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LETTERS OF RECOMMENDATION.  
Apostolic Delegation.  
Ottawa, June 13th, 1905.

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. It strenuously defends Catholic principles and rights, and stands firmly by the teaching 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. With my best wishes 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, 1900.  
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. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,  
Yours faithfully in Jesus Christ,  
D. FALCONIO, Arch. of Latisma,  
Arch. Deleg.

LONDON, SATURDAY, APRIL 29, 1911

THE ANGLICANS AND THE ATHANASIAN CREED

Anglicanism is in a state of revision. A new and improved edition may be expected in the course of a few years. We must wait to see what it will then be like. Already a committee, partly clerical and partly lay, has been appointed to revise the Book of Common Prayer. One difficulty is almost *a priori* so far as the deliberations of the committee are concerned. It is that the report has to be submitted to the British House of Commons, many of whose members are avowed agnostics. Alas! for lay jurisdiction, which cannot help its hereditary weakness. Coming down to particulars we see from Canon Plumtree, Rector of St. James' Cathedral, Toronto, that one suggested change is that the Athanasian Creed shall not any longer hold its present position in the Anglican Book of Common Prayer. That of itself is bad enough. To reduce its rank or relegate it to a sort of supplement, were only the curious might seek and find it, is serious. But to change its phrasing and impart a different form to one or more clauses is far worse. The Athanasian Creed does not suit modern times. An eternal hell threatened to the unbeliever might have done in the fourth century or even in the sixteenth. It will not suit the easy-going faith of society at present. The Canon states the objection. The Creed is too bald: "This is the Catholic faith which except a man believe he will be damned everlastingly." If that is the Catholic faith, by what authority are Anglicans trifling with it? Every law is bald and has a simple sanction. The more clearly and simply a creed is stated the less open is it to criticism. The Athanasian Creed deals almost exclusively with the two fundamental truths of the Trinity and the Incarnation. That it expresses the mind of the Church upon these two doctrines is evident from the fact that it is preserved in the public liturgy and is recited in the dominical office of Prime. Since it deals so exhaustively with the Trinity and the Incarnation the Anglicans not only show their weakness by yielding to a false sentiment, but they are opening the flood-gates of unbelief and letting in the waters of Unitarianism and un-Christian doubt. The minority clauses are, they say, too severe. They are the language of our Blessed Lord Himself: "He that believeth not shall be condemned." What do these innovators propose? One suggestion is that the phrase, "whosoever believeth this shall be saved" would be better translated, "shall be safe," which in Canon Plumtree's judgment changes the meaning. The two are not the same, for the latter is either nothing at all or unadulterated naturalism. The translation of the Creed as given in the Marquis of Bute's Breviary reads: "He therefore that will be saved must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ." The Creed closes by saying: "This is the Catholic faith which except a man believe faithfully and firmly he cannot be saved." If the Athanasian Creed is dogmatic it is chiefly through the Catholic Church. The associations of the Creed ought to spare it from the knife of the trimmer. Whatever these Anglicans may hold about the continuity theory or the branch theory, once they let the Athanasian Creed go they will find themselves

selves without a single remnant of Catholic belief or a shred of Catholic practice. The doctrines of the Trinity and Incarnation will be thrown out as antiquated. Arianism will revive under the name of Anglicanism. Canon Plumtree seems ready to sacrifice this great formula and deposit of Catholic truth to the federation of some of the churches. He sees "a distinct growing together of Protestant Christendom." How can that be? Unless there is a surrendering of principle there can be no solidarity. It is a delusion and a snare. When that pretended growth will have attained its plenitude where will Protestantism be? And in that day will the Anglicans hold to the continuity theory and claim to be Catholic? Will they hide the Athanasian creed or stifle its threatening clauses? Union is far away. They must reckon still with the One Catholic Church.

THE SCHOOL CONVENTION

The teachers of the Province, at least those of the public and high schools, have as usual spent their Easter vacation in convention. If meetings were to any good or discussions conducive to improvement, educational matters ought long ago have arrived at perfection. That they have not attained this desired condition is likewise evident from the proceedings of the convention held in Toronto this last Easter week. Why does so little good come from these reunions? Nor is the supposition contained in the question unfounded. From the reports we begin to wonder what good the public schools are doing any way. It is hard to see what they are teaching and easy to discern what they fail to teach. The teachers themselves are shocked and ashamed at the way history is taught. English grammar is a failure and spelling a lost art. Very little remains beyond the facts which neither train the budding intellect, nor form the youthful character. Want of proper education in one or more of the subjects is not by any means the worst feature, for these deficiencies may be supplied later. The most unpromising characteristic of the schools is the admittedly low morality and the positive immorality amongst the pupils. Teachers in public assembled and clergymen also acknowledge that the one virtue which should adorn the young is deplorably absent and replaced by the opposite vice. Regret it as these leaders do, and should, they are woefully powerless in presence of the spreading corruption. For a couple of generations these Godless schools have been sowing the storm; they cannot but reap the whirlwind. What remedy, if any, do the teachers propose? A book of instruction upon moral subjects with special passages upon the virtue of purity. They propose to employ the sieve for holding water. Even if they put the penny catechism on the programme as the book to be used for this purpose it would fail. The plan savours too much of Platonism and the theory that knowledge is virtue and ignorance vice. There will stand against the schools the charge that was made against Plato. There are things of which it is far better for the young to be ignorant. Let the plan proposed be adopted and the last state of the schools will be worse than the first. It is at this point and upon this subject that poor wounded human nature falls most. Moral purity is one virtue almost unknown to the heathen world. What value has been placed upon it by the different heresiarchs and their followers may be judged by the character of their leaders, as also by the calumniating charge some of their loud-mouthed vilifiers make against the celibate generations of the Catholic Church. In the mass of men in the heathen world the body had made the mind its subject and men had become the slaves of sensual pleasure. How was this changed? By the Incarnation, upon which the purity of body and soul forever rests. Our non-Catholic neighbors are continually boasting of their devotion to the Living Christ. The boast has poison upon it; for it always contains the insinuation that Catholics have no such devotion. We deny the charge and point to the care and practice of purity in our well-regulated religious schools. It is not by lesson-books upon the subject that such a large per cent of our young children are preserved in innocence, but by the vigilance and prayer of parents and teachers. What is the result of devotion to the Living Christ, if not closer imitation of Him? The state of the schools is more serious than at first sight appears—for Protestantism has so little help for the weak and so little refuge for the tempted. The sacrament of Penance denied, the Table of the Lord without food, what is left? The Immaculate Mother is not honored: for she is regarded as no better than any other woman. Guardian angels never invoked; namesake saints unasked for help; nothing remains but the unaided book with the governmental seal. The enemy of souls must have an easy time when parents and teachers go off to sleep while the children perish. What else did the schoolmasters talk about? They considered that there were too few men teaching and too many women. No

doubt—and to the detriment of real education. As to remedies, they theorized without any practical motion. The fact is the poor male teachers have a hard time of it. Poverty of pay and abundance of criticism, they find themselves unable to carry out their own views or improve matters. Authority must come from above. The educational look-out is not bright.

A NEVADA JUDGE ON DIVORCE

The next best thing to a cure is to know the disease. Sometimes, however, the remedy is not so near at hand, and continued evil increases the danger and lessens the prospect of improvement. Judge Breen presides over a court at Reno, Nevada, and pronounces so many decrees of divorce that he himself is shocked. He considers the divorce evil a curse and that "it is due to the fact that the marriage relation is getting more and more to be regarded as a mere civil contract, with no more responsibility, sanctity or binding force than the purchase and sale of a sack of potatoes." That is a clear, intelligible statement. Some of the critics of Papal decrees ought to meditate seriously upon this Judge's opinion. Curse, national scandal, no sanctity, marriage contract the sale of a bag of food, all these are hard terms threatening with ruin and disruption the homes divorce is sure to destroy. Our Methodist Ministerial Association commends itself body and soul to the civil contract part of matrimony, curse and national scandal and all other evil consequences thrown into the bargain. They would sooner incur all these dangers than see the Pope's protection around the Catholic home. These busy-bodies have no argument except abuse, nor any dogma of their own upon the subject. They will persist in holding that the marriage ceremony is a civil contract, nothing more, nothing less, containing no more responsibility or sanctity than the State can put upon it. These ministers, not having jurisdiction in things divine, have no other resource unless it be to turn to the State for a pretence of power. The State cannot give what it does not possess. But it must maintain its national dignity and supremacy. For the State to trespass upon religion is not to strengthen itself but to weaken both religion and the State. There is an important lesson for these busy-bodies to learn from Judge Breen. He admits that the men who are divorced have their faults. They are not, however, the only ones to blame. The women, he thinks, have no sense of duty. "My court," said the Judge, "has just granted several divorces, and in every instance except one the marriage was childless." Where is the sanctity of marriage in other cases? Curse, national scandal and race suicide are the inseparable companions of marriages whose bond God has not tied and whose homes He has not blessed. Luxury, pleasure, sensual enjoyment, pride of life—all under the cloak of the civil power—are the main purposes of marriage ceremonies. As long as this condition continues the national scandal will increase and divorce judges be kept busy. Who will present the remedy to the cities of the plains?

ANGLICAN ORDERS

A correspondent writes asking if there were negotiations a few years ago between the Roman Catholic Church and the Church of England looking towards the union of these two churches. We are not aware of any negotiations of that kind. Nor can we recall any mutual discussion between the two churches having union in view. When summoning the Vatican Council Pius IX. invited the whole Christian world. The Anglicans held aloof. The only negotiation we remember is an appeal made by some Anglican clergymen to Rome as to whether Rome would recognize as valid Anglican orders. His Holiness Leo XIII. appointed a commission to investigate the whole question. Anglicans were not members of this commission; nor was there during the deliberations any recognition by the Catholic Church of the Anglican orders. The conclusion drawn by the commission was that the "ordinations carried out according to the Anglican rite have been, and are, absolutely null and utterly void." There were two reasons for this condemnation: 1st. The defect of form in the rite used, viz. the Edwardine Ordinal; and 2nd. The defect of intention in the minister. As Pope Leo in giving his decision says: "From the Anglican rite has been deliberately removed whatever sets forth the dignity and office of the priesthood in the Catholic rite of Edward VI., and which was used in the consecration of the first Protestant Archbishop, Parker, did not believe in a sacrificing priesthood. In the thirty-nine articles it is declared that orders "would not be counted for a sacrament of the gospel." The new Protestant ordinal omitted all anointings, the delivery of the vestments and those essential words of the sacramental form which indicate the sacrificial character of the priesthood. Men who denied the sacrament of orders, and who declared that the essential power and act of the priesthood was a blasphemous fable, could not have intended to ordain priests in the Catholic sense of the word. The imposition of hands was retained. It was not regarded as a sacramental rite, nor did it signify that some special power was conferred. It was merely a simple expressive external ceremony employed for the sake of decency and order. So far as the Roman practice goes, it never concerned the theoretical question of the validity of Anglican Orders, but limited itself to particular cases, as when persons or classes of persons who wish to minister at the Church's altars have undergone ceremonies of ordination outside the fold. The treatment of Anglican Orders in the first volume of the Catholic Encyclopedia is concise and exhaustive. We refer our correspondent to it as giving a complete history of the whole controversy and treating the subject more extensively than our space will permit.

A MISSIONARY BROCHURE

We received the other day from Shanghai in China a small pamphlet entitled "Away With Him." Its author is Mr. B. McCall Barbour, evidently from England. The purpose of the brochure is to show that the cry of the world other than Mr. Barbour and his few followers is the same as was that of the Jews upon Good Friday. Advocates of ritualism, higher critics, observers of sacred festivals and various others are all charged with being devilled and clamoring against the living Christ, that He should be done away with. "The devil," says this peculiar argument, "will let us have our heart's content, if he need be, of altars and crucifixes as desired to aid the natural man to propagate his natural worship." That single sentence is sufficient to show the ignorance of the author. The poor man does not understand the first principles of Catholic liturgy and its material surroundings. So dazzled is he with his own self-righteousness that it is impossible for him to recognize a streak of goodness in any individual or system outside his own narrow circle. To have an altar or erect a crucifix is surely in no man's mind, however iconoclast he may be, the echo of that Jewish hate of our Blessed Lord. It is just the opposite. It is to commemorate forever the holocaust of Calvary. It is the one ceaseless hymn of praise, atonement and prayer which instead of doing away with the Living Christ keeps Him with His undying priesthood and faithful disciples. Nor is this natural worship. Altar and crucifix are the levers of the supernatural, the helmets of faith, mightier to guard the Living Christ in the humble and contrite heart than volumes of Mr. Barbour's writings. The devil, according to this brochure, is not being able to touch the Living

Christ, attacks His Bible. He might also have added with truth that this same enemy of the Living Christ had been assailing the Church ever since it was established. By his silence Mr. Barbour can hardly escape his own condemnation. What ought to impress him is the failure the devil has made against the Church. Let him also contrast this failure with the success he is achieving against the Bible when unprotected by the Church. Notwithstanding the protests of writers who mean well and who are sincere in wishing to save the Bible, they must see their own incapacity and feel the shifting sand upon which private judgment erected Protestantism. The foundations are giving way. Ideas work themselves out to their logical conclusions. Protestantism took more than the average time because it was particularly supported by political powers. Separation of Church and State—more modern than the old Protestant divine right of Kings, has withdrawn the political support from Protestantism. The consequence is that it is dying faster than usual. We may deplore the way that modern critics treat the Bible, for it is the ruin of what little reverence there ever was in the Protestant system. The Bible once torn to pieces, nothing is left upon which faith, or rather confidence, may stand, or a refuge for mankind be found. What then have we in the Church more than they? The altar of worship, the sacraments, ministrations, the crucifix of devotion. It is the Church itself which we have, with the unfulfilling promise made to it and all that keeps it the pillar and ground of truth, and the guardian of the living waters and the undying witness of the Living Christ.

PEACE AND ITS PRICE

Are we at the beginning of a new epoch? Verily if we are to believe the prophets Tennyson's dream of the federation of the world is about to be realized. Soon the war drum, and the tattered standard that has headed many a charge and foray, will be consigned to the limbo of outworn fetiches. England and the United States are about to enter into a great Anglo-Saxon confederacy to secure universal peace. Negotiations are in progress between Washington and London leading up to an arbitration treaty which will do away with all possibility of war between the two great English-speaking nations. Any movement that makes for peace must have all our blessings, but theory is one thing and practice another. Whilst the English Foreign Secretary is wooing the fair goddess with honeyed words England's Naval Minister is planning a \$200,000,000 vote for the navy for the current year. It is like the old story of the man, the river, and the devil. They are crying peace, peace, but there is no peace. Heads I win, tails you lose. All our boasted civilization to the contrary, we are still where our ancestors, the hillmen and the woodmen, were, with this difference, that our ancestors of the shadowy past knew nothing of the gentle art of diplomacy, and so when they threw a club at you they didn't pretend it was a bouquet of roses. But the blow was none the harder.

"That this treaty, if it should become an accomplished fact, will go a long way towards making arbitration compulsory, no one will deny. Example counts for much in this world, and the fact that two first class powers have pledged themselves to settle their disputes round a table instead of at the cannon's mouth, must necessarily lead to much needed national soul-searching. What, then, giving both parties credit for good intentions, are the chances of success? Is the agreement likely to be ratified? England is anxious for it. Sois America. But there is a claim to be bridged before they can reach out and clasp hands. Germany is openly hostile to the proposal, as she fears it is meant to isolate herself. Now in the United States there is a very large German population, and naturally they will be none too friendly to the idea. Besides, there is the Irish element, which is also hostile to an understanding with England until Ireland's national demand is complied with. Irish-America is a factor which counts for much in the politics of the republic. Two millions of Irish birth and many more millions of Irish descent must wield an influence that no government can afford to be indifferent to, and whilst Irish-Americans are second to none in their loyalty to the Stars and Stripes, they are none the less devoted to the land of their fathers. They have not forgotten the wrongs of the Sorrowful Isle. They are willing to forgive, but they demand a price, and that must be paid in the coin of local rule. The wrong must be undone by the granting of self-government to Ireland. The seaward-going Gael have ever proved themselves faithful children of the cradle-land. They have given of their toil to render her lot a happier one. Faithful have they all been, but especially faithful and generous have been the millions who have found a home beneath the Stars and Stripes. The German-Americans are an obstacle to the Taft-Grey agreement, but the Irish-Americans are more than the Germans, bar the way. They defeated the '97 treaty. Will they likewise prevent that of 1911? It rests with England to answer, and it looks as if England at long last realizes the fact. We are promised a Home Rule Bill next year, which, in the words of Premier Asquith, proposes to set up in Ireland a Parliament with an executive responsible to it charged with the administration of purely Irish affairs. When that is accomplished then we may look forward to the Taft-Grey agreement being ratified. We can look forward to more than that—to a contented Ireland, burying her fathom deep in the ocean the memories of centuries of treasured wrong, taking her rightful place in the Empire, and growing in loyalty to our common king as her children grow in prosperity under Home Government. Ireland is to-day offering millions of hearts to the Empire. She wants peace with England—peace with honor. "Canada," said Sir Charles Gavan Duffy, "did not get Home Rule because she was loyal and friendly, but she is loyal and friendly because she got Home Rule." So it will be with Ireland. Give her something to be loyal to and history will repeat itself. If there are readers of the RECORD who because of their ultra-loyalty are opposed to Home Rule we would respectfully ask them why should the boon that has made Canada and South Africa loyal fall to do so in Ireland? Is it not an ideal worth striving for if only that it will clear the international tangle? For now, as in '97, Ireland blocks the way. "COLUMBA."

On the whole, kindness is safer than reverses, it inflicts no wound, and kills nothing.—Amiel's Journal.

REV. MR. HILL

This gentleman is pastor of St. John's Anglican Church in this city. He is a good, kindly gentleman, pursuing his vocation according to his lights in such a manner as to deserve the respect of his fellow-citizens. For some time there has been more or less commotion in the church named. There seems to be a desire on the part of a number of the members to dispense with Mr. Hill's services. About a year ago a young man was appointed as assistant, but after serving a time was requested by his pastor to send in his resignation. This is how the trouble began. The congregation was divided, some wishing to retain the services of the young man and dispense with those of the old one. Others were loyal to Rev. Mr. Hill. A church committee has decided in his favor, but that part of the congregation who wish to rid themselves of his services will not be appeased. We would not refer to this matter at all were it not that we desire to point a moral. As to the merits of the arguments in the controversy we take no side, but we cannot help sympathizing with the gentleman who has spent himself for many a year as pastor of St. John's Church. The opposition to him seems to be created, at least to some extent, from a spirit of modernism. As a general thing the pew wants everything to be up-to-date, especially the music and the preaching. Away with the old. Bring in the new. Such is the cry of the pew. We have altogether too many so-called Christians who wend their way in emphatic respectability of dress to their place of worship, not to worship, but to be entertained—not to hear the old Gospel message, but criticisms on some brand new subject pertaining to happenings in the secular world. This spirit bodes ill for the future. We cannot, however, expect any other outcome because of the system of government which prevails amongst non-Catholics. The pew dominates the pulpit, and if the pulpit is not in touch with subjects which the pew wishes to have dealt with, the pew protests and cuts off the supplies from the pulpit. The pulpit is powerless and is forced to succumb.

Another feature of the case is most deplorable. It is a little family quarrel and it has grown to be a newspaper sensation. It should in the first place have been settled quietly and decorously in the family parlor. Nor can we blame the newspapers. The trouble was sent abroad by those who should have kept it within their own circle. The disagreement became public property and the newspapers naturally followed up every detail in the progress of the case.

THE FITTEST AT THE TOP

The CATHOLIC RECORD sends congratulations to Mr. Joseph A. Chisholm, K. C., upon his unanimous election for the third time to the chief magistracy of the city of Halifax. Mr. Chisholm occupies amongst his fellow-citizens the same degree of respect and confidence which was the portion of Patrick A. Collins, of Boston, ten years ago. In that great city few cared to oppose Patrick A. Collins. There seemed to be a consensus of opinion favoring his retention as Mayor. The choice of such men as Mr. Chisholm for high station is an index that public opinion is veering around to the point which denotes a greater interest in municipal affairs. Too long has the characteristic ward boss plied his trade. Let there be an end of him in our municipal and parliamentary life. For Canada's future it were important that we elect to high places of trust men of the type of Joseph A. Chisholm, K. C., Mayor of Halifax.

NOTES AND COMMENTS

COMMENTING UPON the reported utterance of Father Minehan of Toronto to the effect that if a Catholic husband deserted his non-Catholic wife and children the civil law was welcome to take him out and hang him if it wanted to, the Christian Guardian asks: "If he has deserted her on the advice of his priest, as in the McCann case, should there not be a double hanging?" But, as it so happens, the priest in question had nothing whatever to do with McCann's disappearance, the Guardian's question is as pointless as Methodism itself.

The CHARGE made by Mrs. Thornley that shocking immoralities prevail amongst children in the Public schools of Ontario has naturally given rise to a great deal of discussion, some of it in a very acrimonious vein. On the whole, Mrs. Thornley appears to have spoken with knowledge, and teachers of experience have, over their own signatures, come to her support in the daily papers. The subject having been broached it is to be hoped that it will not be allowed to go by the boards without a thorough and systematic investigation. The issue involved is vital to the highest interests of the commonwealth and to the future of those most concerned, the children themselves. If the state of affairs is really as bad as indicated nothing should be left undone to remove the reproach and to safeguard the temporal and eternal welfare of the little ones.

IF THE DISCUSSION DOES NOTHING ELSE IT SHOULD LIFT THE VEIL FROM THE EYES OF THOSE WHO SO DETERMINEDLY AND PERSISTENTLY CHAMPION GODLESS EDUCATION.

If the discussion does nothing else it should lift the veil from the eyes of those who so determinedly and persistently champion godless education. If the experience of the past counts for anything it surely has made evident that the only force capable of counteracting the vicious tendencies of human nature is religion. And where religion is thrust aside, and children made to feel that it is something to be kept apart from the every-day affairs of life, the inevitable result follows. That religion, to be of any effect, must enter into every thought and action of the child, as of the man, the Catholic Church has unwaveringly insisted upon from the beginning. Through good report and through evil report she has kept this truth always to the fore, and while it has earned for her the undying enmity of secularism under whatever form, signs are not wanting that her example has not been lost upon the more thoughtful minds external to her fold.

IN FACE of the present crisis it might not unreasonably have been expected that the denominational weeklies would catch a glimpse of this truth and deliberate upon it. Instead, the Christian Guardian for one, can see nothing in the alleged immorality of school children but a lack of "scientific knowledge," just such a safe reflection as might have emanated from a Bradlaugh or an Ingersoll or any other apostle of pure secularism. "The discussion," it says, "helps to emphasize this fact, that our children, in the vast majority of cases, are growing up without any proper scientific knowledge of the sex question at it affects themselves." It then goes on naively to admit the utter helplessness of secularism in face of such a problem and to throw itself unreservedly upon the State as the only means of combating the evil. "It is a very vital part of scientific teaching," it says, "and should be taken in hand by the Department of Education." Scientific teaching!—It is part and parcel of the Ten Commandments, and as such lies upon the conscience of the Christian teacher, the great apostasy of the sixteenth century notwithstanding. Methodism and other isms may shrink the burden, but the Catholic Church remains, and whether it be in the matter of religious education or the sacredness of the marriage bond, neither intimidation or the allurements of a pagan philosophy can turn her from her allotted task.

WRITING to the Globe with reference to the case of an unfortunate girl who has been sentenced to seven years imprisonment for the murder of her infant, a woman indulges in what is tantamount to a justification of the crime. "I think," she says, "she did the natural thing under the circumstances. . . . and probably saved her child from prolonged suffering." In this age of the breaking-up of old faiths and the relegation of the Decalogue to the dust-heap, we need not, we suppose, wonder at even a woman shamelessly espousing principles that a generation or two ago would have been regarded with horror and execration. But that does not save us from a feeling of amazement that under its present editorial management the Globe should permit such a letter to appear in its columns. One may pity the young woman who sought to hide the consequences of her sin and may exaggerate the calculated philanthropy that turned her in her weakness loose upon the world, but that surely does not weigh in the balance with a primal law of nature and of God. But after all, perhaps, the unfortunate creature merits pity less than the unsexed doctrinaire who seeks to justify her crime. And still Canada sends missionaries to the heathen, while charity, it is said, begins at home.

A WELL-KNOWN AMERICAN, Mr. Joseph Barrett, who has spent many years in South America and has occupied the influential position of Director-General of the Pan-American Union, has been commenting upon the vulgar calumnies that at the instance of so-called missionaries to Latin America have been going the rounds of the United States and Canada. Mr. Barrett has concerned himself principally with the charge of illiteracy so freely made by one Speer, an official of the Y. M. C. A., who paid a flying visit to the southern continent some time ago, and has since cultivated detraction as a fine art. It is unnecessary to consider him further here, but on the subject of his charges Mr. Barrett has this to say: "Pick at random a hundred young men who have just been graduated from one of the great Latin-American universities, and then pick the same number at random from the graduates of any of the principal universities of the United States. "Let them be examined competitively and tested by comparison, particularly in regard to manners, clearness of speech, capability to write well, knowledge of languages, of history, of literature, of the sciences, and in almost all the branches that are supposed to constitute the best part of the education of a graduate from a modern university and the result will be so overwhelming in favor of the Latin-American student that such of us as may have

done it will be even having methods of Latin. These words our part.

ALONG THE coast to refer in Belgium, have had five years marked in Catholicism, affords to the fallacious non-Catholic Church is in progress. A giving the kingdom at the Liberal Government day, of administration. 1884 there were with 464,368 advanced school while at the figures were with 334,924 with 268,803 schools with Or to sum up 7,747 schools 612,181, numbered 15,507. Or, in the period of the count seventh, had more than for themselves.

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