of. You denounce strongly remarriage after divorce, and desire legislation, not against divorce, but against remarriage. You find fault with remarriage but not with divorce. It seems to me that divorce is the evil to be lamented exclusively. Stop divorce and there will be no remarriage. How did your Christian ancestors in England live for one thousand years without divorce? Were they unhappy without that Protestant luxury? Open your eyes, right reverend sir, and recognize the fact that there are millions of Catholics living within the area of a hundred miles of your city who spurn any connection with divorce which is destroying the vitals of Protestants of all sects. These millions of Catholics perpetuate the practice and teaching of their ancient ancestors from the infancy of Christianity which never tolerated the makeshift of divorce.

You maintain with all pertinacity possible that you are a branch of the Christian Church and identified with it in doctrine and practice. If the identity could be proved in every other respect, the contradictory doctrines existing between you and the great body of Christians on this point could alone suffice to invalidate the claim. When your ancestors and mine maintained, more than fifteen centuries ago, the

INDISSOLUBILITY OF THE MARRIAGE TIE, we were one in faith; but the dissolution of the marriage bond—the act of the separatists exclusively, for we have never changed—was sufficient to disrupt the bond of unity forever. This alone, were there no other, sufficed to drive home the wedge of separation. You, again, assert that "the Church would doubtless be divided as to the authority of the words relating to this subject in the Bible." Regarding you as a man of good sense, I would respectfully ask why the Church would be divided on this subject. Has the Bible ever yet decided anything? And, again, you use the word Church as if she depended on the Bible for instruction. Evidently the Church, in your view, is a pupil, a disciple, and the Bible is the exclusive teacher, to which the Church must render allegiance and submission. Have you not, reverend sir, gotten this question upside down?

Your reference is palpably to the Gospel of St. Matthew. Now this same gospel was written six years after Christ had laid the foundation of His Church, saying, "Upon this rock I will build My Church, and the gates of hell will not prevail against it;" and of which He again speaks, commanding all to hear his voice thus: "Hear the Church; he that will not hear the Church, let him be to thee as the heathen and the publican." Now, the Saviour established His Church while living on earth, six years before a word of the Bible was written. (Of course I refer to the New Testament, as you do.) The Saviour did not commit to writing one word of His doctrine; nor do we find anywhere that He commanded the apostles or evangelists to write. But we have the most ample testimony that He instituted a teacher on the earth which He and you agree in calling a "Church," but in a very different sense. He organized His as a teacher for mankind, vouching for her that

SHE SHOULD NEVER TEACH ERROR, and the gates of hell shall not prevail against it," which guaranty He has confirmed over and over. This Church differs "toto coelo" from the organization to which you refer, having no authority to teach, and whose fundamental elements are confined merely to an aggregation of human beings theoretically united or practically severed by the acceptance or rejection of certain views more or less of a Christian character. The Saviour has commanded all to hear His Church; but as it had no existence then He never referred to the Bible.

But discussing the question of divorce, you refer to the Bible, and candidly acknowledge its inability to solve the question in dispute. You say "the Church would be divided" on this question. It is impossible to identify Christ's teaching Church with such a dummy machine as that to which you refer.

Two conclusions are inevitable: First, that you have thrown overboard the divinely organized Church of Christ, and, second, that you have assumed a teacher not intended as such by the Saviour, but intended to be ancillary to the divinely organized teacher, Christ's Church. Again, perplexed as every thinking Protestant, with yourself, is to day, you cannot convince yourself, or any one else, that your teacher, the Bible, is of divine or human origin. This, right reverend sir, you are well aware of. Once more, had Cranmer, in his make up of the Bible adopted the Septuagint version, you would not be to-day in a quandary as to the meaning of what is called "the exceptional clause" twice quoted in the gospel of St. Matthew; for you would have found the key to it in the Septuagint. The Bible which you call "King James' version" is not by any means complete, omitting as it does several of the inspired books, quoted by the Redeemer and His apostles, and to be found in that version only, viz., the Septuagint. Hence you have no assurance, whatever, of the

INSPIRATION OF THE OLD TESTAMENT, which Catholics have in their version, the Septuagint, which has the endorsement of Christ and the apostles. And although the New Testament has been written by Apostles, yet much of it had been written by men who were not apostles; viz., Mark and Luke, who wrote each a gospel, and the Acts of the Apostles was also written by the latter (Luke). What guarantee, right reverend sir, can you furnish for the divine inspiration of the New Testament, seeing that a notable part of it did not come from apostolic hands?

Thus it is that, having rejected the Church of Christ, which alone could furnish you a competent, because divine, teacher, you have Cranmer's mongrel substitute for the Church that Christ instituted, and accepted also the ancillary and conformatory witness for the Church, in the form of the Bible, which is to you today an elephant drawn by you in the lottery, having no assurance whether it is of divine or human origin, and in vain waiting for your oracle to speak out and say whether Christianity authorizes or rejects divorce.

Your proto apostle and martyr of reformed English Christianity has entailed on sadly perplexed Protestantism an unmitigated curse which shall never be mitigated until the true doctrine of the Redeemer is once more accepted, viz., the indissolubility of the sacrament of matrimony, Cranmer, who was a good Biblical scholar, rejected deliberately the Septuagint version of the Bible that had been utilized by the Saviour and His apostles. He did so because the key to our Saviour's language, recorded by St. Matthew, was to be found in the Septuagint, and there only.

THE DIVORCE OF HENRY VIII. he had set his heart on, hence he desired to have every obstacle removed. The quotations from St. Matthew were somewhat calculated to confuse, without a key from the Old Testament. The apostles were in full possession of the key to be found in the Proverbs of Solomon, as they used the Septuagint only. Hence they commenced to teach, under their Master's direction, the indissolubility of marriage.

The text from Proverbs, 18: 22, reads: "He that found a good wife hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife driveth away a good thing; but he that keepeth an adulteress is foolish and wicked." Apply this key furnished by the Holy Ghost to the words of the Saviour (St. Matt. 5: 32): "But I say to you that he that putteth away his wife, excepting the cause of fornication, maketh her to commit adultery." The same Holy Ghost who spoke through the lips of the Saviour here makes provision for the husband in the language cited above from Proverbs; viz., should a man find his wife an adulteress, he is pronounced by the Holy Ghost to be a foolish and wicked man to retain her in his household. St. Matthew (19: 9) quotes once more the Saviour's words on this subject, viz., "Whoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery."

We have the language of the Holy Ghost (Proverbs) designating the man as foolish and wicked who does not put away his adulterous wife; but we have also the language of the Saviour forbidding him to marry again, and denouncing him too as guilty of adultery should he do so. Let me, right reverend sir, call your attention to

KING JAMES' VERSION OF THE SAME PASSAGE

of Proverbs and you cannot fail to recognize the diabolical mutilation and suppression of the full text by the infamous Cranmer (Prov. 18: 21),

"Whoso findeth a wife findeth a good thing and obtaineth favor of the Lord." Who can suppress his indignation at the blasphemy involved in this mutilation? The wife is either a true wife or an adulteress. If an adulteress, has the husband found "a good thing"? This silly piece of blasphemy concocted by Cranmer is attributed by him to the Holy Spirit, with no other purpose than to leave the "exceptional clause" twice quoted by St. Matthew dark and without a key, which the Septuagint text furnishes and interprets clearly.

Right reverend sir, open your eyes to the true interpretation of the Christian doctrine regarding marriage. Christ forbids most emphatically the demon of divorce, and without exception. His religion has obliterated it forever from Christian ethics. Legislation, as you propose, forbidding remarriage after divorce is obtained, offers no remedy. The only remedy left is to adopt the doctrine of indissolubility of marriage, which Christianity has taught and practised from the days of Christ to to day, but which Protestantism, returning to Judaism and Paganism, has ignored over three centuries.

Protestantism has sown the wind; it is now reaping the whirlwind. Let us abandon before it is too late its anti-Christian, Judaic and Pagan practical polygamy.

DR. DE COSTA QUILTS THE ANGLICAN MINISTRY.

Former Pastor of Church of St. John the Evangelist Sends Resignation as Episcopal Clergyman to Bishop Potter—He Alleges Others Would Leave Their Pulpits but for Their Need of Livelihood.

As a result of the controversy in the Protestant Episcopal Church, which reached a high pitch over the admission of the Rev. Dr. Charles A. Briggs to its ministry, the Rev. Dr. Benjamin F. De Costa, who recently resigned as pastor of the church of St. John the Evangelist, at No. 32 West Eleventh street, New York, has now sent his resignation as a clergyman to Bishop Potter.

Asked in regard to his reported resignation, Dr. De Costa, in his home at No. 132 West Twelfth street, gave a statement of his reasons for the step he has taken, but refused to divulge his plans for the future.

He complained of the "spirit of the age" in the Church as the "beating ghost of the age of Arrianism," said the Bible had met its Sedan, so far as Episcopalians were concerned, in the recent diocesan convention, and asserted that he preferred the faith he learned at his mother's knee to the "inventions of schoolmen." While declaring that he was an optimist, Dr. De Costa said there were many flies just now in the Anglican amber, and intimated that other ministers were prevented from resigning only by their need of the means to support their families.

"This diocese," said the doctor, "and the Episcopal Church at large is dominated by what the ruling factions call 'the spirit of the age.' They forget to say 'what' age. This 'spirit' that they talk about is simply the beating ghost of the age of Arrianism. It recalls the words of one who spoke of the Georgian as a period when things were shelving down into a well-written, able, moral, gentlemanly delism."

"The Episcopal Church has made a new departure, and I cannot go along with it. Consistency requires a repudiation of the whole scheme; and I think I have adopted the best method. I prefer the faith I learned at my mother's knee to the inventions of schoolmen. If any of my old friends are grieved I shall feel very sorry."

"In fact, there are a great many flies just now imbedded in the Anglican amber. Still, I happen to know many Episcopal clergymen who would get out of the ministry if they could. The once fair prospect has failed. The mirage has fled. The case is very puzzling, and now, with teeth set, they stand to their task, not knowing what else to do."

"There is an imperative need of bread for wife and little ones. The hard struggle for pelf blunts the moral sense, inducing mental inaction and spiritual asphyxia. As for myself, I am an optimist, and take a cheerful view of the case. Coming days were never so bright and assured as they are now. I have no grievance to ventilate. Episcopalians have a right to do as they please. I cannot abide pessimism."

"The veteran editor of one of the oldest and most conservative Episcopal publications says: 'I am glad that you are attacking the evils.' One of the most brilliant Bishops writes: 'I realize that there was a great need for some one to pitch into things as you have done.' I have done what I have done in good faith, but have failed."

"This is the period of deformation, and not reformation, and a distinguished Bishop assures me that there will be no improvement in his day or mine. It is usually a disappointment for one to feel at last that for a long time he has been all wrong. With chagrin he finds the golden apples, fit for the Garden of Hesperides, palling in his hand to a dead ash."

"I am sorry to be out of touch with the eminently respectable and influential body composing the Episcopal clergy, but I see no remedy. I, indeed, owe much to the Episcopal Church. I do not propose to forget it. I owe much to dear friends in the Church, especially to members of my late charge. I shall carry them always in my heart and remember them in my prayers. I know and am assured that with many there will be no break of friendship. I have en-

joyed much kindness and consideration."

Dr. Benjamin F. De Costa came to New York in 1863, and preached his first sermon in the church of St. John the Evangelist. He was rector of the church from 1884 until August 23 last, when he resigned, and was later named as rector emeritus.

Dr. De Costa has been one of the most outspoken members of the Episcopal clergy of the New York diocese, and has not hesitated to criticize and even attack the presiding Bishop. In 1891 he vigorously opposed the confirmation of the Rev. Dr. Phillips Brooks, Bishop-elect of Massachusetts.

He was one of the three clergymen who asked that the Rev. Dr. Heber Newton be tried for heresy, and has recently been prominent in the fight against the ordination of Dr. Briggs.

He has repeatedly preached about the decline of Protestantism compared with Catholicity, and his favorable references to the Church have led many to believe that he would ultimately join it. In his opposition to Dr. Briggs, he took issue with Bishop Potter, and made many caustic references to him in his sermons. He addressed a formal note to Bishop Potter on May 2, 1899, calling upon him to order an investigation of the charges against Dr. Briggs.

He then said: "It is time for Churchmen to arise and put an end to this anarchical condition of things. I do not hesitate to say that if Bishop Potter persists in the ordination of Dr. Briggs, without full and honest investigation by impartial men, he will render himself liable to impeachment by his peers."

Following up his attack upon Dr. Briggs and the higher criticism, Dr. De Costa took as the text of his sermon on Sunday, May 7, "For we have not followed cunningly devised fables." Among other things he said: "We have reached a peculiar phase of scepticism with regard to the Holy Scriptures."

"The Bible may be rejected, yet it will be preserved. If it fall of support in the Episcopal Church, it will ever have the guardianship of the Church Catholic."

"And it is this proud, disloyal spirit arrayed against the scriptures, that is working disastrously in all other departments of religion, putting a cold literary criticism in the place of a loving, devout, reverent, conservative tone of mind, and paving the way for a general fall of Protestantism in the near future."

"But now candidates for orders have the sublime impudence openly to deny the Prayer book, telling us that Noah and the flood are fictions, thus trampling on both Bible and Prayer book, and yet demanding the right to stand and minister at the Church's altar. Dishonesty and mendacity, to use moderate language, could go no further. How are the people of the Protestant Episcopal Church going to treat this grossly insulting and indecent proposition?"

Dr. De Costa ending his parting sermon, said: "Easily do men hope to invent a Catholic religion, but the answer is at hand: 'You pluck up your religion by the roots, strip off the roots and bark, shave off the knots, and smooth it at top and bottom; put it where you will, it will do no harm; it will never sprout.'"

"The Emersons and the Fatheringhams, with others of their kind, found it so and retired from the pulpit. All Protestantism may find it so at last. Wise men will prefer the Catholic and Apostolic Church, with its fulness, its completeness and authority."

Bishop Potter lost no time in taking action upon the resignation of Dr. De Costa, for within twenty-four hours after the letter of the former rector of St. John the Evangelist was placed in his hands he deposed Dr. De Costa from the ministry of the Protestant Episcopal Church. Dr. De Costa's resignation was dated October 7. Although the Bishop has authority to act promptly on a resignation, it is customary to wait until the three months which are allowed for reflection and possible reconsideration have expired.

#### FIFTY YEARS WITH THE INDIANS.

Father Arnaud's Trying Experiences in the Far Frozen North of Labrador.

Quebec, Canada, September 29.—

Fifty years of missionary labors, travels and privations among the lowest and most degraded Indian tribes of the North American continent, in the far frozen north of Labrador, have just been completed by the Rev. Father Arnaud, of the Oratoire Order, whose jubilee is about to be celebrated here with much solemnity. The wonderful career of the venerable missionary is intimately connected with some of the most sensational experiences of the Montagnais and Nascapees Indians during the last-half century. He knows more of the interior of Labrador and has traveled more of it than any other explorer. Scarcely an Indian roams this inhospitable territory that he does not know by name. He has lived and journeyed with them and shared their privations, which to him were all the more painful, for his youth was spent in plenty and comfort.

Born in France, in 1827, Father Arnaud was ordained priest at Ottawa in 1849, and immediately afterward was sent by his superiors to accompany a party of Indians on their journey across the Labrador Peninsula to Hudson Bay. It was a painful journey to the young Frenchman, for the Indian ideas of cleanliness and of cookery are very

different from those of civilized nations, and his stomach frequently revolted at the food that was set before him. He has seldom been heard to complain of his lot, but the Jesuit Father Crepeau has graphically described the life of a Montagnais missionary as a prolonged martyrdom, and a continual practice of patience and mortification. In winter the missionary lives in an Indian hut, formed of sticks covered with skins and boughs of trees, and banked around with snow. He lies upon the frozen ground with his clothes on, the hut being usually full of smoke, and if he perspires by day he is almost frozen at night. He eats from a dish seldom or never washed and licked by the dogs that share his bed. Sometimes he is forced to go without food.

Father Arnaud has experienced all these, and even greater miseries. After his return from Hudson Bay in 1849 he was sent to labor among the Indians of Labrador from the Saguenay to the Atlantic Ocean. He has carried on his wonderful work until the present time, and will probably continue it until the end of his life. Nothing can exceed his affectionate regard for his Indian flock, many members of which he has converted from paganism.

Father Arnaud's descriptions of the sufferings of his "poor sheep," as he calls the Indian members of his flock, often resemble some horrible fiction. They are corroborated, however, from other sources. He tells, for instance, of the disasters that befell the members of his mission at Mingan some winters ago, when thirty-two of his Indian converts died of starvation at the height of land in which the St. Jean river has its source. About twenty Montagnais families left the coast during the previous summer for the part of the interior already described, taking no provisions with them because they had counted upon finding plenty of caribou there. In this they were entirely disappointed, however, while an exceptionally early fall of snow found many of them without their snowshoes, and they could not even find the porcupines, hares and white ptarmigans which are usually so abundant in Labrador. A few families among them contrived to reach Eskimo Bay, but most of the others miserably perished in the woods before Christmas. News reached the missionary the same year that two families had been abandoned to their fate at the headquarters of the St. Augustine river, and that a number of other Indians belonging to the same place, who had crossed to Newfoundland, had been massacred by the Mic-Macs.

The venerable missionary has become so attached to his Indian converts that he defends them vigorously from most of the charges made against them. He is compelled, however, to admit the existence of occasional cases of cannibalism among the poor Nascapees. He says that the sufferings of excessive hunger are alone responsible for these rare cases. Father Nedelec, one of his companions, tells of an unfortunate woman at Lake Mistassini, who killed her own son, a young man of eighteen years, and told the missionary that she could not help committing the crime, to which she was impelled by the devil. In the same summer a woman was killed by her husband to prevent her being turned into a Wendigo. On his journey the missionary saw the skull and bones of another woman who had been killed and then burned for the same reason, whose husband and son were at that time still living at Lake St. John.

Father Arnaud testifies with deep sorrow to the wonderful influence possessed over some members of the tribe by the Indian jugglers, who manipulate the magnetic fluid, or whatever else it may be, with greater facility than the most eminent magician of civilization. The remarkable movements of their huts, while they are engaged at their divination, is even more surprising than those of the tables used in spirit rapping. There is little doubt that these Indian jugglers have experienced and played with certain occult sciences for centuries before the study of necromancy and so-called spirit rappings had engaged the attention of the modern civilized world.

Many times Father Arnaud has narrowly escaped death from starvation, drowning and exposure to the wild animals that roam the woods of Labrador.

#### GUISEPPE VERDI.

Last Monday, October 9, Giuseppe Verdi, the venerable and foremost musician of Italy, observed the eighty-fifth anniversary of his birth. Congratulations from the world over were sent to him on this occasion, and musical societies everywhere observed the day with programmes made up of his compositions.

Giuseppe Verdi, who is a Catholic, is a figure in the musical world. His operas have gained him unending fame and have been sung everywhere. Who has not heard or read of "Il Trovatore," or "Aida," and who has not enjoyed the charming harmony of their music. He is one of this age's first composers. Verdi now lives in retirement at the handsome home for destitute musicians, which he erected and endowed in Milan. He rests quietly, and, so rumor has it, has just finished a Requiem Mass, which is intended to be sung at his funeral. May God spare him for some time to come!

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