

The Catholic Record

Price of subscription—\$1.50 per annum. United States & Europe—\$2.00.

Advertisement for teachers, situations wanted, etc. 25 cents each insertion. Remittance to accompany the order.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Diocese.

When subscribers ask for their paper at the post office it would be well to tell the clerk to give them their CATHOLIC RECORD. We have information of carelessness in a few places on the part of delivery clerks who will sometimes look for letters only.

LETTERS OF RECOMMENDATION. Apostolic Delegate, Ottawa, June 13th, 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.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

not been observed. In many places it was openly violated. Since the law of 1882, the public secular schools have been practically schools without God. Evidence demonstrated that the purpose of the non-Catholic party was to utterly transform the spirit of Christian France. M. Briand denied it; but he was convicted out of his own mouth. Three years ago he had said that it was necessary to deliver the country from the deceptions of the confessional. Another deputy maintained that there could be no talk of liberty of religious teaching when attempts were made to separate doctrine, and morality from the history of religion so that a priest could not without fear of prosecution refer to the Crusades. The Bill of the government to withdraw teachers from the jurisdiction is an attack on the family. One thing the discussion proved clearly and absolutely, that it is impossible to have teaching that is thoroughly neutral. As M. Viviani admitted: School neutrality was nothing but a diplomatic lie. These men did not venture to claim that the child belonged not to the family but to the State; for then the State would have to take full charge of the child. The fight is to go on. The government will not listen to the plea of parents. They will carry the war into the enemy's camp.

Although from the ten days' debate little justice can be expected for Catholics, the statement of the case has not been useless. Neutrality is an educational impossibility. Moral instruction without religion is still more difficult. When a State cuts itself definitely from religious belief and revelation it has no basis for morality, no sanction for its maintenance. Already does France experience this. There seemed to be only one solution. The path of peace was the way of liberty. If English Radicals had allowed religion in schools which could not be the same as in France? It is as the government pretended, Catholics were stranded and perishing why should competition be feared? Catholics had been robbed of 25,000 schools; the Church had been disestablished; nothing was left to them but their faith. Nevertheless the Government fears to fight the battle in a field where the Catholic forces are free. The debate and the duty of the government are thus summed up by one of the speakers: "In spite of certain comfortable words the policy of anti-religious tyranny is to follow its course. The State ought to work for religious peace instead of keeping up a state of war which is disastrous for the country." The criticism was in vain, the prudent suggestion unheeded. The bills were passed by a large majority. War is again declared, so that our poor Catholics of France must fight to a finish. The God of battles be with them!

AN UNPRECEDENTED DEPUTATION

From a Toronto despatch to the Free Press of this city, under date of the 9th inst., we learn that a deputation from the two grand Orange lodges of Eastern and Western Ontario, numbering nearly one hundred, waited on the Premier of this Province. Their complaint was that French-Canadian Roman Catholics in the eastern counties of Ontario are securing control of, and improperly managing, the public schools. It seems still further that the public school supporters have been complaining to the Grand Lodge about the methods pursued by the Roman Catholics. The Free Press somewhat hastily considers that these charges must be substantially true because a large committee of the Grand Lodge of the Orange Society says so. It strikes us the other way. What has the Grand Lodge to do with this or any other public matter? By what precedent does a government receive a deputation of sworn enemies to Catholic institutions complaining about Catholic schools or public schools transformed into parochial schools? Lodge committees are not the guardians of our liberties nor the go-betweens between the public and the government. The only precedent for the government to copy is the action of His Majesty the King when visiting this country as Prince of Wales—not to recognize this Society. There is an educational department whose vigilant officers can attend very carefully to east and west. Nonsense change could take place without the consent of the proper authorities, nor without due recognition of all rights. Why, again, we ask, were the supporters of the public schools complaining to the lodges? Was there a private wire from the lodge room to the educational department? The proper place for the complaint to be made was with the school inspectors and with the educational department in Toronto. To put it in the hands of a secret society is not to correct it, but to foment and aggravate discord. There should be no such method in the administration of any of our public departments, and least of all in education. Since the Free Press does not regard it as an Orange or Protestant question we can ask our colleague to hear the other side. Whilst there is a Public school law there is also law for those who claim the establishment of Separate schools.

The Free Press states that "no sectarian influence, however strong in a community, or in whatever degree paramount in the matter of assessment, shall arrogate to itself dictatorial power, the right to sway the scholastic teaching to its own ends." Rhetorical fireworks. There is law upon the point as well as departmental regulations. Whatever "dictatorial power" the history of education in Ontario contains it is decidedly not with us. We know where to look for it from start to finish—from the Superintendent who fought Separate schools at every foot down to the Minister who receives his brethren of the lodges in their self-appointed deputations.

DIVORCE IN THE UNITED STATES

Speaking before a Board of Trade meeting in a town in West Virginia Governor Glascock spoke upon the disgrace and evil threatening the United States through the divorce laws and their too ready execution. It is, he considers, a standing disgrace that the States are excelled by only one country in the proportional number of divorces. What makes the situation more appalling is that within about forty years the percentage of divorces has trebled. One plan is that they should make it less easy to get married and more difficult to secure a decree of separation. He concluded by remarking that although he was a Protestant he thought the Catholics were right in not permitting divorce people to marry. Let us briefly contrast the reasons for and the consequences of the action of both methods. On the one hand we have the Catholic Church maintaining the sacramental character of matrimony, thus retaining the administration of it in her own hands. With the Church matrimony is a divine institution established by Christ, as impossible to be interfered with as any of the other sacraments. What pertains to the Church is its due administration. In order that this may be properly exercised the Church has made legislation deciding and defining all that belongs to the validity and licitness of this great sacrament, its minister and its subjects, its obligations, rights and dignity. The Church received from its Divine Founder the sanctity, unity and indissolubility of matrimony. To these it has clung with all the fortitude and earnestness peculiar to the Church. No flattery could coax, no threats terrify her. She has stood and stands for the unity of the marriage and the Christian home—the nursery of virtue, patriotism and nobility. The Church labors under the terrible disadvantage of not being supported in this important matter by the State. Men like Governor Glascock admire and praise the Church for the stand she takes, but their eulogy makes no difference in the degrading laxity so common outside of our fold that it strains the patience and toleration of the Catholic episcopate to keep the laws of the Church at all. Protestant reformers of the sixteenth century, that they might gain popularity, yielded up the question to the national rulers. Their reason was an outcome of private judgment. Church with them spelled individual. Their pupils have graduated with full qualifications as teachers.

CHRISTIAN BROTHERS IN BELGIUM

The following statistics from a recent number of the Bulletin des Ecoles Chretiennes, regarding the Brothers of the Christian Schools in Belgium, gives us somewhat of an insight into the work being done by the sons of La Salle in that progressive little country. The total number of Christian Brothers in Belgium is 32,476. They have in all 81 houses and direct 196 elementary schools, 20 "middle" schools, and 10 High schools. The total number of pupils in these schools in 1909 was 28,890. Since 1847, the Brothers direct two of the Government Normal schools for young men, one at Malonne and one at Carlsbourg. During this period 2,490 of their pupils have graduated with full qualifications as teachers.

In addition to the above they have a number of Art Schools, known as the "Schools of St. Luke." In these schools the pupils follow exclusively the subjects of the art course according to their taste and ability. This course includes drawing, architectural designing, industrial design, painting, modelling, etc. These schools are located in eight different centres and were last year attended by 2,600 pupils.

The Brothers have likewise two Technical Schools supported by the Government and attended by over 700 young men, a School of Agriculture and Horticulture and several Commercial Schools.

It is calculated that from the Christian Brothers' schools in Belgium there have been at least 675 vocations to the holy priesthood, and 790 vocations to the religious life.

ANSWERS TO A CORRESPONDENT

We have received the following questions from a friend:

1. "How can it be proved that the Catholic Church was 'Catholic,' i. e., universal on the first Pentecost Sunday?"

2. "What is the meaning of the words taken from the Gospel of Sexagesima Sunday: 'To you it is given to know the mystery of the Kingdom of God but to the rest in parables; that seeing they may not see, and hearing they may not understand?'"

3. "What is the meaning of 'I. H. S.' so often seen on the vestments of priests?"

Taking these questions in order we apply a rule of logic to the first. A term may be taken in two ways, either according to the elementary ideas it contains or according to the number of subjects to which it may be attributed. In other words a term may be considered according to its intension or extension. The Church was not Catholic in the

later view upon the first Pentecost Sunday. It was beginning, and had to march patiently and slowly to the conquering of souls. The foundations of the house may not be the house, although without them the walls and roof could not subsist. If we look at the term Catholic, in its intension, the Church was just as Catholic on the first Pentecost Day as it will be on the last. The same power was bestowed upon the twelve Apostles as is now distributed amongst the bishops through the whole world. Doctrine, worship, sacraments, jurisdiction have passed from generation to generation without increase or diminution. Our Blessed Lord's command was to teach all nations; and He to whom the Gentiles were given as an inheritance sent His Apostles with the same divine commission spread not a national or a racial Church, but Catholic, universal.

Our Divine Lord spoke in parables, it was as much for the believing souls as for the unbelieving. Every one was free to accept it and make further enquiry. Christ's design was not the same in both cases. The believers by means of the parables were introduced still deeper into the mysteries of the kingdom of God; for the others these mysteries were rendered more obscure by this form of teaching. In fact the parable is very well suited by its nature to attain this double end. It resembles the nutshell which preserves the precious almond for the diligent man and which keeps it at a distance for the lazy one. The external envelope roused sensitive souls to draw the veil and look more closely at the lesson it contained. Besides this envelope served of itself to place the interior fruit within our reach and afterwards to better taste the truth once grasped. On the contrary the insensible souls limited themselves to the exterior form of teaching without penetrating to its depth, so that the mysteries of the kingdom of heaven were protected from profanation.

In regard to the third question we admit our inability to give any direct historical authority. These letters, "I. H. S.," as our correspondent says, are found on many of the priestly vestments, are the monogram used upon crosses. The most ancient and the most reliable explanation is that they are Greek, the first letters of three words signifying "Jesus our Saviour." There is also a Latin explanation which agrees by a strange coincidence with the Greek. The Latin is *Jesus Hominum Salvator*—Jesus Saviour of men. We have also seen an English explanation, but regard it as entirely unwarranted by history and likewise weak in its signification. These letters are taken for "I have suffered."

A PRINCELY GIFT

We see by the Toronto journals of last week that His Grace Archbishop McEvay has been made the recipient of a munificent help in one of his great undertakings. We allude to the donation of \$150,000 by Eugene O'Keefe, Esq., of Toronto, towards the erection of a new Grand Seminary to be started in the Queen City. The gift is in all respects a worthy one—worthy of the giver, worthy of the recipient and of the cause to which it is to be devoted. So far as our experience goes it is by far the handsomest gift made by any individual to Catholic education in Canada. Education has knocked at many a door without gaining admittance; and has often asked without receiving more than a mere trifle. This complaint can no longer be made. Mr. O'Keefe has done himself honor by the large hearted and open-handed way in which he has helped His Grace to realize one of the most important movements in the training of the English speaking priesthood of Ontario, or rather of Canada in general. It needed an impulse broad and generous. Such a start has the Seminary of St. Augustine's in Toronto received. It is no small undertaking—nor without far-reaching influence upon the future of the Church. We congratulate His Grace and also His Grace's benefactor. We hope both will complete what has been so happily begun by the zeal of the Archbishop and the generosity of his venerable friend. From the reports we learn that the work of the new institution is to be limited to philosophy and theology. The property upon which the Seminary is to be erected is on the heights to the East of the city and consists of sixty acres purchased for the purpose last fall.

EFFECTS OF EXCOMMUNICATION

It is not often the Jews are struck by Papal excommunication. However, a censure of this character is generally sweeping. In France the liquidation of the religious congregations made a stir amongst the financiers. Jewish companies bought up abbeys, churches, lands for a song. At last a couple of shrewd Israelites determined to purchase the property of the Ladies of the Sacred Heart in the Faubourg St. Germain in Paris. The fact that the purchasers would be excommunicated did not disturb these gentlemen them-

selves. The difficulty was that all other buyers were also under the ban. It affected the value of the property. They foresaw that to divide up the estate and build would serve them nothing; for people had no desire to run their neck into such a noose. The excommunication included all future residents whether purchasers or tenants. In order to secure their money, they had the coolness to write the Archbishop of Paris offering him a large sum for his charities if he would remove the excommunication from their future tenants. They received no answer. There was nothing for it but to go to headquarters. So to Rome they went. Having learned that Cardinal Satolli was the Protector of these Sisters they thought they could induce him to favor their plans. As they had several letters of introduction they were courteously received by His Eminence until they showed their hand, which was nothing less than a bribe of 1,000,000 francs for his charities if he would free the purchasers from the excommunication. Their visit was henceforth exceedingly brief. They returned to Paris, and dropped out of the deal. As no others wished to purchase, it is supposed that the government will buy it from itself. This iron was too hot for Jewish hands.

THE FAIRBANK INCIDENT

A good deal of unnecessary fuss is made over the refusal of the Holy Father to receive Ex-Vice-President Fairbanks. Sympathy runs out much foresight towards Mr. Fairbank. Very slight consideration is paid the dignity due to the Sovereign Pontiff or the delicate position which he occupies. For a Methodist chapel to settle right down before the Vatican in Rome, the city of the Popes, is impudent enough. No prominent citizen of any country could with propriety expect to be received by the Head of the Church on the same morning as he is welcomed by the Methodist neighboring chapter. The Vatican has the most easy approach of any royal palace in Europe; and its Chief Occupant is the most courteous of sovereigns. He owes something to his position as the Chief Pastor of the great Catholic Church and also to the fact that his city was taken from him. The former requires a certain etiquette to be observed by foreigners who do not belong to the Catholic Church. The latter also requires a code which saves the Pope from the humiliation of being treated as a subject of the King of Italy, which he is not, and which he can never really be. There can be no comparison between a small Methodist congregation in Rome and His Holiness. Besides Mr. Fairbanks was not a Methodist minister. It is not likely the congregation were all American citizens. If he preferred to speak to a few Evangelicals that is his business. It was no compliment to the Catholics of the United States. No adequate reason have we seen given for the ex-vice-President's discourtesy to the Sovereign Pontiff. Too frequently it is curiosity, not courtesy, which leads people to seek an audience at the Vatican.

THE PASSING OF DOGMA IN THE MODERN KIRK

Of the various religious sects in this province there is perhaps none that in the past has clung more tenaciously to doctrinal teaching, or adhered to a larger fund of dogma than the Presbyterians. A modicum of religious belief satisfies the genius of Methodism. The Church of England, it is true, gives expression in her liturgy to a very considerable body of doctrine, which is altogether too Catholic to be an active principle in a church which rests upon national sentiment and which has repudiated legitimate authority with priestly power and jurisdiction. This anomaly has given rise to a distinct cleavage in the latter sect, the low-church party abandoning doctrine and following in the wake of Wesley, while the high churchmen are vainly nursing the illusion of valid orders and apostolic continuity or seeking them in the bosom of that Church where alone they can be found. Unlike their English brethren, the Scottish Covenanters, in setting up the religion of the kirk, found themselves in opposition to the nobility and unprotected by the regis of the law. Misguided as was their zeal, yet they would seem to have possessed more sincerity of religious belief than those who, from a worldly point of view, had everything to gain and nothing to lose by their apostasy. This sincerity, deepened by years of persecution, shows itself in the religious nature of many old Presbyterian families. Religion was taught in the schools of Scotland and entered into the daily life of the people. The Word of God was revered by them. The Word of God was illustrated by Ian MacLaren in his picture of the dying Covenanters. His English nurse wishes to read to him "The Rock of Ages." "No," said he, "none of your human compositions for me. Read me the 50th psalm of David."

In the early days of this province the descendants of these same Covenanters established homes for themselves in different parts of the country. From these Scotch settlements have come forth much of the brain and brawn that have helped to build up the professional and the industrial life of Canada. Again the kirk, shorn, it is true, of much of its original austerity, became an active factor in the life of these communities. As a boy my home was on the border of one of these Scotch settlements, and among the treasured recollections of those days is the memory of the neighborly kindness and genuine hospitality of those thrifty people. Every Sunday morning, in their democrats, which were then considered up-to-date means of conveyance, they attended church as regularly as the Catholics. Years afterward I had occasion to notice that very few went to church in the morning, while a number of the young people drove to the village in top buggies in the evening. I asked an old Presbyterian neighbor the reason of this, and he replied: "In those days we had a minister of the old school who preached the Word of God. Now the sermons are on popular subjects with a view to entertaining the congregation, and, if one works hard all week, he is not going to rise early Sunday morning to be entertained." Here is the situation in a nutshell. And who is responsible for it? Perhaps we would not be far astray if we laid the blame at the door of the university whose broad views have influenced the lives of the present generation of ministers.

It is an open secret that the conflicting opinions of so-called professors of religious teaching, on matters of the most vital import, is responsible for much of the indifference, lack of faith, and hostility to all religion, that characterizes so many out side the fold. Add to this the modern ministerial habit of eschewing doctrine in the pulpit and of replacing it by discourses on profane subjects or moral exhortations, which, however good in themselves, must, in order to be effective, rest upon dogmatic sanction. How the man of the world views this matter we may judge from an article which appeared in the Canadian Courier, from the pen of the man who sees "Through a Monocle." Referring to recent heresy trials in the Presbyterian and Methodist churches, he says: "Theological opinion seems to me to be a term which almost amounts to surrender. Is theology a matter of opinion? Doesn't anybody know anything definite about this Christian religion of ours? An American pastor in the United States has recently questioned the virgin birth of Christ. Next someone will deny His resurrection. One man will tell you he only believes in the Lord's Prayer and the Sermon on the Mount. But why should he believe in these if he has abandoned the miraculous features of Christ's life which enabled Him to speak as one having authority and not as the scribes? A lot of us are getting into a loose mental attitude towards the Christian Church, taking the position that, as the ethics it teaches are sound and as the moral reform energies it directs are effective, it does not really matter much what it believes doctrinally. Now if the Church would accept this view of its mission, our acceptance of it would probably work out all right. But the Church does not accept this view. It insists upon our acceptance of its doctrines on pain of being sent to an uncomfortable place hereafter. This may not matter a great deal with people who defy this moral coercion, or even to the careless many who simply ignore it; but the very best people in the country are brought to their knees by it, and have their whole life influenced by its insistent teaching. This is the basis of the great revivals of religion that we see which are not based upon ethics or on moral reform, but on the divine revelation of the one true religion. Consequently church doctrine is a matter of importance. To ignore doctrinal difficulties, on the ground that Christian ethics are all right, would be as if a Chinese city were to ignore the religious purposes of our Christian missionaries on the ground that their medical advice seemed sound. Now as we are interested in doctrine, we must surely ask that it be made plain what that doctrine is."

This is pretty orthodox reasoning for non-Catholics, and it is sad to think that what faith he and many like him possess, should be shattered by the very men to whom they look for guidance. Some faith is better than no faith; and doctrinal difficulties are a lesser hindrance to the diffusion of Catholic truth than that religious indifference which is the great stumbling-block in the way of making converts on our day. We have, therefore, reason to regret that the top-bugger and the popular lecture have usurped the place of the old-fashioned democrat, and the preaching of the Word of God, even as it was preached in the Presbyterian Kirk. OBSERVER.

THE MONTREAL WITNESS gives us a synopsis of a lecture delivered in that city by Mr. John Bassett, English master in the proselytising school at Point-aux-Trembles. We are surprised our contemporary allowed the report to appear without editorial comment, for Mr. Bassett's statements ran foul of the truth. "Protestantism in the Province of Quebec," he said, "meant loyalty to the Empire." Mr. Bassett surely can-

not be a Canadian. If limited knowledge of Does he not know the action of the Bishop Quebec Canada would colony of the British ants in the Province rebellion in 1837. Canadians in Quebec engaged in a like movement, but Papineau was the Church put the bellion, and hence whole took no part time of the English Canadian have been, ardent loyalists, and actions at every public history during the fifty years. It is strange Bassett should be pl an educational institut

Rev. G. R. McOttawa, is a man of He carries about him ness that he will yet verting" to his little Canadian population Ottawa. A "mission lately held at the C McFaul presided. The press presented a splendor—the collecting stripping those of the extent of \$51,511 was devoted towards of the Hull mission amount expended by in the French Cana results as set forth feasts, the amount Hull mission will one-twentieth part dian every year to the "missions not look at the this matter in the Blind fanaticism is Lighting his pipe would be an easy co-laborers have bugs will be ever

WILLIAM O'BRIEN of nine in the Empire need not be discount there are always every political view Precious little sytended towards the little following by part of the world. Ireland's enemies that Irishmen are amongst them-self Cork were to take this into acco makes use of the Home Rule school the more regret course because the budget for r poses additional industry. If this taxed out of Ire be all the better William O'Brien with justice be Party."

THE LAW officerment have ver in regard to the A rigid inspection the end that pres in these places of in case of fire. ure, however, w promoted in the by these shows. Windsor, dated ling revolutions nicle court of the nickel theatres. fessed to a sho for which they sort are resp authorities pro legislation to k shows. This it goes, but remove entirel tions which on edly bad influ

THERE HAS I inquiry in Liver created by the Catholic relig Home Office Co the law allow through the st man who glori battle of the labelled a Ch onlooker that The Boyne

EARN \$7 Finest and ch special agents an SPECTACLE