

The Catholic Register

"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

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MATTERS OF MOMENT

French Spoliations—Appeal From Poor Mission—Quebec's Tercenary and Education.

The changes effected by time are forcibly brought to mind by the action of the French Government in extending the tyranny of its power across the ocean's breadth, and meeting out to the people of the islands of St. Pierre, Isle des Chiens and to the people native to the soil of France. It will be remembered that when France ceded her claims in the New World to England she retained those islands which were since her sole possession in the continent she once claimed as all her own. In keeping with the people of the mainland the simple fishermen of the islands received the Faith from the missionaries of France of the olden days. To harbor this Faith was the work and solace of these islanders through the generations that have intervened since the Cross was first planted in the early days of the French explorers. Midst the sparseness and greyness of a life of hardship, the sailor-fishermen of the islands had one thing which they had heretofore clung to with the tenacity which belongs to those whose entire cast is vented on one hope, and on one alone, and now with a single sweep this one foundation has been taken from them. A military force was employed to carry out the decrees of the government and the work was accomplished in the usual relentless and cold-blooded manner.

In the Libre Parole of Paris a writer describes affairs in the islands in the following strong and graphic words:

"We are shocked at the horrible crime, this stupid and despicable government commission in depriving this poor people of the right to bring up their children in a Christian manner. The expulsion of the Christian Brothers from St. Pierre is one of the most abominable acts of our epoch in which abominable acts are past counting. Among those driven out was a venerable Brother eighty years of age, who had taught on the island for fifty years. These hardy mariners stint themselves to support the Church, even the little children giving their scanty pocket money, in order that the beloved Sisters may not suffer from hunger. They obstinately refuse to attend the Government lay schools. The stupid policy of the authorities bids fair to depopulate the islands, for last year 1,500 abandoned their homes to settle permanently in Canada, where their rights of conscience will be fully respected. Sometimes we in Canada are apt to grumble at our lot. Comparing ourselves with others, such as the poor people of the French islands, we are indeed in an eddium of bliss, an El Dorado much to be desired."

The programme for the Quebec Tercenary is just published and very inviting it seems. The festivities are to last a week beginning on July 22nd, when the Prince of Wales is expected to arrive at Quebec, and continuing until July 29th, when His Royal Highness will leave the port. The programme includes historical reproductions of the landing of Champlain, military and naval reviews, Thanksgiving day with Mass on the Plains of Abraham, for which special music is being prepared, a display in which 10,000 sailors will take part, representations of the bombardment of Quebec by the British fleet and the respective under Saunders and Wolven and day-light fireworks on the Plains of Abraham. Special visitors are expected from many parts of the world and Ontario and Toronto will surely be interested to the extent of sending many to take part in the rejoicing of the sister province. Quebec, the oldest and by every right the most venerated of the provinces, has stores of historical lore and record the repetition of which will furnish pleasure and profit to all who visit her during the coming days of festivity and reminiscence. To Catholics everywhere her story presents for their perusal one of the most fascinating pages of history. The annals of the Church in Quebec from the days of the pious Champlain himself until the present, show chapter after chapter of struggle and conquest for the Church that cannot be surpassed by those of the most Catholic countries in the old lands. No missionaries did more or suffered more cruelly in the cause of Christ than did the early and intrepid sons of Loyola amongst the savage tribes by which they found themselves surrounded and at whose hands they afterwards, in many instances, met death. Nowhere, too, has Catholicity gained a stronger foothold, placing the imprint of its coming on the entire country and impregnating the very atmosphere with the spirit of its poetry of its teachings. Of particular interest then, to us, should be the festivities that mark the three hundred years of its existence and while all would doubtless receive a certain amount of benefit from viewing the pageants and ceremonies it is the children and young people who would be most impressed and benefited by the display. As many as possible should be taken under suitable supervision to witness the tercentenary of Canada's first and oldest Province.

For the past two years readers of the Catholic Register have seen an appeal for help published weekly in our columns. The appeal is from Rev. Father Gray of Fakenham, Norfolk, England, who asks for financial aid in the erection of a suitable sanctuary in which to have divine worship and in which the people of that part may gather to offer sacrifice to the Most High. Though a mission has been

established for three years now, Father Gray announces that there is still no church, no presbytery, no diocesan grant, no endowment. At the same time the further announcement is made that through the generosity of the public a valuable site has been secured upon which it is hoped a church and presbytery will be erected. Funds for this, however, are lacking and a renewal of Father Gray's appeal goes out to the friends of the little mission wherever such are to be found. The district of which Father Gray's mission is the Catholic centre, covers an area of thirty-five by twenty miles. It doubtless seems strange to us in the New World to think of old England as under the necessity of calling to us across the ocean to help in what is after all a seemingly small affair. Every parish in America looks after itself and is as a general thing self-supporting. But then it is to be remembered that conditions there and here are vastly different. Here we have wider areas to be sure, which naturally call for a greater number of places of worship and ministers for God's altar, at the same time we have greater general prosperity and an almost total absence of contested cities such as are common in the old lands. England in many parts has not yet recovered from the death and coldness left from her days of persecution—days which banished the Mass, destroyed her temples and monasteries and put to death or banished her priests to far-distant climes. The richness and plenitude of religion which have been restored in certain parts of the country have not apparently even sent their sound to the district in which Father Gray struggles, that a glimmer of the beauty of God's worship may come to his people. The barrenness of the situation in which for three years the Holy Sacrifice of the Mass has been offered in a mean upper room, must be something too utterly wretched for us who are accustomed to the decorous and dignified ceremonial of our city churches to contemplate. The brotherly love which is the first precept of charity, calls for us to help in bringing to others something of the good things that we ourselves enjoy. Every gift, no matter how small, will help, and will be promptly and gratefully acknowledged by Father Gray. When the object of this good pastor is attained and he has an abode somewhat like that which he has amongst the temples which Catholics the world over are raising to the honor and glory of God, then all who assisted will have the satisfaction of sharing in the reward which comes to the doors of good deeds; and will also know that they have helped those much poorer than themselves, those who come under the category of the little ones of our Lord of whom He says "As much as you have done it unto one of these, My little ones, you have done it unto Me."

A week or two ago we had Mr. Langlois, M.P.P., telling us of the paucity and crudeness of the educational methods of Quebec. This week we have evidence which accord with our own belief that Quebec is far from being behind hand, but is rather in the advance in things that tend to the making of a cultured people through the medium of a liberal education. A writer in the Globe says "The Province of Quebec has a habit of sending to Parliament its young men eloquent. The flowers of speech the nice fancy, the grace of diction and all the artistry of effective oratory, seem to belong naturally to those who in the Canadian Commons speak the language of la belle France." Here is a tribute to Quebec! All the power exercised by those who sway the minds of men by the potent means of voice and tongue, in the House of Commons belongs to those who hail from Quebec. As proof of this the names of Sir Wilfrid Laurier, Hon. Rudolphe Lemieux and Deputy Speaker Marcell, are given as those who hold the attention of their conferees and are reputed as the speakers of those who represent our country. This, too, despite the fact that they have to think in French and to speak in English. Reverse the process, and how many English speakers could achieve the task of being eloquent? The answer would be few, very few. Then we have another example of Quebec's zeal for education in the address of Rev. Abbe Choquette of Quebec to the Canadian Club. The speaker declared that it is not the nations who have acquired wealth that have done most for the world, but those who have added to it intellectual sources—those are they who have been the world's benefactors. While a practical education was necessary for many, a liberal education for some was just as essential in order that the present generation might leave to posterity an aristocracy of intellect which could only be gained by the study of letters, by an acquaintance with the works of the Greeks and Latins as well as those of England, France, Germany, Spain and Italy. For this time and age means are necessary bold enough to call on the government for "one hundred thousand dollars for literature, arts and sciences—one hundred thousand dollars for the future of Canada. He trusted that the Province of Ontario would raise up many a Lord Derby, many a Beaconsfield in many a man able to hold his own in the world of minds." This does not seem as if Quebec had a stunted idea of education. On the contrary it shows leadership along the only educational paths that lead to magnificence in the making of a nation.

A Norwegian inventor has patented a suit of clothes which is said to protect its wearer against drowning. The garments are lined with a non-absorbent material made of specially prepared vegetable fiber which, without being too heavy, will effectively hold up the weight of a man in the water. Twelve ounces of the new material will, it is claimed, save a person from sinking. The invention has been tested with favorable results.

MOTHER OF THE ARTS

The Attitude of the Church Towards Art and Science—Revealed Truth Goes Hand in Hand.

Our late Holy Father, Pope Leo XIII., in his encyclical on the Christian Constitution of States, affirms that the Catholic Church, though she has for her first and essential mission man's spiritual welfare and eternal happiness, yet could scarcely have done more for his temporal well-being if she had been established solely for that purpose. Many indeed are the causes that tend to man's happiness in this life apart from the spiritual consolations of religion. Man is a many-sided character. He is a member of the state or society, a member of the family, an individual or unit in creation, possessing a body and soul and capable of sensitive, emotional and intellectual enjoyment. By promoting civilization which has for its object the development and perfection of the whole man in the sphere of actual life, the Church has been the most powerful instrument in promoting his earthly happiness. In the home, Christianity by re-establishing the law in regard to the unity and indissolubility of marriage, by raising woman to that place of honor which belongs to her and by teaching the reverence that is due to childhood, has tended to establish peace and happiness in that primal society of man's life. Likewise by the suppression of slavery and serfdom by fostering civil liberty within proper bounds, by establishing societies or guilds for the workingman and an organized system of charity to assist the poor and afflicted, she has contributed to the well-being of the State as a whole and to its individual members. All these moral reforms come under the head of what the Church has done for the temporal happiness, but the object of this article is to bear witness to the truth of our late Holy Father's statement in regard to the cultivation of the arts and sciences which appeal to man's emotional and aesthetic nature, to his intelligence and inventive genius.

I will first deal with the fine arts—music, painting, sculpture and architecture—in that sphere the Church's beneficent influence has never been seriously called into question. Suppress in your mind all the monuments of Christian art, the days of the catacombs, and what a void remains! It is but fitting that the Church should have fostered the fine arts; for there is a striking similarity between faith and art. As faith raises us above the things of this world to the supernatural, so art draws its inspiration from a world of ideas; for it can find nothing here below in complete harmony with its dream of beauty. Then again, as St. Thomas teaches, religion makes use of the fine arts to instill into the minds of the people her truths, which, on account of our intellectual insufficiency, are more easily grasped and more effectively retained, when conveyed to the mind by material images and objects. The Catholic Church recognizes that man has not only a head, but a heart, and she has a writer in the Globe says "The Province of Quebec has a habit of sending to Parliament its young men eloquent. The flowers of speech the nice fancy, the grace of diction and all the artistry of effective oratory, seem to belong naturally to those who in the Canadian Commons speak the language of la belle France." Here is a tribute to Quebec! All the power exercised by those who sway the minds of men by the potent means of voice and tongue, in the House of Commons belongs to those who hail from Quebec. As proof of this the names of Sir Wilfrid Laurier, Hon. Rudolphe Lemieux and Deputy Speaker Marcell, are given as those who hold the attention of their conferees and are reputed as the speakers of those who represent our country. This, too, despite the fact that they have to think in French and to speak in English. Reverse the process, and how many English speakers could achieve the task of being eloquent? The answer would be few, very few. Then we have another example of Quebec's zeal for education in the address of Rev. Abbe Choquette of Quebec to the Canadian Club. The speaker declared that it is not the nations who have acquired wealth that have done most for the world, but those who have added to it intellectual sources—those are they who have been the world's benefactors. While a practical education was necessary for many, a liberal education for some was just as essential in order that the present generation might leave to posterity an aristocracy of intellect which could only be gained by the study of letters, by an acquaintance with the works of the Greeks and Latins as well as those of England, France, Germany, Spain and Italy. For this time and age means are necessary bold enough to call on the government for "one hundred thousand dollars for literature, arts and sciences—one hundred thousand dollars for the future of Canada. He trusted that the Province of Ontario would raise up many a Lord Derby, many a Beaconsfield in many a man able to hold his own in the world of minds." This does not seem as if Quebec had a stunted idea of education. On the contrary it shows leadership along the only educational paths that lead to magnificence in the making of a nation.

Does anyone question her influence in the realm of painting, let him remember that the eight masterpieces of the world are all the works of Catholic artists. Let him remember that it was Giotto the friend of Dante and the protegee of Boniface VIII., who was the father of the Italian Renaissance that gave to the world such masters as Leonardo de

Vinci, Raphael and Michael Angelo. That these men's works have rendered them immortal in the world of art is due to the Catholic faith that alone could furnish them with ideals worthy of their genius.

Canova, the great sculptor, wrote to Napoleon: "All religions nourish art, but there is none of them that does it in the same measure as the Catholic Church." Under her influence in the dark ages sprang up those majestic Gothic Cathedrals so airy yet so huge, so complicated, yet so simple, that harmonize so well with the majesty of her worship, and that after centuries are the wonder and admiration of the world. In justice, therefore, may we say, the Catholic Church in the centuries past was the chief inspirer of art, the fostering mother of art and artists.

We now come to the second part of our thesis—what space permits us to consider briefly—viz., that the Church has always been the true friend of science. This is a subject that is of special interest at present, since the encyclical of our Holy Father on Modernism being misunderstood or willfully misinterpreted in many quarters, has again called forth the oft-repeated accusation that the Church is the enemy of science, of modern progress and intellectual development.

Some men have gone so far as to assert that revealed truths are in contradiction with the results of scientific investigation. It is not the scope of this paper to discuss this controversy which centres chiefly about the Mosaic account of creation as recorded in the Book of Genesis. Suffice it to say, that no authoritative interpretation of the Revealed Word, has ever been disproved by science. Arguing from cause to effect, how could this possibly happen? Is not God the author of truth, scientific truth and revealed truth, and can He contradict Himself? "Science and religion," says Cardinal Gibbons, "are like Martha and Mary, both daughters of a common father." "He who is the author of the Bible," says Archbishop Ryan, "is also the author of the illuminated manuscript of the skies." Difficulties do not constitute denials, and if men have found difficulties in reconciling revelation with science, it is either because of a false interpretation of the Revealed Word or because they have accepted as fact what is merely a scientific theory. "Not only," says the Council of the Vatican, "can faith and reason never be opposed to each other, but they mutually aid each other; for right reason demonstrates the foundations of faith and enlightened by its light, cultivates the science of things divine, while faith frees and guards reason from errors."

Now, to come to our subject, does it not follow that since God is the author of reason and faith and since the Church is His representative upon earth, she will assist in the cultivation of reason and foster the sciences, that she will consider new discoveries of science as trophies placed upon her altar to honor the God of Nature? Does it not follow that she will make use of them in illustrating and disseminating her truths as of old she made the philosophy of Plato a stepping stone to the firm foundation of faith and utilized the Roman roads in sending her apostles to convert the nations? Let us examine the facts, and in order to do so logically we shall consider chiefly that period in the Christian era known as the Middle Ages, when the rulers of Europe acknowledged the supremacy of the Sovereign Pontiff, and the Church was a dominating force in the civilization of the world. Was it not the home of scholars when the invasion of the Northmen almost destroyed civilization on the continent? Was it not the Church that established the universities of Aberdeen in Scotland, Oxford and Cambridge in England, and almost all the great schools of learning in Europe? Was it not the monks that preserved the treasures of Roman and Grecian literature and handed them down to the generation of to-day? Is not all the best in our literature and at least inspired by Catholic ideals? For says Cardinal Newman, "It is our Catholic heritage of faith and sentiment that has inspired the sublimest passages in our Wordsworths and our Tennysons, our Longfellow and our Lowell." Where will you find such a galaxy of talent as among the champions of our faith in those ages—St. John, Chrysostom, St. Basil, St. Gregory, St. Jerome, St. Ambrose, St. Augustine and St. Thomas of Aquin? In our own day there is not every one admired not only for theological learning, but also the literary accomplishments of Leo XIII., through whose munificence the Vatican library, the greatest treasure-house of learning in the world, has been thrown open to the students of all nations? In the face of the facts it is indeed strange that people will still cling to the old prejudice that the Church is opposed to learning and scientific progress.

Cardinal Wiseman affirmed in a lecture before the Catholic Literary Society of Leeds, that science has not where it has been pursued under the influence of the Catholic Church. In confirmation of this statement, let us recall a few of the discoveries or inventions made by Catholics. The paper on which I write, the clock that ticks the hours, the printing press, the barometer, the thermometer, the microscope, the telescope, the mariner's compass, photography, the magic lantern, spectacles, the hydraulic press, the Gregorian calendar that keeps a correct record of time,—for these and many other inventions, were the world indebted to Catholics. The discovery of the continuous current of electric energy which is the foundation of telegraphy and telephones, is due to two Catholics, Volta and Galvani, whose names have been incorporated in the nomenclature of the science of (Continued on page 5.)

SUBJECT OF THE HOUR

Informing and Opportune Address by the Archbishop of Boston to the Men's Sodality in Retreat.

The Archbishop addressed the Alumni Sodality in the chapel of Boston College at the end of their Retreat, at the termination of their Commission Mass on Sunday. His Grace dwelt upon the opportunity their Retreat gave them of pausing for a while in the busy world of their active life to get their true bearings.

"No doubt, in the main," he said, "the general trend of Sodality men is towards the right, but there are many clouds of influence surrounding every busy man's life which tend to make him swerve, even if ever so little, from the supernatural norm which Christ has set up for His followers. And this ever so little variance at the start if uncorrected from time to time, acts as a false compass, and, if followed, inevitably leads ultimately to shipwreck. The Retreat serves to correct this variance, which the merely human life is constantly alleging as excuses and puts the truth of our relations with the world flatly before our eyes. The bad example of others especially of men not openly vicious, unconsciously lowers our standard of right and justice and duty. The Retreat readjusts our whole bearing to life by proving the falsity of worldly weights and measures.

"The question is not really Who do men say that I am? but what am I? The Retreat has revealed the true answer, if it has done anything at all. That answer you must carry with you into the world, that you may give the world the lie in your own hearts. After all the world is easily satisfied, but the honest man is rarely satisfied with himself, and this feeling of self-dissatisfaction is the first step upwards.

"Doubtless," His Grace continued, "you found yourselves in earnest about trifles and fatally trivial about the most serious things of life. Needless to say this is poor philosophy and still poorer religion. It is certainly a wonderful paradox to see intelligent, educated men who thoroughly believe in a future life, the happiness of which depends upon the present one, so absorbed in the follies of the day that the question of where their souls will be a year from now has small share of their consideration. It is strange, to say the least, to witness an educated Catholic who not only believes, but who can give cogent reasons for the Faith that is in him, bowing to idols which he knows to be false. It is a curious anomaly to find an intelligent Catholic who knows that the voice of his Church is the infallible voice of God Himself, so influenced by the neo-paganism about him that his actions bespeak a species of diffidence in the actual guidance of the ecclesiastical authority of this Church, and attempting a sort of cowardly compromise between what he knows to be the truth and what he knows to be false.

"It is this unreasoning and unreasonable attitude, which weak Catholics attempt to assume in non-Catholic surroundings, which puzzles even the unbeliever, and it is this miserable, cowardly attitude which gives so much scandal. There is one thing which every honest man respects; and that is sincerity. All the world knows the true position of a Catholic and where the true Catholic stands; namely upon the principles, or platform, of his Church as an organization. The unbeliever may disagree with the platform, but he can have no fault to find with the Catholic who stands squarely upon it, as he can have no respect or confidence in the Catholic who makes a platform of his own to stand upon and pretends that he is still a Catholic.

"We know that it is their lack of knowledge of the principles of the Catholic Church which prevents their correct judgment of it, but they who are sure in the knowledge that she alone is the pillar and the ground of truth, who would nevertheless erect a pillar of their own, have neither truth nor sincerity to stand upon. And in the end they forfeit even the respect of men. You know the truth; stand by it, and the world will only admire.

"You must also have learned from this Retreat that there is some lack in your life. You are busy, perhaps successful. Are you happy? What is the lack? Or what is it that creates the lack? Happiness is a sentiment. The lack of this sentiment gives heartache. You are yearning for something you have not yet acquired. Have you learned what this is? In the light of the Retreat, which is the true white light of God's illuminating grace, you know it is not money. You know it is not even success, though, doubtless, both for people will bring some show of contentment. What is it, then? I shall tell you; it is the charity of Christ.

"What are you doing for somebody else? I do not mean now those who are doing something for you. That is trading. I mean those who are nothing to you; no, not nothing, for every man is your brother in Christ. But I mean the men who are neither your patrons nor your clients, the men from whom you get nothing and expect nothing. I mean the patient who is too poor to pay his fee; I mean the immigrant of yesterday; I mean the poor woman who is unable to purchase. What are you doing for them? Nothing? Then that is the void. That is the lack. Do you think God will allow you to be happy while those who need you and are your patrons, are suffering? Do not tell me that they do not come into your path. Then your path must be a narrow one; it is only room for self. Do you never go to the houses of the poor? Then you are missing a great deal in life. There is so much they could teach you, so much they would give

you for an act of kindness. There are whole quarters in our great city which could supplement your university education. The doors of this great school are wide open to you, and the only passport needed is an act of Christian charity, which in the end would enrich you far more than those to whom you do it.

"Of course you must be business-like in your life of business, but the life that is only business is no life at all. It is only a cruel machine. It is that that is drying up the kindness that is natural in every human heart. Business in the end begets pure and simple selfishness. Unless there is some small part of every day into which business cannot enter, which is reserved entirely and solely for some word or act of deed of unselfishness, the heart-springs will surely run dry and the true joy of life be turned into dismal ashes. This the Retreat must have shown you, and unless you go out from this Retreat less selfish, you will certainly go out more unhappy."

Death of Mr. John Kennedy, Lindsay

The public in general received a severe shock Saturday morning last when it was learned that one of our most highly esteemed and valued citizens, in the person of Mr. John Kennedy, had suddenly expired. Mr. Kennedy had been suffering for some time from a cold following an attack of la grippe, but was apparently recovering his wonted vigor, and not even the members of his family had the faintest idea that there might be any serious results issue. Heart failure appears to have been the immediate cause of his demise. A man of the keenest intellect, possessed of the soundest judgment and business capacity, strictly honorable and honest, straightforward, kindly and charitable, truly may it be said that the country and more especially our town can ill afford to lose a citizen of the type of Mr. Kennedy.

The deceased was born in the Parish of Borrisoleigh, county of Tipperary, Ireland, on the third day of June, 1835. When seventeen years of age he came to Canada and entered the employ of Messrs. Brown & Harty, Kingston, Ontario, then one of the leading wholesale and retail business firms of the Province. In the year 1857 he removed to Lindsay and commenced business for himself. For a short time he conducted a general store, but later, and until the year 1898, he confined his attention to the dry goods business. In the latter year he retired from active mercantile life, and since that time has carried on a financial and insurance office.

Though a man of modest and unassuming demeanor, Mr. Kennedy has filled many offices and positions of honor in the gift of the people. He was a treasurer of the township of Ops for thirty-four years, president of the Board of Trade, and for many years a member of the Separate School Board and the Board of Education, holding the latter office as an appointee of the Town Council. On several occasions efforts were made to induce him to offer himself as a candidate for the mayoralty. A large number of sorrowing relatives and friends accompanied the cortege this morning to St. Mary's church, where the remains were received by Rev. Father Kennedy, Solemn High Mass was sung sung by Ven. Archdeacon Casey, assisted by Rev. Father Murray, C.S.B., Toronto, as deacon, Rev. Father Scanlon, of Grafton, as sub-deacon, and Rev. Father Collins as master of ceremonies, and thence proceeded to the Roman Catholic cemetery. At the conclusion of Mass Ven. Archdeacon Casey spoke very eloquently and very feelingly of the deceased. The pall-bearers were Hon. Senator McHugh, J. R. McNeillie, Theo. Brady, J. D. Flavelle, R. Kylie and J. J. Steward.—Lindsay Post.

The Bells of Shandon

Each of the "Bells of Shandon," says a late issue of the Freeman's Journal, now lying in a Liverpool dock, whence they are to be conveyed to an English factory for repair, bears an inscription. One of them gives the "note" of the whole set, namely, "We were all cast at Gloucester, in England, by Abel Rudhall, 1750." Another inscription is: "Peace and good neighborhood," an aspiration which is amply fulfilled on this occasion by the casting of a new bell in England instead of Ireland. Fortunately the bells will preserve their Irish interest through the genius of "Father Prout."

Your Attention

The attention of our readers is called to the very fine advertisement of the T. Eaton Co., on another page of this issue. To those who purchase through the Mail Order Department special encouragement is given for how that every order, no matter how small, receives the closest attention, the staff employed in this branch being all experts in their own particular line, the possibility of mistakes being thus reduced to a minimum. Moreover, no goods are sent out other than those bought and ranked as first-class of the order advertised. In ordering mention the Catholic Register.