

The Catholic Record

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THE OLD YEAR AND THE NEW

The old year is dying; before the RECORD reaches its readers again it will have gone to join the ghosts of all the dead years since time began. But 1918 will live forever as a great date in history; for in this year ended the greatest military struggle that ever engaged the human race.

From this struggle a mighty empire, defying its might and its mission, dreaming of world domination, emerged in ruins. With luciferian pride, fostered for generations by the homage of a half-pagan world scholarship, it conceived the idea and purpose of substituting its Kultur for the saving Gospel of Jesus Christ; now in satanic ugliness it feels the contempt and loathing of Christendom.

Its creator, Bismarck, inaugurated German imperial unification by a bitter warfare on the Catholic Church—the Kulturkampf. Then Bismarck was the Protestant Hero as Frederick the Great, ruthless William's ruthless ancestor, was some generations before. Without armies, without navies, without the sympathy or moral support of those who later knew German Kultur for what it is, nay in spite of their moral support of Prussian tyranny, the Catholic Church fought German Kultur single-handed and won another of her long series of battles for human liberty.

The German Empire not only in its very birth was anti-Catholic, but its very conception of the State was irreconcilably antagonistic to Catholic principles. Bismarck knew this and anti-Catholic sentiment was program for this reason. Even so late as 1914 by the statesmen and the churchmen of Ulster, where anti-democratic principles and anti-Catholic sentiment go hand in hand, Germany was hailed as the great Protestant Empire and the Kaiser as the great Protestant Prince who should save Protestant Ulster from the domination of "Rome."

The Catholic Church lives, the German Empire is a thing of the past. Yes the Catholic Church lives, and will outlive every empire and republic, every merely human society, for it is the Church of the living God, founded by His Eternal Son, guided by His Holy Spirit, and possesses forever the promise of Him who makes use of the weak things of this world to confound the strong that the gates of hell shall not prevail against it.

It may be, too, that the year 1918 will be known throughout history not alone for the victorious closing of the Great War but also as the date of the beginning of a war more hideous, more prolonged, and fraught with even graver issues, the war of Bolshevism against law, order and all rightful authority. Here again the Catholic Church must play its God-given part. Here may be her crowning struggle for human liberty.

To all its readers the CATHOLIC RECORD extends its cordial good wishes for a Happy New Year.

If we forgot until too late the usual Merry Christmas greeting blame the weather man who allowed this great feast to steal on us in unseasonable weather. A merry time for the rest of Christmastide.

The RECORD and its readers are bound together by the ties of Catholic Unity; in a very real sense, to use the language of Holy Writ, our souls are knit together. There is also a very human friendship in our relationship. We feel that we are admitted to the closest intimacy in many thousands of Catholic homes, and as we enter friend greetings friend. That that feeling is very general on the part of our readers

thousands of cordial and intimate letters show; sometime we hope to be able to answer each one individually, in the meantime let us assure each and every one that the intimate feeling of cordial friendship is reciprocated.

We live in an un-Catholic (when not anti-Catholic) atmosphere and environment. Most of what we read is written by Protestants or agnostics; our intercourse in daily life, the current ideas and ideals, ethical standards individual and social, are all non-Catholic when not positively anti-Catholic. Yet the law of compensation holds good. As the trees exposed to the full force of the winds strikes deeper its supporting roots, so does our Catholicity become sturdier, more vigorous and better informed in weathering the storms of hostile environment. But if this is so, the need of the Catholic paper in the Catholic home becomes obviously imperative. We need you; you need us. May the incoming new year bring to the CATHOLIC RECORD and its readers a continuance and increase of the wonderful success of the past. We have much, very much, to thank you for, dear loyal, Catholic friends; we shall always endeavor to be worthy of that loyal friendship and mindful that the duties of friendship are not one-sided but mutual.

Again and from our heart of hearts we wish you each and all the happiest of happy new years.

NEWTON WESLEY ROWELL'S "SUBSTANTIAL" SIDE-STEPPING

The Hon. Mr. Rowell, speaking at Bowmanville on Dec. 17th, is thus reported in the Free Press:

Considerable of Mr. Rowell's speech was devoted to a reply to Henri Bourassa's demand in Le Devoir that Mr. Rowell should apologize for "the calumnious statements made at North Bay nearly a year ago on the French-speaking clergy of Canada."

Mr. Rowell said in part: "The substance of my statement about the French-speaking clergy in Quebec was that the majority of them were supporters of Mr. Bourassa in his attitude on the War, and that in the course they were pursuing they were undermining Canada's strength in the struggle. I thought so then; I think so now."

Mr. Rowell's thoughts past and present about "the majority of the French-speaking clergy in Quebec" are interesting but inconclusive.

Mr. Rowell at North Bay in the very speech to which he himself was referring made the charge which he reiterates, but as quoted and endorsed editorially by the Globe, he made, also, a further specific charge:

"In this attitude," added Mr. Rowell, "they were undoubtedly encouraged and abetted by the members of the religious orders from France, who found an asylum in Canada, and used that asylum to undermine Canada's strength in the struggle. It is a misfortune that they did not follow the example of the priests of the Catholic Church in France, who threw themselves into the struggle for their people to preserve their national existence, and by their courage and sacrifice won for themselves a new place in the hearts of the French people."

Promptly the same day that the papers carried Mr. Rowell's speech we wrote in the CATHOLIC RECORD:

"We challenge Mr. Rowell to bring forward a shadow of proof for this assertion with regard to the members of religious orders from France."

That the Globe considered this specific charge of Mr. Rowell's important is evidenced by this editorial comment and endorsement:

"We may regret, as Mr. Rowell does, the undoubted fact that members of religious orders from France who found an asylum in Canada have used that asylum to undermine Canada's strength in the struggle."

The CATHOLIC RECORD promptly challenged the Globe "to give a single instance of anything which would substantiate its 'undoubted fact.'"

Neither the Globe nor Mr. Rowell ever attempted to substantiate their monstrous charge; neither the Globe nor Mr. Rowell ever had the manliness to withdraw it.

Later, on the floor of the House of Commons, the Hon. Chas. Murphy answered this charge categorically. He took up the several religious orders in Canada, one by one, which received members from France. He showed that every single one of these members of military age and fitness threw himself into the struggle to preserve the national existence of France and by their courage and sacrifice won a place in the heroic records of the Great War to which no other body of clergymen, Protestant or Catholic, in Canada would dare to aspire. Scores of them died on the battlefield. This record Mr. Murphy

substantiated with incontrovertible proofs order by order, name by name.

No more glorious record is contained in all the heroic annals of a War in which heroism was a commonplace in the day's work.

And yet the Honorable Newton Wesley Rowell is not ashamed to leave unretracted his foul charge against these heroic men "who by their courage and sacrifice won for themselves a new place in the hearts of the French people;" aye and in all other hearts not corroded by senseless bigotry.

Mr. Rowell's charge was specific; it is not included in "the substance" which he reiterated at Bowmanville. Well, at any rate he had not the shamelessness to repeat his specific charge of monstrous abuse of hospitality against the religious from France.

He may have "thought so then;" he does not "think so now."

Yet he has not the moral courage to confess himself mistaken; he has not the sense of justice to repair a foul wrong done; he has not that in him which would make an honorable pagan feel unclean unless he retracted, aye and paid deserved tribute to those whom he had slandered.

And the Honorable Newton Wesley Rowell is the new type of Christian statesman.

IN ONE OF ITS PROTEAN FORMS

On the front page of the London Advertiser of December 17th (evening edition) is a villainous looking portrait under the caption "Ireland's Real Ruler"; underneath runs this legend:

"Cardinal Logue, the Irish prelate, whose word is law in Ireland, outside of Ulster. So great is his power that the Nationalists have abandoned constituencies at his order to the Sinn Fein candidates."

And all the papers contained this statement in a despatch from Belfast: "It is reported here that Cardinal Logue and Archbishop Walsh both supported Sinn Fein." The impression sought to be created is similar.

We have here in one of the most insidious of all its protean shapes anti-Catholic calumny pandering to ingrained anti-Catholic prejudice. And as is generally the case the shameful bearing of false witness serves a political purpose. Ireland is under the heel of "Rome," therefore the principle of self government of which we are the ardent advocates and champions must reluctantly and regretfully be denied to this priest-ridden country. It serves the purpose also of justifying and deepening the superstitious fear, always either dormant or actively present, that where "Rome" is strong civil and religious liberty has but a tenuous and precarious existence. Thus we make the inconsistency between our profession and our practice appear less poignantly revolting to honest men; our Pharisaism, covered with the rags of this calumny, is not altogether naked and unashamed.

What are the facts? Do they justify the impression sought to be created? Do they bear out the audacious statement that Cardinal Logue is the real ruler of Ireland, that his word is law in Ireland outside of Ulster, that his power is so great that Nationalists at his order have abandoned constituencies to their bitter political opponents, Sinn Fein? Every statement, every implication and every insinuation in the short paragraph quoted is shamelessly made out of whole cloth with here and there some shreds of truth mendaciously interwoven after the manner indicated by Tennyson: "A lie that is part truth is ever the blackest of lies."

Let us get out of this fetid atmosphere into the open air of truth.

In the recent elections in Ireland there were three parties, the Nationalist, the Unionist, and Sinn Fein. As Sinn Fein and the Nationalist parties both stand for Irish Self-Government though differing as to the extent and more radically still as to the methods of attaining it, the older Nationalist party has come to be known as the Constitutional party.

In addition to the claim of Ireland's right to complete independence Sinn Fein holds that Constitutionalism in Ireland has been shown to be a mockery and a sham. Since Carson in the name of Protestant Ascendancy, backed by the ruling classes of England, killed Constitutionalism in Ireland the Sinn Fein party are willing to let it stay dead, and let those who killed it take the consequences. They consequently repudiate the farce of Constitutionalism,

and refuse to recognize the right of England to govern Ireland by sending representatives to Westminster. They elect members of Parliament pledged to remain away from Parliament. Now we believe that in consideration of the fact that there is going to be a new political England in which Tory junkers, "titled harridans," Carson, and Carsonism, will find short shrift that Constitutionalism is well worth reviving. But that is a matter which pertains to the people of Ireland to judge; if they are mistaken it is not the first political mistake made in or out of Ireland. Their right to choose their own political course is unquestionable. As for their claim that Ireland should be an independent republic that, those in touch with their leaders assure us, is a strategic position which they would willingly give up for Dominion Home Rule within the Empire. The Carsonites stand for Protestant Ascendancy, the subversion of the Constitution and armed rebellion against the King and Parliament if the principle which justified the great War is applied in any measure to Ireland.

In passing it may be remarked that the Irish Constitutional Party appears to have gone the way of all political parties with a long tenure of power. It got out of touch with the people it represented, and its political machine like political machines everywhere, repressed independent thought and initiative in order to secure faithful, not to say servile, party allegiance. It is only fair to say that in North East Ulster there are signs of revolt against similar but worse political conditions amongst the Carsonite rank and file. George Russell and St. John Ervine and others like them, Ulster Protestants to the manner born, may be taken as harbingers of a better and saner era there. Certainly they have a better right to speak for Ulster than Carson who is not and never was an Ulsterman, does not and never did represent an Ulster constituency. And St. John Ervine has held the mirror up to Carson in his delightfully frank "Life" of that political leader.

Now what stand did the Irish bishops take in all this political ferment? Two of the twenty-nine were frankly Sinn Fein—the Bishop of Killaloe and the Bishop of Limerick.

We shall let some of the others speak for themselves by extracts from their public utterances taken from the Irish press:

BISHOP O'DONNELL of Raphoe writes thus: "Some years ago there was a great Parliamentary Party backed by a vigorous Organization in Ireland. Now the strength of that Party is paralyzed; the Organization supporting it has largely disappeared."

"Even when dissection and want of sufficient touch with the electorate enfeebled its efforts, the Irish Party was still able to do useful work for Ireland. Though operating at Westminster, its purpose there was to claim rights, not to ask favours."

"The Parliamentary instrument was Ireland's own, just as the Organization and man power at home were her own. That programme rested on a self-reliant, self-respecting policy for starting Ireland on the road to freedom. But now Ireland is asked to abandon the one effective weapon she can fashion and wield at a time when her need for it is greater than ever before; and in a way not far removed from national abasement she is advised to concentrate her reliance on an appeal for outside help."

"One should think that any friendly members of the Peace Conference might reasonably expect that we would do our part by taking a powerful Irish Party to push on the Irish demand in Parliament under the gaze of the world, while the Conference was in session."

"I have given the spare energies of all my life to the service of Ireland, and I would not be true to that service, as I see it, if I did not advise our people to return to Parliament for work there a strong array of the very best men they can find."

"We are not doing our part if we do not return to Parliament a powerful Party to uphold our case at Westminster, with the help of Labor, and to enlist the support and pressure on our behalf of the Irish people in America and the Colonies."

ARCHBISHOP GILMARTIN of Tuam, writing on the situation, says: "It is my view that when our Catholic people are divided among themselves on a question of pure political, a pastor of souls should not take an active or aggressive part on either side. Rather it is, I think, his duty, while freely expressing his own opinion, to bring about unity, and, if this cannot be done, to counsel tolerance and charity. Acting on this view, I will only say that I hope that no bitterness will be introduced into the present contest. There are good Irishmen and good Catholics on both sides who are in different ways working for the same end—namely, the right of Ireland as a nation to

determine her own form of government. There will be always honest differences of opinion as to the best means to obtain this end. As regards the immediate issue—which is, abstention or non-abstention from Parliament—speaking for myself, I prefer the older policy because it seems the safer."

BISHOP FOLEY of Kildare and Leighlin, after urging that candidates should be men "of high character, political capacity, knowledge and experience," goes on to say:

"I have no faith in Sinn Feinism as a policy, nor in abstention from Parliament as a means of political salvation, but my expectations from the next five years are not pitched quite so high as are those of others, and from all that I have read and heard of politics in the recent past I find it difficult to understand how any man can derive any satisfaction from the sort of political polemics in which rival parties have engaged. Such polemics I have found stale and unprofitable and devoid of all attraction. Hence I feel that the less time or attention I waste on them the better for myself and for the office which I have been appointed to fill."

The Bishop of Ossory, the Most Rev. Dr. Brownrigg, says:

"Having given the policies and claims of the rival parties the best and fairest consideration I could, I have arrived at the conclusion that the policy which stands for the traditional and constitutional principle is the only safe one for the country now or in the future. That policy has brought in the past many substantial benefits to the Irish people. I believe that it is capable, if it gets fair play, of bringing us many more benefits, including what is the supreme ambition of Irishmen—a Government of our own. In regard to the policy adopted on the other side, I will not permit myself to say more than that I consider it impracticable. That it will not lead to any definite results and that if persisted in, it may very seriously jeopardise the most vital interests of the country. The very serious responsibility of choosing between these two policies rests now with the electors. Let us hope that they will make the choice with calm foresight and wisdom."

ARCHBISHOP WALSH, of Dublin, writes that he ceased thirteen or fourteen years ago to give any support to the Irish Party because of "a disastrous change of policy, a change that I felt convinced could not fail to bring about the deplorable results we now see around us in Ireland." And, deploring the probable loss of several seats to the anti-Irish Carsonite faction, His Grace thus caustically refers to the "disastrous policy" of recent years:

"If leaders prove obstructive in this matter, has the public spirit of the country been so deadened by the leading-string policy of the past that the people are incapable even in the present crisis of acting for themselves?"

Here we have the whole reason for the intervention of Cardinal Logue. Carsonism is in a minority in the province of Ulster. Sinn Fein and the Constitutional candidates by dividing the Nationalist vote threatened to hand over eight Ulster Home Rule seats to the Carsonites. The Democratic Unionists and the Reactionary Unionists closed their divided ranks in anticipation of this delectable triumph which would give their representatives 25 of the 33 or 34 Ulster seats, thus giving color to their claim to speak for Ulster. Several attempts to reach an agreement amongst the Nationalists and Sinn Feiners having proved abortive the Cardinal together with all the other bishops of Ulster addressed a letter to the Lord Mayor of Dublin asking him to arrange with the leaders of the rival Nationalist parties to divide the seats equally—four to each party. Dillon at once publicly accepted and later the Sinn Fein leaders acquiesced. Thus Carsonism is still confined to its North East corner of Ulster.

Malice, malevolence, the part-truth that is ever the blackest of lies, dishonesty, and the disappointment consequent on this commonsense arrangement, all find their expression in the statement quoted at the head of this article.

"Cardinal Logue, Ireland's real Ruler, the Irish prelate whose word is law outside of Ulster. So great is his power that the Nationalists have abandoned constituencies at his order to Sinn Fein candidates."

It is equally true that Sinn Fein abandoned constituencies to the Nationalists. And "outside of Ulster" Cardinal Logue and the northern Bishops did not interfere at all. Elsewhere we publish the letter in full. It will be seen that the kindly, gentle, lovable old Irish priest who is Cardinal and Archbishop of Armagh is not quite truthfully represented either by the hideous portrait of an eyesore black man, or as the sinister power whose word is law "outside of Ulster" and at whose "order"

Nationalists gave up constituencies to Sinn Fein.

How flimsy is the pretext for saying the Cardinal "supported Sinn Fein" may be seen by the fact that Bishop O'Donnell of Raphoe also signed the same letter.

The cause which requires such press-agency is not one that rests on decent foundations. Such shameless distortion of the truth is an admission of weakness in the cause it seeks to subvert, and an acknowledgment of the strength of the cause it seeks to weaken. It is the impregnable strength of this cause of justice and right that compels its enemies to resort to the poison gas of downright misrepresentation and lying innuendo.

DICTIONARY OF A PHILOSOPHER

We enjoy very much the visits of a certain gentleman to our sanctum, for the reason that he belongs to that very rare species whose ideas are not ready made. He is no modernist; in fact he has a perfect loathing for modern ideas and ideals. To the question if he had read a recent publication he replied that he confined his reading to the works of authors who were dead, and who consequently could not change their minds. We were tempted to suggest that perhaps some of them had changed their minds, but fearing that this might lead to a discussion of Conan Doyle and Sir Oliver Lodge's alleged communications with the spirit world, and being rather chary of that topic ever since we listened to the experiences of a medium, we abruptly changed the subject. "What do you think," said we, "of this social reconstruction movement?" With a gesture of disgust he replied, "If people would only keep the sixth and seventh commandments, the world would reconstruct itself."

Someone may say that this idea is not very original, that it is older than the Church itself; but those who have been reading the social uplift programmes, as set forth in the newspapers, will have to admit that, subjectively speaking, among many of our modern reformers it would have the charm of novelty. Unmindful of the Psalmists' admonition that unless the Lord build the house they labor in vain who build it, men have been always trying to get to heaven on a structure of their own designing. Shortly after creation's dawn the descendants of Noe undertook to erect a tower that would pierce the skies, but God confounded them and confused their speech so that no one knew the tongue of his brother. Again in the sixteenth century men attempted to erect a spiritual tower that would enable them to enter the celestial kingdom, and once more God confounded them and today, in the midst of the multiplicity of beliefs, no man among them knows the faith of his brother. Forgetful of the warnings of the past and of the lessons that the last four years should have taught the world, we again find men so confounded in mind that they are attempting to establish world peace without the assistance of him who is the representative of the Prince of Peace, and to lay the foundation of a new and better social order with other sanction than that of the Decalogue.

We all remember the question in the Catechism "To what two commandments may the ten be reduced?" If we examine the matter we will find that the two mentioned by our philosopher friend cover the ground pretty well. A pure generation is a reverent generation and will honor and revere God, and will respect and obey His representatives in the home and in the larger societies of Church and State, thus observing the first four commandments of the Decalogue together with the sixth and ninth. Moreover, pure men and women honoring as they do their own bodies as the temples of the Holy Ghost, will hold human life sacred, especially in the person of the innocent and unprotected. They will not kill. The honest man, who will not steal either in act or desire his neighbor's goods or his neighbor's good name, will keep the seventh, eighth and tenth commandment.

Lacordaire laid down the principle that a nation cannot govern itself politically if its individual citizens do not govern themselves in the intimacy of their own thoughts and desires. The trouble with many of our reformers is that they undertake to reform the world before they reform themselves. Two striking instances of this occurred recently that bear respectively on the two commandments mentioned. In a certain Canadian city a promoter of the

Social Service League, who was busy-ing himself with the establishment of a new branch, dwelt in one of his addresses upon the evil of child murder. A lawyer replied, pointing out that the speaker had omitted to mention another great evil whereby thousands of potential children were murdered by Malthusian practice. Straightway the uplifter fell into a passion. He who runs may draw the inference.

The other incident, or series of incidents, is the handing over of the Protestant pulpit to politicians, some of whom unctuously speak of the necessity of a spirit of religious tolerance and justice and honesty in the work of reconstruction, while they themselves stand condemned by all who know the truth of political treachery, of fostering racial religious strife, and of stealing the neighbor's good name and refusing to make restitution. The minister may have enjoyed the holiday—I have lasted for some of them since the signing of the armistice—but do they not realize that they are cutting the ground from under their own feet and incidentally admitting that their churches are not able to cope with the present emergency?

Our friend was right. Society must be reconstructed from the bottom upwards. A superstructure of gilded platitudes will not withstand the wind and waves if the foundation is rotten. Luther, when he witnessed the results of his teaching, wished to restore the Confession. He saw that if the commandments were ignored and that if there was no restraint upon the individual conscience there would be no peace for the nation. But it was too late. The evil has run its course till it has turned the world into a shambles. The only remedy is to have recourse to that Tribunal of Mercy which, in the words of Cardinal Gibbons, is "one of the most powerful levers ever designed by a merciful God to raise man out of the mire of sin, and one of the greatest bulwarks of national peace and individual liberty."

THE GLEANER

NOTES AND COMMENTS

THE BULLETIN of the Canada Food Board urges that the housewives of the Dominion follow the lead of their sisters abroad and buy the less expensive, and, in this country, hitherto little used cuts of meat. The advice is pertinent and timely. But, what about the coy ways of the middleman? Let the consumer buy, and at the same time watch the prices rise simultaneously.

TORONTO IS to have a Catholic candidate for Mayor for 1919 who by general consent is far and away the best man in sight. Controller O'Neill has made for himself an enviable record as alderman and controller. His energy and initiative, combined with a sane and balanced judgment, have approved him to business men generally, and in any other city in Canada under like conditions his election would be a foregone conclusion. It remains to be seen, however, whether Toronto can sufficiently emancipate itself from the element which has controlled it so long to elect a Catholic as its chief magistrate.

THERE IS, it seems, a Mormon church in Toronto which has had as its pastor one designating himself a "Bishop," whose propaganda has been carried forward chiefly from theatre platforms. According to this worthy, the Church of Latter Day Saints embodied in itself all that is true and elevating in religious teaching, and had a special mission to lead the world out of darkness into the marvellous light of Salt Lake City. We say "had" advisedly, for now there is a rift in the lute, and the said exponent of Joseph Smith's teachings has parted company with his erstwhile brethren and ended by hurling anathema at the whole institution. In other words, he has started another little sect of his own. The outfit is of course beneath contempt, and we notice the episode merely as illustrating once more the ordinary course of the religious philosophy enunciated by one Doctor Martin Luther some centuries ago.

THE RECENT death of Joseph F. Smith, head of the Mormon sect, and nephew of its founder, has called attention anew to the tenets of that singular organization which the Boston Transcript rather gratuitously characterizes as "a powerful hierarchical organization cast on Biblical and Oriental lines." Powerful