

NOTES AND COMMENTS

We propose to devote our remarks this week mainly to the work of the Catholic Truth Society of Canada. The annual meeting of the central organization in Toronto, recently, is the occasion that has suggested to us the desirability of once more directing the attention of our readers to the very urgent character of the work which this Society has undertaken and to the necessity of every Catholic in Canada being fully informed about it.

AS WE HAD occasion to remark somewhat more than a year ago, the Catholic Truth Society was formed for the express purpose of supplementing the work of the Church in the dissemination of the truth by means, principally of the printing press, and, in a corresponding degree, of combatting the vast accumulation of error and false tradition which, in the wake of the revolution of the sixteenth century, has piled up in the literature and institutions of the English-speaking races. To enlarge upon this may seem superfluous, but we have had sufficient evidence of late that, despite the progress of scholarship and enlightenment in some quarters, the old, unearny spirit still survives and is made to do duty upon occasion to the prejudice of Catholics individually and to the faith which we profess.

AS TO THE origin of the Society we cannot, we think, do better than to reproduce from a former issue of the CATHOLIC RECORD certain particulars relating thereto. It was first established in England over thirty years ago under the patronage of the late Cardinal Manning and the other Bishops of England. It soon spread into Ireland and Scotland and has since become an integral part of the work of the Church in those countries. It has also obtained a foothold in the outlying portions of the British Dominions, and in the United States its operations have for some years been carried on with ever increasing activity and success. The International Catholic Truth Society, with head-quarters in Brooklyn, N. Y., has become a well-established and recognized bureau of information on matters affecting Catholics and to it is largely due the improved tone of the secular press in this regard.

IF, THEN, the Catholic Truth Society did nothing else than to disabuse the public mind of false notions regarding the Faith, and to refute the calumnies which periodically, or at times of abnormal excitement, find currency in the press, its claim upon our people would be clearly established. But when to this is added its facilities for putting within reach of Catholics themselves the means of acquiring a better knowledge of their religion and the facts of history concerning it, this claim is intensified tenfold. For after all, the most effective means, under God, of propagating the Faith is to bring up a generation of Catholics fully informed as to its tenets and fired with apostolic zeal in its dissemination. It has been well said that one generation imbued with such a spirit would, humanly speaking, go far to dispel the malevolence of heresy and the darkness of heathenism, which, the one or the other, as it is now, submerges so large a part of the earth's surface.

THAT WE IN Canada, and more especially in this Province of Ontario, are still confronted with a deep and widespread spirit of ignorance and hostility regarding the Church, recent events have made very apparent. It is to the interest, evidently, of certain organizations to keep this spirit alive and on occasion of any display of Catholic vitality, to fan it into flame to the great disturbance of public tranquility and to the annoyance of individual Catholics who, side by side with their fellow-laborers of other creeds in every walk of life, otherwise pursue their way in peace and amity. The Eucharistic Congress at Montreal was no such occasion, and the violent harangues which at the time it called forth in some quarters, re-echo about us still.

THE NE TEMERE decree has been another, and if any evidence were required as to the density of the ignorance concerning Catholic faith and practice which holds sway over the minds even of certain self-styled "leaders in Israel," we have had it in abundance in the fulminations which have issued from almost every sectarian organization in the land. Under such circumstances, to denounce the Pope seems to be regarded as a sacred duty, and to resent his care for the welfare of society—including even their own if they only had the grace to see it—would be the highest expression of religious zeal of which they seem capable.

THE FACT of such senseless outbreaks staring us in the face, and the possibility of their re-occurrence at any time, lays special emphasis upon the need for the Catholic Truth Society. For this purpose of public enlightenment there is ready to hand the very large array of books and pamphlets on every conceivable

subject connected with the Faith—doctrinal, devotional, historical, biographical, sociological and controversial—issued by the parent society in England, and for sale at prices within the reach of all. These, collected, now form a series of considerably over a hundred shilling volumes, which are being constantly added to, and which take up, as they arise, every problem with which the Church has to deal.

BUT, INDEPENDENT of these, the Canadian Society has begun a series of its own, written by Canadians and adapted to the special requirements of the situation here. Among these may be mentioned the clear and concise statement of the terms of the Ne Temere decree, and its bearing upon Canadian circumstances, written by Father Hugh Canning. A copy of this, it was stated at the annual meeting of the Society, has been mailed to every Protestant clergyman in Canada. This gives this very numerous body an opportunity to correctly inform themselves on this pregnant question of the hour, and deprives them of any excuse for continuing to misunderstand and misrepresent its provisions. That of itself is something gained.

ANOTHER SPHERE of useful activity lying open to the Catholic Truth Society, and which it is gratifying to know has already occupied some share of its attention, is the circulation of Catholic reading matter in the more remote parts of the country. It was stated at the annual meeting by Mr. J. D. Ward, President, that hundreds of families in the West, living, some of them, 200 miles from a church, are now being supplied with a Catholic paper, which good work is being accomplished by means of a re-mailing department—that is, subscribers to papers and magazines undertake to re-mail them after perusal to less fortunate brethren in other parts of Canada. This is a work in which all may participate. It is inexpensive and is not troublesome, and since the names are furnished through the Society by Bishops and priests of the West and may therefore be relied upon as worthy, those who undertake it may have the satisfaction of knowing that they are giving pleasure to the recipients and in a very real way, bearing a part in the propagation of the Faith.

FINALLY, AS IN Canada in common with other countries we are witnesses to the rapidly increasing process of disintegration of the sects, and the decay among them of dogmatic teaching, it is incumbent upon Catholics, individually, to lose no opportunity of bringing to the notice of their non-Catholic friends the fact that the Catholic Church is the only authorized custodian of the Christian revelation, and its one unchanging exponent. She alone maintains and ever will maintain the religion of Jesus Christ in its entirety, and it is her voice, speaking with authority across the centuries, that directs man to his true destiny. She stands ever firm amid the toppling wrecks of the ages, and never more so than in this restless century in which we live. To bring men to see and to acknowledge this is a mission worthy of the most gifted as well as the humblest of her children.

WE CANNOT all be oracles or prophets, but each in his own sphere may have a part in the greatest of apostolates by co-operating in one way or in another in the work of the Catholic Truth Society. This Society has come to stay in our midst, and to prosecute its mission with vigor, always under the direction of our Bishops. The harvest is indeed great, and the laborers yet few, but there is room for every Catholic throughout the length and breadth of Canada to have a part. In another column will be found some account of the recent annual meeting at Toronto, with the list of officers for the ensuing year, and we are asked to announce that correspondence is invited from other places with the view of extending the work. THE CATHOLIC RECORD again urges that this invitation be accepted. That will be the most effective answer that can be given to the campaign of abuse and misrepresentation which within the past few months has been directed against the Church.

CATHOLIC TRUTH SOCIETY

The following is the address of Mr. J. D. Ward, President of the Catholic Truth Society of Canada, at the annual meeting held at Toronto, March 14th, 1912. Rev. Dr. Kidd, Administrator of the Diocese, presided.

To the Members of the Catholic Truth Society of Canada:

Reverend Fathers, Ladies and Gentlemen.—It would seem proper that the retiring president of the Catholic Truth Society should present to the members a review of the work of the society during the year that he has had the honor to act as its chief officer. Before taking up this review, I may say that the Catholic Truth Society of England and the International Truth Society of New York are the leading societies in the English-speaking world, doing the same work as this Catholic Truth Society of Canada. As the population of our Dominion is increasing by leaps

and bounds the field of operation of the Truth Society is an immense one and its work should expand until it covers every section of Canada.

DISTRIBUTION OF LEAFLETS, ETC.

The chief activity of the society has been directed towards the distribution of leaflets, pamphlets, etc., dealing with Catholic truth by means of boxes placed at our church doors and by mailing them to enquirers who apply in response to our advertisement in the daily press offering to send them free applicants. Our Distribution Committee has a list of over one hundred and seventy-five of applicants for these leaflets to whom copies of our pamphlets are sent each month. Copies of each new leaflet so received are also sent to each Protestant minister in Toronto.

In this connection we published fifteen thousand copies of the text of the Ne Temere decree with an explanation of its relation to the laws of Ontario, prepared by our Spiritual Adviser. This pamphlet had wide circulation in view of the acrimonious discussion of the question carried on throughout the Dominion not only in the press but also in the pulpit. Copies of it were mailed to every Protestant minister in the province with the result that they had, at least, an opportunity to learn its contents and its relation to the marriage laws of the province.

Our principal sources of supply of pamphlets are the Catholic Truth Society of England and the International Truth Society and the Paulist Fathers of New York. The quality of these pamphlets is beyond question; they are absolutely first class and a collection of them forms a library of Catholic defensive literature which cannot be rivalled.

The placing of pamphlets in the vestibules of our churches and within reach of the people is growing in favor, and while at present we have only seven boxes in place, we hope that every pastor in Toronto will permit us to so place our racks in the near future.

ATTACKS UPON CATHOLICISM

The society has, through its members and spiritual adviser, replied to attacks upon the Church and corrected misstatements of her doctrine. These replies and corrections are, as far as possible, published in the same paper that carried the original attack or misstatement. One of our members drew our attention to an article abounding in falsehoods appearing in a publication issued at Battle Creek, and as it was in the jurisdiction of the International Catholic Truth Society, it was sent to that body for action.

In this connection, I might mention the Jesuit Oath discussion recently closed by the publication, at the request of this society, by the Superior of the Order, of the denial of the truth of the alleged oath. Also the use of the offensive term "Romanist" by one of our prominent weekly papers was dealt with and the writer's authority for its use disputed and corrected.

PRESS ASSISTANCE

Efforts have been made to have published in some of our daily papers the "Notes and Comments" issued semi-monthly by the International Truth Society of the United States and designed to give to the general public some knowledge of the activities of the Church of notable conversions, of the views of representative Catholics upon topics discussed in the daily press, generally from a non-Catholic viewpoint, etc. We have not succeeded in Toronto in having this done, owing to various reasons, and an effort is being made to have these notes published in the press of another Ontario city.

CONVERTS

Steps were taken to ascertain from the various pastors in the city, the names of converts in order that they might be furnished with our leaflets, and invited to become members of the society. While the results have been entirely satisfactory, the work will be continued and we believe that much good can be accomplished by offering sympathy and fellowship to many who, alas! are often cut off, even from their own families, by reason of the momentous step they have taken.

RE-MAILING OF CATHOLIC PAPERS

It is a well-known fact that to-day many children of early Catholics who settled in districts remote from churches are outside the pale of the true Church. No priest to visit them and preach the Word of God—no church wherein to pray—such is the sad story. Now, while great efforts are being made to-day by the Church Extension Society and others to provide priests and churches for poor sections where Catholics live, there are vast regions sparsely settled wherein for years to come the opportunities for Mass and sacraments will be meagre. Archbishop McNeill, of Vancouver, tells us that in his diocese there are Catholics living two hundred miles away from a church. The Truth Society believes it can help these people by preparing a knowledge of the Faith and in fostering in such homes the loyalty of the children to the Church of their forefathers. We sent a circular letter to the bishops and priests of the great West, asking the names of such families and are now supplying them weekly with a Catholic paper. The society will supply names to such Catholics as will guarantee to take the trouble to re-mail them after reading, their own Catholic papers and magazines regularly and gratuitously instead of putting them in the waste basket. We are now supplying hundreds of families in the scattered parts of Canada, and are arranged with the CATHOLIC RECORD of London, the Catholic Register of Toronto, and the New World of Chicago, to send not only their Catholic exchanges, but also such copies of their own issues as they can spare to the Bishops of the West who distribute them to their flocks through the visits of their priests.

We believe that other societies could help us materially in this work and no one knows how telling the influence of the reading of these papers can be not only upon the individuals but whole families. The Catholic paper received in an isolated home on the lonely prairies or in the remote village, will do more in preserving faith and in developing Christianity than it does in the more highly favored family of the original owner. Only the other day a gentleman called on me to thank me for sending him every week a copy of America, the leading Catholic weekly of America, the leading Catholic weekly of

the United States. He told me that although he lived only one hundred and fifty miles from Toronto, where they had by great effort built a small church and provided everything necessary for the Holy Sacrifice, they were only able to have Mass once during the past twelve months. Notwithstanding this, they met each Sunday and recited the prayers, litany and rosary, and he had the extraordinary happiness of having his youngest daughter received into one of our convents this week. It would seem that there is work for Catholic Extension nearer home than the Great North-West.

SERMONS IN CITY CHURCHES

Through the kindness and generosity of the pastors, we were enabled during the last few months to have special sermons on Catholic Truth and the Society's work, delivered in nine of the city churches. The work of the society was thus brought prominently before our people; many new members secured and a substantial sum added to our funds, without which, I am free to confess, the work of the society would have been brought to a standstill.

PUBLIC ADDRESSES

Public addresses were delivered by the Rev. Father O'Malley in the Young Men's Club House of Our Lady of Lourdes parish, and our Spiritual Adviser has been a tower of strength to the society by his advocacy of our work at several meetings. Meetings of other societies, clubs, etc., have also been addressed by the officers and members, and this entailed a vast amount of work on the part of the Membership Committee and its Chairman.

HELPING VISITORS AND STRANGERS

The hours of Mass and Vespers in our city churches are published in a city paper every Saturday for the benefit of strangers and non-Catholics in the city. Cards giving the same information have also been framed and are displayed in our leading hotels.

MEETINGS OF THE SOCIETY

Six general meetings of the society have been held during the year, while no less than twenty-nine meetings of the Executive Committee have also been held. While the attendance at these general meetings was not as large as the committee wish, or the merits of the work deserve, they were characterized by great earnestness and zeal on the part of all present.

MONTHLY BULLETIN

It is felt by our Executive Committee that the publication of a monthly bulletin by the society would result in much good being accomplished. This bulletin would give each private member a clearer knowledge of the work which the executive find at their hand from day to day, stir awfully his interest and thereby provide energy and driving power for the machinery of the society. It would also augment our funds as it is proposed to make it pay its way, and more, by inserting therein approved advertisements. This enterprise will, I hope, be commenced by the incoming executive as soon as the necessary preliminaries can be arranged.

SOURCE OF INCOME

The society has no means of support other than the payment by members of their dues except where, as referred to above, by the generosity of the parish priest, it has been enabled to have its objects and aims presented to the people in excellent sermons delivered by prominent priests followed by a collection in aid of its funds. Requests to bring the society's work before their parishioners were sent to every parish priest in Ontario, and some responses in the way of applications for membership were received, but not at all up to the expectations of the exclusive, who hoped for active assistance from this source. To the Reverend Fathers who replied, as some of them did most generously, the executive returns its heartfelt thanks.

At a meeting of the Particular Council of St. Vincent de Paul Society, our president presented the claims of the society for financial aid and acting on a suggestion of the vice-president, a circular letter setting forth the work of the society and its claims for support was mailed to the president of each conference. Sufficient time has not yet elapsed to allow of the replies being received, but it is hoped that a generous response from this and other sources will enable us to carry on our work unhampered by want of the "sinews of war."

MASS FOR DECEASED MEMBERS

Following the rule laid down, the annual Mass was offered up for the repose of the souls of our deceased members and benefactors by our Spiritual Director.

INCORPORATION

The question of incorporating the society, thus giving it a more permanent form, and enabling it to receive bequests, etc., is engaging the attention of your executive and a report will be presented later on dealing with the matter.

LIBRARY COMMITTEE

The question of having Catholic books placed on the shelves of our public libraries has also come under our attention, and it is hoped to be able to show results at a future date. The procuring of Catholic literature and catechisms in foreign languages for the use of our growing foreign population has also been enquired into and will, I hope, be pushed to a successful issue.

CO-OPERATION

Steps have been taken to ascertain the addresses of all Catholic Truth Societies in Canada with a view of co-operation and united assistance, and we have had enquiries from Winnipeg, Prince Albert, and Saskatoon as to the procedure to be followed in establishing societies in these localities. You will be glad to learn that much interest is being taken in our work by priests at outside places and many of them are now getting leaflets and distributing them themselves.

The committee is glad to repeat that in response to an invitation from the Paulist Fathers during their recent mission to non-Catholics, they took charge of the work of giving publicity to the mission with gratifying results and at a modest expenditure.

ECCLESIASTICAL APPROPRIATION

The society has had the warm support of the Archbishop of this city since its inception, and that it still continues worthy, may be seen from the following letter:

Archbishop's Residence,

Toronto, October 19th, 1911.

Dear Father Canning,—I received your note regarding a collection for the Catholic Truth Society, to be taken up in churches where pastors are willing, and in reply may say that I am very pleased to grant any permission necessary for this as a spreading of the knowledge of the truth is the greatest work of charity we can undertake. Wishing the good work every success, I am, yours faithfully in Christ,

JOHN T. KIDD, Administrator.

Rev. H. J. Canning,

Catholic Truth Society, City.

APPRECIATION

If, in any measure, the work of the year has met with your approval, it is because of the labor and zeal of the Executive Committee and its busy secretaries, and I must thank them all for their ever ready help and the fidelity with which they have labored to further the work of the society placed under their direction at the time of their election to office.

Our thanks are also due to the Reverend Fathers who responded to our call and delivered the splendid sermons I have already referred to in nine of our parish churches. I have every confidence that the coming year will witness increased usefulness and far greater results from the work of the society owing to the steps already taken, and to be taken, to bring it before the clergy and laity of this great Dominion.

A GREAT TEACHER PASSES AWAY

On February 28th there died at Philadelphia a distinguished Catholic educator of international fame in the person of Rev. Brother Justin of the Brothers of the Christian Schools. Numerous messages of sympathy from almost every part of the continent and the various churches that attended the funeral, which took place from St. Patrick's Cathedral, New York, on the 2nd inst., testify to the wonderful influence exercised by the humble Christian Brother in the work of moulding the minds and hearts of our youth.

The great cathedral was thronged with the students of Manhattan College, of De La Salle Institute, the Military Academy of Clason Point and the parochial schools of the city. In the sanctuary were the Right Rev. Bishop Mundelein, and Monsignor of New York and Brooklyn. There, too, sat representatives of the clergy, regular and secular, from far and near, anxious to testify by their presence the esteem which they entertained for the deceased religious and for the Order of which he was a distinguished member. Gathered in the aisles were laymen from all walks of life—leaders in the city and national government—justices, doctors, lawyers and businessmen, who knew Brother Justin and admired the sterling qualities of his character.

The celebrant of the Solemn Mass of Requiem was the Right Rev. Monsignor Lavelle, and the sermon, which was one of the most eloquent and impressive discourses ever delivered from the pulpit of St. Patrick's Cathedral, was given by Very Rev. Dr. Chidwick, president of Duwodde Seminary, and himself an old pupil of the Christian Brothers. The burial took place at the Brothers' Novitiate, Pocomt Hills, in the secluded spot, guarded by pine and willows where the sons of St. De La Salle sleep when their life work is over. Gathered around the open grave were the relatives of Brother Justin, the senior members of his Order from east, west, north and south, including Rev. Brother Edward, of Toronto, who represented the Canadian province, the president and faculty of Manhattan College, and a hundred and more Brothers from New York City.

Dr. Chidwick in his eulogy of Brother Justin said in part:

"The life of a Christian Brother is the example of Christian fervor to a heroic degree. Patriotism, humility, self-sacrifice, chastity, self-denial, and self-sacrifice, all these virtues glitter in his life as jewels in a crown. If we were to look for the exemplification of charity, where could we find better types than in the life of a Brother in his class room? How many thousands of them have generously sacrificed themselves for the cause of Christian education? What greater heroism than that which aims at forming the minds and souls of the young?"

Brother Justin, whose family name was Stephen McMahon, was born in Ireland, Jan. 20, 1834. He came to America in early youth to take up his residence in the city of New York. At that time there was need of generous hearts—men of wisdom, of energy, of executive ability, men who realized that the future of the Church in America depended upon its schools, or rather that the school must come before the Church. Then it was that Providence sent us, in the person of Brother Justin, just the one who would co-operate with the authorities in the Church and generously devote his life to the building of our schools, one who would establish in our midst a body of religious teachers to work side by side with the clergy in building the church. Then Stephen McMahon entered the novitiate of the Christian Brothers in Montreal in the year 1853. After his period of training, he taught in Montreal, Quebec, Baltimore and Washington. After six years of labor in these cities we find him director in the Brothers' Academy, Utica, N. Y.

At the instigation of Archbishop Spalding, Brother Justin, when but fifteen years in his order, was selected to co-operate with the clergy in the West, beyond the Rockies, in opening an epoch in the educational work of the Church in our country. In California, Brother Justin administered the affairs of his order during eleven years and labored successfully in the upbuilding of the schools of the Pacific coast. He was then recalled to the east and for twenty years occupied the still more important position of provincial of the New York Province of his Order. His influence

was felt from Detroit to Halifax, from Canada to New Orleans. Then he came into our lives, and happy and blessed it was for us to come under the influence of such a man and to receive from him the lessons of wisdom and the principles of conduct which have stood by us and made us what we are to-day. He was a man of such power that we could not resist him—a strong bodied, keen of intellect, enthusiastically devoted to his Order and the Church, apparently severe of aspect, yet so true, so good, so devoted to us, so filled with our interests, so paternal in governing that every boy felt that he had in Brother Justin a true friend, a wise guide, and a faithful teacher.

"Brother Justin has left an honored name in the West and in the East. In Europe as well as in America. The great colleges which he established on the Pacific coast, and the Normal College which he founded at Waterford, Ireland, with the concurrence of the Irish hierarchy and the permanent financial support of the British Government, show his initiative, energy, and administrative ability not less than the great work which he carried out as president of Manhattan College in the eighties and at a later date as president of the Christian Brothers' College, St. Louis, Mo.

"He deserves well of our country and of our Church. He was the heart and head of the four provinces of his Order in this country. He commanded armies, he led companies, he fought battles, and won victories, and he has received the crown. His praises will be told from San Francisco to Halifax and Baltimore. He has fought the good fight. He has kept the faith in all its integrity. When he spoke to us of the Church, what respect, what love did he show! He inspired all of us. Yes, he has preserved the faith, he has taught it to others by the thousands—priests, prelates, lawyers. I know of very few men who could better teach lessons of Christian doctrine than Brother Justin."

The Catholic News, of New York, in its issue of March 9th, says editorially:

"In the death of Brother Justin the cause of Catholic education in the United States loses a heroic figure. He was the ideal Christian Brother—broad-minded, cultured, untiring and self-sacrificing, as eager to instruct a lad in pinafores as a youth in college—and to-day hundreds, aye thousands, of men in high places in Church and State are proud to claim him as their early teacher, guide, and friend. Happily in the noble community of which he was so distinguished a member are to be found many other Brother Justins, ever ready, as was he, to make any sacrifice in the cause of Catholic education."

MISS MARTY'S ADDRESS

Editor RECORD.—In your issue of March 16, appeared an article referring to Miss A. E. Marty, M. A., President of the Ottawa Teachers' Association, as advocating the teaching of "Morality minus Christianity." I was present at the meeting when Miss Marty spoke and was an attentive hearer; I also have the honor to know the lady and something of her views on this matter; and, being myself a Catholic, I regret that your report of the occurrence was not according to the facts, and was not at all fair to Miss Marty, and I feel that the mistake ought to be corrected.

The facts are these: Miss Marty did not, as you say, "recommend the teaching of morality minus Christianity," nor of any other morality. Miss Marty did not, as you say, discard the Christian training of children; neither did she "deliver an address on moral Education in the Public Schools." As President of the O. T. A. Miss Marty presented around the open grave the relatives of Brother Justin, the senior members of his Order from east, west, north and south, including Rev. Brother Edward, of Toronto, who represented the Canadian province, the president and faculty of Manhattan College, and a hundred and more Brothers from New York City.

The speaker simply gave an account of this movement, what it was, where it originated, what progress it had made, what it embraced, how it was dealt with at the convention held at San Francisco last summer, but there was no "recommending" nor advocating of the system by Miss Marty, nor of any other system.

In the Catholic Register of Jan. 4 and Jan. 11 appeared articles on Moral Teaching in the schools of France, in

which it was shown that in France the Moral Teaching in the schools, which is there well organized, is distinctly antagonistic to Christianity. But it is also shown, in the issue of Jan. 11, that a course in elementary ethics might be of advantage in any school. I drew Miss Marty's attention to these articles, and I take the liberty of stating that she expressed herself as opposed to any Moral Instruction subversive of Christianity.

I do not think any good results to any cause, no matter how worthy it may be in itself, from misstating facts or doing an injustice to another party, and I feel that some amends is due Miss Marty for putting her before the public in a false light.

Yours truly,

LUIGI R. KEIGH

We are very sorry indeed for having done Miss Marty an injustice in the matter above referred to, and with pleasure give space to the letter of Mr. Keigh. Our article was based on the report of Miss Marty's address as it appeared in an Ottawa paper. The reporter's work justified an unfair inference of the real meaning of this lady's deliverance. Were we in possession of the facts of the case, as given by Mr. Keigh, the article would not have been written. We gladly make apology.—ED. RECORD.

PROTESTANTS IN IRELAND UNDER HOME RULE

STATEMENT BY CARDINAL LOGUE—NO FEAR OF RELIGIOUS CONFLICT

A special correspondent of the London Daily Chronicle has had an interesting interview with His Eminence Cardinal Logue regarding the position of Irish Protestants under a Home Rule Government.

Asked how he regarded the present anti-Catholic agitation in Ulster, His Eminence said: "I think I can understand it, though I cannot justify it. I believe it is inspired, unconsciously perhaps, but not less truly, not so much by a fear of religious persecutions at the hands of Irish Catholics, as by a fear of losing the ascendancy and almost complete monopoly of public patronage and positions which the prime movers in the agitation have long enjoyed. I know of nothing in the past or present dealings of Irish Catholics with their Protestant fellow-countrymen which would justify a fear of religious persecution."

"Can your Eminence conceive of any decree from Rome in the future under Home Rule which would lead to Catholic tyranny?"

"I cannot," said the Cardinal "conceive of any decree from Rome under Home Rule which would lead to Catholic tyranny. No decree is likely to proceed from Rome under Home Rule which would not equally proceed from Rome if Home Rule never existed. Any decree proceeding from Rome will be for the instruction and direction of Catholics, not for the purpose of creating tyranny and persecution. Of course, I cannot be sure that the Orange party with their well-known love of the Pope and the need of a party cry may not pervert to their purpose decrees which do not in the least affect them, as in the case of the recent 'Motu Proprio,' which does not concern them directly or indirectly."

"The Catholics of Ireland," added His Eminence, "are now, as they ever have been, perfectly willing to co-operate with Protestants for the general welfare of the country. I have found all over the south of Ireland Catholics and Protestants working side by side and with the utmost goodwill for the prosperity of the people. This is universal all over Ireland, even in Ulster. It is only in Belfast—certain parts of Belfast—that ignorance and bigotry conduce to definite cleavage."

Asked if he foresaw the possibility of religious conflict between Catholics and Protestants under Home Rule, Cardinal Logue said: "It is not easy to forecast the future, but I do not see any reason for religious conflict more than there is at present. In fact, I believe there would be less if both parties had the true interests of the country at heart."



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