

## The Catholic Record

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THOS. COFFEY, LL.D., Editor and Publisher.

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### LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 13th, 1905.

Mr. Thomas Coffey

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 teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of the Dominion, and it will do more and more, as its wholesome influence reaches 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, DOMINIC, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 27th, 1909.

Mr. Thomas Coffey

Dear Sir: For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole. 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. FALCONE, Arch. of Larissa, Apost. Delegate.

LONDON, SATURDAY, MARCH 18, 1911

MORAL AND SOCIAL REFORM

If we are to judge by the address of the Rev. Dr. Shearer, chief Secretary of the Presbyterian board of moral and social reform, morality is at a very low ebb.

Speaking before the ladies of the First Presbyterian Church of this city on the 1st inst., he threw a lurid light upon the moral, or rather the immoral, condition of society. White slave traffic, no less than a dualistic code of morals, one for men and another for women, is to blame for the life of shame of thousands. Deplore it as we may, the victims are hard to be approached, and harder to be rescued with confidence and self-respect. Dr. Shearer congratulates himself that it is the first time in the history of Canada "a Christian Church has undertaken this rescue work."

The only exception he makes is Friday the Salvation Army. We cannot excuse Dr. Shearer for ignoring the Catholic Church in this heroic reform work. He may not know it, but he should not be so positive. The Catholic Church has led the way, not in this generation alone, but in every generation. She has canonized not only the pure and the virgin but the purified and the penitent. Mary Magdalene stands at the foot of the Cross with the Blessed Immaculate Mother and John the Pure, Beloved Apostle. There are orders in the Church whose sole work is to care for these poor children and victims of sin. Dr. Shearer would do well to consult the Bishops of the chief dioceses of Canada to acquire an idea of what the Church has done, and is still doing, in this work of atonement and reform. He would, amongst other things, learn that the strongest lever for elevating the fallen is the supernatural. Motives of the natural order are weak. The oil and wine for these wounds of libertinism are the crimson Blood of Him who held with His teaching and His life that the sick need the physician. Hence the sacramental system is a powerful preventative and likewise a consoling remedy in case of fall. Dr. Shearer could to advantage study the precautions which the Catholic Church urges most strongly for the safeguard of that angelic virtue which needs so much care and which is so easily tarnished and so dangerously delicate. There is little use in complaining of the thousands who throw themselves away when society is so woefully lax in modesty and all the restraints which are absolutely necessary to practice true virtue and to be pure of heart. The Rev. scores immoral books and pictures without a word upon dress, co-education of the sexes, and amusements at unreasonable hours and without parental vigilance. As long as society maintains its present pace and rushes for wealth and all that wealth can procure so long will the tide of luxury flood the living temples. Nor can we understand the logic of free libraries and the obligation of good reading. They are scarcely compatible. Perhaps Dr. Shearer would be in favor of establishing an *Index Expurgatorius*. It is a great need in these evil days when both religion and morality are in proximate danger of dogmatic desolation and ruinous corruption. What a time the members of such a commission would have! What fires there would be in the market-places! There is something needed beyond the literature of books. There is the literature of newspapers which feed morbid curiosity and foster the passions by the recital of base crimes which for decency sake ought to

be left to the proper authorities. If Dr. Shearer is going to succeed in his mission, and we wish him all success, we think that he had better do as the westerners do when the prairie is on fire—make a large circle of fire in the outlying portions of society. It is a good idea to preach and maintain the eternal fire of hell, although many of Dr. Shearer's brethren are not quite steady upon the point. He may be an exception. The pretence that God is too good to condemn a soul forever will not do in the case of the ruin of souls and a life of sin. What is to become of these sixty or seventy thousand who in only one country every year abandon virtue for vice and barter their soul away? There is need of thought upon those last ends of man which the Holy Ghost explicitly regards as sure protections against sin. The misfortune nowadays is that they have been allowed to drop out of the lives of too many. Before Dr. Shearer will have accomplished much he will have to induce the frivolous world to think and reflect, the easy-going world to be vigilant and the irreligious world to pray. No virtue is more unwelcome and more opposed to the spirit of the world than the heaven-born angelic virtue. It is the reward of innocence and the fruit of prayer. Its votaries may not be many, its companions are few and select, it is found in the retirement and solitude of those who earnestly seek the uncreated wisdom and love of God. This virtue has been, and is, the crown, the strength and the single-heartedness of that immortal generation of priests and religious of the Catholic Church whose monuments of zeal dot hill and vale through every land. In Catholic homes let Dr. Shearer seek for it too, where the young and the fair are under the guardianship of a saintly mother's vigilance and prayer. Let him seek it in those sacred associations of holy Church whose members so frequently partake of the Blessed Eucharist. This, if the rev. gentleman had faith, is the food which strengthens souls against the temptations of sense. This is the wine which germinates virgins. He may easily learn, if he wishes, how carefully and how lovingly the Catholic Church in the family and her own ministrations and devotions fosters this noble Christian, thereby making for moral and social well-being.

### ANSWERS

I. A correspondent asks upon what Friday it was recently allowed to eat meat; and secondly, whether meat was permitted last Thanksgiving day, which was set for the last day of October, and which, being the eve of the Feast of All Saints, is a fast day. In the latter case we know of no dispensation being granted in any diocese in the Dominion. The choice of that day for Thanksgiving was to say the least of it unaccountable. There are not many fast days, especially during the autumn, so that it is easy to select a day which will not place Catholics in difficulty. Some one blundered in naming last year's Thanksgiving Day. It is to be hoped that the mistake will not recur.

As to the first question we have given an answer based upon memory. According to our recollection it was the last time that Christmas and its octave day, New Year's day, fell on Friday. Dispensation to eat meat on Christmas day, when it falls on Friday, is of long standing. Now, two years ago last Christmas the feast fell on Friday, and meat used. But the Holy Father gave permission through the bishops to exercise the same privilege on New Year's day, 1909. In some cases of remote dioceses the official dispensation did not reach the ordinaries in time to be published. As a consequence there was not uniformity, so that in one diocese it was exercised whilst the neighboring diocese did not have it.

II. Another correspondent asks: "Is it obligatory for a Roman Catholic to support the separate schools in this Province where they exist?" Yes, most certainly. No ratepayer is excused from school-tax. If he does not pay it to the public school, he must pay it to the separate school. Between the two there can be no doubt which system is obligatory upon Catholics. From this follows the answer to the second question: "Is it the duty of the ecclesiastical authority to command Catholics to support separate schools?" If Catholics are obliged to support separate schools they must for their duty be amenable to the episcopal authority. It devolves upon the bishops to command their subjects in this respect. The bishops are also the judges as to whether in a certain district a separate school can, and should be, maintained.

Our correspondent asks: "In what manner has the ecclesiastical authority been announced to command Catholics to support separate schools?" We do not know that they are limited to any particular form. Pastors are the general method by which the duties of Catholics have been made known to them. We cannot conclude, in the absence of a yearly pastoral upon the

subject, that any one can hold himself excused. As the support of separate schools is a duty it becomes a matter of conscience subject like all other duties to examination and to correction. From this fact the question falls under the keys, so that in order to impress the necessity of fulfilling the obligation bishops sometimes reserve to themselves the cases of those who refuse to comply with this duty. When the command is disregarded the separate school authorities have little or no redress. The taxpayer may be approached upon the subject. But if he obstinately disobeys the authorities of the Church, whilst on the other hand the law favors him paying his taxes to the public school, we do not see that anything can be done. We have not in our brief answers entered into the origin of this duty of contributing to the support of any system of education. It depends upon the distributive justice by which the bishops have the power to impose contributions upon all their dioceses for religion and education. As the state undertakes nowadays much of the primary education there should be a clear understanding between the two powers upon the subject. It is not just that Catholics should support both systems. Yet it is obligatory upon the bishop, to provide due religious education, which cannot practically be done without a system of parochial schools.

### MIXED MARRIAGES

It is extraordinary and aggravating too how the Papal Decree "No Temere" is misconstrued. Many seem to think the Pope has declared all Protestant marriages, or that at least every marriage in the case of one of the parties being a Catholic, is invalid and the child, being a Catholic, is in a state of illegitimacy. This is worse than nonsense. It is malicious. The new marriage law does not affect those who are not Catholic, in any way whatever. With the marriages of Protestants the Pope did not at all concern himself. They could go before minister or magistrate as they pleased. Nor is the new law retroactive. It did not apply at, nor was it meant to apply, to marriages prior to the date of its promulgation. These marriages were perfectly valid. To assume the contrary would be in many cases to ruin happy families who might form the impression that the parents had never been married at all. The contrary is just the case. Before Easter 1908, when the decree went into force, all these marriages were perfectly valid before church and State. What the Pope did was not to interfere with any marriages that had been contracted before, but to simplify and in some important ways to make less stringent the legislation of the Council of Trent in regard to clandestine marriages. Henceforth a marriage which is Catholic or mixed must be celebrated by the parish priest of the Catholic party and in presence of two witnesses. That is what the Pope did. Now if we turn to the Toronto Globe of March 6th we find a report of what the Sovereign Pontiff is credited with doing. The Rev. Dr. Hincks preached on the Sunday evening previous upon this decree in Broadway Tabernacle. According to this gentleman the Pope's decree "made marriage uncertain in its duration." This is what the Pope did not do. The decree no more touches the duration of marriage than it touches the duration of a priest's orders. His Holiness did not step one inch beyond his power. All that he did was to declare that if Dr. Hincks married a Catholic it was not valid and therefore had no duration at all. The Pope declared that every Catholic must be married by his parish priest. If therefore the Rev. Dr. Hincks and all other ministers would honestly tell Catholics that they cannot marry them, and that these Catholics should know the law of their Church, there would be order, peace and morality. Why do ministers allow themselves to be made participants in what is wrong? No Catholic priest would be allowed to do such a thing. What is the use of the Rev. Dr. Hincks talking about the sacredness of marriage when all the sects hand it over to the lay State for validity and liceity. The only power that keeps it sacred, the only power that holds to its indissolubility, is the Papacy and the Catholic Church. The Rev. Dr. Hincks accuses the Pope of becoming "the author of dissension and separation wherever the decree was enforced." It is not the Pope who is the author of dissension and separation. It is a Protestant minister who undertakes to marry a Catholic when, as a matter of fact, he cannot validly do so. The guilt lies at his door, not at the door of the lawgiver. If the State says a certain method must be adopted in order that it may be valid, and a lawyer without legitimate authority undertakes to help his client to make such a contract, no one would say that the state was wrong and that the gowless lawyer was right and that the contract was valid. All the opprobrium which the Rev. Dr. Hincks wishes to heap upon the Holy Father recalls upon himself and his fellow ministers. He tells us that the decree encourages worse than

divorce "because an unscrupulous Catholic married to a Protestant girl can throw his wife and children out into the street in the name of his religion and his priest." Who helps this unscrupulous Catholic in his wrong-doing but the Protestant minister who turned a sacred institution into a farce by pretending to marry a Catholic when he could not. Then how can this minister face the young girl whom likewise he has deceived and exposed to the awful fate of living as wife with a man to whom she is not really married and of having it thrown up to her some day? We do not expect that ministers will practice the golden rule of charity in this delicate and serious question; but what we do expect is that they will not misinterpret and misuse Papal decrees, and so mislead people who hear them or those who read the reports of their dissension-stirring discourses.

### IMMUNITIES

Following up our article upon the taxation of churches we deem it opportune to trace the question along historical and canonical lines. The term immunities, which signifies exemption from a legal obligation, is of three kinds, according as the privileges affect places, persons or things. Local immunity refers to pious or sacred places, by which we understand churches, public chapels andatories blessed or consecrated by the bishop, and other buildings such as convents and episcopal residences. Local immunity includes the right of asylum. It was greatly restricted by canon law and is now abandoned everywhere. Real immunity refers to all kinds of church property, movable and immovable. Whilst all this property was free from secular jurisdiction, being free in particular from taxation, it must not be understood that the Church contributed nothing to the expenditure of the State. Besides annates, tithes and other taxes, large subsidies were voted by the clergy as gratuitous gifts to the State. At present the property of the Church has greatly decreased, so that it no longer enjoys real immunity. However, with regard to buildings used for divine service and the movable property pertaining thereto, they are generally regarded as property of public utility employed for the welfare of the community, and therefore free from taxation. The origin of this immunity is the respect due to God which is shared by those things and persons dedicated to His service. The early Christian emperors were somewhat more reserved in what they granted the Church for the imposition of burdens than for exemption from personal charges. Thus the Emperor Justinian exempted certain shops at Constantinople, which were engaged in the charge of funerals, from a portion of their taxes. St. Gregory the Great recommended the Defender of Sicily to cultivate well the lands which belonged to the Holy See, that he could more easily pay the duties which which they were burdened. Under Charlemagne the Church was charged only with the reparation of roads and bridges. All churches, secular and regular, without distinction, were obliged to a third board and lodging to the king and his suite when they passed through the place. For the purposes of the crusades the ecclesiastical revenues were heavily taxed. It was upon the occasion of the State Assembly of Paris in 1188 that the "dime" was first ordered to be levied, or in other words a tenth of the yearly revenue of ecclesiasticals. All this is now changed. Even in the fourteenth century the title became rare. In 1534 the revenue of ecclesiasticals goods in France was divided between the King and the clergy. And in 1557 these concessions became quite ordinary, so that receivers were appointed by the King in each archiepiscopal city. As to the source of exemption authorities are divided, some extremists maintaining that these immunities were founded upon divine law, whilst others held that they originated from positive canon law.

### "THE MASTER CATHOLIC LAYMAN"

That was an enthusiastic audience which greeted the Right Rev. Dr. Fallon, Bishop of London, when he delivered a lecture in St. Peter's Hall on Tuesday of last week. His subject was "The Master Catholic Layman." In this title there may be found a world of thought, for a master Catholic layman—a layman who loves his country and who is an example to all Catholics—is now and ever has been the glory of the Church. With that consummate art which Bishop Fallon has mastered to such perfection, he took his hearers from a thrilling point in Irish history to another, until he came to the close of the eighteenth century, and when he mentioned the name of O'Connell as the subject of his discourse, a round of applause came from his audience which showed that many an Irish heart beats warmly yet when that name of names in Irish history is pronounced. The lecturer traced the course of Irish affairs from the beginning of England's conquest, depicting in fervent tones the

terrible injustice and the barbarous persecution to which the people were subjected. When quite young O'Connell went to France to be educated, returning to London, where he studied law. When well equipped with legal lore he betook himself once more to his native Kerry and then there took possession of his that overmastering ambition to break the chains which bound his country. Of massive proportions and towering intellect, he was soon recognized as a man amongst men, and he became a thorn in the side of the salaried agents of the English government in Ireland, from the judge on the bench to the stipendiary magistrate. He would have nothing but peaceful agitation along constitutional lines. This was a programme for which the English garrison had no love. They would prefer that he and his countrymen should take the field, so that they might become the easy prey of English bullets and bayonets. However, even this peaceful agitation was assailed. The Bishop of London's description of the mass meeting called by O'Connell on the field of Clontarf, solely for the purpose of protesting peacefully but strongly against the injustices inflicted upon Ireland—his portrayal of the resolve of the Duke of Wellington at the eleventh hour to send a large force of military to the district, with cannon pointed towards every byway, with bayonets glittering in the sun, with war material in abundance provided for the butcher—his description of O'Connell's instant resolve to send couriers in all directions to tell the people to stay at home—was a masterpiece of eloquence the like of which is rarely heard. At this period of His Lordship's discourse he had his audience, as it were, in the hollow of his hand. Then followed a description of the Tribune's arrest, his trial by a packed jury, and his commitment to prison, followed by an account of the appeal to the House of Lords and O'Connell's reprieve. The closing days of the great Irishman's life were depicted in a manner which touched all hearts. He was lionized in Paris by the highest in the land. The great spirit, however, was broken. In a very delicate condition he left Paris for Rome, but the vital spark went to his Redeemer before reaching the Eternal City. He died at Genoa, where he received the last rites from a Cardinal of Holy Church. Before the end came he commended his soul to God, directed that his heart should be sent to Rome, and his body interred in his native land.

We sincerely trust the generous duties of His Lordship the Bishop of London will not prevent him from soon again appearing on the lecture platform of the parish hall. He is fast making his way into the hearts of the people of London and his deliverances, both in the pulpit and on the platform, will be an inspiration to many a one to become a Master Catholic Layman.

### A GRAND LODGE UTTERANCE

We are really very tired calling our Orange friends to order from time to time. The published lodge proceedings give us a display of misinformation in regard to Catholics and the Catholic Church which is not only amazing but amusing. With the greatest solemnity they pass a resolution protesting against "the unlawful and immoral priestly interference with the marriage laws of Canada," and British subjects are admonished to wake up. Orange resolutions command about the same amount of attention as the premonitions of grand juries. In the latter, however, there is oftentimes good common sense. In the former not a trace of it.

In the near future we may look for an Orange Grand Lodge resolution such as this:

"Resolved, that a humble address be presented to His Majesty the King praying that the importation, manufacture and sale of Roman candles be prohibited, as their use is an incentive to the spread of Popery. No surrender!"

Or this: "Whereas, it has appeared in the public press that the Pope of Rome is about to issue a condemnation of the wearing of the harem skirt and the hobbie skirt; Be it resolved, that this Grand Lodge condemns any interference of the Romish Church with our dearly bought liberties. No surrender!"

It would be a waste of time, as a rule, to take these people seriously. We look for their deliverances with the same interest as the letters from Mr. Dooley. There is this difference, however: Mr. Dooley is at times philosophical and witty. The Orangemen never. They have an official organ in Toronto which keeps them seething, and it is a thousand pities that the publishers of the official organ are not engaged in a more worthy calling. It is a weekly compendium of Orange yellow journalism. All we wish to remark is that the simple yeomanry of Lanark county would be much better employed were they to remain at home attending to their farms and live-stock, instead of driving to centres of population to engage in exercises which very much resemble the war dances of the Iroquois in the long ago. They seldom if ever smoke the pipe of peace, because they live in cloud-land. The aspiring politician in their midst serves up boiling hatred of Rome. For this he is

dubbed an orator of the sterling stamp and eventually finds himself in the Grand Master's chair. The objective point he is aiming at is a seat in the House of Commons or a seat somewhere else where a large cheque comes to him for a small amount of work. We pity the Orangeman on the town lines. The poor fellow is sincere in a way. Not knowing any better, he gives weight to the words of the self-seeking demagogue and pins his faith to whatever he sees in print, but his reading matter consists almost entirely of the Orange literature he receives from Toronto, the citadel of Jingoism, whose municipal life is largely moth eaten because of the influence of such oath-bound secret combinations as Orangemen. The medical doctor who is a fugitive from justice for bank wrecking, who in his day was the Little Tycoon, or, rather, the Big Tycoon, of the Orange order in the Queen City, furnishes the key to the situation.

But there is a serious side to this matter. We are sorry to see the name of the Minister of Education, Dr. Pyne, looming large in Grand Lodge proceedings. In Barrie, on the 8th of March, was held a meeting of the Orange Grand Lodge of Ontario West. At this convocation the language of the Minister of Education was diplomatic, but, reading between the lines, we can see just where he stands. "Speaking," he said, "as the first Orange Minister of Education in Ontario, he assured his brethren that he was actuated by the same principles as they, and though conditions might prevent doing all that might be wished, he would endeavor at all times to do his best, and whatever was done would be done fearlessly and in broad daylight." Grand Master Lovelock, however, at the same meeting, supplies the key to the utterance of Dr. Pyne. "We must," he said, "have a school board enough, grand enough and great enough for the children of every man, whatever his creed may be, to attend." Now let us examine this point in brief. Dr. Pyne, we are told, spoke briefly on educational matters, stating what steps were taken to raise the teaching standard. The doctor, no doubt, like Bro. Lovelock, is fully impressed with the idea that we should have one school and one school only in the Province, and that the Public school, so that the standard may be raised. But here is the difficulty. The separate schools are in many places in the province, especially in centres of population, doing better work than the Public schools. The standard, of the separate schools, therefore, cannot be raised, but lowered, if we transfer the separate school children to the Public school.

We respectfully suggest that Orangemen is a matter which might be taken into serious account by our non-Catholic fellow citizens. The whole aggregation is kept together by the "uniffs" who are clamoring for high positions in the parliamentary and municipal life of the Dominion. Catholics can afford to be passive. The antics of Orangemen they heed but very little. All they can do is to treat them in a Christian spirit, be have towards them in a neighborly manner, pray that sooner or later the rule of the Orange boss may be brought to a close, that Orangemen itself may be given a respectfully conducted funeral, and that all our Canadian people may be united in a loving brotherhood seeking as one man the greatness and glory of our common country.

### BEWARE OF MARRIAGE BROKERS

There are now to be found men in plenty who desire to give the most sacred things in life a commercial aspect. Advertising for women to go to the North West under the pretence that they will have opportunities to obtain good husbands, is the latest device of men who do not care how they make money so long as they make it. In this connection the following dispatch from Montreal speaks for itself.

Montreal, March 7.—The Ladies' Auxiliary of the United Irish League are strongly opposed to the Canadian Northern Railway advertising throughout Great Britain for wives for the farmers of the Canadian Northwest, and, owing to the ignorance that prevails as to the real conditions throughout the West, have passed the following resolution: "First—That we, the members of the Ladies' Auxiliary of the United Irish League, call the attention of the women of Canada and Great Britain to a practice, which if persisted in, may cause untold misery and suffering to countless numbers. The demand for wives is not so great throughout the West that it is necessary to resort to this degrading method, which tends to commercialize matrimony. It is not only degrading to our womanhood, but is an insult to the intelligence of the Canadian people. "Second—That we call upon the women of this city, and throughout the Dominion, irrespective of race or creed, to rise and protect womanhood.

The three means of perseverance are: Holy prayer, the frequent receiving of the Sacraments, and avoiding all occasions of sin.

If you cannot be happy in one way, be happy in another. This facility of disposition wants but little aid from philosophy for health and good humor are almost the whole affair. Many run about after felicity, like an absent-minded man hunting for his hat while it is in his hand or on his head.

### NOTES AND COMMENTS

THAT CELEBRATED saying of Dr. Johnson's: "Patriotism is the last refuge of the second-rate," might be recalled with advantage at the present time. Those who cry "treason" from the house-tops not infrequently remain there when fighting is to be done in the streets. It might be worth while then to keep an eye on the Toronto official who said the other day that he would resist any government enactment of the kind by precipitating a street-brawl. Any reference to the respect for authority which such a speech from such an official might be supposed to inculcate would be superfluous. But keep an eye on him when the fighting begins.

IT MAY be profitable to cite the opinion of the London Tablet to the bearing of the proposed Reciprocity Agreement upon Canada's relations to Great Britain. "Happily," it says, "high in the list of British interests must be reckoned the prosperity and welfare of Canada; and assuredly everything which promotes good feeling and kindly relations between the Dominion and the United States must be counted as an advantage to Great Britain." And further: "If the new agreement adds to the purchasing power of both Canada and the United States, that advantage will be felt and shared in the markets of Great Britain."

IT MUST be remembered that the Tablet, so far as it has political leanings, is Conservative and Imperialist, and that its opinion, therefore, may be taken as fairly representative of Conservative sentiment in England. The fear expressed in certain quarters in Canada that any departure from our present fiscal relations with the United States will imperil our future as a nation and our attachment to Great Britain, is not shared, evidently, by intelligent public opinion there. The merits or demerits of the proposed agreement as an economical proposition is fair matter for argument and for difference of opinion. But it is unworthy and trifling for those who take the one side to arrogate to themselves all the loyalty and patriotism and to impute the opposite to those who cannot see the matter as they do. The whole subject calls for discussion on a higher plane.

WHATEVER then may be the rights or wrongs of it, it would seem to the uninitiated something more than a mistake to make of the question a party football. The time-honored maxim, "business is business," should not be lost sight of in the present juncture. Let reciprocity as now formulated be discussed on its merits as a business proposition and not made the occasion of unworthy insinuations regarding one's opponents. The growth spirit of Canadian nationality is built upon firmer and more enduring grounds.

IT WAS an open secret at the outbreak of the war in South Africa that Sir William Butler was recalled from his post as Commander-in-Chief because he insisted on telling the home authorities the truth about affairs in that country. He had repeatedly warned his Government, it was stated, of the war-like preparations of the Boers, and of the imminence of hostilities. He also laid the blame upon the proper shoulders and refused to have any part in the creation of false impressions under this head, in England. He had charged that the whole trouble was due to the monied interests dominant in South Africa, and that the country was being forced into war by a clique of diamond magnates in collusion with politicians at home. These charges have now been revived by the publication of Sir William Butler's autobiography, and the result will be watched with interest by the whole world, in particular by those who were convinced from the beginning that the war was unjustifiable and a mistake.

WE HAVE been favored with a copy of "The Catholic Home Annual," a publication issued by Rev. A. Beausoleil, of the missions of High River, Staveland and Claresholm, in the Province of Alberta. Besides the calendar, the annual contains a variety of information as to the regulations and customs of the parish and more Catholic reading matter of more general interest. We mention especially a very concise yet comprehensive article on "The real cause of the Church's Triumphs and Struggles." The "Triumphs" are set forth at some length; the "Struggles" are summed up in the single phrase: "It is under the best apple tree you find the most sticks." The publication of such an annual is a step in the right direction and could be emulated throughout the land with much profit.

ON the subject of Catholic missions in Ceylon to which we referred last week, the Ceylon Catholic Messenger brings us some interesting particulars of the career of Father Joseph Vaz, who, just two hundred years ago, died at Kandy, after having won for himself the title "Apostle of Ceylon." It was Father Vaz, who, when the Dutch were making

every effort to stamp out Catholicism in the island and to banish the work of restoring the Faith by this enactment from as a priest, he entered and having done so, he exercised his ministry in a manner which was not open as a priest. He shrank from any suggestion where souls were in danger and mission was sued with all the ardor of a priest. He travelled incessantly and visited annually all his predecessors. Thus it was that in spite of the Dutch authorities he saved the Faith from Ceylon, but developed whereas on his arrival he mere handful, at his death numbered no less than thirty, 30,000 were converts from paganism. An illustrious example of a man who animated by Father Vaz' life has Mgr. Zaleski, the De-

THE BISHOP of Chichester Establishment, loses his diocese rever to the withdrawal version to the Catholic Brighton vicars, their considerable section of The Bishop puts this "an obstinate refusal to Considering that who and Hinde sought and the Anglican Church of authority in defence article of Christian faith charge is surprising type of authority with ship specifically identified artless intimation to lieve what they please long as they gave some adhesion to his own was scarcely of a kind pected to commend had real anxiety a. They have meanwhile ity, which they soug Peter.

CATHOLIC READERS be on their guard novels of Mr. George born and bred a Catho man has made the r brother Augustus the claiming himself an of the Church. O Augustus, it appears, descended from an old Ireland. George denied to vilify his granding that that gentleman while residing in solely because it bness interests to do (and it scarcely be in the grandsons brought his family up that his son (George) tised his religion and Maas is testified by But George will have proposals to emphas next novel, now read He also proposes to own descendants to the faith of Rom the novelist, he does misfortune is his. T need him, though he Neither are Catholics his books, and sincef role of a Hooking, t to do with them.

A CURIOUS side-t tendencies is afforded in Adams Corne perpetually dinne that all the corne affairs of New Chicago and other is due entirely to of the foreign elem It has fallen to one of Ohio counties statement. It seem voters there are in for vote-selling and rushing to the o hundred to plead g and suffer distanc years. More than ments, it is stated, the grand jury be officers connected to tion expect to see thousand of the si dred men who vote

COMMENTING ON York Times says: "No such revel election corruption made, even in the Tweed in New York ward politics of Ph or Chicago, as have It is not a few ton tramps who have one thousand merchants, lawy ministers. Not a in the list. And tempted. They ha of selling votes for