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LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION Apostolic Delegation, bornas Coffey: Ottawa, June 13th, 1905. Dear Sir-Since coming to Canada I have a reader of your paper. I have noted with tetion that it is directed with intelligence and y, and, above all, that it is imbued with 'a Catholic spirit. It strenuously defends Cath-rinciples and rights, and stands firmly by the longs and authority of the Church, at the same promoting the best interests of the country, wing these lines it has done a great deal of for the welfare of religion and country, and it lo nore and more as its wholesome influence se more Catholic families. With my bless-ayour work, and best wishes for its continued s. Yours very sincerely in Carist, Dowaros, Archishop of Ephesus. Apostolic Delegate ing on y

University of Ottawa, Ottawa, Canada, March 7th, 1900

nas Coffey: in-For some time past I have read your e paper THE CATHOLIC RECORD, and con-e you upon the manner in which it is pub-e you upon the manner in which it is pubper las CAROLIC reservices it is pub-tatter and form are both good, and a spirit pervades the wiole. Therefore, and wishing you success, believe me to rs faithfully in Jesus Christ, ALCOMO Arch. of Lariss. Apos. Deleg.

LONDON, SATUBDAY, FEBRUARY 28, 1914

"WHO CAN FORGIVE SIN ?"

"Who can forgive sin but God alone?" asked the Rev. Mr. Riddiford, Baptist minister, preaching to his little flock on Egerton street, who presumably were greatly tempted to go to confession. This faithful shepherd warned those of his hearers who were dallying with the temptation that "Auricular Confession is the outgrowth of centuries of darkness and ignorance.'

This learned Baptist, if we are to judge by his own synopsis of his sermon, does not credit his hearers with any intelligent curiosity on the subject which he professes to treat. How he gauges their intelligence and interest may be gathered from such statements as this : "Peter, so far as I can learn from this Bible of mine, was never called holy father." No. nor. so far as we can learn, was

"If a man sins against me," said the speaker, "I can forgive him, but when he sins against God it is not for me to forgive. This is the decis-ion of Jesus Christ. In business we all believe in the use of commo sense, and why not in religion.'

Peter called "Rev. Mr."

equally clear that this was not a per-This is about the only passage that the things that belong to Cæsar. tion and grossly deceiving the Howsoever sincere and eloquent sonal prerogative that would cease of these men, and not to have them could be dignified by the name of military power. It substituted force for love. The Churches of the Re august civil officer, who has the he be the Christian preacher who argument. We seldom hear pulpit with their death ; it was granted lost to Ireland." Brave words these, duty and responsibility of issuing formation repeated that Apostasy in Germany and in Britain. To day tirades against Confession nowadays. them in their official capacity and leaves the individual to reform and generous, as the soul of Ireland marriage licenses, the youthful To-day society in the mass is but tilting at was hence a permanent institution has ever been generous and quick to The school-master is abroad too benedict burst into tears, admitted and in Canada it is still Christ of long. But Riddifords rush in where in the Church founded on them : windmills. forget the wrongs of the past. When one his guilt, but did not appear to realize Cæsar. Christ Himself clearly connects it reflects on the attitude of the Antiothers fear to tread ; and Riddifords the seriousness of the offence. We Here we have the essentially Prowith their mission : As the Father we have always with us. Even to shall have to add something to our ALL WELL WITH HOME RULE testant and pre-Christian confusion sends me so I send you. Binding them and their misguided hearers of Church and State. Protestants course of sex bygiene. The great speech delivered by the and loosing, forgiving sins and re-Catholics are always ready to give a Laura Richardson, the young have never grasped the distinction Irish Leader to his constituents at reason for the hope that is in them. taining them, is one of the great woman in the case, was eighteen between them. Religion and nation. Waterford a few weeks ago is destined powers Christ conferred on his 'In business matters we use years old and had the consent of her ality were one with the Jews ; with to become historic. It was Mr. common sense." Just so. It is, Apostles and their successors ; "for man speaks. pagan Rome; with Protestants, as Redmond's last appearance on parents. therefore, well to take a business behold I am with you all days, even Armed with the legal permission with almost every heresy and schisn Irish platform as Leader of the Irish example. If Mr. Riddiford were to to the consummation of the world.' o marry the thirteen year old groom throughout the history of the Church Party. When next he speaks to his (Matt., xxviii, 18). sell some property of ours, he might set out with his more mature com-But there is a clear distinction be fellow-countrymen it will be in his get to jail for appropriating what As for confessing one's sins, it folpanion to find a minister of the gostween Church and State. "The capacity as Prime Minister of Ire-State has to do with the comfort and land. We are not unduly optimistic. did not belong to him. He can sell lows naturally, necessarily and logipel, but yes. You see the minister his own property; he cannot sell cally from the nature of the power to is protected by the marriage license, convenience of man in this world: To quote his own words, "as cerours. But if he can show that he forgive ; this is a judicial power ; the Church has to do with his eternal tainly as the spring will succeed the and the issuer of marriage licenses was commissioned by us to sell that whose sins you shall forgive they is protected by the declaration. salvation. The State concerns itself winter gloom, as certainly as the full very property : that we duly author are forgiven, whose sins you shall The Rev. G. I. Campbell, pastor of with man in his social organization. glory of summer will succeed the proized him in proper legal form to do retain they are retained. The power the Queen Street Methodist Church, the Church with his individual soul. mise of spring, so certainly and autoso; and, further, if he has such must be exercised wisely and pru. after close questioning of both The law of the State rests justly on matically will the Home Rule Bill authorization in writing to show to dently. How can a wise and pruparties," made the boy and young the welfare of the community : the become law." whomsoever should accuse him of dent judgment be rendered if the laws of the Church upon the man woman man and wife. Presumably Those who put their trust in the dishonesty in selling what did not priest be ignorant of the cause on the "close questioning" failed to dates of the Creator." special correspondents" are either belong to him, then only an officious which judgment is pronounced ? Such distinction the Jews did not elicit the fact that the boy was only in high glee or deep in despair. fool would think of having him pro e that it shall. How obtain the requisite knowledge thirteen years and ten months old . conceive. Such distinction the according as their sympathies are for secuted in the courts. "In husi unless it come from the spontanenor did his appearance suggest an Romans could not for a moment ador against Home 'Rule. "The Cab mit. Religion was with them a de-partment of the State: their priests Carson," "' Ulster ' is to be exness matters we use common ous acknowledgment of the sinner? age requiring the parents' consent. NOTES AND COMMENTS sense, and why not in re No judge may release or condemn Remember the license protects the SINCE OUR comment of some weeks religion?" If any man dared with were government officials ; the Em- cluded from the operations of the without full knowledge of the case. minister. ago upon the introductory lecture of out authorization to forgive sing All through the centuries, dark or The boy was let off on suspended peror was the Pontifex Maximus of bill." "The royal assent will not be Professor Hume Brown to the class against God it would be blasphemous light, ignorant or learned, the sentence and is now in charge of his the Roman religion. Their deities given before a general election.' of Ancient Scottish History in the presumption; just as selling an-Church of God, founded by Jesus were national. The Romans were All this looks well on the first page parents. University of Edinburgh, the full other's property without authoriza-Christ and guided by the Holy Ghost. Another case. George Draper of not bigoted with regard to of the morning paper, and-well, the text of the lecture has appeared in tion of the owner would be an indict exercised that tremendous power Bracebridge, coming home after an religion; they admitted the gods Special Correspondents" have to the Scottish Historical Review. It able offence. The whole question conferred on her by her Divine absence of some time, found his of all nations into their make some return for their salary. tem is characterised by its author's usual then resolves itself into this: Are Founder. St. Augustine (who died in wife living with another man whom ples. Over and above all was But all this talk of "concessions" is carefulness of statement and fulness those who forgive sins in Confession 430) warns the faithful : " Let us not she professed to love better than she the deified Roman Emperor. The pure nonsense. For the Cabinet to of information, and while not wholly authorized by God to do so? If so listen to those who deny that the did her husband. Draper appears to State was supreme. The persecution yield to the threats of the opera free from those blemishes which the officious fool who would persist Church of God has power to forgive be thoroughly up to date and was of the Christians was due to the fact bouffe Ulster revolutionaries would appear inseparable from the Protestin arresting Mr. Riddiford after he that these refused to obey the be to sign the death warrant of demoall sins. (De Agonia Christi iii.) willing to be logical as well. He ant view point, will none the less had shown that he was fully and St. Ambrose (died 397) rebukes the turned over his wife and three chil-Roman law. It was quite a natural cratic government. To capitulate to repay perusal on the part of Catholics legally empowered to transact the heretics of his time who "prothing that those old pagans, who Carson would be to put a premium dren to the new affinity, helped them versed in historical subjects. business in question, plays the same fessed to show reverence for the to get a marriage license, and was could not conceive of the distinction on rebellion. It would be giving role as the preacher who rails and Lord by reserving to Him alone the best man at their marriage, which between Church and State, should legal sanction to the doctrine that THAT PORTION of the address which rants at Confession regardless of the power of forgiving sins. Greater was duly solemnized by a minister persecute Christians and endeavor to any minority can refuse obedience to we singled out for comment at the fundamental question at issue. wrong could not be done than what extirpate what to their minds was of the gospel. The woman's father a distasteful law. This is the pet time, viz : the intellectual sterility Christ said to the man sick with they do in seeking to rescind His appears to be somewhat old fashioned. clearly seditious. theory of the Unionist party. They of the two centuries following the the palsy, "Thy sins are forgiven thee. commands and fling back the office It took centuries to drive home know very well that its logical sequel as he had both men arrested. Reformation in Scotland, we may be And there were some of the Scribes the novel idea that the Church and is anarchy, but they are willing to He bestowed. . . The Church These two marriage cases we found pardoned for reverting to again. For sitting there and thinking in their obeyed in both respects, by binding the State had their own distinct use it as a lever to get into office. in one issue of The Globe, Feb. 14th. the Reformation period itself Prof. hearts : Why doth this man speak sin and by loosing it ; for the Lord spheres of action ; that the Christian than which their bitterest enemy If one were to make a collection of Brown lays claim to Alexander Aless thus? he blasphemeth. Who can willed that for both the power religion was not national but Cathosuch items a large scrap book would could not wish them a more terrible (or Alesius) and George Buchanan, forgive sins but God only? But should be equal." (De penitentia I, be necessary. The half dozen or so lic; that in its own sphere it was and fate. For if by a miracle they should Jesus, seeing their thoughts, said to ii, 6.) Again he teaches that such of cases of declarations of nullity on must always be independent of the find themselves in control of the but while both of these scholars espoused the cause of the "Reformers,"

to the sick of the palsy : hood. "It seemed impossible that Thy sins are forgiven thee ; or to say, sins should be forgiven through penarise, take up thy bed and walk ? ance ; Christ granted this power But that you may know that the Son | the Apostles and from the Apostles it of man hath power on earth to for. has been transmitted to the office of give sins, (he saith to the sick of the priests (op. cit. II, ii, 12.) Against palsy.) I say to thee : arise, take up the same heretics St. Pacian, Bishop thy bed and go into thy house." (Mark of Barcelona (d. 390) wrote to Symii. 5-11; Matt., ix. 27.) Here we pronianus, one of their Leaders This (forgiving sins) you say only see that Christ wrought a miracle to answer the objection we hear to day: God can do. Quite true : but what Who can forgive sins but God only? He does through His priests is the Christ thus showed that He had this doing of His own power" (Ep. I. ad power and could exercise it on earth

Apostles : "Amen I say to you, what-

plainer? And note the solemnity

with which Our Divine Saviour con-

fers this great power. His divine

mission the Apostles are to carry on.

'As the Father sent Me. I also send

you." Then He indicates by the sig-

nificant outward sign of breathing

upon them, and by the solemn words,

'Receive ye the Holy Ghost,'

He then conferred the power of

forgiving sins in words that bear no

other interpretation : "Whose sins

you shall forgive, they are forgiven

them ; whose sins you shall retain,

It is, therefore, clear from the

words of Christ that the Apostles

had power to forgive sins. And it is

that they are to receive

special power from God.

they are retained."

Sympron., 6 in P. L., xiii, 1057.) as the Son of man. This power He But Protestants do not all speak of Confession with the flippant irrevgave to His Church. To Peter He erence of ignorant self sufficiency. said : "And I will give to thee the keys of the kingdom of heaver : and what. We shall quote one learned German soever thou shalt bind upon earth it Protestant philosopher, mathematishall be bound also in heaven : and cian and man of affairs, of whom the whatsoever thou shalt loose upon Encyclopedia Britannica says he was earth it shall be loosed also in heaven.' more perhaps than any one in (Matt., xvi., 19.) Later to all his modern times, a man of universal

attainments and almost universal

soever you shall bind upon earth genius." Leibnitz ("Systema theologicum," shall be bound also in heaven : Paris, 1819, p. 270) says : and whatsoever you shall loose

upon earth shall be loosed also " This whole work of sacramental penance is indeed worthy of the livine wisdom and if aught else in in heaven." (Matt. xvii, 18). In healing the palsied man Christ dethe Christian dispensation is merit clared that "the Son of man has orious of praise, surely this wond rous institution. For the necessity power on earth to forgive sins." Here the necessity He promises that what the Apostles of confessing one's sins deters a man from committing them, and hope is bind or loose on earth, God in given to him who may have fallen heaven will likewise bind or loose. again after expiation. The pious and prudent confessor is in very This power of the keys has always been exercised by God's Church and deed a great instrument in the hands always will be to the end of time. It was after the Resurrection.

of God for man's regeneration. For the kindly advice of God's priest helps man to control his passions, to know the lurking places however, that Christ principally instituted the sacrament of Penance. of sin, to avoid the occasions of évil doing, to restore ill gotten goods, to 'As the Father hath sent me I also have hope after depression and doubt, to have peace after affliction. send you. When He had said this He breathed on them : and He said in a word, to remove or at least lessen all evil, and if there is no to them : Receive ye the Holy Ghost. Whose sins you shall forgive they leasure on earth like unto a faithful riend, what must be the esteem a are forgiven them; and whose sins man must have for him who is in you shall retain they are retained." very deed a friend in the hour of his (John xx, 21.23.) Could language be direst need ?"

SOME MARRIAGE CASES

Before the Juvenile Court in Kingston the other day, a married man was up for trial on a charge of perjury. A married man tried in the children's court? Yes; but this married man was in knickerbockers and will not be fourteen years old until March 19th next. Russell Lovelace, in spite of his short pants and evident immaturity, had no more difficulty, apparently, in obtaining a marriage license at Smith Bros.' store than he would have in getting pound of candy-he had the price ; a fact which is worth more than a volume of learned commentary on our marriage license law. When charged with making a false declara

THE CATHOLIC RECORD them: Which is it easier to say power was a function of the priest- ecclesiastical grounds that have State. National Protestant and machinery of Government, what an | and upon the latter, especially, was occurred in the three hundred years of Quebec's history could be recorded on a single page. But the clippings

from Ontario papers of references to 'Quebec marriage cases'' would make a library of scrap books. "Cast first the beam out of thine own eve, and then shalt thou see clearly to take out the mote from thy brother's eye.'

"THE TRAGEDY OF QUEBEC" The parish of Ste. Sophie de la Corne, county of Terrebonne, has become entirely Jewish. Originally it was a Scottish settlement, but the Scots were supplanted by French Canadians. Now there are only three French Canadians and one English farmer in the entire parish. and tobacco-growing has displaced mixed farming.

We should like to have the private opinion of Robert Sellar on this new tragedy of Quebec.

"CHRIST OR CAESAR "

Under this heading the Globe of Feb. 16th had a leading editorial that is worth considering. " Dr. W. S. Rainsford," says the Globe, " smote without sparing the imperialistic ideal of greatness and power. His hope for our citizenship and for our civilization is in the democracy of very Jesus : 'If any would be great among you let him be your servant.' And the Globe comments :

"Over against all this exaltation of Christ we have had in Toronto during recent days a glorification of Cæsar. Some of the very men who yesterday responded to Dr. Rainsford's challenge were assured three nights before that the strength of the Empire is in military and naval power, and that " all over the world peace came by power rather than by preaching.'

force. The young Jew from Nazar eth had to make his choice. The

economists, philosophers and states men of his day said force. The crowd said force. Roman imperial-ism said force. Cæsar was force incarnate. Jesus faced the alterna tives. After forty days He came back and threw down the gauntlet to Caesar. He renounced the policy of force and proclaimed the gospel o love. Against Imperial Rome with all its legions He stood alone with only an idea. It was force against It was Cæsar against Christ love And, history being witness, Christ

that idea of love as the supreme motive of life and the organizing principle of the social order sprea from Judea to Asia Minor, to Rome to Gaul, past the pillars of Hercules and on to the borders of Scotland. The Church's first reversal was in its own apostacy. It lined up with Cæsar. It joined hands with the

Schismatic Churches were a reversion to the old pagan ideal of religion identified with the State. It is a woeful misconception o

Christ's teaching and mission to say that "He threw down the gauntlet to Cæsar." Christ proclaimed the truth that His Church has ever since witnessed, that His kingdom is not of this world, that Cæsar has his

rights and duties, but that God's Church has ber own divine mission over which Cæsar has no shadow of system of superiority and ascendcontrol. "Give to Cæsar what belongs to Cæsar." Christ asked not whether the coin of the tribute would go to the upkeep of the Roman legions ; that was evidently a matter of no concern to Him ; it was Cæsar's business; Christ's business was eternal life.

His Church did not "line up with Cæsar" in the time of Constantine. The Church never conceded to him the right to pass upon doctrine. It was the Donatist, the Arian, the heretic and schismatic that appealed from the synod or council to the Emperor. And it is notoriously true. as the Globe says, that the churches of the Reformation repeated that apostasy in Germany and in Bri-

tain." To day in Canada and elsewhere the great Protestant grievance against the Catholic Church is that she is true to the teaching of Christ. that she distinguishes clearly and

unequivocally between what belongs to Cæsar and what belongs to God. To-day, as in the pagan Roman empire, to day as in the days of Elizabeth, it is precisely for the reason that the Church claims to be and is Catholic and independent of the State, that the charge is made of a "divided allegiance;" and Catholics are accused

of being disloyal to Casar because says Mr. Redmond. " it must be not they are loyal to Christ's Church. And to day, good and sincere Pro. testant Christians, because they are utterly unable to grasp the fact that Church and State are independent each in its own sphere, 'smite without sparing imperialistic ideals of greatness and power," and believe they are delivering Christ's message of eternal life when they rail at Cæsar for devoting the coin of the tribute to the building of Dreadnaughts. Give to Cæsar what belongs to Cæsar, and let Cæsar

attend to his own business ; Christ's business is the salvation of the individual soul; it is through the regeneration of individuals that to them the doctrine of conciliation. society will be transformed, that I say there are no lengths, short of Christian ideals will prevail and the abandonment of the principles Christian precepts be observed in

Apparently Mr. Redmond thinks so. that the Reformation is responsible. Never again will Ireland allow her-

self to be governed by the old rotten ancy," he said at Waterford, and ' if those who imagine they can kill the Home Rule Bill should succeed. Ireland would never again submit; she would be absolutely ungovernable." Thus has Bonar Law in his scramble for office prepared a boomer-

ing for the Unionist Party. Moreover, Mr. Asquith has again and again declared that the Liberal Party will redeem their pledge to the Irish people. To give way to the Orange threats, therefore, would be to disgrace himself before the civilized world. "The white man keeps nis word."

More ridiculous still is the talk of a general election on the Home Rule Bill. To submit the bill to the judg. ment of the electors means the abandonment of the Parliament Act and the restoration of the absolute veto of the House of Lords. It means the betrayal of the democracy into the hands of the old Tory aristocracy, and would condemn the Liberal Party to utter impotence.

For all these reasons, then, and for more that we might enumerate, the Home Rule Bill is certain to become law. Whether or not further concessions shall be made to "Ulster" depends entirely upon the Orange leaders. "If any change be made,'

to enable it to pass, that is unneces sary, but to buy the good will of our opponents in Ireland, and I must say to you frankly that at present I see no prospect of that good-will being purchased at any price whatever.' Small as the chances of the Orangemen listening to the voice of reason and patriotism are. Mr. Redmond holds

out to them the olive branch. "Over these men," he said, "I want no party triumph. I want to influence their intelligence. I want to dissipate their suspicions and I want to soften their hearts ; and, therefore, so long as it is possible for me to do so, even against hope. I will preach

> which you and I hold, to which I would not go to win the confidence

Home Rule leaders towards the majority of their fellow-countrymen one cannot but pay the tribute of respect and admiration to the magnanimity of the Irish Leader. In him the states. In one of his latest speeches Robert Burns to be sure, but, unique Edward Carson attempted to justify his position by arguing that consent of the governed was the first essential for good government, and be cause Ulster refused its consent therefore the Home Rule Bill should be dropped. But surely what is sauce for the goose is sauce for the gander, and since four fifths of the Irish people refuse, and have always refused, consent to the Act of Union, t should therefore be repealed. And we are glad to be able to say that it is as certain as anything human can COLUMBA.

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swer can they make should the dis- mainly erected the great mountain appointed Nationalists take a leaf of falsehood and slander which has out of their own book and proceed to ever since remained so apparently rebel against the Act of Union ? If hopeless a tradition of Calvinistic four counties are justified in refusing Scotland, it should not be forgotten submission to a law demanded by that all that was genuine and protwenty eight, would the twenty. found in their learning was the proeight not be justified in refusing to duct of Catholic universities. It is submit to the dictation of the four ? for the tainted superstructure alone

THAT THE Reformation itself, deeply as it affected Scotland, was not a native product, Prof. Brown makes clear. The ideas that underlay it, he says, were not of home growth, but were taken over from the Continental Reformers. We know only too well how this exotic, under the fanatical leadership of Knox, laid the country prostrate in the dust, and how, with the burning out of Buchanan's erudition, learning in its wider sense ceased to be a factor in Scottish life. It is remarkable, as Prof. Hume points out in unmistakable terms. that for the two centuries following that era of destruction, "there is but one Scot, Napier of Merchiston. whose name is written in the Euro. pean firmament." He quotes Hugh Miller as saying that, as a result of the turmoil which the Reformation brought upon the country, with its accompanying intolerance and fanaticism, "Scotland lost her bairn time," and ceased to have that influence upon European letters which was ners all through the Middle Ages. The "Intellectual Influences of Scotland on the Continent," is indeed the subject of Prof. Brown's lecture and that that influence had its most unrestrained outlet in pre Reformation times he does not leave in doubt.

IT IS Prof. Brown's opinion that Scotland regained something of her old, pre eminence in the eighteenth century, and in illustration he cites the names of David Hume, Francis Hutcheson, Adam Smith, and several others, who flourished during that period of depression and gloom. But in what manner does the infidel philosophy of Hume, the fatalism of Hutcheson, or the lifeless economy of Smith contrast with the life giving genius of Duns Scotus, the mighty learning of Michael Scot of Balevearie, the poetic fervor of Gavin Douglas, or the profound philosophy of Nicholas Hepburn, all of whom found their source of inspiration in their Catholic faith. It is like contrasting light with darkness.

WITH THE eighteenth century, such as it was, closes, in the lecturer's estimation, the succession of Scotsmen who in their repective spheres made their contributions to European culture. It will be something of a shock to Presbyterians to be told that even in the nineteenth century, so prolific in the makers of literature. there is but one. Sir Walter Scott. who by his original genius appealed to the civilized world and influenced the imaginative literature of every

It is the old conflict : love versus

Through nearly three centuries

Dr. Muir has actually in this year of grace, held in that venerable but lesecrated edifice, a "special service" in honor of St. Kentigern (St. Mungo), founder of the See of Glasgow, and still venerated by Catholics as its patron. Since the days of Ninian, Columba and Kentigern, said the preacher, the horizon had been marvellously widened, but, none the less, he added, "they regarded with reverence and admiration those who despite what they now esteemed as childish efforts and crude superstition, walked according to the light they had."

> PUTTING ASIDE THE pious snobbery which, no doubt unwittingly, characterizes such a mental attitude to wards his country's apostles, there is a degree of hopefulness in the thought that underlay the commemoration. It was a direct setting aside of the Westminster Confession for one thing, and it marked a de

> as that was, it cannot be said to. nave made its way as yet beyond the limits of English speech. Burns as. poet was born out of due time and had no sort of kinship with the hopeless Calvinism of his surround. ings. THAT DR. Hume Brown is not alone n his casting back for inspiration to "the happier times that were," we have many examples from time to time. The latest that has come under our notice is that of Dr. M'Adam Muir, who as a Presbyterian minister presides over the presentday destines of the old Catholic Cathedral of St. Mungo, Glasgow.