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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
To the Editor of THE CATHOLIC RECORD,
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper. THE CATHOLIC RECORD,
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.
Believe me, and wishing you success,
Yours faithfully in Jesus Christ,
J. D. FALCONE, Arch. of Ottawa,
Agent. Deleg.

LONDON, SATURDAY, JUNE 21, 1902.
CHRISTIAN SCIENTISM IN GER-
MANY.

The German Emperor William has
issued a decree which forbids under
severe penalties any member of the
German army, court, State or Church
to join the Christian Science sect or to
be treated for diseases in the Christian
Science method. This seems at first
sight to be a penal law against a relig-
ious cult, and we have no doubt the
Christian Scientists will represent it in
this light, and will consider it an act
of persecution; but the disastrous re-
sults of the medical treatment used by
the Christian Scientists are so serious
as to justify the Emperor's course in
endeavoring to prevent the spread of
the cult.

ECCELESIASTICS BECOME MAN-
DARINS IN CHINA.

Despatches from China show that the
Right Rev. Bishop Anzer has received
from the Empress of China the high
dignity of a mandarin of the first class.
Notwithstanding the part which the
Empress took in the encouragement of
the Boxers in their assaults upon all
foreigners and on Christian natives, she
has a real respect for the Catholic re-
ligion and manifests it by this new
honor conferred upon a Catholic Bishop.
It is further announced that the Rev.
Father Becker, a Jesuit missionary in
the Province of Chih-li, has been named
as a mandarin of the second class, the
badge of which is the peacock's feather.
The imperial decree confirming this ap-
pointment is to be issued immediately.
Father Becker was recommended for
this position by the Viceroy Yuen-Chen-
Kai and the Governor of the Province.
It is not for the sake of the political
dignity conferred by these honors that
they have been accepted, but because
they give an opportunity to protect
Chinese Christians from the exactions
and oppressions frequently practiced by
Chinese officials on those who are not
protected by officers who have real
powers in the Empire.

A RESULT OF DRINK.

The concluding scene of a sad trag-
edy in real life was enacted in Montreal
on Friday the 13th inst. at 8 o'clock
a. m., being the execution of Thorvald
Hansen, a Swede, for the murder of a boy
named Eric Marotte, in Westmount,
near Montreal, last October.

The murder, which was most wan-
ton and unprovoked, was direct conse-
quence of Hansen's insatiable appetite
for intoxicating drink.

To so degraded a condition had he
fallen that it was his chief aim in life
to find means for the purchase of liq-
uor, and it was to get some opportunity
of obtaining drink that he was prowling
about Westmount on the morning of
the murder.

The boy Marotte was returning home
in the evening from the house of a
relative, and was jingling a few cents
in his pocket when he met Hansen.
The details of the encounter are not
known as Hansen was so muddled with
liquor that he could not remember more
than that he attacked and killed the
boy in order to get his money. He
then threw the body over a fence to a
vacant lot near by where it was after-
ward found by the searchers. A few
hours after committing the deed, Han-
sen went to the City Central Police
Station and told the police that he had
killed the boy; but he was unable to
tell further details than we have here
given.

Other circumstances were brought
out at the trial which left no doubt of
the guilt of the accused, and he was
accordingly found guilty and sentenced
to be hanged. The sentence of the
law was carried out on June 13th.

Hansen, like most Swedes, had been a
Lutheran, but after sentence he desired
the consolations of the Catholic re-
ligion, and was attended to the scaffold
by a Jesuit Father.

The wantonness of the murder of the
boy Marotte added to the atrocity of
the case, and there can scarcely be im-
agined a more terrible instance of the
horrible consequences which arise out
of the vice of intemperance. Young
men especially should take the lesson
to heart, and resolve to avoid the
insidious temptation of
strong drink. The culprit, in
this instance died penitent; but
how numerous are the instances when
those addicted to intemperance are
called to render an account of their
lives so suddenly and unexpectedly
that they have no opportunity for pen-
itence! Safety lies in total abstinence
from intoxicating drinks.

PROPOSED EXPATRIATION OF
THE NEGRO RACE.

The negroes of the United States
have shown by their recent demand on
the President and Congress that they
have very practical notions of what will
be good for them; for at the recent ses-
sion of the International Immigration
and Commercial Association, which is a
negro organization which recently met
at Chattanooga, Tennessee, they re-
solved to petition for an appropriation
of \$500,000,000 to assist their race to
leave the country.

Their reason for taking this course is
that they have arrived at the conclu-
sion that the whites persist and will
continue to persist in denying to them
all social and political recognition, and
in violating their constitutional rights
as citizens of the United States.

The leading spirits in the Convention
of the Association are Bishop Turner
and ex-Minister Heard, who formerly
represented the United States in the
Republic of Liberia.

The negroes have certainly much to
complain of in the treatment they have
received in those States which have so
framed their constitutions that they
will be permanently deprived of votes,
but it can scarcely be conceived that
the whites will partially repair the in-
jury at such a price as is demanded.

SOME USEFUL INVENTIONS BY
CATHOLICS.

Notwithstanding the impression which
many Protestant polemicists endeavor to
create on the public mind that Catho-
lics and Catholic countries are behind
the age in education and science, it
still appears that in electricity Catho-
lic scientists take the lead. The
names of the Galvani battery and Vol-
taic pile still indicate that the world is
indebted to the Catholics Galvani and
Volta for having first harnessed that
still incomprehensible force which we
call electricity to do work for mankind.
To Roentgen and Nicholas Tesla we
are indebted for the discovery of the
wonderful X rays, and the many uses to
which these rays have been employed.
Marconi, an Italian Catholic, is the first
to send telegrams over the ocean with-
out the use of wires, and Lord Kelvin,
an English Catholic, is to-day the great-
est authority on electrical machinery.

A Spanish Catholic, named Signor
Figueras, a prominent engineer of Las
Palmas on the Canary Islands, now an-
nounces that he has discovered a
method of utilizing atmospheric elec-
tricity without chemicals or dynamos so
as to store it for use for any purpose,
and a child can manage the distributing
machinery. It is said that the dis-
covery will revolutionize the prepara-
tion and distribution of electric power.

We cannot answer for the entire
truth of this statement, as the discovery
must yet be tested to the satisfaction
of electrical engineers; but we may
safely say that electricity is a sphere in
which Catholic discoverers and inventors
have greatly distinguished them-
selves.

In aerial navigation also the most
important inventions have been made
by Catholics. The first balloon was
sent up by Messrs. Stephen and Joseph
Montgolfier, two fervent French Catho-
lic engineers who invented also the
hydraulic ram, one of the simplest and
surest methods of raising a constant
supply of water to a great height by
means of an instrument which works
automatically, and which may be easily
made so strong as almost not to get out
of order by any amount of usage.

The Messrs. Montgolfier sent up the
first balloon at Annonay, in France,
in front of the parent college of the
Basilian order which has charge of St.
Michael's College, Toronto, and As-
sumption College, Sandwich. In the
College of Annonay these famous
aeronauts received their education.

Messrs. Flammarion and de Fouvillie
of Paris used the balloon during the last
half of the nineteenth century with
great success in making scientific ob-
servation, but the most remarkable
feat in aeronautics was that performed
recently by Mr. Santos-Dumont, a
fervent and practical Brazilian Catho-
lic who was the first to show that a

balloon can be controlled to go whither-
soever the aeronaut desires. It is still
necessary to find means to protect the
balloon against injury by strong winds,
but there is undoubtedly a great advance
made in this direction by Mr. Santos-
Dumont's invention.

M. POBEDNOSTZEFF'S RETIRE-
MENT.

The people of Russia have been great-
ly surprised by the unexpected an-
nouncement of the resignation of M.
Pobednostzeff, the Procurator of the
Holy Synod of the Russian Church.

In the exercise of his power as pro-
curator M. Pobednostzeff was practical-
ly absolute, and it was through his in-
fluence that the persecutions of Jews,
Catholics and Protestants of every
shade of belief found in the Empire, as
Lutherans, Stundists, Mennonites and
Donkhorists, were carried out.

Mr. Pobednostzeff is described as an
astute official, and not cruel in his gen-
eral disposition; yet in practice, so far
as the matter of religion is concerned,
he is remorseless, and to him are at-
tributed all the religious persecutions to
which those who would not conform to
the Russian Schismatical Church were
subjected, whether Jews or Christians.
Thus the cruelties enacted against the
Jews, equally with those practiced upon
the Poles during many years past are
all said to have been perpetrated at
his suggestion. The secret of his per-
secuting measures is said to be that he
was thoroughly of the conviction that
the Greek Schismatical Church is the
only true Church of Christ, and that
members of other churches ought to give
up their specific creeds, and acknowl-
edge that the Czar is for Russia the
divinely appointed supreme head of
the Church. Consequently upon this
conviction, he considers the non-
acknowledgment of this prerogative of
the Emperor as an act of high treason,
deserving of the severest punishment.

It has been supposed that the Em-
peror was very much under the influence
of M. Pobednostzeff; and this was
probably true, as otherwise the cruelties
exercised against all who were not
of the "orthodox" Russian Church
would have been sufficient reason for
depriving him of his position as pro-
curator of the Holy Synod, in which he
has been firmly rooted for so long a
period. It is not, therefore, because
of his manner of exercising absolute
authority that he has resigned. In
fact the reason publicly assigned for
his resignation is that he fears that
should he continue in office, he will
soon be a victim of the assassin's dagger
or bomb.

The assassination of M. Sipyaguine,
late Minister of the Interior, and of
other occupants of high official posi-
tions, has shown that the Revolution-
ary party are in dreadful earnest for
the punishment of those to whom they
attribute the misgovernment of the
country, and as one of those responsible
for this, M. Pobednostzeff has re-
ceived several anonymous letters warn-
ing him that he will be the next vic-
tim. He has learned by experience that
such letters are very frequently follow-
ed up by deeds, and he has therefore de-
termined to avert the impending nemesis
by giving up his position in the govern-
ment of the country.

It is said of M. Pobednostzeff that
when the persecution of the Jews was
at its height, he was asked what would
be the result, whereupon he answered
"one-third will become orthodox
Russians, a third will leave the country
and a third will starve."

This is very nearly what really hap-
pened, so that his foresight was not at
fault, though his cruelty is deserving of
the greatest blame. But he now fore-
sees that his policy is dangerous to
himself personally, and as he desires
not the honors due to a martyr, he
meets the emergency by retiring from
office.

At all events, greater toleration may
be the result of M. Pobednostzeff's re-
tirement; and should this be the case
that retirement from office may be the
beginning of a more merciful policy of
the Empire in regard to religion.

THE MARQUETTE REPORTER ON
THE "CORONATION OATH."

Our attention has been directed to
an article on the "Coronation Oath"
which appeared in the editorial col-
umns of the Marquette Reporter
of May 15th, a journal pub-
lished in Rapid City, Manitoba.
The reference thereto so long after its
appearance arises from the fact that it
was only this week that it was brought
to our notice.

Though the article appears as an
editorial, it bears the signature of J.
W. Runions, and we presume, therefore,
that it expresses the sentiments both
of the editor and of Mr. Runions.

It opens by quoting a proviso of the
Bill of Rights, as follows:

"That all persons who shall hold
communion with the Church of Rome
or shall marry a Papist shall be ex-
cluded and forever incapable to possess,

inherit or enjoy the Crown and Govern-
ment of this realm."

The infallibility and good sense of
this Bill of Rights is practically
maintained by the Reporter and its
quasi-editor, Mr. Runions, who says:

"In short it means that since the
days of James the second, no Roman
Catholic or King or Queen shall ever
sit upon the throne of Great Britain.
This should be vigorously maintained for
the good, the peace and prosperity of
all nations."

Further on the same writer calls
upon all true lovers of freedom of con-
science to sign petitions and send them
in to Rapid City Reporter office or to
another address given (presumably
that of Mr. Runions) "to protest
against any change in the Bill of
Rights and the Coronation oath."

So it is the notion of the Reporter and
its quasi-editor that true freedom of
conscience consists in imposing dis-
abilities upon and grossly insulting the
twelve millions of Catholics who are
King Edward VII.'s loyal subjects! And
the means whereby such freedom
of conscience is to be secured is by con-
tinuing to require the King to take an
oath which is false, blasphemous and
insulting to such loyal subjects. In
the face of this intolerance, the writer
declares that "our Rapid City friends
should themselves learn the art of toler-
ance!" This hypocrisy reminds us of
Shakespeare's dictum:

"An evil soul producing holy witness
Is like a villain with a smiling cheek;
A goodly apple rotten at the heart;
O what a goodly outside falsehood hath!"

The Reporter writer evidently believes
or wishes the public to believe that any-
thing that the British Parliament ever
decreed against Catholics must neces-
sarily be righteous and wise.

In opposition to this we may put the
reasonable words of one of J. Fenni-
more Cooper's characters:

"It is a great mistake to fancy that
the highest duty a man owes is either
to his ship or to his country. The
highest duty of each and all of us is to
God; and whatever conflicts with that
duty must be avoided as a transgression
of His laws, and consequently as sin.

Our country, right or wrong, it must be taken
with the fair limitations that he prob-
ably intended should accompany the
absolute and controlling principle, it
was not possible to be more in error.
In this last sense, such a rule of con-
duct would, and in old times often would
have justified idolatry, nay it is a
species of idolatry in itself since it is
putting country before God." (Rev.
Mr. Hollins in Jock Tier.)

In reference to this special legisla-
tion, "the Bill of Rights," which the
Reporter flaunts so confidently as
something so sacred that it should
never be changed, Lord Macaulay in
his History of England says: "Burnet
boasts that this part of the Bill of
Rights was his work. He had little
reason to boast; for a more wretched
specimen of legislative workmanship
will not easily be found." He then
points out that the very word "Papist"
used in this Bill "is not a word of
definite signification either in law or
in theology. It is merely a popular
nickname and means very different
things in different months." As a con-
sequence, he shows that no legal tri-
bunal could go into the question
whether or not the case in point had
arisen when a subject would be plea-
ded from his allegiance on the plea
that the sovereign was "a Papist" or
had "married a Papist." And it is
this nonsensical legislation that the
Marquette Reporter and Mr. Runions
propose to petition the British Parlia-
ment to retain. These gentlemen are
quite as insensate as the legislation it-
self.

But we are happy in being able to
assure them that in spite of all the in-
tolerant energy they may display to
make themselves ridiculous by getting
up and forwarding petitions to West-
minster for the retention of the "Coro-
nation oath," the repeal of that
precious piece of perjury is an event
of the near future. It is now admitted
by all reasonable people that it ought to
be repealed, and even the Archbishop
of Canterbury is an advocate for chang-
ing it substantially, thus acknowledg-
ing its absurdity, notwithstanding the
share which his brother Bishop had in
its composition.

We must now say something of the
very serious charge of disloyalty
brought against the Catholics of Eng-
land and Canada by the Reporter
writer, on the plea that they did not go
wild in the celebration of ostentatious
funeral services on the death of Queen
Victoria in January 1901.

In answer to this, we premise that
the Catholic Church sets before us
the manner in which God, and not man
is to be worshipped. In this respect
it differs from all man-made religions.
The Church of England and other such
denominations may, therefore, very
appropriately, perhaps, use liturgies
which have man for their ultimate
object, but the Catholic Church cannot
do this, even though the pretence be
loyalty, and the objective be a royal
person, whether King or Queen.

Yet, with what object have these
Protestant denominations any funeral
services at all?

It is certainly not to pray for the
dead or to better their state in any
way, inasmuch as they declare that
praying for the dead is a superstitious
practice. There is no other pur-
pose, therefore, in Protestant
funeral services than to per-
vert the worship of God for the glorifi-
cation of man. The Catholic Church,
which being the Church of God, has the
glory of God in view, cannot turn her
liturgy into a means of pandering to
human vanity. We must therefore not
regard the case from the point of view
of honoring the dead sovereign, but
must look at it from the standpoint of
the honor due to God, and the facilitation
of the salvation of the souls of men,
independently of royalty.

The most essential part of Catholic
worship is the sacrifice of the Mass
with which the doctrine of the Real
Presence of Christ in the Sacrament of
the Eucharist is inseparably connected,
and this is the very doctrine of the Cath-
olic Church which the late Queen at her
coronation, and King Edward VII. at
the opening of Parliament swore to be
"idolatrous and superstitious."

Should we, therefore, offer publicly the
Mass for the queen in the face of the
fact that she solemnly denounced it as
an act of idolatry, and never retracted
that denunciation?

To do so would be almost if not
quite a denial of God's supreme domi-
on over all creatures, and the Catholics
Church does not tolerate such an
injury to God even for the sake of
pleasing royal personages.

Nevertheless, we recognize that Christ
instituted the sacraments and the es-
sential part of the Catholic liturgy for
man's sake; and so private prayers for
the dead queen could be offered to
God, and even private Masses cele-
brated for her without ostenta-
tion. As a matter of charity
this has been done by many priests or
Catholic lay people. We were even in-
formed by telegraph from Rome that
the Holy Father, Pope Leo XIII., prayed
in presence of Christ in the Holy Eucha-
rist for a long time for Queen Victoria
when her death was announced to him;
but the public solemn services of the
Church were not celebrated for the
repose of her soul, because it would
savor of an insult to God to make a
public and ostentatious offering up of
the sacrifice of the Mass for one who
had ostentatiously, and from earthly
motives, denounced that sacrifice as
idolatrous.

Catholics have on many occasions
proved their loyalty to the queen, but
that loyalty is not to be manifested by
acts of disloyalty to God, or disobedi-
ence to the general laws of the Catho-
lic Church; for "we ought to obey
God rather than men." (Acts v. 29.)

THE TORONTO SYNOD ON
FRENCH EVANGELIZATION.

The question of aiding the Sabrevois
mission was raised in the Anglican
Synod of the diocese of Toronto at the
session of Wednesday, the 11th inst.
This mission is kept up at Sabrevois,
Quebec, for the purpose of converting
the French Canadian Catholics to
Anglicanism. Other denominations
have also a few missions in that pro-
vince for like purposes. The discus-
sion was raised by an appeal for aid for
the Sabrevois mission presented by
Archdeacon Ker and Mr. George
Hague of Montreal.

The Rev. G. A. Kuhring of Toronto
spoke of "the impudence of the Pro-
testant Churches going among the
French people." "The one solution
of a united Canada," he said, "lay in
the evangelization of the French."

Of course the success of the mission
in converting the French Canadians
was dwelt upon at length by the speak-
ers who were urging the sending of a
contributions for its support. The
Rev. J. P. Lewis "saw the hand of
God in the success of the mission. His
experience in Quebec was that a large
proportion of the people cannot sign
their names. The Church of Rome,"
he declared, "is responsible for this,
having been in charge of the education
of the province from the beginning,
and having certainly left much to be
done from an educational point of
view."

The statements of this rev. gentle-
man are not in accordance with the
official statement of facts in connection
with the progress of religion and edu-
cation. As regards the education of
the people of Quebec we have the re-
ports issued by the Educational De-
partment which show that the attend-
ance at school in that province is con-
siderably higher in proportion to popu-
lation than it is in Ontario, and this
has been the case for a long period,
year after year. Under such circum-
stances, it cannot be true that educa-
tion is in a backward state. We do
not deny that the School system of On-
tario has produced excellent results in
educating the rising generation; but
this province is not thereby justified in
proclaiming itself immensely superior
to all others in this regard.

Owing to the fact that the grading of

schools in Quebec differs from that of
Ontario, it is somewhat difficult to ar-
rive at the exact figures of the child-
ren of the same grade, attending school
in the two provinces for the purposes
of comparison. But the following
figures are given in the Dominion Sta-
tistical Year-Book for 1901, affording
us a means of ascertaining very nearly
the actual state of the case.

The population of Ontario is 2,182,-
947; that of Quebec, 1,648,898.

The number of children attending
Elementary (Public) High, Model and
Normal Kindergarten schools in Ontario
during the year was 485,372 and their
average attendance was 276,661.

In the Public schools the average
attendance of pupils on the roll was
56.9 per cent of the total.
In Quebec, 320,796 children attended
the Elementary and Model schools,
academies and colleges, the average
attendance in the elementary schools
being 69 per cent. of the number of
children on the roll. From these figures
it appears that the number attending
school for some time during the
year in Ontario was actually
larger than the number attending
in Quebec, allowing for the difference
in population; Ontario giving a regis-
tered attendance of 22.22 per cent. on
the population, while Quebec gives only
19.45 per cent. This difference may
probably be accounted for by the fact
that there is a larger percentage of the
people of Quebec in poorer circum-
stances, on account of which they are
obliged to keep their children at home
to help in earning a livelihood for their
families. However, as the children
who actually attend school in Quebec
are evidently more regular in their at-
tendance in the ratio of 69 to 56.9,
the actual school work done in Quebec
is proportioned to that done in Ontario
in the ratio of 235 to 222 in equal popu-
lations.

It is thus clearly established that
neither province has very much superi-
ority to boast of in regard to the se-
cular education of the children, and the
Rev. Mr. Lewis' boast has no solid
basis on which to rest.

There may be a larger proportion of
elderly adults in Quebec unable to
write their names, but these come from
the education of an earlier period in
the history of the country when the
facilities for education were fewer than
they are to-day. At the present time,
Ontario has but little if any right to
claim a superiority in regard even to
secular education. But there is a fea-
ture in the matter in which Quebec
may justly claim the superiority; that is
in regard to the religious education of
the children. In Quebec this is care-
fully attended to, whereas in the On-
tario schools it is neglected to such a
degree that the same Toronto Synod
before which Rev. Mr. Lewis boasted so
loudly about the superiority of On-
tario education, passed a resolution
complaining of this neglect as danger-
ous to public morals, and demanding
from the Government that some-
thing more should be done in
this regard than has hitherto
been possible in the schools.

The teaching of religion is the special
sphere which belongs to the Church,
rather than that of secular studies.
The Rev. Mr. Lewis, therefore, is in a
glass house while he is throwing stones
at the Catholic Church in Quebec on
the score of negligence in the discharge
of its duties. It is in the schools of
Ontario, and not in those of Quebec,
that there is an almost total neglect of
religious and moral teaching.

While on this subject will be appro-
priate to say a word on the Catholic
Separate schools of Ontario. Accord-
ing to the figures given in the Year-
Book already quoted, there were 420,-
097 children registered on the Public
School rolls, with an average attendance
of 237,306. In the Catholic Separate
schools, there were 42,397 children
with an average attendance of 25,875.
The total average attendance at the ele-
mentary schools of Ontario, we have al-
ready stated to be 56.9 per cent of the
pupils on the rolls; but when we sepa-
rate the Catholic from the Public
school attendance, we find the average
attendance at the Public schools to be
56.5 per cent., while that at the Catho-
lic schools goes up to 61 per cent. of the
number enrolled.

As Rev. Mr. Lewis makes what he as-
serts to be a dereliction of duty on the
part of the Catholic Church of Quebec
in the matter of education, a reason why
Quebec needs Protestant missionaries
to convert its people, does it not follow
that the Protestant Churches of Ontario
are derelict in their duty of keeping the
children at school, and that Catholic
missionaries are needed to convert the
Ontario Protestants?

It is a poor rule that does not work
both ways.

It is not necessary we should enter
into details to show that the Rev. Mr.
Lewis is drawing the long bow when he
speaks of the great success of the Sabre-
vois mission, for this assertion was
amply refuted by other clergymen of
the Synod, and even by those who ad-

vocated the sending of a
evangelization. Thus the
Kuhring admitted, un-
der the very existence of
"England is at stake" in
of Quebec, inasmuch as
communities are becoming
Notwithstanding this
boding, Mr. S. H. Blake
he was glad to know that
doing aggressive work,
that he once encouraged
service in a French
died when the priest first
to attend." The priest
exactly what it was his
the fact shows that he
"may be the Prote-
ies in Quebec, their effort
being successful. Now
Blake declared that he
give \$100 toward pay-
the Sabrevois mission.
tion may end similarly
gave on the previous oc-
he refers—in the death
Mr. A. Evans of Tor-
have spoken the most
who had anything to say
of the "aggressive mis-
"The movement apart
of the French-Canadian
treated two million Can-
were Hottentots or
Borneo. We cannot
French-Canadians do
Scriptures. They have
brought in their own
acquaintance. He p-
treating two million
though they were
would we think if the
of Quebec sent miss-
the Gospel to the peop-

PILGRIMAGE TO THE
ST. ANNE DE
The annual annual
shrine of St. Anne de
Quebec) will take place
Tuesday, July 22nd.
the patronage of the
the bishop of Kingston at
the Rev. D. A. T'oon
Quebec, to whom all re-
garding rates and ad-
dressed. Further
later issue of the CAT-

THE VALUE OF THE
MEN
Rev. H. E. O'Grady, Mi-
on Missionary work.
Since the Easter-
five missions. In
were return visits, I
early in the season.
return visits, and en-
the people both in the
lectures. I find that
completed. Those
Church are prepared
anything about a p-
a strange being to
tell you this: "You
lives; I don't believe
stand a priest."

before, the great o-
the clergy, and this
not understood. I
engaged in this work
satisfied with results
ments in the hand
this prejudice. Du-
I have visited thou-
thousand people who
the first time. The
sionary will under-
object of great curi-
I judged from the
put to me the an-
xious to find o-
priests and, as they
liar way of living,
planations of the
Church.

This Southern
with books anti-Cath-
but in a particu-
against the clergy
cial objections to
priests is that the
overbearing and
every priest in Ar-
more this prejudi-
cial relations with
the Church. I e-
dical work of the
devoted his life
non-Catholics is t-
Let the mission-
and zeal show the
important work.
by those outside
happis this is the m-
dition the mission-
tend with. They
evidently take g-
structions, and s-
but that ends it.
The late Bishop
great missionary
to instruct non-
special talent for
Lent of his li-
sermons in the c-
the principal te-
as contained in t-

The church was
night with the v-
city. After Ea-
was finished, the
gratulations and
body; but, as h-
er, some few were
to ask for further
ing impression
made. As I to-
repeat now,
were made. The
receive convert
will. The real
first to remon-
secondly, to r-
work.
I speak of Bis-
this account of a
great mission-
The present
Bishop has t-
opportunities
mand and the
ful. In the p-
equally as the
and the futur-