their membership in these societies to lend a helping hand one to the other in

transactions that will not bear the

light of day. Brother Brown, we will

say, gets into trouble. Brother Jones

may be in the Mayor's chair, on the

aldermanic or education boards, on the

jury, or on the policeman's beat.

Brother Brown makes a sign of distress

and Brother Jones takes it into consid-

eration. The gentlemen in Massey

Hall would have a housecleaning and

they would see to it that at the next

election immaculate candidates are

placed in the field. This is a beautiful

theory, but in practise it never works

out. Put up the best man in Toronto

who is not affiliated with the lodges for

the highest position in the city and we

find the day after the election the news

papers will announce the return of

Brother So and So. The lodge members

work as a unit. The bulk of the best

citizens are indifferent when voting

time comes, and King William marches

nce more across the Boyne water wav-

ng his sword in triumph. We can see

only one remedy for the existing state

of things in the Queen City, namely,

those who have in their hands the admin

istration of the laws of the land should

be deemed unfit for that position if they

are members of any oath-bound secret

association. We would ask the reverend

and lay gentlemen at Massey Hall meet-

study this phase of the question we

ing amongst the citizens at large and

THREE PERSONS in Toronto have been

arrested for sending immoral literature

through the mails. The names are L

S. Levee, A. G. Daggan and F. B. Crane-

Mr. Levee's lawyer wants his case tried

separately as he sold the other parties

he "business." Dr. Dwyer, of St.

Michael's hospital, testified that " from

medical point of view the pamphles is

atter rot and tends to corrupt morals

peddled among young men it might

work untold havoc." Mr. Levee is

member of the Toronto School Board

and, if we mistake not, its chairman

The polling booth has a friendly eye for

him because he discovered that a little

Catholic girl was employed in a minor

position by the Toronto School Board.

she was promptly dismissed. The Tor-

nto Saturday night some time ago made

usiness, but, notwithstanding, he was

lected again. Will he be returned

nce more ? Possibly. Great is the

lodge! Its members "work while we

BAPTIST "MISSIONS'

In a recent issue we made some re-

erence to the doings of the Women's

Baptist Missionary Union of the Mari-

time provinces touching their little

Ligne, Quebec. The more this wee

kept alive at the expense of \$25,000

Our contemporary then draws a com-

parison between the Baptist sect and

on expose of Mr. Levee's " remedy

citizens to meet in Massey Hall.

The Catholic Record

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

Mr. Thomas Comey
My Dear Sir.—Since coming to Canada I have
been a reader of your paper. I have noted with astisfaction that it is directed with intelligence and
ability, and, above all, that it is imbused 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 religion and country, and it will
be abore and more, as its wholesome influence reaches
more Catholic homes. I therefore, earnestly recomsend it to Catholic families. With my blessing on
your work, and best wishes for its continued auccess.

Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus.
Apostolic Delegate
University or OTTAWA.

Citawa, Canada, March 7th, 1900.

16f. Thomas Comey

1 the past I have read your

sir. Thomas Coffey
Dear Sir: For some time past I have read your
estimable pape, the CATROLIC RECORD, and congrarulate you upon the manner in which it is published.
Its matter and form are both good; and a truly
Catholic spiri: pervades the whole. Therefore, with
pleasure, I rea recommend it to the faithful. Blesslag you and wishing you success, believe me to remain.

TO. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, NOVEMBER 16, 1912

"AWAY FROM ROME"

Our readers will recall the fact that few years ago the press informed the world of a formidable "Los von Rom" movement amongst the Catholics of Austria, a movement that was ultimately to sweep all German Catholics out of the Church. Of course our Protestant friends exulted in the prospect of the spread of freedom by such casting off of the yoke of Rome. Now the little movement that was so ludierously exaggerated is dead and forgotten.

The denunciation of the Concordat and shameless spoliation of religious orders in France, were likewise hailed as a triumph of freedom and an evidence of the decadence of the power of Rome. Now the infidel government of France would, if it dared, renew diplomatic relations with the Vatican; the milliards that were to go to the relief of the poor when the property of the religious was confiscated, have disappeared, and one at least of the grafting atheists is in jail. A remarkable revival of religion is steadily increasing throughout France. In spite of persecution, or perhaps because of it, the Church is growing in power and influence in her own proper sphere, over the souls of

Again the prophets were out of their

Recently we have been hearing of Portugal. The group of infidels who have succeeded in seizing the reins of political power in that country are, as a matter of course, anti-Catholic; and equally as a matter of course have the warm sympathy of liberty loving Propersecution.

Oat of the confiscated property of the Church in Portugal the government was willing to pay, on certain conditions, a stipend to the priests. Now there would be nothing intrinsically wrong in the acceptance on the part of the priests of such stipend. But when the conditions imposed by the government amounted to a virtual denial of the authority of the Bishops, the acceptance assumed quite another aspect.

A few weeks ago we were told that eight hundred Portuguese priests, who had accepted the government pension, issued a strong statement, practically repudiating lepiscopal and papal authority. Here was real evidence that the Church was going to pieces in Portugal when large numbers of priests were denying the very principle on which it was founded, a principle essential to its existence. Press despatches carried the good news throughout the world. Our experience might have taught us to take it with a large grain of salt.

The correspondent of the London Catholic Times, however, throws some light on the situation. With statistics before him, he estimates the total number of pensioners at 357, a good way from 800. But the list of pensioners includes, besides sacristans and other minor Church officials, the names of several who are dead !

Moreover, many of those who at first accepted pensions are daily renouncing them, as they find that the conditions imposed by the infidel government are incompatible with priestly duty.

So this last evidence of a great movement away from Rome dwindles to something like its forgotten predeces-

It is amazing how exultation at the evident decadence of the power of Rome alternates, in the minds of a certain class of Protestants, with childish terror at the growing influence of the papacy which threatens civil and religious liberty !

THE CONCENTRATION OF CAPITAL

In a leading editorial, the Toronto Globe, discussing the forthcoming revision of the Bank Act, states in a very graphic manner, a fact too little realized, but none the less of imense importance :

" The Canadian banking system is "The Canadian banking system is a highly efficient but also a greatly centralized machine. There are but five and twenty banks in the Dominion. Their paid up capital—if that of the Sovereign bank, now in process of liquidation, be excluded—is a trifle over \$11(,000,000. They hold in deposits in Canada more than \$1,000.000 This represents practically 000 000. This represents practically all the savings of the people available as the foundation of the country's credit system. There are savings the form of life insurance accumulation the form of life insurance accumulations and deposits of loan and mortgage companies, but they are not liquid, being for the most part invested in loans on real estate that run for years and cannot be converted quickly into actual

"Speaking generally, therefore, twenty five banks control all the available liq-uid savings of Canada. There could be gathered into an ordinary room in the cities of Montreal or Toronto all the cities of montreal of Toronto all the men who really command this vast reservoir of the nation's capital, for banking is becoming more and more a one-man power, and almost all the banks dominant individual in con have some dominant murve. trol. It is quite clear that to prevent absolutely autocratic rule on the part absolutely autocratic rule on the part ney interest the people, who ine-tenths of the capital used, provide nine must reserve large powers of direction supervision and inspection."

The Globe considers the question with special reference to the handicaps under which farmers labor with regard to bank credit, a matter of vital importance in itself; but we shall confine our attention to the main fact that capital is concentrated in the hands of a few

The control of over \$1,000,000,000 is vested in a few men "who could be gathered into an ordinary room." But it is the people at large who contribute this enormous sum in the form of bank deposits.

The Globe eliminates the savings of life insurance accumulations and the deposits of loan and mortgage companies as these are not available for short credit loans. But it is an astounding fact that these companies control about \$2,000,000,000 more of Canada's funds. Here, as in the case of the banks, it is the people who provide nine-tenths of

the capital used. Have these facts any significance t us as Catholics ? Well, Catholics are 42 per cent. of the people, and the people contribute the money. But of men who really command this vast reservoir of the nation's capital" not 42 per cent. not 20 per cent. not 5 per cent. not quite 2 per cent. are Catholics.

We think that this is a fact of tremer dous importance; that the first step towards the amelioration of this condition of things is to realize the fact-Later we may consider its bearing on Catholic interests.

" NO SURRENDER" PREACHERS

The Winnipeg Ministerial Association recently held a meeting. At such gatherings we usually look for announce ments of a somewhat awkward, bigoted and intolerant character. It may be taken for granted that before going to reign of tyranny and the meeting the majority of the members have it in their minds, and dearly love the thought, to say something uncharitable and un Christian-like about the Church of their Catholic neighbors. Presently the Catholics of Winnipeg have to pay their share of the municipal tax for the support of Public schools, and as well they voluntarily pay another tax for the maintenance of parochial schools. It having been rumoured that the Winnipeg School Board proposed to take over the Separate schools, that is, to pay for their support out of the general tax, the schools in return conforming to certain regulations of the Board, the rev. gentlemen comprising the Ministerial Association will have none of it. Or in other words, they would prefer to have children in their every day school hours deprived of all manner of Christian aching rather than have the dogmas of the Catholic Church imparted to the children. The proposed action of the Board has brought tears to the eyes of members of the Ministerial Association and ruefully they declared that this course would be tantamount to the establishment of Separate schools. They declare also their belief that such a change would be a violation of the law. Dearly do they love the law and sigh for its enforcement when it presses heavily upon their Catholic fellow citizens. The report further tells us that the good will f the Association towards the Catholics is expressed in the latter part of the report in the following words : " This Association will ever be ready to meet with them (the Catholics) to devise methods making public education the best possible on a basis of human reasonableness and common citizenship." Let us repeat these words : " human reasonableness and common citizenship. These rev. gentlemen profess to wear the livery of Christ Our Lord, yet they will have no Christ in the schools Human reasonableness and common citizenship! Oh! what a backboneless, meaningless, Christless declaration.

place in His divine Heart for men sed of such rancor towards their eighbors. They would have children educated along the line of acquiring the dollar only, rather than see them brought up in the Catholic faith. They would have brotherly love for the Mormons, the Christian Scientists, the Spiritistsanybody and everybody save the Catholics and their church. But we will allow one of their own to deal with them. Mr. R. P. Shepherd, of Indianapolis, one of the editors of the Christian Board of Education, recently delivered an address on the separation of religion from Pub lic school education, in the course of which he said :

"The educational world is now in an upheaval scarcely second to that in

Protestants have defended the pub lic school system against every criticism and suggestion which the Roman Cath-olics have been making. Only occasion-ally has some bold soul dared to lift up his voice against the abuses which have crept in through worship of the educa-tional system. The 'Ladles Home Jour-nal' of current issue has begun the pub-lic revolt, which will not stop until public education in America centres on the individual soul and its inalienable rights rather than in the sacred stand-

patism of the worship of systems.
"Church and State are separate in this country, but no man is able to separate religion from political, industrial, educational and all other relations which have to do with human welfare Revolution in one department of social activity inevitably will fall except where it is a part of concurrent revolution in

"The rising generation must be taught Christian truths if we are to preserve the nation and its true ideals."

"And as the years roll around, and matured men and women will no longer choose to deliberately close their eyes to the numerous traps and pitfails in the to the numerous traps and putsals in the big world, and growing daily more numerous—traps and pitfalls which their children cannot escape unless trained to some understanding of Christian virtue and strengthened by Christian fortitude, we may expect that a Christian en of youth will, in due course of time, considered by many of greater importance than a dozen ornamental accomplishments. That day, I believe, is not

And the Anglican Bishop of Nev Brunswick, Right Rev. Dr. Richardso at a meeting of the synod held in St. John on November 5, made reference to religious education in the public schools. "It was his conviction," he said, "that the lack of religious instruction would result in the breaking down of the moral standards of the people." He made complaint, too, that their efforts to bring about religious teaching in the schools were defeated by other denominations. The action of the Winnipeg ministers is all the more surprising when it will be remembered that at their own doors coursed recently something which emonstrated the futility of their human reasonableness and common citizenship" programme. In the Macdonald election they were given an exhibition of boodling and corruption which would have made even Hottentots blush, and worse still, a law officer of the grown not only defied the law but gave expression to blasphemous utterances which we are wont to hear from the lips of the rowdy element. It would be well were the ministerial association to consider to what degree the public school system is responsible for these condi-

year by people who love a comfortable LODGE RULE salary with very little to do. The A great meeting of moral reformers Antigonish Casket has made some timely was recently held at Massey Hall, Torobservations upon this incident which onto. These gentlemen mean well and we we deem it opportune to publish. Rehope their work will produce abundant ferring to the little mission that paper fruit. Toronto has taken to itself the savs : title "Good," but the revelations made at this meeting lead to the conclusion car while it made the sight seer's trip through Quebec; and the conductor called our attention to the smallest that, so far as immorality and uncleanness of civic administration are concerned, it is no better than the other large centres of population in the there was some danger of its escaping our eyes. It was so pitifully small and United States and Canada. A notable feature of this movement is the fact that it is not the foreign but the native ele-'streaming' forth from that little place, hardly big enough for a hencoop, it is to be feared that they have not yet struck their light into the darkness of the great Catholic basilics, or the magnineent Church of the Franciscaus, or into the old, battle-scarred Church of Notre Dame des Victoires or into any of the score or so of 'Romish' strongholds in the grand old Catholic city of Ogebec." ment that is giving those gentlemen so much concern. The place of amusement which is in the limelight because of its salacious representations is conducted not by foreigners but by natives, and the law officers who are accused of winking at its performances are to the manor born. Various were the schemes set forth to correct the evil dispositions of some of Toronto's residents. Many resolutions were adopted with great applause, and many were the speeches delivered by clergymen and laymen criticizing in cutting fashion, and deservedly so, those who are responsible for the conditions now prevailing. But they did not get down to the seat of the dis ease. The civic administration of Toronto is almost entirely in the hands of men enrolled in oath-bound secret societies. Indeed it were a difficult matter for anyone to climb to civic prominence in Toronto unless he knows the grip and the password. Did it ever occur to the clergymen and laymen at the Massey Hall meeting that this condition Surely our good Lord must have no

those in plenty who take advantage of their membership in these societies to lend a helping hand one to the other in Jogues and Lallemant and all the brave band who came long ago from old France, to suffer and die for Jesus Christ in the wilderness, taught it to do. And here is a little, narrow, canting sect; a thing of the day before yesterday; the laughing-stock of the more enlightened even amongst the Protestant sects, meeting in Conventions, carting around job-lots of printed matter; talking 'rays' and 'light' and 'beacons; making believe, that God and the Bible are understood and truly reverenced by are understood and truly reverenced by them but not by the Catholics of Quebec, the inheritors of the piety and pure faith of centuries, the proud possessors of the treasures of learning of a great and intellectual race. But when all is said and done, it is funny Ye., let us be good-natured about it. It is funny.' Let us laugh, and say no

A BENEFACTOR

It is to us a matter of gratification when we find occasion to record the splendid generosity on the part of one of our wealthy Catholics in various parts of the country. There is a French Church in New York City called after St. John Baptiste. It is now nearing completion. The cost of the sacred difice will be \$1,000,000, and the whole this sum will be a gift of a wealthy Irish American Mr. Thomas F. Ryan. The church is being assigned to the care of the Fathers of the Blessed Sacrament. The announcement of Mr. ing to think this matter over. If they Ryan's gift was made on the 2nd of November by Rev. Father Letellier of think they will agree with us that this New York. The old church of St. Jean Baptiste, located in East 76th street, is the only salutary care for existing is widely known as the church of mironditions. There should be an awakenaculous cures. It possesses a relic of the question ought to be, " Should the St. Anne. To its shrine thousands of crippled and suffering Catholics made lodges or the people rule the city ?" pilgrimage and the crutches and surgi-It is lodge rule that forced Toronto's cal appliances abandoned by them form a large collection, which is exhibited at

the church The announcement states that the new church at 76th street and Lexington avenue will be one of the largest and most imposing Catholic structure in America. It will accommodate 8,000 persons and is in the shape of a Latin cross with three naves, two twin towers and a great dome. The towers will be 150 feet is height and the doze will be 180 feet. Mr. Ryan has taken personal interest in the work for the Society of the Blessed Sacrament. He built and ndowed its seminary at Suffern, New York, where young men are trained for the priesthood. Fifteen priests from the seminary will be required at the new Church of St. Jean Baptiste. Father Letellier and the old member of the order at the church here are French Canadians and came from the Mother House in Montreal.

A blessing will surely come to the great Irish American millionaire of New York for his whole-hearted and bountiful bequests to Catholic institutions. We hope his example will be followe by many both in Causda and the United States who could if they would be more generous to the needs of that sacred in stitution established by Our Divine Lord Himself, which ever points the way to Heaven. The wealthy man who thinks not of the needs of God's Church proselytizing establishment as Grand and God's poor during his lifetime, and enterprise is inquired into by men of who leaves nothing for either in his will, common sense the more will it become is a sordid creature, of the world worldrent that it is a gross humbug, ly.

SOME OF OUR American Catholic contemporaries are drawing attention to an abuse in connection with subscriptions. They declare that their revenue is considerably curtailed by the "borrowing, habit. Whilst a subscriber has a right to lend and a non-subscriber has a right Last year we sat in an observation to borrow a paper the latter is too often actuated by penuriousness. Catholic papers are published at so cheap a rate that nearly every family can afford to church in the province, facetiously offering at the same time a prize for the one who should first see it. Indeed, take one. The borrower is, with a few exceptions, a miser. When he sends out to borrow his neighbor's paper he ought nsignificant. If any 'rays of light' are streaming' forth from that little place, to be told to subscribe for it himself.

THE POWER OF THE LODGE

Strictures that we recently passed ipon the civic authorities Toronto have been amply justified by a statement recently made at a public meeting in that city, composed principally of the Municipal Improvement Association. The chairman, Mr. Jehn McDonald, said that the magnificent work which the French at the present time if a man wanted to run for the Council he would have to go Canadians have done for the faith of to a ward association or an Orange lodge. "What do those Baptists know, any-how? Have they, in their inner con-sciousness, any dim notion at all of how the French-Canadians despise them for He might have added the Sons of England, but perhaps he thought it unnecessary, as both societies are practically one and the same. Dr. Shayne added a new their ignorance? What have they ever done for the propagation of God's truth that they have impudence to show feature to the conditions. He said unless a man would one night go to a temthat they have impudence to show themselves in a community which has the glorious history which makes the French-Canadian heart beat proudly? French Canada has seen her martyrs torn limb from limb, roasted by fire, perance meeting and another night go their fingers torn out one by one by the cruel savages, for the love of Jesus Christ. The French-Canadians have governed by the Orangemen, the Sons of England, professional temperance of affairs is largely responsible for the law administration of the law. We do not mean to assert that all members of oath-bound secret societies are dishonorable or dishonest men; many of those people stand well in the community. They hold themselves above the low doings of the inner ring, but there are agitators and the liquor interests. The

ciples with votes when the contest is on They are as weather vanes on the house top. The recently held East Middlese election gives ample proof of this Grit and Tory, they are all alike. But to return to Toronto. That that city is nanner of doubt. Will the city at large rise to the occasion and give Ontario's metropolis a system of government other than that formulated in the darkness of the lodges.

THE FRUIT GROWERS complain that the railways have discriminated against Ontario and in favor of British Columbia in the matter of freights. But the railway people might in justice retort: Are you not also, gentlemen, in the habit of meeting and regulating prices of your fruit and have you the same price for every corner of the country?" Truly the long-suffering, patient, quies cent, somnolent consumer has wonderful equanimity.

A CUT FOR PROSELYTISERS

Ambassador James Bryce, the representative of the British Empire at Wash ington, as is his wont, gave expression to a manly thought at the opening exercises of a missionary exposition held in the city named. "After sketching the different forms which missionary effort has taken, Mr. Bryce adverted to the need for evangelistic work among the neglected classes at home, and particularly among the immigrants from Center and Eastern Europe. As these nearly all came from Christian countries," Mr. Bryce continued, "such work ought not be directed towards proselytizing or withdrawing them from whatever form of Christianity they might hold, but ought to tend to enlighten them, relieve their necessities in conjunction with pastors of their own faith, and fit them to be worthy citizens of their new coun-

This is a severe but well deserved reouse for these busybodies, belonging esecially to the Presbyterian sect in Canada, who have for long been engaged in the business of soul-stealing amongs the Catholic Ruthenians of the North-West. There is about the business meanness and duplicity ill-becoming the Christian character. So far had some of the ministers gone in this work that they were not ashamed to have celebrated bogus Masses by bogus pricats so that the strangers might be coaxed by easy stages into the mmunion of the Presbyterian sect. a study of the doctrines of which is calculated to make one shiver.

A CONTRAST

The Sackville, N. B., Post, of October 25th, gives us regrettable news in regard to conditions in the Maritime Baptist Association. It is stated that ministers are kept on the ordained list who are unworthy of the cloth. One of them wears the prison garb in Dorchester penitentiary. Rev. B B. Thomas knew nother registered minister who was guilty of gross immorality and also one who was guilty of rankest heresy. Far e it from us to gloat over these conditions amongst our Baptist fellow-citizens. It is for the Baptist authorities, if there is authority, to cut off the rotten branches and put their house in orderentire Baptist communion because some of their preachers have gone wrong. Would they had the same charitable disposition towards the Catholic Church. When it happens, and that is very rarely, that a priest has a quarrel with his Bishop and is sadly in need of the grace of God and the pledge the sectarians pick him up with avidity and parade him as a brand snatched from the burning. Were a Baptist minister to seek Catholic audiences and Catholic favor by heaping abuse upon ministers and members of that denomination, his Catholic auditors would be small to the freezing point. Reflect on this, brothers-

CATHOLIC SOCIETIES A candidate for an important municipal office in Minneapolis, calling himself a Catholic, is a good example of the professional "Jiner," the unlovely person who seeks admittance to all manner of societies, open and secret, good, bad or indifferent, that he may thereby promote his particular interest. We are told that this individual declares himself to be a member of the Knights of Phythias, the Oddfellows, the Knights of Columbus and the Ancient Order of Hibernians. We confessed some degree of astonishment at reading this bit of news. It is of an extrordinary character. This miserable man, whose name is not given, is evidently a Catholic and a to a liquor association meeting his Knight of Columbus and a Hibernian chances of election were very slim. So for revenue purposes. The members of then we may take it that Toronto is both societies should take the earliest opportunity of bringing about his expulsion. There should be no place in the ranks of the Knights of Columbus or those of the Hibernians for the professional politician who brings his political scheming into their ranks. Care should be taken in the first place not to admit him, but, once a member, when his designs are discovered, he should be refused to slander the Catholic Church.

AS TO CIGARETTES

The good ladies of the Women's Christian Temperance Union are wasting a large amount of valuable time in the endeavor to abolish by act of Parliament the manufacture and sale of cigarettes. in the hands of the lodges there is no This is one of the impossibilities because anyone can buy a little fine tobacco and make his own cigarettes. The establishment of anti-cigarette leagues is sensible work and good results may be expected The cigarette, devoid of dope, and used in moderation will not bring any harm to the fully developed man. doctors claim that it is the least harmful nethod of using tobacco, but the use of sigarettes smongst boys, especially when they have contracted the habit of inhaling the smoke, is deplorable. At one time we believe there was mixed in the making of eigarettes a small quantity of opium. The manufacturer who would send out such goods is a criminal and a long term of imprisonment would be a fitting punishment. Besides opium, some manufacturers use furfurol, a toxic and highly irritating substance and a ource of throat trouble.

POLITICAL THEOLOGIANS

One of the ever ancient, ever young landers hurled at the Catholic Church is the charge of political intrigue Catholic ecclesisatics are forever manoevuring to have a finger in the political pie. And the inference to be drawn is, of course, that the Protestant Churches busy themselves exclusively with the Gospel message.

Now the present fight for Irish Home Rule has demonstrated how utterly hypocritical and hollow is such a pretence. The entire world now knows, if it was hitherto ignorant of it, that the Protestant Church in Ireland is nothing if not political. The Protestant Primate issued a pastoral relative to Home Rule in which he solemnly advised his people to beseech the Almighty to take sides in a purely political question. On the day that the Solemn Covenant, otherwise the Solemn Humbug, was signed in Belfast "the bishops of the Church of Ireland and leaders of the Presbyterian and Methodist Churches," to quote the Protestant "Irish Times," held services in their churches and "mingled their prayers" for the defeat of Home Rule.

All this and more is common knowedge. But the political harangues of the Ulster bishops and parsons pale into insignificance before this excerpt from the secret history of Irish Protestantism in recent years. We refer to what is known as the Ossory Episcopal Boycott.

The Protestant Bishopric of Ossory fell vacant in 1897, and the Synod met at Kilkenny to elect a bishop. Archbishop Latham of Ferns obtained a mejority of votes, yet the beach of bishops passed him over, and appointed Canon Crozier, the Orange nominee, to the vacant see. In 1899 the bishopric of Cashel fell vacant, and again Archdeacon Latham secured a majority of votes, and again he was passed over in favor of the Orange nominee, Dr. O'Hara, although there is an unwritten law governing such appointments that no name should be passed over if submitted to the bench of bishops a second time. Again, in 1907, the see of Ossory became vacant, and once more Archdescon Latham, after wing obtained a two-thirds majority. was passed over for the third time in favor of Dr. D'Arcy, the Orange nominee. Shortly afterward the bishopric of Clogher became vacant, and Dean Day, although badly beaten on the vote by Archdescon Latham, got the appointment. In 1911 Ossory was once more rendered vacant by the translation of its bishop to the See of Down. Archbishop Latham again received an overwhelming majority of the votes, but he was passed over for the fifth time in favor of Dean Bernard. The irony of it all is that Bishop Bernard, in his first address to the synod, brought grave charges of a political nature against the Catholic Church, which were denied by an honored lay synodman, Mr. W. M. Kavanagh, a descendant of the Mac Murrogh who brought the English invaders into Ireland.

Such are the bare facts of the boycott of Archdeacon Latham by the Protestant archbishops and bishops of Ireland. It only remains to ask who is Archdeacon Latham, and why was he boycotted? The Archdescon of Ferns is a scholar, preacher, and pastor of English as well as of Irish, reputation. He is secretary of the General Synod of the Irish Protestant Church, and chaplain to the Irish Lord Lieutenant, besides holding numerous other offices. His whole life has been given to the service of his Church, and both he and Mrs. Latham are beloved by all classes of the community. His Catholic neighbors have thrust every possible honor on him, and have ever treated him with marked respect. Such is Archdeacon Latham in public and private life. Why should such a man be so shamefully treated by the Protestant archbishops and bishops of Ireland? Simply because he refused to come to heel at the tap of the Orange drum. He has He has taken no part in Orange or polit-