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Please do not send us poetry, obituaries and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 19th, 1905.

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

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

I strongly defend the Catholic principles and rights, and stand firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, and the wholesome influence reaches more Catholic homes.

I therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its success, I am, Sir, very sincerely in Christ, Yours very sincerely in Christ, DONATUS, Archbishop of Rheims, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1905. To the Editor of THE CATHOLIC RECORD, 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 truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Latisana, Apud. Delago.

LONDON, SATURDAY, SEPT. 2, 1905.

CLERICAL CHANGES.

His Lordship the Bishop of London has made the following changes among the clergy:

Rev. Father Langlois, Pastor of Tilbury, will go to Tecumseh, which parish was recently left vacant by the death of Father Villeneuve.

Rev. Father Parent will go from McGregor to Tilbury; Rev. Father Pinsonneault from Clinton to McGregor, and Rev. Father Hanlon from St. Augustine to Clinton.

A STRANGE SUPERSTITION.

A special telegraphic despatch to the Toronto Mail and Empire states that among the members of a sect known as the Agapemones, who live in a retreat at Clapton in North-east London, and known as the Abode of Love, there is great rejoicing because of the birth of a son to the head of a sect who is known to the outside world as the Rev. S. H. Smyth Piggot, but who calls himself "the Messiah."

The mother of the child is Ruth Grace, who recently joined the Agapemones, and the child has been named Glory Smyth Pigo.

The parents claim that the child is a divine being like the father, who asserts that he is himself "the Lord Jesus Christ who died and rose again and ascended into heaven."

The Agapemone sect was founded by one Henry James Prince in 1845, at Charlton in Somersetshire, England.

He was a person somewhat resembling John Alexander Dowie in appearance, and having the same egotistical organs highly developed, as phrenologists have stated to be the case also with Dowie.

Like the Mormons, Prince repudiated the doctrine of the inviolability of the married state, and started a religious community on the basis of his ideas on this subject. He asserted that he would never die, but he died, notwithstanding, in 1899, foretelling before death that the millennium or reign of Christ on earth for a thousand years was at hand.

A number of wealthy maiden ladies were induced to join Prince's sect and were always ready to subscribe to his plans so that he lived in princely state.

After Prince's death, the sect fell into obscurity for a time, and then in 1901 Piggot assumed the pastorate of the Agapemite Church at Clapton which is called the Ark of the Covenant. On September 7th he announced himself to be the Messiah in these words:

"Brother Prince was sent before the Lord's face to prepare the way for the second coming of Him Who suffered for sin. His testimony was true and the work of the Holy Ghost was perfect in him, and I who speak to you to-night, I am that Lord Jesus Christ Who died and rose again and ascended into heaven. Yes, I am He that liveth, and behold I am alive for evermore," with much more of the same kind of cant.

Piggot is said to have about one

thousand two hundred followers. These are called Agapemites, from the Greek word Agape, which signifies love, and is frequently used in the original Greek of the New Testament as in St. John xv. 10: "Abide in my love," whence the community house is called "the Abode of Love." Their church cost about \$80,000, and is a very handsome building.

Piggot has been in turn a sailor, a miner, an Episcopal clergyman, and a Salvation Army soldier. His followers are people of the middle class who support him in luxury, and discard the sacredness of marriage, living in common. For several years they have shunned publicity, as their manner of life shocked the people of London, and led to their being several times mobbed and stoned when their religious ceremonies were carried on in a manner which attracted public attention.

Piggot's eccentricities are frequently shown by uncontrollable fits of laughter in the pulpit. As a Salvationist, in his zeal, he was wont to throw himself on the ground face downward for a considerable time, and to do other strange freaks.

The present freak of declaring his son to be a divine being is paralleled by the case of Joanna Southcott who began in 1792 to claim supernatural powers. This fanatic is said to have had as many as one hundred thousand followers at the time of her death in 1814. She declared that the second Saviour was to be born of her, and this was believed by her dupes.

A man named Twort in 1825 professed to be the Saviour announced by Joanna Southcott, and gathered many of her followers into congregations, and in 1851 the English census showed four such congregations to be in existence, but they soon after this date dwindled away to zero. The last heard of them was in 1860 when there was a small community of Southcottians at Wenthorpe.

It is one of the effects of the principle of private judgment being made by Luther the supreme tribunal of religious faith that superstitions like those of the Agapemones, Mormons and Southcottians should appear from time to time, and obtain many followers from among those who follow that principle. It very rarely occurs even among uneducated Catholics that they are deceived by such impostors, as Catholics are usually well instructed in their faith.

BLASPHEMIES FROM THE PULPIT

In our last issue appeared an article taken from the New York Freeman's Journal under the title: "Blasphemies against our Lord." In the course of this article it was shown that Protestantism is rapidly eliminating the divinity of Christ from its creed. It needs no argument to show that by the rejection of Christ's divinity the primary doctrine of the Christian religion is set aside, and the resulting religion, which is the form to which Protestantism is coming, has no more claim to be called Christianity than has Judaism or Islamism or the ancient Gnostic heresies.

The Rev. Dr. Frank W. Gunsaulus, of a prominent Methodist Church in Chicago, is quoted in the article referred to as having blasphemously placed President Roosevelt on a par with our Lord by saying recently in a lecture in Denver, "the one man of the world who matches Jesus Christ in seriousness of purpose, in purity of life is the President of the United States," and another Protestant preacher in Denver is referred to as having expressed himself as in doubt whether or not such words are justified, and even in doubt whether Christ may not have been a minor sinner at least in His earlier years, from which we might easily infer that the President was possibly the more holy being.

It must be here remarked, however, that Dr. Gunsaulus has stated that he was wrongly reported. He had only stated, he says now, that there are two great men on this earth who displayed Christ-like qualities, steadfastness of purpose, vigor, etc. These are the Emperor William and the President of the United States. We shall not affirm positively whether or not the Rev. gentleman's explanation is correct, but we may presume, that it is so. Even so, these two potentates should not have been thus put upon the same moral plane with the Saviour of mankind. But the case of the Rev. Dr. Gunsaulus is not at all unique in the history of modern Protestantism. It must not be supposed that never till the year 1905 was such language as that attributed to the Rev. Dr. Gunsaulus used in the Protestant pulpits of the United States.

Forty years ago, the most popular preacher in that country, the Rev. Henry Ward Beecher of Brooklyn Tabernacle, made a similar comparison between President Lincoln and Christ, in which, indeed, the higher rank was given to Lincoln, both for character and for the cause for which he suffered

death. This occurred in a panegyric preached in the Tabernacle on Abraham Lincoln.

The Rev. Mr. Beecher indicated the circumstances under which Lincoln was assassinated. This event took place on 14th April, 1865, just at the time when the cause of the Southern Confederacy was undoubtedly collapsed, though the end of the war was not actually proclaimed until 26th May following. The Confederate General Lee had already surrendered on 9th April. The Confederates had been driven out of Mobile; the Union flag had been replaced on Fort Sumter, at Charleston, N. C. It was known that the Confederate Generals Richard Taylor and Kirby Smith were so hemmed in that they must surrender within a few days, and the Confederate President Davis's capture was almost a certainty, as he was already fleeing before his pursuers. He was actually captured on 10th May.

It was while these events were going on that President Lincoln was enjoying a play in Ford's theatre, Washington, on 14th April, which was Good Friday, when he was shot by John Wilkes Booth. He died on 15th April at 7:30 a. m.

The Rev. Henry Ward Beecher in his panegyric of the dead President, mentioned that he was killed on the anniversary of the day when Christ suffered death on the Cross, and he added "who will say that the martyr whose death we are mourning to-day was not a holier man slain in a nobler cause?"

This blasphemy was, if possible, even worse than that attributed to Dr. Gunsaulus, yet it was listened to, in a so-called Christian church or "Tabernacle," and by a supposedly Christian congregation, not in silent horror, nor in tumultuous indignation and reprobation, but with rapturous applause. The fact betokened that even so long ago as 1865 the trend of Protestantism was toward the abyss of Deism, if not absolute Atheism. The Rev. H. Beecher's sentiments were indeed repudiated in some pulpits, and by part of the religious press, but it would be difficult to say whether those who repudiated them or those who approved predominated. Mr. Beecher's church is Congregationalist.

But these are not isolated examples of the open denial of the most fundamental doctrines of Christianity by prominent ministers under circumstances which gave special importance to these pronouncements.

We may instance a series of lectures delivered in Montreal Presbyterian College in November, 1901, by a Presbyterian clergyman from Edinburgh, the Rev. Dr. D. W. Forest, under the auspices of the College authorities, and in presence of the Principal of the College, the Rev. Dr. McVicar.

In the first of these lectures, on "the Authority of Christ," the lecturer declared plainly: "Christ was not omniscient." It is true, he quoted Scripture to maintain this assertion, but this was undoubtedly a direct denial that Christ is God. This gentleman in the same lecture acknowledged: "It is true indeed that Christ did often show knowledge which He could not have ascertained," then he proceeded to show that this knowledge of Christ was "no more wonderful" than the knowledge of Elijah, Peter and Paul manifested on certain occasions. He inferred: "Christ's knowledge was not different in kind from that given to other men. For this reason it is wrong to consider Christ as a final authority on Old Testament criticism. He everywhere took the Old Testament as he found it, and his beliefs were the ones current at the time." That is to say whatever may have been the errors current among the Jewish people were believed and taught by Christ. Thus he accounted for Christ's acceptance of "the history of Jonah, the flood and other disputed points," but which must "not be taken as confirmations of these events," and "His attribution of the one hundred and tenth psalm to David must be considered as an illustration of what He was saying at the time."

Thus we see that the teaching which was given to the young Presbyterians of Canada impugned the truth of Christ's own words, and the historical value of the whole Old Testament. But the New Testament did not escape the iconoclasm of this commentator; for of what value would be the teachings of this book, whereas it was written by the disciples of One who could not give an assurance of the truth of His own doctrines? Notwithstanding this assertion that His Apostles should learn all truth from Himself and from the Holy Ghost, the Paraclete whom He would send for the purpose of teaching them continuously to the end of time. They could not be more sure of their doctrines than were the teachers from whom these doctrines were received, and Christianity should necessarily be founded upon an uncertain basis. How then could the Church

of God be what it was pronounced by St. Paul to be, "the pillar and ground of truth?"

Was it to be taught thus that the Presbyterian fathers and mothers of Canada sent their sons to be educated in Montreal Presbyterian College; some for the neologist ministry, and others to uphold the cause of a mutilated Christianity in their secular occupations and professions?

We may add that in the other lectures delivered by the same Rev. gentleman, the same fundamental principles were inculcated. We are not surprised at the boasts which are frequently made at Unitarian assemblies and conventions, that their principles are rapidly and surely permeating the Protestant churches. This sect itself is not indeed increasing either in Canada or the United States, on a par with the increase of population; but the Protestant denominations as a whole are fast adopting the Unitarian teaching. Thus, in the decade from 1891 to 1901, the professed Unitarians increased in Canada from 1777 to 1934, being only 8.8 per cent, whereas the increase of population was 11.14 per cent. But this falling behind on the part of Unitarianism is only apparent, as during the same period the other sects themselves have become more and more unitarianized. What need was there to go over to the Unitarians bodily, when those who felt impelled in that direction could enjoy all the Unitarianism they wanted within their own fold?

THE NEWSPAPER IRISHMAN.

One cannot help thinking that the managing editor of the Montreal Star could possibly find more entertaining and certainly less offensive matter to fill the eight or ten inches of space in the so-called "Passing Hour" in the issue of that paper of the 17th inst. than the picture of a "sky-scraper" with the added supposed "Irish bull" in a dialect that no one ever heard from the lips of the most illiterate. The Irish "brogue" in itself is not at all objectionable, but the burlesque of it is highly offensive; while many of the "bulls," so called, often cover a depth of meaning beyond the reach of the dullards who sneer at them. "Passing Hour" is not always of the most brilliant, but frequently of the most inane character.

A NIGHTMARE.

Our sweet-tempered contemporary, the London Free Press, has not entirely recovered from the effects of the nightmare, with which it was so sorely afflicted during the hot spell which preceded the recent re-election of the Hon. Charles Hyman as representative of London in the Dominion Parliament. The bugaboo of the conquest of Canada by the Pope was the dominant horror of our contemporary's dreams during that campaign, and the horror was thoroughly realized notwithstanding the desperate efforts of the Free Press to avert the calamity. The Pope won the election. But our contemporary has fished out among the Chicago newspapers a piece of news from Canada of which our other enterprising Canadian daily papers have not become aware at all even down to the present date.

The story runs, as told by the Free Press of Aug. 23rd, that "Prince Henry of Battenburg has arrived in Canada with six cruisers of the British navy," and "has been spending the time in amusing himself with balls, fetes, parties and reviews."

We were all aware that Prince Louis of Battenburg, a Rear-Admiral of the Navy, is in the country, and that he was received as a member of the Royal family, with great demonstrations of joy and loyalty by the people of Canada from Halifax to Quebec and Montreal, and was welcomed in the latter city by Mayor Laporte and the city Council without distinction of race or creed, on the very day when the Free Press received its alarming despatch from Chicago announcing Prince Henry's arrival at the head of a British fleet—a fact of which no one but that journal is conscious.

But the imaginary Prince Henry has serious work on hand of which neither Prince Louis nor the people of Canada had any thought! The Free Press despatch informs us that he is studying the conditions existing in the Province of Quebec which are a cause of great alarm to the British Government. It is stated that the fleet is "menacing the citadel of Quebec, as a mild warning to the French residents that they must give up their dreams of a new France."

We are then informed that the "new French party" of the Province of Quebec is determined to break away from Great Britain, and that "a boycott has been started against all English-speaking residents. The French language is becoming more in evidence every day, and politics are now dominated in Quebec by the French."

This is surely serious news. The French Canadians do indeed rule in

Quebec province, because they form almost the whole population outside the cities and the "Eastern townships" in which there is a considerable portion of English-speaking people; but we were not aware until the Free Press burst this intelligence upon the country that there is an effort being made there to overthrow the British Government and annihilate the English-speaking residents by means of a boycott and perhaps by other methods.

It is well that the Free Press has determined to save the Dominion by exposing the plot which the Chicago Journal reveals, and of which no one in Canada has an inkling.

And who in the world is at the bottom of this plot? The Free Press despatch gives us this information: "The powerful French section of the Catholic Church," and "France is ready to assist the new colony."

Never since the days of Napoleon III. has there been so much friendly feeling between France and England as exists to-day, and only a few days since a French fleet was received with the greatest cordiality at Portsmouth by the English people. The Free Press is the only Canadian newspaper to tear away the mask, and show that it covered mutual hatred and plottings. And we are told that "Prince Henry" has made the wonderful discovery that "90 per cent. of the residents of Quebec, and 75 per cent. of those of Montreal, and almost the entire rural population are French." It was certainly worth the Prince's while to come to Canada with a fleet to make this discovery. But where is this Prince Henry now? We fear that he is nowhere to be found except in the nightmare of our contemporary, the London Free Press.

In connection with the Chicago Free Press bugaboo it is well that our readers should know that on August the 23rd Rear Admiral Prince Louis of Battenburg, in company with Archbishop Brochesi of Montreal visited the Catholic seminary of St. Sulpice where he was received with the honor due to his high office, and was shown a number of historical pictures and the first baptismal register entry made on the island of Montreal in 1642. The Prince subsequently visited Notre-Dame Church and the Hotel Diez. It will be remarked that the date coincides with the date when the cock and bull story of the Free Press was published. It does not seem probable that Prince Louis's slumbers will be disturbed by any terrors of a French Canadian insurrection, whatever may be the character of the dreams of the imaginary Prince Henry.

WARNING.

Announcement was made in St. Peter's Cathedral last Sunday by the Rector, Rev. J. T. Ayward, that certain persons had lately been calling upon the Catholic people of this diocese for the purpose of selling what they claimed to be a blessed picture. It represented two hearts, and was said to be painted by a nun who claimed to be inspired to do this work. These pictures, it is asserted, are blessed, and therefore cannot be sold, but a charge of one dollar is made for a card which accompanies them. We again warn our people not to be imposed upon by these humbugs. Whenever it is possible they should be handed over to the police.

ECHOES OF THE AUTONOMY DEBATE.

The Autonomy Bill for the two new Provinces of the North-West having been fully passed and being now the law of the land, the people of Alberta and Saskatchewan, which are the names by which these provinces are to be known in future, are preparing to celebrate their inauguration with due éclat.

It was easy to be foreseen that the Orange camp would be deeply stirred by being so utterly routed, both in argument and in the overwhelming Parliamentary majority which hid them out of sight as if buried by an avalanche. But we must say the after-carnage has been somewhat unexpected. The Autonomy Bill voted has actually been followed by a storm in the Conservative Parliamentary ranks which threatens to annihilate the whole party.

W. F. Maclean, M. P. of South York, has come forth with loud denunciations of Sir Wilfrid Laurier for having proposed the Autonomy Bill, and the whole Reform Party for having supported it. This was to be expected, for there was no more violent opponent of justice to the Catholic minority than this same Mr. Maclean, who was sharply rebuked by the Speaker for his unruly language in Parliament while the discussion on the Bill was going on. The Toronto World also, which is Mr. Maclean's paper, was one of the most outrageous of all the papers which endeavored to create disturbance and dissension in the country on the occasion of the discussion.

But Mr. Maclean, having failed in

his purpose, has brought up his complaint outside of Parliament, and now he is quite as bitter against Mr. Borden and the Conservative Party as he has been against the Liberals. He declares that Mr. Borden was vacillating in his attitude, and that he only adopted a half-hearted policy by bringing forward his motion for referring the school question to the Legislatures of the new provinces to be decided by them instead of their being obliged under their constitutions to continue the recognition of Separate schools for minorities, as they have existed from the beginning, and authorized under the territorial constitutions of the year 1875. In fact he did not even propose his amendment till he was forced to it by his Orange followers.

Mr. Maclean has also blamed Mr. Borden and the Conservatives as well as Sir Wilfrid Laurier for having voted in favor of a larger payment to members of Parliament for the labor they undergo.

In fact the Toronto Mail and Empire has read Mr. Maclean out of the Conservative Party for his violent onslaught on Mr. Borden.

Mr. Maclean indeed was himself one of those who voted for the increase of the indemnity to members, as it was passed unanimously; and he discovered the iniquity of the act only when he saw or thought he saw a chance to get a little popularity by creating an agitation on the matter after the thing was accomplished. The Mail and Empire thus deals with the case: Mr. Maclean has volunteered to assert, not merely that his own friends are as guilty as the Government, but that they are a good deal more so. All of them are grafters of the worst type, according to his story, and Mr. Borden is the most notable of the bunch. On the other hand, Sir Wilfrid and the coterie of innocents in the Cabinet were mere instruments in the hands of the designing opposition. These saints fell into the trap set for them by the opposition operators, and consented to a deal. While the Conservatives as a whole were blameworthy there is just one noble, high-minded man among them who is not responsible, and is to be viewed as superior to his fellows. This gentleman is W. F. Maclean. It is true enough that Mr. Maclean was not for the extra indemnity. It is also true that he made no protest against it in Parliament. True it is that he took the money and administered it. But then he has purged his offence by becoming a witness against his late colleagues and by charging them with the guilt in which, if they really were guilty, he must have shared.

We must here mention that Mr. Maclean since receiving the money has ostentatiously handed it over to some charitable institution; but if the act of receiving it was wrong, he should have restored it to the Dominion Treasury, as it was not his to dispose of thus at will, but it belonged to the people of Canada.

Mr. Samuel Hughes, M. P., was another of the noisiest opponents of the Autonomy Bill. He it was who encouraged Mr. Maclean in his outrageous insult to the speaker of the House and to the Government. Col. Hughes, speaking aloud, in defiance of all Parliamentary rules, told Mr. Maclean: "Don't let him (the Speaker) bluff you," and when rebuked persisted in his impertinence to such a degree that he was only brought to order by a threatening cry which arose through the House of Commons: "Expel him!" He thought he could browbeat the whole House of Commons, but he failed.

Later, on Aug. 3rd, the Colonel had published in the Lindsay Watchman-Warder an interview the purpose of which was to put himself forward as the one champion of honesty and courage in the House of Commons. This came to our notice through the Lindsay Post of August 17.

In this interview Col. Hughes has the brazen yet sneaking audacity to insinuate that Sir John Thompson, who was in 1893 the able and fair-minded leader of the Conservative Government and a Catholic, but who died suddenly while in Windsor Castle, a guest of our late gracious Queen Victoria, was really assassinated by Jesuits. "It was hinted," says the Colonel "that his death was due to the Jesuitical wing of the Church, finding that he could not be made pliable to ulterior ends, and wishing to have one as premier who would consent to grant Church concessions.

This statement we treat with the contempt it deserves. We record it merely to show the malice and brutality of the man who spoke so indecently.

Mr. Hughes regrets that the Conservative Party then supported Mr. McKenzie Bowell's Remedial Bill to restore to Catholics their school rights in Manitoba.

Once more Col. Hughes declares that an oppressive measure was imposed on the North-West Territories by the Liberal Party under the Government of Alex. Mackenzie, Separate schools being conceded in the Territorial Constitution of 1875.

This measure was so just that it was suggested and supported in Committee by John A. Macdonald and Edward

Blake, and was passed by the Commons by a unanimous vote.

It would have been much able for Mr. Borden and the Conservative Party during the recent Autonomy Bill. Borden made a serious allowing himself to be driven just attitude, by the Toronto who raised a rascally to create dissension in the

On the question of the nity of members of Parliament Hughes takes the modest it was requisite to increase members who had benefited try so much as himself.

He adds: "The boys and the m and Halliburton say that much to Canada as is a five to the United States

In reference to all the Past remarks:

"There was a fool who thought he proudly strutted and his Men snatched who heard the ink."

How wonderful an I

JURY PACKING IN

The correspondent would be a misnomer correspondent—of the may always be depended darkest side of occurrence Recently he sent to that over the "lawless" County Galway, quoting denunciation of crime mination to establish "by the infliction of imprisonment on those who were tried—and course "convicted" means taken to secure is thus told by the Journal:

"The main business," says the "concluded July 29" of the prisoners found guilty by packing against the grand trials were a disgraceful coercionist procedure the Attorney General given by the Jubilee arranged that the me by a special jury—in they should be tried sively composed of agents, graziers and against whose monopoly Galsway the person actively protesting, such a trial, the pris a fair trial."

Questioned in Parliament, of course the denial and in part Government. "The Ireland is as it has words of Lord Denning Lords on the Denning of O'Connell in a delusion and a snare, how long?"

CATHOLIC SOCIETY

The following C Montreal True Wit be of interest to C

The Toronto stituted organizer anti-Catholic ele and a strange p and retirement com Rev. Dr. Carman brand, charging maintaining the lo with fostering igni m, the News Law account as the former of this depl

But in the news another tale was results of the st for the Collegiate were published. drawn from the Pr arate schools and entered the con cent of the total News report devotion to detail large percentage the Catholic or S through successf group. Less th the Catholic ch dren who acco and the editor nothing in the catechism. The Toronto are st Brothers, the St the Loretto n teachers, accord the News, are stagnation of so gress;" and they show pupils better th Public schools the State Depa examinations.

"Good Cath Church than says a writer in This is true preach so muc that strikes the outsider.

He can best others who has