

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname).—St. Paclan, 4th Century.

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CLEAN PAPERS.

The Presbyterian says that Canadian officials must be men of clean hands and blameless lives. But when its editor attempts to befool the Presbyterian home it is making its own contribution to the turbid stream that arouses its indignation. When he glories in the publication of Hooking's "Woman of Babylon," and approves this mass of misrepresentation and vilification of the Church as the reading for the Presbyterian home, he is recreant to his responsibility as an editor and is perpetuating prejudices and antipathies which are a greater menace to us than the immorality of public men. He may descend on godliness, but when he allows an anti-Catholic scribbler to caricature the creed of thousands of his fellow-citizens, we are tempted to look upon him as being either hypocritical or inconsistent in this matter. If interested at all in the morality of the homes which constitute society he should give them a paper unsmothered by slander. Protestant writers deprecate treating Catholics with shameful ignorance and unfairness. For instance, the distinguished Louisville editor, Henry Watterson, says:

"No thoughtful man can look upon the Church of Rome save with reverent respect. Nor can any such believe that its downfall would mend human conditions."

But, as we said before in these columns, some editors of non-Catholic papers cling to methods, which, to say the least, are unadorned by either common courtesy or Christianity.

THE "SCRAP BOOK" PERIL.

In one of the Munsey publications, "Scrap Book," for May, we are told that if Harney, the discoverer of the circulation of the blood, had lived before the Reformation, he might have shared the fate of Galileo.

As the late A. Ward would say, "this is another example of knowing things that ain't so." The editor should use his blue pencil on such items of misinformation which are more suitable for junk-heaps than scrap-books. We may remark that, according to Hallam, the best physicians of the sixteenth century were either Italian or French. They were encouraged by the Roman Pontiffs, and were the recipients of the bounty of Peter's successors who have been the staunchest supporters of anything that could benefit and ennoble man.

On the assumption of Harney's being the discoverer of the circulation of the blood we should not forget that Catholic scientists gave him invaluable assistance. A student at Padua, he was taught by Fabricius that the valves of the veins open towards the heart. The naturalist, Malpighi, the father of microscopic anatomy, showed him the nature of the circulation. And before him Cessipino had written about the circulation of the blood in the lungs. As has been remarked, Dr. Zahn says, "Harvey's merit consists in the circulation of the circulation of the blood"—that is, of publishing it to the world.

HISTORY VERSUS FABLE.

As to the fate of Galileo history records nothing gruesome. True, indeed, that non-Catholics have been nourished with stories of racks and dungeons, and of Rome's hostility to scientific research. But all this is melodramatic rubbish. Galileo was condemned, not for his astronomical researches, but for his indiscretion and recklessness. He was not content with the earth's motion around the sun as a theory astronomically true, but he would insist on its physical certainty, though he could not prove it. He dragged the Bible into the controversy and set up himself as its interpreter. In this connection Bellarmine wrote him as follows:

"We cannot so bend the interpretation of the Scriptures as to suit your system of astronomy; but this, I tell you, when the demonstration shall be found to establish the earth's motion, it will be proper then to interpret the Holy Scriptures otherwise than they have hitherto been in those passages which mention the moving of the heavens and the stability of the world."

True, he was "imprisoned" in the Vatican, but in one of its most beautiful apartments. In a word, Galileo was never subjected to either contumely or torture, but until his death was honored by the learned and distinguished. We may add that the pension given him by the Sovereign Pon-

tiff was never withdrawn. Dr. Whewell (History of the Inductive Sciences,) says that

"Galileo's behaviour provoked the interference of the ecclesiastical authorities, and that the controversy must be looked upon rather as a question of decorum than a struggle in which the interests of truth and free inquiry were deeply concerned."

THE NON-CATHOLIC AND THE SCIENTIST.

What Rome thought of the astronomical theories which are linked with the name of Galileo is set forth clearly in their treatment of Nicholas of Cusa and Nicholas Copernicus. The first was made a Cardinal; the second a professor of astronomy in Rome, and was aided in other ways by Pope Paul III. A contemporary of Galileo, however, had his studies branded by the Danish court as not only useless but noxious. He found a munificent patron in Rudolph, the Catholic Emperor of Austria. Kepler, the German Protestant, had his discovery condemned by the Protestant Tubingen University as contrary to the Bible. He also obtained the recognition of Austria and was welcomed by the Jesuits.

AN OLD STORY.

The Anglo-Canadian letter (Outlook, London) sent us by a correspondent needs but little comment. The assertion that the Acadians were "an intriguing, restless, disloyal set of malcontents" is proof enough that Anglo-Canadian lives in one of the burges of Ontario take kindly to the wisdom of the saffron-hued paper and to oratory of the school of Hughes and Sproule. In other parts of the country the people do not seek history in fiction and special pleadings. They have, so far as the Acadian question is concerned, outgrown Parkman, Hannay and Smith, and prefer documentary evidence to the mere assertions of those who hold a brief for the English Government. And this evidence, collated by Mr. E. Richard, in his admirable work "Acadia," shows that the Acadians were loyal to Great Britain, and, despite the exhortations and threats of the French, made no attempt to violate their oath of allegiance. Let one quotation suffice. In a letter, dated July 2, 1744, to the Secretary of War, Governor Mascarene writes:

"The Acadians of this river have kept hitherto in their fidelity and in no ways joined with the enemy, who has killed most, and the priest residing among them has behaved also as an honest man."

With Laurence, however, began openly the policy of the buccaneer. From the beginning of his career as Governor he treated the Acadians with undue harshness and tried to hound them to acts which might be construed as disloyal. But the Acadians were patient. Not so Laurence, who wished to despoil the Acadians of land and property as speedily as possible. Accordingly he gives instructions to Colonel Monkton, of Beauséjour, as to the seizure and deportation of the Acadians, not because they were disloyal, but because they had the best tracts of land in the province. He orders the Colonel to burn villages, to distress the people, but to save their cattle. And our readers know that thousands of innocent men and women—the simple Acadian farmers who dwell in the love of God and man—were harried and persecuted and robbed of their homes and driven into exile and to death in many cases by a rapacious despot.

The descendants of the Acadians, however, are waxing prosperous in the province once cursed by the rule of Laurence. Again they are "under a mild and tranquil Government," giving of their love and energy to the common weal. Their sons are in the sanctuary, in the arena of public life, and the faith that consoled them in the days of stress and storm, consoles them to-day and manifests itself in their homes and lives.

NOT INDIFFERENT.

The Freeman's Journal, New York, comments on the indifference displayed by the Protestant churches in regard to the persecution of the Catholic Church in France, and says that Protestant sentiment throughout the world has not made itself felt in condemnation of the attempt to substitute atheism for Christianity. In Canada we have one paper, The Christian Guardian, not indifferent, indeed, but eloquent and earnest in the service of Clemenceau and his tribe. The editor of this weekly for the Methodists opines that blasphemy and spoliation are "extreme

but reasonable measures." He champions the pagan principle of State omnipotence. To make out a case for the atheist he drags the Christian Brothers and the nuns of Nancy into the mire of calumny. Not indifferent, indeed, this gentleman, but jubilant at all seeming, at the official expulsion of God from France. His paper is certainly a Guardian of Clemenceau's interests, but that it is Christian in this matter may well be doubted. We are sorry to see the editor who has often amused us with his pipings about the reactionary attitude of the Vatican, etc., in the camp, as it seems to us, of the atheist.

UNHAPPY HOMES.

THE THIRD OF A SERIES OF SERMONS ON "HOME" BY REV. ROBERT KANE, S. J.—Eloquent JEBUIT TELLS HOW HOME CAN BE MADE HAPPY.

At Liverpool, England, recent ly, Rev. Robert Kane, S. J., delivered the third of a series of sermons on "Home." The eloquent Jesuit devoted his third discourse to the subject of "Unhappy Homes," taking for his text the words "Husbands love your wives, as Christ also loved the Church, and delivered Himself up for it, that He might present it to Himself a glorious Church, not having spot or wrinkle, nor any such thing; but that it should be holy and without blemish." (Ad Ephes., c. v., v. 25, 27.)

"We have thought," he said, "of how happy home should be. That glorious ideal in all the bright and beautiful revelation of its truth, in all the simple and endearing charm of its nearness to the heart, floods with rapture yet girls with strength the souls of those whose souls are happy; but it haunts with the incomprehensible pain of a loss actually felt, though only against the natural laws of the world, sad, perhaps bitterly, contrast their dream of that ideal with the reality of their unhappy home. Must this be so? Is such unhappiness always inevitable? Nay! nay! many and many a home now dreary, dismal, disconsolate, might easily be blessed and brightened. There is no home so unhappy but that upon it there might yet fall a gentle ray from heaven, bringing to us peace, if not peace, generous usefulness if not mutual sympathy, and noble devotedness if not love.

A TRIPLE OMNIPOTENCE. "Now, to remove all the causes of your unhappiness you have given into your hand from God a triple omnipotence, divine, indeed, in its efficacy, yet human in its ease; against sin you have the strength of Christ's holiness; against knavish character you have the balm of a tender grace; against selfishness, you have the power of true love. Meditate a while with me upon all that this may mean for the full and enduring happiness of your home. All nations have always looked on marriage as a necessary safeguard of morality; nor can even Christian holiness do without its help. St. Paul emphatically declares that he has set them a pattern of matrimony in the shielding of virtue by the avoidance of vice. On this point St. Augustine eloquently and frequently insists, especially when defending the holiness of marriage against the brutal horsey of the Manicheans. It has been very truly remarked by an old English author that 'marriage was in the world before sin, and is now the greatest natural blessing of man's life on earth. Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and heaven itself.'"

"Much more in our days is holy marriage needed, not only for personal righteousness, but also for the common weal. Our modern civilization has made the occasions of evil easy, often inevitable. It has multiplied them, and now the great natural blessing of matrimony is being lost, wherever it is not protected by the sacredness of the sacrament. Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and heaven itself."

"Furthermore, our modern civilization has shifted its moral principles to suit the whim of pleasure, and it has widened its moral patronage so as to approve of or at least tolerate, vices that are scientifically controlled, if they are respectful to the sacredness of matrimony. Now, with all these wild winds of temptation, with all these swift, though unseen, currents of passion; with all these rocks around and shoals beneath; with no religious aim to guide the course; with no high thought to trim the sail; with no resolute boldness to grasp the helm; with no home of its own as harbor of refuge; with no love of its own as safe anchorage, how will the young folk not escape shipwreck of its innocence?"

BACHELORHOOD UNNATURAL. "The state of bachelorhood is an unnatural state, and, unless it be chosen or accepted with resolute boldness for a high motive, it is a bad state. Many cannot marry, to whom God will give greater grace; but they must themselves have greater earnestness. But parents who prevent, for the sake of their own selfish gain, or from some sort of stupid or worldly motive, the early marriage of their children, will on the day of doom behold with horror and dismay the depths of iniquity into which the souls of their sons were hurled by their cruel crime.

"Passing on to a description of the evils arising from domestic infelicity, Father Kane said it was a sad fact that the unhappiness of some homes arose from a cause which appeared to be irreparable, namely the antagonism of natural unfriendliness or the clash of ungenial characters. "If young people," said the preach-

er, "put clearly before their minds the idea that marriage is not to be only the romantic courtship of two lovers, but the lasting and thorough sympathy of two friends, they will with easy instinct and true insight of the heart realize whether or no they can trust their very mind and life and soul into each other's keeping. But when the rash step has been taken, when the dream of their courtship has disappeared, and the stern reality of constant intercourse makes it clear to husband and wife that they have made a mistake in their marriage, is there no remedy, no hope?"

"First, beware lest you come to this conclusion too suddenly. There is a perilous first glimmer of early fondness, when the novelty wears away, when mutual deference is forgotten and mutual consideration overlooked, when the matter-of-fact routine and unsentimental monotony of daily life occasion difference of opinion and danger of quarrel. It is the time when they come first to see and feel each other's little shortcomings and trivial defects. If during this short, perilous period they exercise mutual restraint, mutual patience, and mutual broadmindedness, they will only become more true and fast friends than ever they had been before.

"At this point, let me offer to those newly married an advice of most grave moment. Mutual forbearance and much enduring patience, with most tolerant sympathy and with most forgiving affection are most absolutely needed when the first glimmer of early fondness begins to wane, when the first novelty of new acquaintanceship begins to weary, and when close, constant intimacy brings under each other's notice the shortcomings, the failings, or the faults of husband and of wife.

A PERIOD OF CRISIS. "This is a period of crisis. If they be narrow, unsympathetic, exacting towards each other, the little rift will widen into discord, and may lead to disaster. If they be mutually broad-minded and big hearted, this crisis will only bind their hearts more closely together with the tender bond and endearing charm of mutual gratitude for mutual forgiveness, and mutual trust in mutual generosity.

"Listen to the wise words of a quaint old author: 'Husband and wife are much concerned to avoid all offenses of each other, especially in the beginning of their married life. Every little thing can blast an infant blossom, and even the breath of the South can shake the tendrils of the vine when first they begin to curl like the looks on the brow of an infant boy. The early affections of marriage are watchful and observant, jealous and busy, inquisitive and careful, and apt to take alarm at every unkind word. For intimacies do not manifest themselves in the first season, but in the succession of daily intercourse, and they are not set down to chance or weakness when they first appear, but to want of love; and what appears ill at first usually affrights the inexperienced man or wife, who makes unfair conjectures on it, and fancies mighty sorrows out of the proportions of a slight forgetfulness.

"Platonic compares in new marriage to a ship before its beams are riveted, when a slight shock may dissolve its tender compensations. But when the joints are stiffened by a firm compliance and proportioned bending, scarcely can it be broken but by the fury of fire or by the violence of steel."

GRACE OF THE SACRAMENT. "If, however, there be no gallingness of the fact that the two are absolutely united to each other, we must seek for some heroic remedy and for a divine balm. There is a balm that is divine. It is the grace of the holy sacrament of marriage. It has the omnipotence of God and it has the winningness of Christ. This dear and blessed grace can create the power of love. You must help its divine action; not only by your earnest and incessant prayer, but also by fitting up your patience to unselfish generosity, and by enhancing your human considerations with the heroic devotedness of a divine duty. Begin by divine patience and consideration thoughtful. Begin your courtship all over again. Win now the love which you have never won before. Neglect no trifling artifices of love. Use each possible attraction of love. Give all the love you can, and you can manifest to love that belongs to you by the divine right of the plain gold ring God will be with you. Be generous in your thought and action. Be devoted in your duty. Generous devotedness to your divine duty will develop a new, strange, strong love within your own heart, and this human love of yours, born of a divine grace, will give you the resistless power of love to conquer, and in conquering to bless.

"There is something more precious than gold, something more beautiful than rank, something more beautiful than grace of form or bloom of feature, something dearer far than life—it is love. You cannot buy it with all your treasure, nor can you conquer it with the sword. A crown on your head will give you no claim to it, nor will the orders or medals that flash on your bosom bring it nearer your heart. It cannot be measured in miles, counted by years, nor weighed with gems; no law can coerce its coming, and no prison can fetter its freedom. It may escape from you beyond the clouds, or it may meet you in a cottage. No science can catch its secret, nor can art copy its spell. No eloquence can utter its meaning, and music is only its echo.

GOD IS LORD OF LOVE. "Love is so great a mystery, so divine, that God is love, and all true love, when human, is the likeness of God in a heart. Ah, brethren, brethren, would you reap the sacred fruitfulness of life? Would you partake

the sunshine, without which there is no brightness, no blessing for wedded life? Would you win a worth more rich than wealth, a joy more sweet than pleasure, a triumph more rapturous than honor? Would you secure the boon which makes the heart happy and the home a heaven? Ah, did I say that love is never bought? Nay, it is not bought of man, but it may be bought of God. For God alone can bid the soul to thrill, or tell the heart to throb. God alone is Lord of Love. Now God, the great Lord of Love, will give true human love to those who, wedded by the sacred sacrament of love, implore of Him that they may truly love each other. For marriage, with its duty of devotedness, brings its tender grace of affection, and to those who offer at God's altar their gifts of humble worship and of earnest prayer shall be granted by God the full force and warm flood of the endearing and faithful friendship of the plain gold ring.

LOVE IS MISUNDERSTOOD. "This leads me to another thought, the crowning thought of all, as it is of all others not only the foundation but the fulfillment. It is this: the real root of unhappiness in home is that there is selfishness where there should be affection. It is that love is misunderstood. Love is sometimes understood to be the passing glow of mere outward admiration or the superficial effervescence of mere sentiment. But love to be real must be rooted in deep esteem of character, and it must be fed by the sympathy of kindred souls. Too often love is only feeling or emotion, and love like this is tainted with selfishness. There is an utter difference, often overlooked, between affections that are selfish and those that are devoted.

SELFISH AFFECTION. "An affection may in a sense be true, and yet be self-centered. It may give much, but it may require more. It may warmly love, and yet it may only love in order that its love may flow back again with increase to itself. It will beget no tenderness except for strict recompense of the tenderness. It is, above all, a bargain. It goes out from itself, but only in order to gather harvest of fondness and garner it within its own store. Hence it is, in a sense, selfish. For such a love separation means forgetfulness, and 'good-bye' is a sentence of death. It can no longer bask in the sunshine of a beloved smile. It can no longer listen to a voice the tones of which had become a bewitching music to its inward ear. It can no longer linger near a presence whose mysterious power made time so short and days so bright and home so happy. It can no longer live, for it has lost the breathing influence that kept its love aflame. Thus, when it leaves, it dies.

TRUE LOVE. "There is another kind of love, the love that is devoted. It gives, yet never counts the cost. It toils, yet it never asks reward. It suffers, yet it will not seek to trouble others for balm to heal its wounds. If love be rendered to it back for love, it treasures it with wondering gratitude. Not for this does it love. It loves that it may give. It loves that it may labor. It loves, and only asks for this, that it still be allowed to love. Such love is love indeed. It is self-sacrificing. It is devoted. For love like this there is no forgetfulness. Even the pain of banished presence makes it more attached. In absence it loves not less, but more. As it does not serve for guerdon of outward sign, it does not serve for pay of inward fondness, so it cannot be measured by miles nor can it be hindered by absence.

"It does suffer pain, intense pain, at parting, because it can no longer be near to help, or to comfort, or to gladden. But, when the union of material presence is sundered, it can soar to a higher region, where, above the change or clash of material circumstance, even when 'good-bye' is said, it may when there is one home no more, yet through the union of human sympathy friends remain one heart for ever.

"Does this ideal seem too high? Nay! it is the only ideal of the love of Christian marriage. 'Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it.' Did Christ count the cost? Did He count the cost of His blood? Did Christ measure the devotedness of His love? Wherefore, Christian husbands, love your wives in every great and noble way, in every way kind, courteous, considerate, unselfish.

PERPETUAL COURSHIP. "Never forget that married life must be a perpetual courtship. Be always patient with woman's mood; be always thoughtful towards woman's ways. Thus shall you draw her love ever towards you, and bind it each day with warmer bond and fuller fondness to your own heart. Thus shall you present her life to yourself, 'not having spot or wrinkle, nor any such thing, but it shall be holy and without blemish.'"

"So, too, Christian wives, reverence your husbands. Let your affections twine round your husband's life with gentle tendril and perennial bloom to make it beautiful, till with strange power quiet as the growth of grass that places the rugged sod, yet strong as the gravitation that steadies the stars, truest, tenderest, mightiest friendship of earth shall knit your two hearts into the one love of home, so that even in this vale of tears you shall journey in happy peace hand in hand heavenward."

Prayer is one long victory, by means of which we gradually possess God more and more.—Abbe Bala.

CATHOLIC NOTES.

Rev. Dr. Durham, a clergyman of the Irish Protestant Church, has become a Catholic in the Eternal City.

Rev. Pedro Gordon, S. J., recently appointed rector of famous Stonyhurst College, England, has just died of pneumonia.

A few weeks ago Archbishop Sbarretti, the Delegate Apostolic to Canada, presented all the students of the Canadian College to the Pope.

Adolph Rette, the well-known Parisian atheist, has abjured the error of his ways, become a fervent Catholic, and is about to enter a monastery. He will publish a book descriptive of his conversion.

Four learned Dominicans are engaged on the gigantic edition of St. Thomas' works, which is nearing completion. They are: Fathers James Lyttleton, Peter Paul Mackey, Constantine Siermond and Gabriel Horn.

In Santander, Spain, recently, Don Miguel Martinez Lopez, a 33rd degree Mason, abjured his errors on his deathbed and returned to the faith of his youth. In 1893 he stood at the head of Masonry in Spain.

Paris papers say that the Joan of Arc celebrations in Orleans were a flat failure, owing to the elimination of the religious features, the procession neither arousing the enthusiasm of the townspeople nor attracting visitors from other places.

The cornerstone of a \$200,000 home for the aged was laid in New York on May 5, by Mgr. Lavalle of the Cathedral. It will be one of the most convenient homes in the country when completed. The Little Sisters of the Poor will have charge.

Some hours after the birth of his son King Alfonso received from the Pope a telegram couched in affectionate terms, expressing his delight, wishing prosperity to the infant and asking the blessing of heaven upon his august parents.

M. Briand, Minister of Public Instruction, has notified the British Government that in consequence of the Separation of Church and State law, it is proposed to suppress the Irish college in Paris, which has existed for three centuries.

After a period of over three hundred years' absence, the Grey Friars, or Minor Conventual Fathers, who are the custodians of the holy bodies of St. Francis of Assisi and St. Anthony of Padua, have returned to England and taken charge of the Church of St. Joseph, Portishead, near Bristol.

In the Trappists' cemetery at Gethsemane, Kentucky, rest the remains of Abraham Lincoln's first teacher, Zachariah Riney, who died in the monastery at the advanced age of ninety six years. He retired to the monastery two years before his death and was a very earnest and zealous Catholic.—Catholic Columbian.

It is one of the signs of the new times in Russia that the Catholics of the Muscovite Empire are to be allowed at last to contribute their share towards Peter's Pence. Contrary to what has been said on the subject in some of the European papers, the request for this permission was not made from Rome, but came from the Russian Bishops and was readily granted by the Government. Even yet it is very difficult to gauge the results to Catholicism of the new era of religious liberty inaugurated.

Last Tuesday witnessed a great day in the capital city of Pennsylvania. With all the pomp and ceremony of the Roman ritual the new St. Patrick's Catholic Cathedral was dedicated in the presence of a distinguished company of church dignitaries. Every parish in the diocese of Central Pennsylvania was represented, as well by laymen as by clergy, while a dozen Bishops added dignity to an occasion graced by the presence of Archbishop Ryan, of Philadelphia. It was a proud day for the rector, Rev. M. M. Hassett. Bishop Shanahan shared in the happiness of the day.

By the will of the late Reverend Father John Nicolas Poland, S. J., filed for probate in St. Louis last week, estate valued at \$50,000 at death of his mother, is bequeathed in trust to the Rev. Father Joseph Grimmelman, S. J., Provincial of the Jesuit Province of Missouri, and the Rev. Father James F. X. Hooper, S. J., rector of St. Louis University or their successors, to be applied for the "education, maintenance, care and support of such students scholastic and ministers of the Society of Jesus, as may be under the control of the Jesuit Province of Missouri."

The Convent of the Sacred Heart, which for almost half a century has stood in Taylor street, Chicago, will be torn down, and a mammoth factory erected on the ground. This convent was founded in 1860 by the late Rev. Mother Galwey, and counted among its pupils the daughters of some of the most prominent families in the city. When the convent was built it was a long distance from the business portions of the city, but with the passing of years, this reached out to it, and its desirability becoming apparent, another location was sought and found at Lake Forest, to which the academy has been transferred.

A Christian who is convinced of his own nothingness will constantly seek and obtain from God by humble prayer the strength which he does not possess, without which he cannot resist temptation or do good, and with which he can do all things. "The prayer of him that humbly himself shall pierce the clouds; and he will not depart till the Most High shall be glorified."

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905. Mr. Thomas Coffey: My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 17th, 1900. Mr. Thomas Coffey: My Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you on the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

LONDON, SATURDAY, JUNE 1, 1907.

THE CHURCH AND SOCIETIES.

We see by one or more of our United States' exchanges that the question of the Elks is coming before the ecclesiastical authorities. If the following facts are true it will be well for the Elks to rid their association of such ill-devised displays:

"It must be admitted that in some sections of the country the Elks frequently have gone to extremes unheard of in the East. In many cities of the West and South, some years ago they were singularly active in promoting fall festivals, and introduced into these some features that were offensive to Christian people, especially Catholics. They re-introduced the shameless Oriental dance and were chief patrons of street weddings in which gaudy young people were put upon a table and married before gasping hundreds or thousands, the Elks furnishing the minister and marriage license free. Last fall, out in an Illinois town, they promoted the 'marriage' of a half-witted man to a chimpanzee."

What sport rational beings can find in this conduct we leave for clearer eyes to see. One thing is certain, that the Church or any of her authorities will not be even a silent party to her children taking part in it. Matrimony is sacred. To turn it into ridicule, to make a theatrical farce of its solemn rights and life-long responsibilities, is to act the pagan. No Christian people with the slightest earnestness or the least reverence would thus travesty the highest union between two individuals. As for Catholics, they cannot continue identified with a society in which these irreligious ceremonies are even tolerated. The Elks must rid themselves of such elements. Taking societies as a general thing, they are like the little systems which have their day and cease to be. They start fairly well. They have no wish to be insubordinate. But after a time they aim to go higher. Ritual is commendable, because prayer is a good thing any way. Accordingly a ritual is introduced. No thought is paid to the fact that all ritual is subject to the Church's approval. How important, therefore, that the society be approved of by the Church! There is no question in the case. We are Catholics because we have a soul to save. Whatever precautions, therefore, the Church wishes us to take, whatever commands she has to give, we must take the one and obey the other. It is not wise or prudent for us to minimize our Catholicity, to see how near the precipice we can approach without falling over. The Church is the great society to which it is in reality sufficient to belong. But if we do seek associations of a semi-temporal character we ought to choose those which are approved of by the Church, and which will not compromise our standing as Catholics or weaken our faith. There are plenty of societies which have the encouragement of our Bishops and priests. These associations deserve our help, for where the clergy and laity are combined, there will the Church be strong and prosper. These societies need the growth and addition of new members, in order that their mutual aid may be of real benefit and may continue. One of the dangers threatening Catholic societies is their too great number. But that is nothing compared to the dangers of associations flying Catholic colors and yet constituted in an un-Catholic manner and whose programme contains most un-Catholic items.

OUR BLESSED LADY.

Now and again, certainly not too often, we hear a minister paying tribute to Our Lady in a way which, if it is not fully orthodox, shows an instinct pointing in the right direction. The latest example is that of the Rev. Mr. Livingstone of this city. In a lecture upon Woman he expressed the wonder that more was not heard of the Virgin Mary (so he put it). "Is it," he asked, "because the Catholic Church has defiled her? Is it because in their Catholicism they have made application to her?" He wished to know whether his congregation thought that Catholic women had lost through their devotion to her. For his part he thought not. But further he considered that the Virgin Mary as the Mother of Our Lord was entitled to more consideration than Protestants, as a rule, were accustomed to give her. Notwithstanding the discordant tone of these remarks they have a certain ring of truth in them. The rev. gentleman is quite right in acknowledging the debt of gratitude which Catholics of both sexes and of all ages owe to the Blessed Mother of God. Right also is he in that Protestants do not treat the Blessed Virgin with consideration and respect. Under pretence that honor to the Mother or the favored servants would derogate from that which should be bestowed upon Our Lord Himself, the so-called reformers, not only did a wrong to truth but robbed their followers of all the good they might have derived from the invocation and imitation of the saints. The theory was false in principle, and destructive of piety in practice. Once the Incarnation took place idolatry became impossible—divine honor to any creature out of all question. Images might be multiplied, pictures sketched in countless varieties and shrines placed on every hill. These were for the servants. The Master was known. He was born in Bethlehem and died on Calvary. He is God. And it is of His plenitude all have received. No grace ever came to repentant sinner—no vision to raptured saint—nor even gift to the ever blessed Mother that did not spring from the fulness of Him who was anointed far above His fellows. What is true of the least in the kingdom of God is true in so many ways of her who is the Queen clothed in variety, whose beauty is from within and whose reflexion of divine graces and perfections is the fairest of all creatures. Mary is the mother. Let us go over the ground again. Once the Incarnation is admitted the motherhood of Mary is asserted. She stands to "the Word-made-flesh" in the unique relationship of mother. The servants and fervent worshippers, the martyrs and witnesses of the Christ may be multiplied indefinitely. Not so the mother. She stands alone, nearest and next to Him, *Deipara*, Mother of God. Her office, her mission in the Incarnation proclaim the truth of the Son as they testify honor to the mother. She conceived and bore Him in her sacred womb, she folded Him to her embrace, she watched His life ebb away on Good Friday's weary afternoon. How in all her years she reminds us of Him Whose mother she was and whose glory she sought with all the purity and humility of her pure and humble soul. Privileged she should be, for her relation was beyond all others. Pure she should be, for within her and from her would be formed the sinless flesh and precious blood. Humble she should be, that all the glory might be His. Suffering, too, should be her portion, for she should be most like unto Him of all that had gone before or should come after. Therefore did Christ's redeeming grace go out to her with preventing love to greet her at her first entrance into the world and protect her from the least stain of sin. Thus was she rendered sublime in her person. She was more blessed in that she heard the word of God and kept it than that she was His Mother. She was more blessed in her detachment from creatures, in her devotion to God, in her virginal purity, in her fulness of grace than even in her maternity. It was fitting that she who should be such an instrument for His presence on earth, for the work of redemption and sanctification should be a chosen vessel of grace. It was fitting that she should triumph where Eve had failed, and that she should begin where others end—that she should be the lily amongst the thorns, the woman who should bruise the serpent's head by her sinlessness. She was from the first instant of her conception clothed in sanctity, endowed with perseverance and incessantly employed in meritorious acts to her very last breath. Such is Mary's rich prerogative of holiness. It was all for the sake of her Son: "Thou shalt conceive a Son, and thou shalt call His name Emmanuel." Now if Mary stands in such a special relation to the Word-made flesh, she must occupy a special place in His Church, His Mystical Body. So it is. In Him she established and her power is in the new

Jerusalem. She is exalted like a cedar of Lebanon and her branches are of honor and grace. In the creed and worship of the Church the dignity and beauty of the blessed Mother have been extolled in hymn and sacrifice of praise. They have been the defence of truth and the light of life. Her intercession has been the strength of the weak, the comfort of the afflicted and the help of Christians. Admirable as mother and prudent as Virgin, she is ever the tower of David and Vessel of Singular Devotion. Thus does the Church exalt her, not as the Rev. Mr. Livingstone insinuates, deity her. Idolatry is destroyed. Apotheosis died with paganism. Christ is the Emmanuel, the God with us. Infinitely above all creatures, even His own chosen Mother, He is God blessed forever. But if He is God Mary is His purest creature. If He is the sun, she is the moon reflecting His light. If He is the uncreated wisdom of the Father she is the created wisdom. So runs the harmony between the two. Catholics invoke her because of her prerogatives of office and her privilege of sanctity. They invoke her because of the confidence she inspires and the sympathy she ever shows the pilgrims of this vale of tears. As Mother of God and Mother of men she becomes the one intercessory power sufficient yet needful. What a terrible loss to struggling souls that Mary should be put aside and thrust entirely from the great plan of redemption and sanctification. Protestantism shows it. Son and Mother stand or fall together. Ideas on the Incarnation, teaching upon the atonement, theories of sanctification have grown dim and weak. Belief in Jesus Christ has lost its hold on modern thought and modern conduct. Much of this, if not all, is due to the revolting humiliation measured out to our Blessed Lady by the reformation. When the sects place her upon her lawful throne, when they learn again to call her blessed and see in her the Queen of Heaven, then may we hope for their immediate union with the Church of God which, illumined by the Holy Ghost, has ever for her own sake and that of her divine Son held her in due honor, love and devotion.

CATHOLICS AND THE Y. M. C. A.

The February number of a small magazine, the Blue Banner, has a lengthy article upon Catholics and the Young Men's Christian Association. Its tenor is by no means to be praised and its argument is not at all convincing. It starts with a statement manufactured out of whole cloth, saying that a Roman Catholic should not enter the Y. M. C. A. or Protestant religious service because his spiritual directors tell him not to enter. "There is no appeal to the young man's life, conscience or manhood, no reason based upon the moral law within or the will of God in relation to his life, but, on the contrary, a priest assumes full charge and dictates the course to be followed." The Blue Banner is a good deal beside the mark. What it does not know about spiritual direction would fill a much larger volume than the contents of its limited knowledge. It has not even reached the dangerous point of learning. However, it is good to put on a bluff; for these are days when that game succeeds. But would the B. B. tell us how in this advice of the young man's spiritual director it sees no conscience, no manhood, no searching of God's will? It is all very fine to put a case, and in the solution find fault with the hypothesis laid down. The B. B. places the condition, puts the case, and solves it all by its little self. From this narrow premise it wants to draw the conclusion that "the wisdom of the Roman Catholic Church in practical life is supposed to be in complete surrender of thought and responsibility to the Pope." The chain runs thus: A young priest with slight knowledge of the temporal and eternal welfare of the young man, the priest to the Bishop, the latter to the Archbishop, and he in turn to the Pope. The B. B. sees in the Papacy the most subtle enemy of the kingdom of God. If the B. B. poses as a friend or officer of the kingdom Satan need not worry much. If the kingdom were built upon the loose way described by the Banner it would not have lasted one hundred years. Spiritual direction is one thing, but the hierarchical relations of the Papacy and the episcopate are in a different class. Order and obedience there must be if society is to continue. The Church centres in the Papacy the source of all power and jurisdiction. But by what law in logic does the Blue Banner conclude that Catholics regard the Pope as standing to the individual soul in the relationship of God and Saviour? True, our Lord said to St. Peter that He would build His Church upon him—and that as the Father had sent Him so He would send His Apostles, and that all power had been given Him, so did He bestow it upon them. This

is very far from meaning what is imputed by the Blue Banner to the Church or the Papacy. True, our Lord bade us hear the Church. It looks very much like obedience and order. True it is also that the Apostles noted and established some doctores, others interpreters, and soon. It is, however, sheer ignorance to conclude from the constitution of the Church that any number of its hierarchy, high or low, stands to the individual soul in the relationship of God and Saviour. Beside the power and constitution of the Church vested in the various members of the hierarchy, there is the subjective disposition of the individual. He has a conscience, a free will. The hierarchy cannot trespass upon these. What the hierarchy can do is to make laws conformable to the general law of the Church. A Bishop has a perfect right to make a law forbidding the members of his flock to join the Y. M. C. A. It does not belong to us to criticize the Bishop for so doing. No doubt the Bishop has good reason for his action, but as children of the Church we obey. Such obedience, so far from humiliating or degrading us, does us honor. To criticize the law, to turn and disobey is nothing but the old satanic spirit revived in Protestantism: I will not serve. Why is the Y. M. C. A. so anxious to have Catholics? Why do they insinuate their religious rites into what ought to be purely social? Where is the liberty or charity or respect for conscience here? What reason based upon moral law encourages young men to do what their conscience forbids them? It amounts to this, that the Blue Banner knows nothing about a delicate conscience, the Catholic Church or the first principles of Christian charity, which commands us to do as we would be done by.

WORTHY OF IMITATION.

The Americans have given us an example, which might well be copied, of a most excellent plan to provide for orphan children. We are told by the New Orleans Picayune, that orders for three hundred babies have been placed with the New York Foundling and Orphan Asylum by Louisiana families, and are being filled as rapidly as possible. Already one hundred and seventeen boys and girls have been brought through New Orleans on the way to the homes of their future parents in Southwest Louisiana, and other children will reach their adopted homes as soon as the agents of the asylum can bring them. Two carloads of the babies destined for Louisiana homes have been placed this year. There were sixty babies in the car when it arrived in New Orleans and will be adopted by New Orleans families, while fifty-seven, the remainder, went to Opelousas, from which point they will be distributed to various places in St. Landry parish. The average age of the babies was three, one and two years. They were looked after by two trained nurses, two Sisters of Charity and a Mrs. Bowen, a wealthy philanthropist, who takes great interest in the work of the asylum.

The authorities of our Canadian Orphan and Foundling Asylums could, we think, with advantage, adopt a course on somewhat similar lines. Many of our orphan asylums are overcrowded, and those in charge have in most cases a very difficult task before them in providing help for the large amount of work which proper attention to the little ones entails. Besides this the asylums very frequently find it no easy task to provide funds for the proper maintenance of the institution. It is only by the most strenuous efforts on the part of the religious, oftentimes requiring the onerous labor of a house to house canvass, that the little dependent ones can be supplied with the necessities of life. To us it seems that these children, even though they be of a very tender age, might be sent out to good Catholic families who would be willing and anxious to give them a comfortable home and bring them up as members of the family. We think it is a mistake to hold these children until they have attained an age varying from twelve to sixteen years. Put out to work in families, when they are approaching manhood and womanhood, there will not be the same affection and care bestowed upon them as if they were to come into the home at a tender age. There are many cases, we know, where this course would not be advisable, from one cause or another. Each case should be dealt with on its merits. A very large number, however, could be provided for in the way we have outlined and their prospects in life would be materially enhanced. This, too, would lighten the burden of the charitable institutions. Taking a broad view of the matter, we think that few will gainsay the fact that a child of tender years is much better off in a good Catholic family than in a large institution with hundreds of other children, no matter how well they may be cared for.

IS IT SECRET SOCIETY WORK.

Our Toronto contemporary, The Globe, seems to be very much exercised, and to us it appears justly so, at a miscarriage of justice in the province of Ontario. A person indicted for a very serious crime entered a plea of guilty, and was allowed to go on suspended sentence. The punishment ordinarily applied in cases of this kind is a long term of imprisonment in the penitentiary. In one issue of our contemporary it was mooted that perhaps social or political influence may have had something to do with the case. Our reason for drawing attention to the matter at all, for we seldom have to do with the proceedings of our criminal courts, (and, indeed, there is altogether too much space given to criminal news in the press of the day) is to draw attention to a phase of our modern life which may, to some extent, be responsible in this and many other cases for an acquiescence when strict justice would have demanded a verdict of guilty, and when the punishment would have been in accordance with the seriousness of the offence. We do not think there ever was a time in the history of the world when society was so completely honeycombed with secret oath-bound combinations of one kind or another. The city in which our contemporary is published is a striking example. It is no secret that, to obtain a position of any kind in Toronto, the candidate must, as a rule, be a member of a string of these dark lantern organizations. Many a man is recommended for a position, not because he is qualified for it, but because he is Brother So-and-So. Is there not reason to suppose that this influence is often exercised also amongst some of the legal fraternity and amongst some of those who hold seats in the jury box. We trust the sign and the password will never reach the bench. A sad day would it be for Canada were such the case. Our judges, save in rare cases, have been above suspicion—have been men of great attainments and remarkable rectitude of character. We trust such will ever be the case. Will our contemporary please take up this aspect of the question. It might be well, also, to give some consideration to the extent to which some of the oath-bound conclaves of the day are responsible for the bribery and the graft which we hear and read so much about nowadays. To provide a remedy is worthy of the consideration of the best minds of the country. Perhaps a cure could not be had, but a little probing might be productive of much good, and it would be well to put the searchlight especially on the acts of the Grand and the Most Worshipful Dignitaries about whose actions is centered a mystery that will but clog the wheels of progress and generate a distrust that bodes ill for Canada's future.

FIRST COMMUNION.

This is the season when young children are being prepared for their First Communion. A more important time is hardly to be found in all their life, important for themselves and their future life, important also for their parents and their family—and no less important for their pastor and their parish. The importance arises from the value of the gift and the appreciation which these young souls make of it. This appreciation will largely depend upon the care in their preparation both of parents and of pastors. The former nowadays are more concerned about their children earning money for them than about the religious education of the little ones. Even their first Communion has more worldly than spiritual attraction. They are more concerned about the white dress and the trimmings than about the recollection of soul and the virtues with which their children should adorn that upper room where for the first time they are going to eat the Pasch with their Blessed Lord. Such should not be the way. It shows a worldly spirit. What a day for a good family when one of its number is about to make his or her First Communion. Peace came to the house of Zaccheus when our Saviour visited him. So is it with our Lord's coming. With what faith, hope and love ought both father and mother to be moved. No ordinary end he has in view, namely, the purifying of the stage, will be attained. The laws of Canada in regard to matters of this kind are very stringent but the weakness is to be found in their administration. It has happened quite frequently that some of the most scandalous pictures have been brought into

those numberless communions in between. It is not enough to beg a well-chilled child continue well. Here is where the parents' example and authority come in. How many a young soul prepared faithfully and zealously for his first Communion, and received with innocence and earnestness, soon grew careless. Many a one would like to start again at that early running post. Parents, therefore, have the gravest obligation at such times in their children's life. And whilst our blessed Lord will do His share in the work, by far the greatest share, yet children and parents must do theirs. Our Lord does not stay with us but a short time in holy Communion. He leaves His grace behind. He wishes us to correspond to His gift. Parents, then, must encourage their children to avoid evil and do good, to persevere in the good resolutions they took at their first Communion and renew the prayers for special graces which they made on that happy day. It is not at first Communion virtue is severely tried. It is later, when passion is rising and character forming, that danger is greatest. Then must be brought the sweet remembrance of first Communion, and its frequent renewal, in order that, clinging close to the Prince of Virtues, the young may establish their soul in faith, purity and patience. Prayer, example and a life of faith are the preparation which parents should make for their children at the time of first Communion, and ever afterwards its uninterrupted thanksgiving.

THE BILL DENOUNCED.

As anticipated, the Irish Council Bill, introduced by Mr. Birrell, in the English House of Commons, received the unanimous condemnation of the Irish National Convention held in Dublin on the 20th of May. We publish in another column a report of the proceedings. Perhaps the most pleasing feature of the Convention, comprising, as it did, representatives not only from Ireland, but from England and America, and composed of men of note in all these countries, was its calm and judicial treatment of the question under consideration. Indeed, one of the strongest arguments that could be advanced in favor of giving Ireland a local Parliament was the manner in which business was conducted at this great meeting. It gave abundant proof that those who have raised the cry that the Irish people cannot govern themselves are either insincere, ignorant or bigoted, or again, those whose personal interests lie in the opposite direction. We firmly believe that in this our age papers like the London Times, convicted libeller as it is, and statesmen such as Lord Lansdowne, whose Irish holdings are large and profitable and which might depreciate were an Irish Parliament House in College Green, and the Ulster faction, who fatten on Government favors, will have lost that influence which they once possessed in the Councils of the Empire. The stand taken by the Dublin Convention is a manly one and will commend itself not only to the Irish people all over the world, but to all who love honor and justice. It is generally conceded that the deliberations in Dublin will have the effect of killing the proposed measure introduced by Mr. Birrell, and it remains for the future to disclose what will be the next step taken by a Parliament noted for its bungling expedients in the government of Ireland. It seems to take John Bull long, weary years to discover that the hand of scorn is pointed at him by the whole civilized world for permitting one of the fairest portions of his dominions to be ruled and ruined by men whose patriotism is of the pocket stamp.

ENFORCE THE LAW.

We are pleased to be able to notice that a step is about to be taken which will put a stop to a scandalous practice prevailing in our Canadian cities. We have reference to the appearance on our bill boards of pictures, which approach very closely to the immoral, advertising certain shows which are given in our opera houses. In regard to the plays themselves we are advised from Montreal that the joint city attorneys have given a decision to the effect that the city council has the right, without asking permission from the federal or provincial governments, to appoint a censor of plays, and such an official will be immediately appointed in response to a request from Archbishop Bruchesi. His Grace, the Archbishop of Montreal, is to be commended for the stand he has taken, and we doubt not that he has in view, namely, the purifying of the stage, will be attained. The laws of Canada in regard to matters of this kind are very stringent but the weakness is to be found in their administration. It has happened quite frequently that some of the most scandalous pictures have been brought into

the country and for this reason we think a certain book and other come to us from the U. but we seldom hear of the with the show poster about hope ere long to see the law. The officers of the action only when compli duly attested, signed, and delivered. The average cit "This is none of my b passes on. The official pelled to take the law ever a breach of the law their notice, or whenever advice of such from a ci

AN AWAKENING

Truly a "dog in the m is being pursued by Co the English House of Co of the English papers n rejection of the Home R the National Convention government a difficulty gaining to oppress the m ly, how to deal with programme for this serment. Now the ordinary boast of a fair share of will, upon reading this ask the question: "House of Commons is it work, why do they not sideration of local m bodies?" The pres simply indefensible; how wrong or how rido there is a strong elec life which opposes a shape of a change sim only because it is a ch

A DESPATCH FROM M

that on May 18th the to the Spanish throne, of the Asturias, was private chapel of the r Pope was represent Rinaldini, the Papal Edward by Prince Arth Emperor William by E Hohenzollern, Emperer by Archduke Eugene King Charles of Port of Oporto. The grea had been observed ev since his birth, spee ping been stationed outside the bed cha money was a most stately one, though ation. The Prince Alfonso Pio Cristiano Guillermo Carlos Enri tonino.

ST. ANTHON MONTE

A monument to and indomitable Canadian ladies in M itself on one of the Dorchester street, V tion of "St. Antho its inauguration six a long felt want and faction to the Eng community. The Irish Montreal should join the enthusiasm of a delightful modern great and prosper the sick and poor young women can f according to their home comfort; in cared for and for them; lady t find the encourag tured. The courag tiring zeal of the face of obsta mountable—cannot a measure of suc with the grandeur daily increasing, English Convent to none in Can did institution necessity of the ters seeking Engl across the border to Canada and a worthy of their p endence and, broa wman's foresight started in Quebec excellent results, Montreal, is flouri The London Ca tends its best wish success of this ben

A Beauti

A beautiful in the Rev. James diocese of Boston summer from the and venerated A tenieres, superio Sales college, D his illustrious b the faith in Co years old, he br his mother to the Dijon. For tw blossomed, but t as a memento of meantime had b Corea, and woul ener to destroy 1896, about the teniers' heroic headed after on ures—two buds oped perfectly, but never bloss

the country and for this... customs... they have the power to... certain books and other things...

AN AWAKENING NEEDED.

Truly a "dog in the manger" policy is being pursued by the law-makers of the English House of Commons...

A DESPATCH from Madrid informs us that on May 18th the newly born heir to the Spanish throne, Alfonso, Prince of Asturias, was baptized in the private chapel of the royal palace...

ST. ANTHONY'S VILLA, MONTREAL.

A monument to the faith, energy and indomitable will of some Irish Canadian ladies in Montreal has reared itself on one of the finest sites on Dorchester street, West...

A Beautiful Incident.

A beautiful incident is related by the Rev. James Walsh, of the archdiocese of Boston, who learned it last summer from the lips of the venerable and venerated Abbe Christian Bretenieres, superior of St. Francois de Sales college, Dijon, France...

WHERE ARE THE FRENCH RELIGIOUS?

AMERICAN JOURNALIST TELLS OF SEARCH FOR MEMBERS OF SUPPRESSED ORDERS. ONE SERVICE-HER PROTECTOR A NON-CATHOLIC-INTERESTING TALK WITH THE "ABBE NEMO," ALL FRANCE UNDER THE SPY SYSTEM-SANCTITY OF PRIVATE CORRESPONDENCE VIOLATED.

Ernest L. Aron's Paris Correspondence in the New York Evening Mail. Paris, April 25.—One of the first questions which presents itself to an observer of conditions in France concerns the religious orders, suppressed and dispersed by the law of Waldeck Rousseau as administered by Combes...

These were among the first questions I asked of clerics and Catholic laymen; of radicals and Socialists; of people who were indifferent; of partisans of every side of the great controversy. I was baffled at every turn. Every one confessed or professed ignorance. A few vague generalities were the only gleanings of months' queries.

From Catholics I gained only a sense of evasion, or frank admission of ignorance of all save the generalities of which I have spoken.

STATEMENT BY MGR. AMETTE. Among the frank utterances I sought that of Mgr. Amette, the Coadjutor Archbishop:

"I cannot give you the information you seek, sir, because I do not possess it. The schools, the younger brothers and sisters of the orders and the established in other countries, throughout the world. Some of the members we were able lawfully to return to their place in the diocese where they were priests before they became affiliated with the orders."

Another servant entered—a woman of forty or forty-five years, meek and commonplace in appearance, in simple black gown, with cap and apron. Her mistress took her hand and moved as if to draw her to a seat beside her.

Her employer detained her with affectionate insistence; told her that I was a foreigner, and though no Catholic, not an enemy and would cause no trouble for her. But it was of no use. All I obtained in answer to my questions was:

"I am only madame's housemaid, sir. Yes, I was a religious, but I am only madame's servant" and she was gone.

Then came my talk with my white-haired Protestant American hostess: "There you have seen one of those terrible offenders. If I could afford it I could employ twenty like her any day I chose. But, alas! my poor brood I should have none left then, instead of mourning only the pieces that I do."

"She is foolish, of course. She is earning her living like any other wage worker, and breaking no law. No one can harm her. But you see her state of dread. She is a bad servant, of course. I get wrinkles planning campaigns to induce her to absent herself once or twice a week, so that I can have her shortcomings repaired."

"But it would break her poor, dear, faithful heart if she thought she were not earning fully every franc that I pay her. She wished to be my cook. But there is a limit to sympathy, and I cannot starve my family and my friends."

"This is the case with them," she continued. "When they were driven from their convents, the young could stand expatriation and change. It is different with an older woman—different in a way that it is hard for a man to understand."

IN ALMOST HOPELESS POVERTY. "All they knew was the life and duties and daily routine of their vocation. Even when shut out from their only homes, they clung dumbly to the neighborhoods they knew. For a time it was not so bad. Their co-religionists had not been completely despoiled, and there was unofficial support for them. Confession is now complete, and the old must live on charity. But those of their sisters who are not physically helpless in every quarter of Paris are hunting work."

and their way is comparatively easy, as with the artists and musicians among them. But the way of the others is very hard.

"SEEK WORK, NOT CHARITY. "What are you to say when the poor dear comes to you, hiding, as she thought, her transparent secret, and rejects any offer of aid, saying, 'Oh no, madame, I am still young and strong. I will work hard, and I shall learn whatever I do not know. I shall be very willing and obedient. Charity is for the old and helpless, and I have two old aunts whom I must help. It is not for my food and lodging only that I am anxious; I must earn money to help my aunts.'"

At this point my hostess broke into illogical but picturesque feminine comment upon certain aspects of the question of Church and State as viewed from the standpoint of her sex rather than her sect. Her remarks were interesting, as coming from a Protestant American, but were scarcely temperate and non-partisan enough for repetition here.

Her final words about her servant, however, were interesting: "She thinks I do not know what she does when she locks herself in her room at night? But I do. She just puts on her old robes and headress and roams and walks up and down, and sits for hours reveling in that guilty dissipation."

This was my first real insight into the conditions of the members of the dispersed congregations. In later letters I may tell of other things that I have seen and heard.

ROMAN EVENTS.

HOW VENICE CELEBRATED THE RETURN OF CARDINAL CAVALLARI—BISHOP O'GORMAN ON THE CHURCH IN AMERICA—REMOVAL OF THE REMAINS OF POPE LEO XIII.—NEW CARDINALS TAKE POSSESSION OF THEIR TITULAR CHURCHES—BRIEF NEWS NOTES.

When Cardinal Cavallari stepped from the train on to his gondola last Wednesday, a scene that recalled many similar ones described so vividly in Venice. The days of the Doges almost seemed to be renewed.

Thousands of Venetians met their Patriarch at the station to congratulate him on his elevation to the Sacred College; the grand canal and the "streets," were dotted by myriads of gaily decorated gondolas for row yet the people dearly love colors. Men and women of all ages and conditions in life saw "Il Patriarca" to his residence, and then insisted on making him appear again.

After blessing his people and receiving the civil authorities and heads of deputations, guilds, etc., Cardinal Cavallari received his clergy, who read an address of congratulation and made a presentation. After which the reception committee presented His Eminence with 10,000 francs.

Perhaps there is no city that affords so suitable a setting for such a scene as Venice. The spirit of medievalism, which is not as yet effaced, the enthusiastic temperament of the Venetian, the sites of many long-past scenes of triumph, carnage, and glory and daring, the numerous isles on which Catholic stands, surrounded by the Adriatic—all tend to make even a mediocre scene appear exceptionally brilliant and absorbing.

ON THURSDAY last many of the Irish element in Rome gathered anxiously in the Irish College, for a subject dear to their souls was to be lectured on by Mgr. O'Gorman, Bishop of Sioux Falls.

As a prelude, Dr. O'Gorman declared that, owing to press of business, he had been unable to give as much time to preparing his lecture as the subject required. However, to judge from the appreciation of the audience, the subject did not suffer in his Lordship's hands.

Beginning at the day of the discovery of America by Columbus (for the lecturer did not feel justified in yet holding St. Brendan the Navigator as the discoverer, though hoping that much information is to be gathered on the point from ancient manuscripts scattered over Europe), Mgr. O'Gorman rapidly sketched the part taken by Spain, France, England and Ireland in the building up of the Catholic Church in the United States. Including the "new possessions," and counting Catholics not taken into account, for certain reasons, in the Directory, the number of the faithful now under the flag of the United States of America is about 20,000,000 which total leaves them the fourth power in the Church—after Hungary, France ("For I will have her Catholic yet," said the Bishop) and Italy holding the first three places.

A special feature of the lecture, appealing forcibly to all present, was the fair-mindedness shown to each element of the ever increasing Catholic population that has gone to make up the great Republic of the United States.

Forecasting the future of the Church in America, Mgr. O'Gorman stated it as his conviction that within one or two hundred years America will be Catholic. Americans to-day hunger for religious truth, especially for knowledge of the tenets of Catholicism. Each year sees many thousands of converts, and since the millions of non-Catholics commenced, the number is on a rapid increase.

The conclusion of a lucid and very interesting conference was signaled by the hearty applause of a critical audience.

LEO XIII.'S LAST RESTING PLACE. Many papers have wasted a good deal of space for the past few weeks treating of the funeral of the late Pope to St. John Lateran's. The day was fixed in most of them, but somehow or other the funeral did not come off. Did those journals reflect just one moment on the conditions of the Sovereign Pontiff in Rome, they would have saved their space. When large masses can about almost beneath his bedroom window; when that indescribably obscene production, the "Asino" (for which "hogish" and "brutish" are now common epithets), may caricature our

Crucified Lord, His sacraments, the Pope, Cardinals, etc., without restraint when we recall the fact that the bones of Pius IX. were high thrown into the Tiber, we fail to see why the Vatican authorities should flash the hour of the removal over the world or, above all, over Italy.

However, probably before this reaches Philadelphia the event will have taken place. As we write several thousand soldiers are drawn up in different parts of the city, for the 1st of May is observed by Italian Socialists to hold violent meetings, to cry out against Church and State, to call for anything and everything. It is therefore unlikely that the authorities will apprise the public of the minute they intend to remove Leo XIII.'s remains, for a repetition of the scenes incident to the last removal is not to be risked.

THE NEW CARDINALS. His Eminence Cardinal Lorenzelli took possession of his titular Church of Santa Croce in Gerusalemme on Sunday last, accompanied by several ecclesiastical dignitaries, the Cardinal was received by the abbot and Cistercian monks, who are in charge of this, one of the oldest and most interesting churches in Rome. After adoration of the Most Blessed Sacrament, Cardinal Lorenzelli proceeded to the room where the great relic of the true Cross is preserved. Here, it is of interest to mention, are also kept one of the sacred nails, one of the thorns, the cross of the good thief and a large number of relics, including the entire remains of St. Theodore.

Cardinal Mercier, Archbishop of Malines, took possession on the following day of the church from which he takes his title, St. Pietro in Vincoli. The one great relic of his ancient edifice is the chains by which St. Peter was bound in Jerusalem, and which Eudoxia, wife of Valentinian III, placed here about the year 440, after her mother Eudoxia Athenais, had brought them from the Holy City.

NOTES. The students of the University of Louvain have arranged a welcome for Cardinal Mercier on his arrival. His Eminence was rector of the institution until a few years ago.

Mgr. Budini, under secretary of the Sacred Congregation of Bishops and Regulars, died in the Vatican palace on the 28th ult.

The Sacred Congregation of Rites has met in presence of the Holy Father for the reading of the decrees approving the miracles discussed for the canonization of Blessed Oriol of Barcelona.

Four hundred pilgrims from the hill town of Castel Gandolfo, among the Alban hills, some fifteen miles from Rome, were received in audience by Pius X. this week. In Castel Gandolfo is the country palace of the Pope.

A banker of the name of the Order of St. Sylvester by Pius X.—Veritas, in the Philadelphia Catholic Standard and Times.

"T. P." ON THE CATHOLIC FAITH. The Irish people generally have good reason to be proud of their Parliamentary representatives, and Irish Catholics cannot help feeling proud of the thorough knowledge of the Catholic faith which the Catholic portion of these representatives display from time to time to the envy and admiration of English Protestants, and especially of Anglicans, Mr. T. M. Healy's celebrated speech during the debates on Mr. Birrell's Bill is still to be heard spoken of with admiration in Protestant clerical circles in England.

We refer to speeches of Mr. Rodmond and Mr. Dillon last week. This week we are glad to be able to give in this connection the following passage from a speech made at Farnworth, St. John Patrick's Day, by Mr. T. P. O'Connor. Said Mr. O'Connor:

"Let me explain the difference between the Protestant and the Catholic point of view as to education, and I think it will be seen what it is. An English Protestant non-Conformist entirely fails to understand our position. He says that Cowper Temple teaching is unsectarian. It teaches no distinct (formulary or doctrine of any one Christian body, and, therefore, it ought to be accepted by every Christian community. How far that argument may be acceptable to Protestants I do not enquire, but it is absolutely repugnant to the Catholic ideal and faith. Cowper Templeism, reduced even to simple Bible teaching, is to a Catholic, Protestant and sectarian. Such teaching goes against the very root and foundation of the difference of the whole Catholic system from the Protestant system.

For the Protestant holds that the foundation of his faith is the Bible interpreted by the individual while the Catholic accepting like the Protestant the sacred inspiration of Scripture believes, at the same time, that its interpretation was not left to the individual conscience, but was entrusted to the divinely inspired authority of the Church. Bible teaching by the lay teacher and interpreted by the individual, which is Cowper Templeism in its most irreducible minimum, is, therefore, Protestantism to the Catholic and sectarian, denominational, dogmatic. When, therefore, the non-Conformist declares, that no man should pay for the education of another in the religious principles of another Church, we ask him to carry this principle to its logical conclusion. If it be wrong for Protestants to pay for Catholic teaching, by what process of reasoning, of fair play, of tolerance of Liberal principles can it be held right that Catholics should pay for Protestant teaching?"

Let Us Stand by Them. Priests are human. They like friendship, attention, courtesies, fraternity, visits. They are cheered by encouragement. Their lives are lonely and full of sacrifices. When the men stand by them faithfully in their labors for a parish, they spend themselves with generous enthusiasm.—Tidings.

INTENSIFIED FRUIT JUICES AN IMPROVEMENT ON NATURE

A Discovery that is Revolutionizing Medicine.

Remarkable Success Attends the Finding of a New Medicinal Compound by Combining the Juices of Apples, Oranges, Figs and Prunes.

Fruit helps to keep one healthy. Fruit, in itself, will not cure disease. The medicinal principle—or that part of fruit which has a curative effect—is in such infinitesimal quantities, that it is unable to overcome a diseased condition of the stomach, liver, bowels, kidneys or skin. Just here is where science stepped in. An Ottawa physician did what nature could not do. He first found that some fruits were stronger medicinally than others—and that apples, oranges, figs and prunes contained all the healing properties of other fruits. There are two principles in fruit juices—bitter and sweet. After extracting the juices of the four fruits mentioned, this physician succeeded in replacing one atom of the sweet principle by one of the bitter. This resulted in an entirely new combination being formed. This new compound was many times more

active medicinally than the fruit juices. Where eating fruit only helped to keep one well, this compound actually cured disease. To make it more valuable still, this physician added the finest tonics and antiseptics, and then, by evaporating the entire compound to a powder, made it into tablets. This, in short, is the method of making "Fruit-a-tives"—these wonderful tablets—the most reliable cure for Constipation, Biliousness, Stomach Troubles, Kidney and Bladder Disease and Skin Affections. Being made from fruit, "Fruit-a-tives" may be taken by women and children without fear of ill-effect. Don't take a substitute. If your druggist does not handle them, send 50c for a box to Fruit-a-tives Limited, Ottawa.

NON-CATHOLIC MISSIONS.

REV. A. P. DOYLE STATES RESULT OF IMPORTANT WORK. Very Rev. A. P. Doyle, rector of the Apostolic Mission House, Washington, writes to The Visitor, as follows:

"When speaking to an Archbishop recently of the growth of the mission work to non-Catholics, I ventured to quote some statistics of the movement. I told him that since the inception of the movement 1,008 missions were given to Catholics, with 1,426,785 conversions; and there were given 1,468 missions to non-Catholics, with 6,257 conversions actually received by the missionaries and over 60,000 left under instruction. All this was done by the diocesan priests, organized into the diocesan apostolic bands. He could hardly believe it. He was even skeptical until I showed him the actual reports in detail submitted by the various missionary bands. Then his remark was: 'Why, this looks up big as the most important movement in the Church in America to-day. I had no conception of the wonderful proportions to which the work had grown.' And with all the work done by the diocesan priests the work of the religious communities has increased three or four times. Every missionary band is overworked. The old Church is becoming wonderfully aggressive."

There are many who have failed to realize the vast proportions to which the mission movement has grown, simply because the facts have not come to them in a synthetic way. They see individual missions and they know that the results are commendable, but they fail to see that these individual missions are part of a huge organization whose center is the Apostolic Mission House at Washington, and whose ramifications extend into every diocese of the country.

Just try to appreciate what these figures mean. There were 1,008 missions given to Catholics. It takes a week to give a mission. Ordinarily there are preached during the week from 15 to 20 discourses. It takes a missionary a week to hear a few hundred confessions. A thousand missions were given, and 1,500,000 confessions heard. What marvels of the grace of God in the conversion of sinners and bringing back to righteousness even a few confessions often contain! What triumphs of God's grace there must have been in the confessions of these missions. The work among non-Catholics was: 1,463 missions given, probably 500 non-Catholics made each mission, or in other words, 750,000 of non-Catholics listened to the exposition of the Catholic teaching. What ignorances were enlightened; what knowledge was given; what prejudices were dissipated! And over 6,000 converts were made. Very often a convert makes the staunchest Catholic we have. He comes at very great sacrifice, and he enjoys the spiritual pleasure of his new-found religion. He becomes a radiating center of spiritual energy. There were 60,000 left under instruction to be received by the parish priest after the missionary had left the scene of his labors. Most of these were received later on, and helped to increase the 25,000 converts who are received every year into the Church.

To have what we want is riches, but to be able to do without is power.—George MacDonald.

CONVENT INSPECTION.

The Protestant Alliance of Great Britain is agitating for convent inspection. The Glasgow Observer voices the opinion of Catholics with regard to this demand:

"To all concerned, what Catholics say of convent inspection is this: There is not the least Catholic objection to the factory inspection of convent laundries or other industries. The Catholic cause does not depend upon unenclosed belting nor sweated labor, and the fact is that of all convent laundries in the country, Catholic and Protestant (there are many Protestant convent laundries in England), the vast proportion of Catholic laundries have voluntarily sought factory inspection already. There is nothing to hide.

"As to convent inspection, that is a horse of another color. Catholics will not submit to convent inspection, because it is an insulting and unwarranted intrusion on private right. There is no more reason why a Catholic convent should be inspected than the manse of a Protestant minister—for crime is as rare in one as in the other, and the existing law has the same entry into both. Ignorant Protestants are fed on stories of 'convent atrocities' usually attributed to distant countries and never verified. But this is Great Britain, and the Catholics of the country are as much British subjects as their neighbors, and they are going to stand out for the same rights and privileges. They will not have convent inspection.—Antigonish Casket.

THE ANGEL OF THE ANNEX.

The Angel of the Annex is the title that Miss Julia Gleeson has earned for herself by her endeavor for past years to win the transient girl inmates of Chicago's famous prison for women back to the paths of rectitude.

Miss Gleeson, as her name implies, is a Catholic missionary, devoutly religious, gentle in manners and possessed of the rare power to soothe troubled minds and win the confidence of young women.

The secret of her effective evangelism is explained in the remark made by her proselytes make after her visits. They are: "Miss Gleeson sympathizes with us. She does not threaten us with an awful fate after death, or reproach us for what we have been driven to be in life. She simply says she is sorry for us and then she tells us to be better."

Every Sunday morning for years Miss Gleeson has visited the Harrison street police annex. She conducts religious service and gives the young women lectures on moral conduct. Hundreds have yielded to her solicitations to enter Catholic institutions temporarily to prepare themselves for lives after their departure therefrom as wives and mothers.

During the week Miss Gleeson is employed as forewoman in a department store. She resides with her aged mother, whose chief support she is.

Wanted women to take orders for our Tailored Skirts in their community. Send for free samples and terms. Central Skirt Co., London, Canada.

AS A BRACER FOR A HARD DAY'S WORK BREAKFAST ON SHREDDED WHEAT As a food it is far superior to mushy porridge or pasty corn products. It is hygienically perfect and more wholesome and nutritious than meat. BISCUIT and TRISCUIT are an Ideal Combination. All Grocers—13c. a carton; or, 2 for 25c.

JUNE 1, 1907.

CHATS WITH YOUNG MEN.

The Beginning. Youth is the beginning of that period of personal responsibility which lasts as long as life.

Such a disposition is a bad commencement to any career. If found in a young man, he may look out for failure in business, for nine-tenths of the business failures of the age come, we are persuaded, from the diatribe of youth to take counsel of the experience of age.

Man is a creature of habits. Who will deny this truism that man is a creature of habits? A man is good or bad according as good or bad habits predominate in him.

Our thoughts form our actions, our actions form our habits, and our habits form our character. From good thoughts we proceed to good actions and these develop into good habits out of which blossoms forth a good character.

Some people's minds are like a junk shop; they contain things of considerable value mixed with a great deal of rubbish. These minds retain everything, good, bad or indifferent.

rubbish, everything of a doubtful value, and systematize and arrange what is left, they might amount to something; but no one can do good work, with his mind full of discord and confusion.

William Penn, like all Quakers, was a foe to intoxicating drinks, and one day trying to induce a friend to abstain from them.

OUR BOYS AND GIRLS. The Transparent Valley. "My boy needs another visit to 'The Transparent Valley,' I think," said Mrs. Crawford, stopping to smooth away the frown on Jack's forehead.

It was not long before the expression on Jack's face changed, and he stooped down to replant the daisy which he had ruthlessly uprooted with his foot.

"Why I became a Catholic." Of course, I became a Catholic through the grace of God and the faith which He gave me. As an Anglican I had been taught the unity of the Church as expressed in the creed, but I sought in vain for unity of faith in Anglicanism.

THE ROMAN INDEX. George Sampson in the London Daily. How far is the State, or any similar body standing in parental relation to its members, justified in obstructing the circulation of literature esteemed dangerous?

speaking pleasantly to older persons, to put every garment in its proper place, to remove their hats upon entering a house, to attend strictly to their own business, and to be as kind and helpful to their sisters as to other boys' sisters.

POLICE COURT "CATHOLICS." A COSMOPOLITAN DEVICE WHICH SADDLES THE BODY OF THE FAITHFUL WITH THE CRIMES OF OUTSIDERS.

It appears to be a cosmopolitan device, this being a Catholic when one gets into the police courts of our own large cities, Catholics (and generally Irish) names are habitually taken by delinquents whose physiognomies give the lie to their chosen aliases.

THE VIRGIN BIRTH OF CHRIST. SOUND CATHOLIC DOCTRINE BY A SCOTCH PRESBYTERIAN PROFESSOR. Sound Catholic doctrine was affirmed by Dr. James Orr, professor of apologetics and theology in Glasgow College, in Tremont Temple, Boston, on 23rd ult.

A TWILIGHT INCIDENT. By John Kevin Magner in May Donnan's. And here is the third picture which the words of Mrs. Craigie bring to mind—a picture which haunts me more persistently than either of the foregoing, and with a pathos that is denied to them.

More than ever do I see, in these times of rationalism and new theologies the bright light of the truth of Peter's supremacy, like a light house light ever burning steadily and clearly to guide mankind to the haven of eternal salvation.—Dr. G. W. B. Marsh, F. R. Hist. Soc., in the London Monitor and New Era.

THE VIRGIN BIRTH OF CHRIST

Professor Orr was born in Glasgow, and was educated in Glasgow University and the theological hall of the United Presbyterian Church. He visited this country before, in 1895, and gave lectures on German theology in Chicago. He has written many philosophical books, and was professor of Church history of the theological college of the United Presbyterian Church of Scotland from 1891 to 1901.

His lecture in Tremont Temple was on the question of the "Virgin Birth of Christ." The argument was confined within the limits of faith, as he declared. He said, among other things: "If the end and the middle of that life had a supernatural element and quality, why not its beginning?"

The story of the virgin birth has an historical setting, time and place, being fixed, pinning it down to Bethlehem in the days of Herod; and is told, not with the puerile accessories of an apocryphal myth, but in a tone of verisimilitude, amid matter of fact genealogies, independent, divergent, yet complementary and as an integral part of narrations circumstantial and palpably honest.

THE CHARACTER OF THE STORY. Our faith in the Old Testament atmosphere which hangs about the persons and events and psalmody with which it is interwoven, while a poetic spirit breathes through the record of the virgin birth and while that record bears marks of exaltation and rapture, the body of it is as sober as prose and as frozen as fact.

Paul was silent because he built his faith and laid his emphasis upon the resurrection rather than the birth of Jesus.

THE QUESTION IS WHETHER JESUS CAME INTO THE WORLD IN A SUPERNATURAL MANNER and relates to the manner of His origin. In the minds of the early Church, there was no question on the question of His origin.

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WHEN YOU ASK FOR

SURPRISE A PURE SOAP. HARD

INSIST ON RECEIVING IT.

out withered hands to the Tabernacle. "Good-night," she says aloud. "Good-night—Mavouneen!"

Divorce in Mexico. A writer in the New York Sun, speaking of marriages in Mexico, tells us in the following extract what the Mexicans think of divorce. He writes: "The divorce laws now in force in the United States have been severely and repeatedly criticised in private by both men and women of the higher class in this country, on the ground that man and woman, once united in matrimony, ought never to separate."

THE ADVOCATES OF TANDEM POLYGAMY that is becoming so common in the United States might take a lesson in morals from our Mexican neighbors.—N. Y. Freeman's Journal.

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TAKES ALL THE WORK OUT OF WASH DAY. Get out your easy chair and a book—all the tub half full of hot water—put in the clothes—and start.

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Fabiola A Tale of the Catacombs. By Cardinal Wiseman. Paper, 30c.; Cloth, 60c., post-paid. Callista A Sketch of the Third Century. By Cardinal Newman. Paper, 30c., post-paid.

History of the Reformation in England and Ireland (In a series of letters) By William Cobbett. Price, 85c., post-paid. Catholic Record, LONDON, CANADA. TWO NEW BOOKS. In Treaty with Honor—A Romance of Old Quebec, by Mary Catherine Crowley, author of a Daughter of New France, The Heroine of the Street, etc. \$1.50 post-paid. A Little Girl in Old Quebec, by Amanda M. Douglas, \$1.50 post-paid. CATHOLIC RECORD, London, Canada.

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