

THOMAS COFFEY, L.L.D., Editor and Publisher.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey—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. It is a welcome addition to the Catholic press in this country, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ, DONALD, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1905.

Mr. Thomas Coffey—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. Therefore, with pleasure, I can recommend it to the faithful. For you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ, T. D. FALCONI, Arch. of Lissia, Agent, Italy.

LONDON, SATURDAY, JANUARY 22, 1910

THE WALDENSES

The Waldenses derive their name from Peter Waldo, a citizen of Lyons. Filled with terror at the sight of death he followed out Our Lord's counsel by selling his possessions and giving their proceeds to the poor. His example attracted a number so that soon he formed quite an association whose doctrine was irreprehensible and morals blameless. They were sometimes called the Poor Men of Lyons. In 1212 they applied but in vain to Pope Innocent III. for an approbation of their rule. Their first innovation was the free and promiscuous interpretation of the Scriptures. As an example of ignorant rustics unreasonably interpreting God's inspired word we may mention a Waldensian explanation of the text: "And His own received Him not," i. e., the swine. When they were reproved for assuming to themselves the right of explaining the Bible without authority they replied that they were sent by God. Not long after they began to severely criticize the clergy and to lay claims to superior sanctity. Very soon gross errors of doctrine began to circulate amongst them, denying the exclusive magistracy of the teaching Church. They taught that the Roman Church was not the Church of Christ; and that the Waldenses alone are the children of Christ. The Pope they maintained to be the head and front of all error; the bishops were Scribes, the monks Pharisees. The Waldenses admitted only two sacraments, Baptism and the Eucharist. They denied the Real Presence or accepted it only at the moment of Communion. Matrimony was not a sacrament. Nor did they admit Orders in any sense; any good layman or woman could be a minister. They rejected Purgatory for they did not admit venial sin. The pure Waldenses soon disappeared. Like all other heresies they divided up into several sects. The principal number became mixed up with the Cathari and the Albigenses, in whose persecutions they suffered. Concerning the Waldenses of Piedmont these were a different people from the Waldenses of France. Their doctrine was also very different from that maintained by the Vauds of our time. It is usual with Protestant authors generally to draw a picture of the simple Waldenses cultivating the valleys between Piedmont and Dauphiny, persecuted for their evangelical creed, encouraged by Anglicanism and made to serve as a centre of Protestantism in Italy. The pure Waldenses and the Vauds of Piedmont were not persecuted so long as they conducted themselves in a peaceable manner. Innocent III. has been reproached with cruelly persecuting the Waldenses in spite of their innocence and simple life. But the Crusade directed by him in 1208 was against an entirely different set of people, robbers and murderers who under one pretence or another were in arms against all order. These Waldenses through their long wandering in doctrine have been constant only in their gross, blind hatred of the Catholic clergy. They joined all the sects of the twelfth and thirteenth centuries without being embarrassed at the differences of faith. When Luther and Calvin appeared they were ready to change again. When they were weak they put on a Catholic exterior. Condemning all war they took up arms against their sovereign; and frequently stained their hands with the blood of missionaries sent to instruct them. What part these Waldenses or Vauds will take in the

war which the combined forces of Judaism and Masonry are waging against the Church remains more clearly to be seen. No doubt they will be used to weaken the Church. That will afford little comfort to the Evangelicals throughout the English world; for that can add no strength to divided Protestantism. The three arch-enemies of the Papacy, Judaism, Protestantism and Masonry, may join to overturn it in Italy. The weakness of these is Protestantism. It will be but the tool and sport of the others. The Waldensians will be the fifth wheel in the chariot of the House of Savoy.

GOSPEL IN SOUTHERN ITALY

Some one has sent us a couple of leaves out from the Christmas War Cry giving an account of the work done by the Salvation Army in Southern Italy. Our correspondent talks on a question which need not, had he reflected, been asked. He wishes to know whether it is true that the Gospel was never preached in that part of the world until the Salvation Army arrived. A more absurd question can scarcely be imagined. Southern Italy, from Brindisi up to Naples, was and still is, the landing station for arrivals from Greece and the East. The apostles came that way to Rome. Later on there are the martyrs and the solitaires who passed from Italy to the Holy Land. The crusaders had those highways for their lines of march. Coming to more modern times we have St. Leonard a Mauritian and St. Alphonsus with his zealous sons the Redemptorists. Besides these special missionaries we have the diocesan organization of the Church which provides for the instruction of, and preaching to, the people. There may be many reasons to account for the ignorance of the southern Italians. Want of zeal on the part of the clergy may be one. Times without number bands of Franciscans and other religious have preached the Gospel and kept the light of faith kindled in Sicily and Italy. Our correspondent surely could not have read the article entitled Christmas in Italy. The account is all right. Any country with the ceremonies of the Church of Ara Coeli has the Gospel in its blood. The little children tell the story of the Nativity and pray at the crib where lies the Bambino in His manger. Compare that series of sermons and devotions to the Babe of Bethlehem with the one or two conversions by the Army. Here is a specimen:

"My life is transformed. I live now for God. I am a small boy, but God has called me to do His work. May He bless me and all other children! Amen."

—Giovannino Pastore.

"Mastri is now a zealous and faithful Sergeant-Major, helping the officers as much as possible. From all sides come demands for them to visit the towns and villages. When we travel up the mountains, we often meet husbandmen who leave their plough and ask us to sing to them, and joyfully and gladly we uncover our heads and sing the well-known Italian song of salvation."

Naturally these mountaineers who are instinctively musical are delighted to hear some travelling minstrels or singers of any kind. That fondness for music does not mean that if they have a child to be baptized or a friend to be buried they will get the Salvation Army to perform either ceremony. Southern Italians are Catholic, though not very practical or edifying. What is the cause? We may blame both the clergy and the people; the former for their inaction and the latter for their racial peculiarities of lassitude and insouciance. A word to our correspondent; do not be so hasty to believe every gossip published about Catholic countries.

SHAKESPEARE AND MILTON

A correspondent wishes to know why we have no Question Box. He is one of the reasons. We would not mind a small one. But honestly the way some good natured friends shower questions upon us should need a whole cabinet of boxes and an automatic calculator to answer the questions. "Was Shakespeare a Catholic?" is our friend's first question. There is very little evidence of the great tragedian being at any time of his life a practical Catholic and no proof that he died a Catholic. So far as his families are concerned, he was evidently Catholic. His father was fined for non-attendance at the established Church. Notwithstanding the fact that in his plays he uses Catholic terms and speaks of Catholic rites and ceremonies with respect the most we can say for him is that he did not abjure his ancestral faith. Old ideas were still in the air; old terms were still on the tongue. To convey religious thoughts or express religious sentiments or explain religious facts the readiest words were to be taken from the good old Catholic Church. Thus we find the pagan Hamlet speaking of extreme unction and office for the dead. Again in the comedy of Errors Dromio of Syracuse calls for his beads:

"O for my beads! I cross me for a sinner." Shakespeare uses these terms without regard to the religious creed of the characters. Nor can they be taken as direct evidence of his own Catholicity. (Supposing Shakespeare was Bacon what then? A small matter is

it if they take down the sign over the door of this stately mansion. The beauty and charm, the power and pathos, the passion and action, usurping tyranny, magic touch and summons of spirits from the vast depth, all would still be there, in those halls and galleries to charm and stir the soul. But honor to whom honor is due. If Bacon did write the plays let him have the credit. In that case what becomes of our friend's question: "Was Shakespeare a Catholic?"

Concerning Milton, about whom our friend also writes us, we confess our ignorance. We have read statements or arguments based principally upon Comus to prove that Milton was a Catholic. They never convinced us. All the materialism of Paradise Lost will counterbalance every other line the great poet wrote containing Catholic sentiment. We might far easier conclude from his works that Longfellow was a Catholic. It is not the same with Milton as with Shakespeare. The transition period was over. Milton belonged to another generation, whose sky was dark and heavy with puritanical fanaticism which was to break out with iconoclastic fury under Cromwell.

THE CAUSE OF BERNADETTE SOUBIROUS

We are glad to learn from La Semaine Religieuse of Quebec that the cause of the beatification of Bernadette Soubirous, the child to whom our Blessed Lady appeared at Lourdes, is advancing. Out of the mouth of babes comes forth praise. Few of the heroines of the nineteenth century, not even Madame Barat or Mother Seton, stand out in such beauty of simplicity and such wonderful charm of religious sanctification as this young peasant child of the Pyrenees. What a hymn of praise Bernadette intoned to the Immaculate Queen of heaven! What an unbroken procession of pilgrims she started to Mother Mary's sweetest shrine! All this is much more the part of our Blessed Lady than of the weak instrument she chose to employ. The fact that Bernadette was the choice is to her honor. Her simplicity through the course of the eighteen apparitions, her steadfastness to her army amidst the trials of cross-examinations by ecclesiastical and other tribunals, and her retirement from the glory of Lourdes to the cells of the Sisters of Charity are the chapters of a life mighty in the power of prayer and correspondence to God's grace. Bernadette died in her convent at Nevers in 1879. The body was exhumed last year, thirty years after her burial, by the ecclesiastical commission and was found intact and in perfect state of preservation. There is no reason to doubt that this humble child, so singularly favored, so retiring and reticent about the heavenly favors accorded her, so detached from the world and so hidden in God will one day rest upon our altars. It seems that cures have been obtained at her tomb. A singular fact is related in the Univers which occurred prior to her death. The mother of a young child, three or four years of age, whose limbs were not yet loosened, sought in vain relief at Lourdes. She then took the babe to the convent where Bernadette was professed under the name of Sister Mary Bernard with the confidence that she could cure her child. The Superior at first refused to communicate her desire to Bernadette. It was contrary to the rule to which Bernadette was subjected upon her entrance into the convent, that she should remain estranged from all that occurred at Lourdes. Moved by sympathy the Superior consented upon the express condition that Bernadette should know nothing of the child's condition. The mother promised. In company with the Superior she passed into the convent garden where the suffering Sister Mary Bernard was walking. Her Superior asked her to take the child in her arms for a few moments while she talked to the mother. Bernadette complied. Hardly a minute passed when the child leaped from the Sister's arms, ran to her mother entirely cured. Bernadette hastened to apologize for taking such poor care of the little one. Nor was her astonishment less when she heard the happy mother exclaim: "Mother Superior, did I not tell you so?"

FREE THOUGHT

This pretended boast of non-Catholic institutions received lately a command to attention. The case regarded the appointment of a professor of Sociology in the University of Pennsylvania. When it came to the final choice the selection fell upon a man who had publicly held that divorce should stand on equal footing with marriage, and that the attitude of the State should be the same towards each of them. The single Catholic member of the Board very correctly resigned rather than be a party to the appointment. Naturally the question arises how far a professor's views upon any subject can be either restrained or revised. The majority of this particular Board seemed to think that he could teach what he pleased. That theory is a dangerous one. Supposing some astronomer was appointed to a chair who taught that the earth did not move, how long would he hold his position? It is different when we come to things moral, social and philosophical. There is a starting point for the professor of astronomy, a fixed star by which he may guide himself. The same cannot be said about these other subjects. If he takes up morals he has no first principle upon which to stand, no law by which to be governed, no ideal to point out for imitation. Having no system he begins to theorize; and having no standard he soon becomes misty. The intellect he should illumine he befores and leads astray. The characters he should strengthen he weakens by the false notions with which he tries to surround his own name. How he is to be restrained or where the line is to be drawn is not easily arranged on principles of private judgment. Free thought works out badly with private judgment as a rudder. No man is free in thought except the man who has infallibility at some point in the horizon of his vision and law to control him. Without the former he knows not in what quarter of the universe he is; without the latter he has no line along which he may travel. Let us come again to the concrete case—the man who would lay the rails of divorce and marriage along parallel lines. When Greek sophists taught what paid them the country was near its fall. Divorce is eating out the family life of the United States fast enough without any intellectual or educational encouragement to young undergraduates. A professor who will take such a stand is a menace to society. No country needs in these days of moral laxity, or in any other days, incitement to break the indissoluble marriage tie. Whatever influence a professor has, be it through his own talent or the subject he teaches, that influence should be a positive quantity in the formation of his students and the stability and welfare of society—free thought and private judgment to the contrary notwithstanding. One man we admire in this Pennsylvania nomination is the Catholic representative, Mr. Walter George Smith, who resigned as a protest against the nomination proposed.

THE MARIAVITES

Russia is at present employing a stealthy yet successful propaganda amongst the Catholic peasantry of Poland to turn them from Rome to the Orthodox Russian. There is a sect in Poland called Mariavites after the founder who is known as Mother Maria Francesca. She is described as a Polish Mrs. Eddy. Teaching that the Church has become hopelessly corrupt and proclaiming high asceticism she persuaded a few young priests to defy their bishops and help her to found a purified church. Although not bound by monastic vows they assumed a picturesque monastic habit consisting of a grey frock and scapular with a golden chain and host embrodered on the breast. They

wore sandals. In order to ingratiate themselves into the favor of the people they would not accept money or any other offerings on the occasions of baptisms or other religious ceremonies. They declared that they were only too glad to work for the love of God—that it was only the Catholic clergy who took money. The bishops took action and excommunicated the renegade priests. Whereupon the latter resorted to a cunning. They told the people that it was true the bishops had denounced them, but that the Holy Father was on their side. They thus play on the ignorance of the peasantry. Another factor is to be found making use of the Mariavites. This is the Russian government. Anything that will alienate people from Rome and draw them into the Orthodox Russian Church is encouraged. It tends to weaken the solidarity of Catholic Poland. When, therefore, complaints are made against these schismatic priests nothing is done. No difficulty is placed in the way of opening Mariavite churches and schools. The general minister of the sect received a cordial welcome at St. Petersburg. In fact the Mariavite leaders are the Russian Government agents in Poland. These innovators have taken a hostile stand against the gentry of Poland, which in turn is compensated by increased Russian encouragement. As to statistics they unfortunately prove that the schism has struck considerable root in Russian Poland. Discounting by one half the reported figures of the adherents of the sect they still number from 60,000 to 80,000. As many as 34 Polish priests have joined them. Mariavism denies the primacy and infallibility of the Roman Pontiffs. Negotiations for union between the Mariavites and the Orthodox Russian Church are already on foot. Kowalski who was consecrated bishop by the Janesists is waiting to have his consecration officially recognized. Russian policy will absorb it in order to weaken Catholicism in Poland and strengthen Russia against any Polish national sentiment.

KING LEOPOLD

We have from a correspondent a clipping taken from a Prince Edward Island paper—The Pioneer of Summerside. It claims that litigation is likely upon the death of King Leopold of Belgium which may expose the scandals of the late sovereign's life. Our friend seems to think that we are ominously silent on the matter. The extract he considers a blow at the Church, hard upon Rome, and really unjust to the memory of a man who reigned for many years over the busy people of Belgium. We have no apology for saying little about King Leopold. The less we say and the less we have to say the quicker will such rumors as those referred to by The Pioneer be buried and forgotten. Admitting the marriage does not in any way involve the Church. It is to be presumed, indeed it is in this case guaranteed, that there was no impediment to the marriage. King Leopold therefore had as a son of the Church a right to the sacrament. The Church, or more definitely, the bishop or priest administering the Sacrament, cannot by any law we know distinguish between King and peasant. They may advise and urge against the proposal. The legitimization of the offspring belongs to the civil law, and more especially in the case of the heirs of a throne. No doubt when the Holy Father told the Papal representative at Brussels that the marriage was satisfactory, so far as the Church was concerned, he was fully aware of the whole case. He is the judge. To his judgment we bow; by his judgment we stand. We do not criticize it. It was right! On the other hand we do not see any reason for our correspondent to be too sensitive about remarks upon Papal and other administration in the Church? Concerning King Leopold it is a pity that "The evil which men do lives after them."

The good is oft interred with their bones."

FREE THOUGHT

Copied from an Irish exchange, the London Advertiser, of July 8, published a piece of news entirely characteristic of the Ulster Orangemen. In this item we are told that "taking advantage of the absence of the Ulster assizes of the local constabulary, three hundred factory operators, who struck work against the employment of Catholic weavers on the 5th of December, paraded the streets on the outskirts of Portadown, smashing windows and doors and singing snatches of party songs. At the railway bridge pedestrians were assailed with mud and decayed vegetables, a boot shop was raided, the contents being used as missiles. The half dozen constables in the town were powerless."

This is the kind of civil and religious liberty the Orangemen practice in Ireland. Everywhere they are the same—a disturbing element in the community, maddened with bigotry and oftentimes to excesses by the low-class politician who wishes to climb into prominence in the councils of the country by the aid of his dupes. We are glad to notice that there is a reaction in this province. Amongst our fellow citizens the average Protestant has but slight regard for the man who bears the Orange label. This is notable in Toronto, and we know another place not far from London where a would-be public man joined the order on the eve of an election, the consequence being that now he is at each election found ruled out as an incapable and a misfit.

FREE THOUGHT

A SPLENDID example for our young men is John B. McDonald, the contracting engineer of New York. He came to the United States a poor Irish lad without education. He was ambitious, however, and became his own school-master while engaged in unskilled labor. The time came when he was placed in charge of men and labor on became a contracting engineer. John B. McDonald is the man who built the subway under New York. This is considered the greatest engineering feat ever attempted by man. So important was the work and the man considered that the capitalists who had the enterprise in hand insured the life of John B. McDonald for \$2,000,000. Surely the career of this man should be studied by the youth of our present day. It may be taken for granted that John B. McDonald did not fritter away his spare hours visiting the saloon, playing poker or bridge whist, and never went into a half-demented condition over sport. He is a credit to his country and his faith, and one of those great Irishmen who have brought renown to the Republic. It is quite true what a New York paper says, that a few generations ago the Irish emigrant built our railroads, and now they own them.

FREE THOUGHT

DR. MADISON C. PETERS, a noted Baptist clergyman of New York, recently told his people that their religion is too much talk, that they have too many women's meetings, and not enough Sisters of Charity. "Christianity," he added, "is not only a recipe for getting

FROM JERSEY CITY

We have from Jersey City we have intelligence of the sad havoc made on the morals of the children of that place by the moving picture shows. Four young people, only one of them in his teens, were arrested for petty theft. They not only admitted their guilt, but confessed that they had committed a number of burglaries and robberies. They also stated they had been incited to the commission of these crimes by a moving picture show. In one of these five cent resorts they had seen moving pictures depicting a burglary. They noted that the robbers had a good time, the work looked easy, and they thought they would try it. They declared they never thought of burglary or stealing until they saw the moving pictures. These exhibitions, as we see them in this country, may be classed as good, bad and indifferent. The authorities should see to it that everything offensive to the morals of the people, and everything which might lead to criminal practices, should be eliminated.

FROM JERSEY CITY

ONE of the New York yellow papers made a special plea on Christmas week for perpetual peace. This would perhaps make some impression upon a reader who was not acquainted with the career of the publisher. He is an apostle of turbulence and publisher of a syndicate of papers which make for all that is low and mean in public and private life. It is somewhat ludicrous to hear a man preaching universal peace while at the same time he has an army of key-hole reporters who are paid for promoting a disturbance in the community, and, as far as may be, creating ill-will between nations.

MORE DAMIENS

Not long ago, when I was in the city of Quebec, I went into the library of the Provincial Parliament; and, having a little leisure, I dropped into the basement, and looked through some of the old newspapers. In the Montreal Gazette, July 24, 1847, I came across one of the daily accounts of the sufferings and deaths of the immigrants in the temporary sheds at Point St. Charles, Montreal. It was the time when so many hundreds and hundreds perished of ship-fever. I copied the following:

"It is our painful duty to announce the death of the Rev. Mr. Richards, an aged and respected priest of the Roman Catholic Church. This is the eighth gentleman of the seminary who has fallen a victim to his pious zeal from contagion caught in administering the rites of their religion to the destitute emigrants in the sheds."

"The whole of the Sisters of the Grey Nunnery, we regret to say, are laid up with illness contracted in the same mission."

"Nevertheless, the exertions of the Roman Catholic clergy are unwearied by fatigue and undeterred by danger. The Right Rev. Bishop of the diocese, and his Vicar General spend alternate nights in watching in that pestilential atmosphere, over the sick and dying."

"There never, surely, was any church, which in the times of the most fiery persecution proved, at the sacrifice of comfort and life, its devotion to religious duty, and what it believed to be religious truth, more signally than does now the Roman Catholic clergy of Montreal."

J. P. T.

NOTE

NOTE—We might add a short postscript to the above interesting eulogy. Had the Montreal Reporter come West he would have found the same devotion and zeal. Toronto's first Bishop, the Right Rev. Michael Power, was a martyr to charity. He caught the fever attending to a poor Irish immigrant at the sheds. The Bishop's death occurred on the 1st of Oct., 1847. Ed.

A FABLEGRAM

FATHER DOYLE C. S. P., SO CHARACTERIZES NEWSPAPER TALK CONCERNING PAPAL EMBASSY AT WASHINGTON

Washington, D. C., January 5.—Several times during the past month the secular press has published what purported to be foreign despatches, in which the Vatican authorities were said to be striving for the establishment of a Papal Embassy at Washington. Denials bring forth repetitions of the statement in various forms.

Very Rev. A. P. Doyle, C. S. P., rector of the Apostolic Mission House, when interviewed to-day on the subject, said:

"The talk of the establishment of the Papal Embassy in Washington is a fablegram and not a cablegram. It is absolutely false that there is any proposition of the nature described on the part of the Holy Father, nor is there any desire on the part of the Apostolic Delegate to have a Papal Embassy here. Things are now running with wonderful smoothness; the Apostolic Delegate is amply capable of handling all questions of ecclesiastical import between the Church in the United States and the authorities in Rome, as well as all matters of importance between Bishops and priests. There is no need of any embassy to throw a handful of gravel into the smooth running machinery. The American principle of the non-interference of the State in matters of Church polity is accepted in its fulness, and I know of no one, from the highest prelate to the humblest layman, who would raise his little finger to have it changed to-morrow, if he could."

"The American Catholics love the American polity better than any other body of Americans, and they would be the first to protest against any change.—Philadelphia Catholic Standard and Times."

There are a great many things we cannot understand. But there is never a time when we cannot trust God.

TO HEAVEN, IT IS RATHER A POWERFUL INCENTIVE TO MAKE THIS WORLD BETTER FOR OUR BEING IN IT.

A community of Sisters of Charity in the Baptist Church would certainly be a startling innovation, and we do not think it would be received with favor in all quarters. It might be considered as a movement toward Rome. In this connection we may say that one of the most lamentable things noticeable amongst some of our non-Catholic friends is the scant regard they have for those noble women in the Catholic Church who have entered convents and left all for Christ. They have abandoned the world to seek the divine ideal, and there is ever a yearning to please Our Lord by providing spiritual and temporal sustenance for His needy little ones. Yet for all this we find people who call themselves Christians looking askance at the Sister of Charity simply because she is not of their household, and because she is one of the soldiers of the Church of the centuries. People who act in this wise may call themselves Christians, but in practice they are something quite different.

FANATICISM HAS BEEN REBUFFED

THE course of procedure of our Orange citizens in regard to their Catholic neighbors would be laughable were it not that it is most regrettable, from the point of view of our common Canadian citizenship, to note a growth of bigotry which displays a lack of the very essentials of Christianity. The District Orange Lodge of St. John, N. B., sent a protest to the city council against the renting by the School Board of rooms in the new school building on Trin street, erected by the Catholic Bishop of St. John. Many years ago an agreement was made by which the School Board rented two Catholic buildings, and schools were conducted there by Catholic teachers, who used the public school curriculum, but added religious instruction. This system still prevails, all teachers in such schools being trained at the provincial Normal school. Last year Bishop Casey erected a new school building. More room is needed and the school board agreed to rent rooms there for Catholic schools conducted as the others have been. The Orangemen declare that no new school building erected by Catholics should be recognized by the public school board. The school board, however, declares that additional room is needed; that the rights of Catholics in regard to religious instruction should be recognized and that the proposed arrangement is a good one. And so ends another black chapter in the history of a society which is a promoter of turbulence, and while proclaiming regard for civil and religious liberty, is in reality the enemy of both one and the other.

FREDERICK R. COUDERT SAYS THAT IT IS

in the power of all young and ambitious and intelligent men to insist upon decent political methods, upon the nomination of reputable candidates, upon wise measures of legislation, and upon the subordination of personal interests to the public good. It would be well were our greatest minds to undertake the task of bringing about better conditions in our public life. Legislation may be able to do a share of this work, but not all. We have groups of men who, because of oath bound secret society influence, would put men into public office whom in their own business. After all, how few men there are who bring their conscience into the polling booth. They leave it at home for the day, and oftentimes mark their ballot for a scamp with whom they would not be seen associating. This is a strong assertion, but we like plain speaking. Every man who observes the trend of things must admit that it is but too simple truth. We hope some day a plan will be devised by which the misfit, the boulder and the grafter, will be kept far away from the management of public matters.

WE WOULD DRAW THE ATTENTION OF

the ladies who are aiding the McAll mission, and the ladies and gentlemen who are constantly engaged in means by which they may evangelize Catholic countries, to conditions at their own doors. From Cairo, Ill., comes information that a negro's body was riddled with bullets, and was dragged more than a mile through the streets of the place where he had committed a murder. His head was cut off and placed on one end of a pole, his heart was taken out, cut up in small pieces, and passed around as souvenirs. Other ghastly souvenirs were pieces of the rope with which he was hanged, soaked in the blood of the victim. Remember, ladies and gentlemen, that this did not take place in Mexico or Spain or Italy or in Ireland, but in the United States of America. Had it occurred in any of the Catholic countries named it would prove to be a splendid advertisement for the missionary societies, and the Catholic Church would be held entirely to blame for the barbarity. It may come to pass that the missionary societies will yet find it necessary to call home all their agents in foreign countries, and devote their entire attention to work at home.

THE AMERICAN CATHOLICS LOVE THE

American polity better than any other body of Americans, and they would be the first to protest against any change.—Philadelphia Catholic Standard and Times.

There are a great many things we cannot understand. But there is never a time when we cannot trust God.