From this brief statement it may be

of a word.

tion: (Quievit.)

female, and called both MAN.

faith which had always been held, that

would not have made it a decision or a

doctrine of the Catholis church, as is

evident from the letter of Gregory I.

Professor Guerlac admits now that

the decision of the Ccuncil was not as

he announced in Montreal, but that

woman is a "human being." The truth

is rather grudgingly told, and the im-

pression is left that the Council rather

unwillingly granted to woman at all

this privilege of being part of humanity,

matter, which has always been under-

maculate Mother of God.

they were :

is of a woman.

above referred to.

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EDITORS : EEV. GEORGE R. NORTHGRAVE .

r of " Mistakes of Modern Infidels." Author of "Mistake THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey

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

To the Editor of the CATHOLIC RECORD, London Ont. My Dear Sir;-Since coming to Canada I hav been a reader of your paper. I have not

My Dear Sir;-Since coming to Canada I have been a render of your paper. I have noted with satisfaction that is isdirected with intelli-gence and ability, and, above all, that it is im-oned with a strong Catholic spirit. It setrema-oned with a strong by the teachings and author-ing 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 coun-by, and its will do more and more, as its wholesome influence reaches more Catholic bornes.

I, therefore, earnestly recommend it to Cath-

amilies. h my blessing on your work, and best se for its continued success. Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus. Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900

To the Editor of THE CATHOLIC RECORD. London, Ont:

London. Ont: 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 list matter and form vandetike whole. which it is particular to the base whole. Its matter and form are observated whole. Therefore, with pleasure, I can recommend to the falthful. Blessing you and wishing you success, Blesse me to remain, Teams Christ

Yours faithfully in Jesus Christ t D Falconio, Arch. of Latissa, Apost. Deleg.

LONDON, SATURDAY, MAR. 3, 1906.

BRIGHT PROSPECTS FOR IRELAND.

Even those who have advanced into extreme old age cannot recall to mind a period in the history of Great Britain when the prospects for the future prosperity, the contentment and the happiness of Ireland looked so promising as at the present time. It was not without reason that the Irish people, since the day of King Edward's accession to the throne, placed highest hopes upon his spirit of fair play, his broadminded statesmanship, and his sincere desire to bring happiness to every class, race and creed of his broad dominions. That Irishmen will at length be given that freedom which has for centuries been denied them-that measure of freedom enjoyed by the people of every other part of the Empire-there is now abundant reason to hope. What has for so long stood in the way of this change in the govern. ment of Ireland is called "the vested rights of the landlord," but which

gardful of the wishes and sentiments of and Gregory in his reply reminded Virhe Irish people. It seems to be taken for granted that gilius that the general affairs of the church in that country should be manthe first instalment of Home Rule will aged by Councils which should not conbe of very modest proportions ; but a sist of less than twelve Bishops. But great deal will be gained if the principle is admitted. Gradually, as the all important matters of faith and dis-English people come to a knowledge of cipline were to be reserved for the de the excellent results produced, the cision of the Pope. At the second Council of Macon there

scope of the measure will be enlarged were present 46 Bishops and 20 authorto something like that of the old Irish ized delegates of other Bishops. That House of Parliament, the mode of the Council passed many wise decrees, and, abolition of which has ever since remained as a blot upon the characters of notwithstanding the convulsed condithe English statesmen of that day. tion of the nation, plunged into a dis-It will be unfortunate, it seems to us, astrous war, it insisted strongly on the proper fulfilment of their duties by if the English Parliament is given a the clergy, and on the proper adminisfree hand when dealing with bills that tration of justice by the secular judges. pass the Irish House. This was the bone of contention before the Act o Union, as many measures intended to inferred that the Council was not an promote Irish interests, and which it assemblage of ignorant fanatics, such as was feared would be detrimental to we would suppose them to be if we had those of England, were either thrown only Professor Guerlac's account of the

out altogether or amended in such a matter to rely on. way as to render them of little or no The authentic records of the Council value. This led to the agitation in question, the second of Macon, do which prevailed at the time, the object mention that "ONE Bishop said that of which was to prevent the practice of woman cannot be called man : (homo:) submitting Irish bills to the English Quidam ex Episcopis dicebat; mulieren Commons, and praying that they be hominem non posse vocari." Mansisubject only to revision by the king, Zatta edition, vol. 9.) lords and commons of Ireland. In the It is barely possible that this Bishop, new measure of Home Rule, which we

have reason to believe will be enacted in the near future, it is to be hoped that Irish legislation will not have to pass through the English House of Commons, but will require the approval

only of the Irish House of Lords and the king. A CHURCH COUNCIL ON WOMEN.

We have received from Professor Juerlac of Cornell University a letter of date Feb. 18th, in reference to the

article which appeared in our issue cf Feb. 17th in which we disputed his assertion that at a Council of the church the question was discussed whether or not women have souls, and decided in the negative. The assertion was made

in a lecture delivered before the " Alliance Francaise" of Montreal. The professor's letter is as follows :

Ithica, N. Y., February 18, 1906. The Editor of THE CATHOLIC RECORD :

matter was dropped. Dear Sir-In your issue of February 17th, which was kindly sent to me, you express the desire to know when and of a word was not the council, and in re the church council was held to which reference is made in the report

of my Montreal lecture on the "educa-tion of women in France." I am pleased to be able to gratify your desire. to a different conclusion against the The council referred to is the second council of Macon 585, A. D., mentioned in Gregory of Tours' "History of the book VIIIth, and quoted in Hefele's "History of the Councils " as well as various cyclopedias. I hasten to add, however, that, contrary to my statement, the council of Macon, after

listening to the arguments, finally concluded that women were indeed "human beings.' I am confident that none of those who heard me, no matter how sensitive they might have been about the orthodoxy of the sixth century theologians, could have taken my cautious and reference for anything but a pictur-esque illustration of the ideas on women that were prevalent in the early Middle As to the aim you ascribed to me "to

decry the education of girls by the Catholic church in France," I would say that the talk I gave before the Alliance Francaise of Montreal was simply meant to offer a historical summary

the latter receive all the aid they need of France to the Apostolic See of Rome, from the State funds. We must here add that we could not suppose that the professor was merely oking in his reference to the " Council of the church," as we had before us only the newspaper report of his lec ture, and in that the assertion we dis

puted was positively made. A DISCUSSION ON THE CHURCH.

At a meeting of the Ministerial Association lately held in Hamflton, Rev. J. K. Unsworth read a paper on the contribution of the Catholic church to the advancement of God's kingdom. Mr. Unsworth, we are told, took a very liberal view and said, in the matter of encouraging learning as well as in the matter of democracy and the preservation of the sanctity of the marriage relations, the Catholic church had done much for the advancement of the Kingdom of God. We are, how ever, told that in the discussion which followed several ministers took exception to Mr. Unsworth's views, and claimed that his presentation of the claims of the Catholic church applied to it in the early centuries of its his. tory, not to the present day church. Amongst our friends in the Protestant ministry there are to be found some being a Frank, was not a profound gentlemen of deep thought and learn Latin scholar, but the whole question ing, who are at times courageous turned upon this matter of the meaning enough to say a friendly word for the Mother church. These are men who It was not a question of faith but of have made a partial study of its histerminology. There was no prolonged tory. It is a pity they do not go debate on the matter, and no decree or further. The deeper they delve the more the stamp of its Divine Founddecision by the Council that, as Proer will become apparent. Many a fessor Guerlac puts it, woman is a 'human being." But the historian of Protestant minister has been brought into the fold by studying her claims. It the Council says that, when the Bishops is a great pity, however, there are to gave their reasons, the first mentioned Bishop was satisfied with the explanabe found so many ministers of the superficial kind. Stalwart bigotry, inherited or acquired, gives them a fear To state briefly the reasons given, of reading Catholic works. Occasionally 1. That according to the old Testa their sermons bristle with pert, parrot like references to " Romanism more ment God created man, male and becoming 12th July orations. Small 2 The Lord Jesus is called the Son claim have they for being styled minof Man, being the Son of a virgin, that isters of the Gospel. The preaching of the gespel is for some of them not a congenial theme. More prone they are 3. Other proofs were given, and the to furnish their people Sunday after It is clear that the one Bishop who Sunday with literary chrysanthemums had an erroneous view of the meaning on current events, which have no bear ing whatever on the salvation of souls. fact even if that local council had come

THE SCRIPTURE IN QUEBEC.

In this issue we publish a letter having reference to the teaching of the holy scripture to the people of the Province of Quebec. We are glad to have an opportunity of adding some further information on this point from an Ottawa priest. It is for the special benefit of our Ontario non-Catholic friends who have been misinformed by those who desire to perpetuate the humbug styled " French Evangelization."

In 1894 an Ottawa Capuchin priest. whereas there was no question on this Father Alexis, published a little book entitled "L'Evangeile, ou la vie de N.S.J.C." This book has been sold or stood as a subject of Divine Faith ; distributed by hundreds of copies in Ottawa and Hull. It bears the approand to a woman the Catholic church has always given the highest possible place bation of the Archbishop of Ottawa, whose letter figures at the beginning of the book. "Your book," writes the in our churches and on our altars next to Christ Himself, namely, to the Imof the book. "Your book," writes the archbishop, "contains the evangelical

THE OPEN BIBLE CONTROVERSY. We have received a letter from Mr. Jeremie Carrisse, of Ottawa, which that person desires us to insert in the columns of the CATHOLIC RECORD as a continuation of the controversy between ourselves and the Rev. Mr. MacFaul of the same city. The controversy itself arose out of a

charge made by Rev. Dr. Ross of London, to the effect that the Catholics of Quebec are forbidden to read the Bible-a charge which we refuted very fully.

Dr. Ross passed out of the contro versy, and it was taken up by the Rev. Mr. MacFaul, and now Mr. Carrisso comes forward to take the place of champion instead of the two rev. gentleman who have retired from the field.

Mr. Carrisse has not a word to say on the merits of the contest, but deals solely with matters personal to bimself which have no bearing whatsoever on the original subject. He declares, indeed, that he is the person who gave Rev. Mr. MacFaul the information that a priest of Ottawa city had advised him to give up reading a certain book, which, though we presume it to be in itself an excellent work, was evidently used by him as a means of making up arguments, which must have been sophistical, against Catholic doctrine. St. Peter informs us that the unlearned and unstable wrest "to their own perdition" the epistles of St. Paul, "in which are some things hard to be understood as (they wrest) also the other scriptures; and it is not sur. prising that Mr. Carrisse was advised. as an individual, to give up reading what he read with so little profit, and to listen to the Church of Christ, and the Pope, the successors of St. Peter and the Apostles, to whom Christ gave

the commission to teach all nations. The advice given to Mr. Carrisse appears to be just what was needed in his case, but it does not authorize him to demand that we should transfer the championship of the Baptist cause to him instead of the Rev. Mr. MacFaul, who, as we strongly suspect, is the real author of his letter, the more especially as this letter does not touch at all the controverted points with which we had occasion to deal. We, therefore, do not accede to Mr. Carrisse's request to publish his letter in our columns. Will Mr. Carrisse kindly accept with

the compliments of the publisher of the CATHOLIC RECORD a copy of Batler's catechism, sent him to-day ? We also take occasion to mail another copy to Rev. Mr. McFaul. A careful reading of this little book, which Mr. McFaul may never have seen, and the contents of which Mr. Carrisse must have forgotten, may be the means of saving many trips to the archiepiscopal resilence.

In connection with this subject, we have received from a well-known and prominent clergyman of the church of England the following very pertinent and practical advice to Rev. Mr. Mac Faul, and his co laborers, in reference to the efforts being made by several denominations to turn the people of Onebec from their faith:

AN OPEN BIBLE IN ONTARIO. To the Editor of THE RECORD:

MARCH 3, 1906.

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a sea in quest of a new religion which is inever likely to have the hold upon them which the old possesses? As between ourselves and the Roman Catholic church the points of differences have been discussed for many genera-tions and it is safe to presume that tions, and it is safe to presume that the issues are settled to the satisfaction of the disputants. Very often on both sides of the controversy it was ex-tremely difficult to define what was strictly spiritual or politico religious. Nobody with any knowledge of history would pretend to say that Henry VIII, or the Elector was moved by any in-terest in the cause of spiritual religion; but in their case, as in that of other, eligion was a convenient stalking

All this being true, would it not be better to permit the French Canadian to pursue his way undisturbed by any outside interference with his religion, which appears eminently responsive to his nature and the necessities of his local environment? This I conceive would be the better way. But I would like to draw Mr. McFaul's attention to a feature of the case which has pro bably escaped his notice. It has been stated over and over again, that at the present moment there is no book so little read, or to which less attention is paid in Ontario, than the bible. To day the youth of Oatario know as little about the facts of the bible as they do about the Koran; and I assure Mr. McFaul that I am not speaking without the full-est knowledge of that which I affirm. Further, let me illustrate the practica teaching in both provinces. question of obedience to parents, what we find ? Why, this: All over province of Ontario, when the the province of father or mother becomes aged. and a burden to themselves and others, how are they treated in this wonderful province of Ontario, which is so solicitous for the conversion of the French Canadian ? The answer is too painful, and God only knows of the fathers and mothers who have been ruthlessly kicked out of doors by their heartless offspring. Some of the cases would draw tears from a stone.

But what of Quebec? Surely Mr. McFaul must know that the aged parents, and often grand parents, are treated with the most loving and treated with the most loving and thoughtful kindness. And here, again, I speak from what I know. Then, again, contrast the provinces in the awfu crime of race suicide. I do not need to enlarge on this, but a great Authority has laid this canon down: "By their fruits ye shall know them." If Ontario possessed of so much bible light and possessed of so much oble light and knowledge, flagrantly disregards the plainest commandments of God, thrusts their bibles into the ashpit, would it not be better for Mr. McFaul to turn bis more for Mr. McFaul to turn his energies out of Hull into Ottawa, and thence penetrate to the darkest places-which, I make no hesitation in saying, will include the city of Toronto. chool system of Ontario is without God and religion, and when you penetrate to her universities, the system has bloomed out into downright infidelity. Until we have succeeded in converting the people of Ontario it is a scandal and a shame to interfere with those whose simple lives put us to shane every day in the year. In a word-and I commend it most earnestly to Mr. McFaul as being particularly applicable to existing conditions in Ontaricto existing conditions in "They made me the keeper of the Vine. yards; but Mine own Vineyard have I not kept." With apologies,

Yours very sincerely, PHILO. (A Protestant.)

DISGRACEFUL INVENTIONS.

We publish in this issue an article entitled " Enlightened Toronto," and addressed to the editor of the Ottawa Free Press. We ask a careful reading of the same. The extract therein printed appeared in the Presbyterian Record and the Orange Sentinel and is

Mr. Gladstone more truly named prospective changes " in the King's speech. It would not be unjust or un charitable to say, considering all the circumstances, that the element of selfish ness enters largely into the pronouncement of my Lord Lansdowne. Of course Lord Lansdowne would oppose any change! This was to be expected. In the con duct of the Standard Oil Company John D. Rockefeller would likewise oppose any change. The magnates of the Beef and Sugar trusts would oppose any change that would tend to curtail their acquirement of riches in a manner directly opposed to the lessons inculcated in the Sermon on the Mount. There are other noble Lords, too, who would undou' tedly be very much oppo. ed to the slightest interference with the present condition of affairs in the Emerald Isle, as there were noble fords who fought valiantly against the granting of responsible government to Canada. If the House of Lords places itself in an attitude of hostility to the granting of Hone Rule to Ireland there will be a way found to clip its wings. The following is the reference to Irish affairs in the King's speech : " My ministers have under consideration plans for improving and effecting economies in the system of government in Ireland and for introducing into it means for associating the people with the conduct of Irish affairs. It is my that the government of the in reliance upon ordinary law desire that

the ideas on education of women in " vested wrongs." The type of the man I dealt solely with the con-France. I dealt solely with the con-vents of the old regime, giving not my who for generations kept the Irish people in abject misery and slavery is own opinions but the actual statements undoubtedly Lord Lansdowne, at one contemporary authorities such time Governor General of Canada. Archbishop Fenelon, the Jesuit La Chaise, Mme. de Maintenon and Mme. When the King's speech came up for de Sevigne. The only modern author discussion in the House of Lords th's quoted on that subject was Mgr. Dup same Lord Lansdowne pointed out " certain dangers connected with the

nloup. I had no quarrel with French or Canadian convents of to day, about which I know next to nothing. I will even say that I ought to have emphasized more strongly the great debt of gratitude that we owe the old convents sized n for their work at a time when the re sponsibility of the entire system female education rested on them. But, while I sincerely regret that my method of treating my subject has given offence to some of my Canadian friends, I must still Canadian friends, I must maintain that scholarly and minded lay teachers seem to me bette adapted than the most noble and self-devoted members of a religious community, to the intellectual needs of young women of our time Very respectfully yours,

O. G. GUERLAC. It is admitted by the learned gentle man that he meant to indicate a Council of the Catholic church, but it was a local or Provincial Council held at

Macon, France, in 585. Provincial Councils could not settle any matters but those which pertained to local discipline, and therefore this

Council of Macon had not authority to settle, and therefore did not and could not settle a matter pertaining to Cath olic faith, such as whether or not women have souls equally with men.

At the time when this second Coun cil of Macon was held, intercourse was suspended between France and Romowing to the war then raging between the Arian Lombards and Chilperic, King of France, but, as soon as peace was proclaimed in 595, Virgilius, Arch-

bishop of Arles and Primate of France,

The professor has apparently made his admission somewhat against the grain. He adds, however, that he only made a joking reference to the Council. We presume this is meant as an apology and as such we are willing to accept it. We must remind him, however, that it is too serious a joke to be indulged in, to attribute a ridiculous doctrinal error to "a Council of the Catholic church." We receive with due appreciation the professor's testimony as to the usefulness of conventual education. He adds, however, that "scholarly and free-minded lay teachers seem to me (the professor) better adapted than the most noble and self-devoted members of a religious community, to the intellect-

ual needs of young women of our time." With all due respect to the professor, we must say that the Catholic church has had a more extensive and farreaching experience than himself, and with that experience favors the teaching of members of religious communities as more likely to rear the young in morality as well as secular learning, so that they may be trained in morals as well as in secular matters. Surely, then, what seems to her to be right, is more likely to be so than what

seems to me " when these words are uttered by the professor.

The one fact which we have already mentioned, that even Protestants in great numbers recognize this by send ing their children to convent schools, is sufficient to show the correctness of the church's judgment. To this we may add that in the professor's own State, namely, in New York city, the Catholic boys from the schools of the Christian Brothers have for years in succession been at the head of the list of competitors for West Point scholarships, and on many other occasions when they have through private

of the four gospel writers ; you co ordinate them, relating each event in its own place and in its own time. You rown the whole work by adding to it what is essential to a prayer book thus you have formed a first-class man ual of Christian doctrine ; it is worthy to be in the hands of all, and deserve an extensive and lasting circulation. desire particularly to see it spread in the families and communities of this d'oc 386. '

In 1899 another edition of the same work was published. This second was also strongly recommended. We read these words at the beginning of the book: "I learn that, encouraged by the rapid sale of the beautiful French edition of the Gospel, you intend to pub-lish a new one in this country, which will be accessible to all classes of the people. I sincerely desire that the par-ish priests and school commissioners should spread this excellent book among the families of this dioceee."

This is the book mentioned in the letter in the Free Press. The parish priest of Hull, with whom I spoke on the matter a few days ago, showed me bis account book, in which it is shown that 2000 copies were bought by him from publisher Rolland of Montreal, for the use of French Catholics in Hull. Vicar General Routhier has distributed lately hundreds of copies of the Gospel in the

arish of Notre Dame. All the French schools of Ottawa are under the direction of the religious communities. Now the Brothers o the Christian schools are obliged by their rule to have their pupils recit every week a certain number of verses of the Scriptures. In many of their schools the pupils are invited to recite by heart the Scripture text of the Passion of Our Lord, according to St.

Matthew, during Holy Week. No Catholic child leaves the Oatho

lic schools of Ottawa, after going through the curriculum of elementary education, without being acquainted with the principal events of the Old and of the New Testament. No child is ad mitted to First Communion without being acquainted with the Scripture nar-rative of Our. Lord's life and passion. To should be carried on, so far as existing wrote to Pope St. Gregory the Great enterprise come into competition with teach all that to the children we do not circumstances permit, in a spirit re- declaring the devotedn the Bishops the pupils of the Public schools, though need to put a big Lible in their hands.

Dear Sir-I have read Corre. nomes of the French Catholics of the homes of the French Catholics of the Province of Quebec. Personally, I think you are quite right in giving Mr. McFaul a hearing in your columns, be cause so long as a gentleman feels that he has something to say, and says it in courteous language, it is not likely to do any harm to any one.

Expressing my own personal opinion, I think the movement with which Mr. McFaul and others appear to be identified is a huge mistake, and not in the least calculated to advance the King dom of God among men. Nor do I think that it is in any real spiritual sense a benefit to the French Canadian to have his faith disturbed. It is, of to have his faith disturbed. It is, of course, possible to convert him to some form of Protestantism; but the ques-tion then arises: How far have you brought him; and in what respect have you improved his moral and spiritual being?

It is said that the man who is his own lawyer has a fool for his client; and I think it is equally true that the man who has the sole regulation of the man who has the sole regulation of his own spiritual interests, and recog nizes to authority save his own subjective impressions, has a very foolish priest for his confessor.

The bible has unquestionably a rightful place in the economy of human sal-vation, but it is the crying shame and scandal of the modern denominations of Protestants that each has found in the bible precisely the sort of doctrine that it wanted. No doctrine was ever yet broached which was not professedly grounded upon or deduced from the scripture ; or as it has been put in verse :

" One day at least in every week The sects of every kind Their doctrines here are sure to seek And just as sure to flud,"

To my mind, the man or church in curs a very grave responsibility who interferes with the faith of our Roman Catholic fellow countrymen of the French nationality. They have been brought up in that faith, pledged to it in baptism, and in many solemn ways it has entered into the fibre of their being. Why, in the name of all that is obayitable about we sat them out ways charitable, should we set them out upon

one of the most shameless exhibition spondence which you publish between the Rev. Mr. McFaul and yourself anent the subject of the bible in the could possibly be produced. No doubt could possibly be produced. No doubt there are hundreds, nay thousands, of our Protestant fellow-citizens who will be led to believe this aboninable rubbish. Does the editor of the Presbyterian Record think that Catholics are idiots and that their spiritual advisers are knaves ? The law against slander should most assuredly be enforced in a matter of this kind. The jail is the proper place for the man who invented these disgraceful stories about the Quebec missionaries. The editor of the Presbyterian Record has every reason to be ashamed of himself. If he is not the author he is equally guilty, by giving a place in the columns of his paper to such ridiculous nonsense. We will not say the editor of the Orange Sentinel should be ashamed of himself. Shame he knows not. The " Blue Beard" stories appearing in that paper about the Catholic church gives it a very low place in Canadian journalism. We deem it important to add that the

graceless scamp who wrote this correspondence was very careful not to give particulars. He was evidently afraid of an indictment for criminal libel. It will be noticed that he states the mission was given "in a little country village in the Province of Quebec " by priests calling themselves the " Chris-tian Fathers." This so-called order of priests is entirely new to us, and we have no hesitation in saying that the name is an invention.

" Unless moral training is given, whereby youth may be safe - guarded, ability to read may be a curse," says the New World. "The youth who learns to read, and by means of the printed word feeds his mind with indecent or sensational fodder, is worse off than if he had never learned to read at all.