

The Catholic Record

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Meers, Luke King, P. J. Neven, E. J. Broderick, M. J. Haggerty, Mrs. W. F. Smith and Miss Sara Hanley.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 10 cents.

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LETTERS OF RECOMMENDATION

Apostolic Delegation,
Ottawa, June 13th, 1905.

Mr. Thomas Coffey,
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. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church at the same time promoting the welfare of the people. I therefore, earnestly recommend it to all Catholics. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,
DONALD, Archbishop of Ottawa.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 27th, 1900.

Mr. Thomas Coffey,
Dear Sir:—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ,

J. D. FALCONER, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, APRIL 20, 1912

ARCHBISHOP HOWLEY

It will be remembered that during the closing days of the past session of the Federal Parliament serious charges were made against the Hon. A. B. Morine, who had been appointed to a prominent position under the present government. The charges were advanced by Mr. Frank B. Carvell, M. P. for Carleton, N. B., who, amongst other things, quoted a statement of Archbishop Howley in reference to the character of Mr. Morine. The following press despatch bearing on the incident was published in the papers:

Toronto, April 1.—R. A. Reid, barrister, of Toronto, private secretary to the Hon. A. B. Morine during the latter's experiences of the storms of Newfoundland politics, has written a lengthy letter, vindicating his former chief against the attacks in the House of Commons. In the letter he claims that Mr. Morine is suffering from the ill-will of Archbishop Howley through refusing the Roman Catholic Church a loan from the Newfoundland treasury. Mr. Reid, it is explained, is not related to the Newfoundland contractors of his name.

On the 12th we received from His Grace of St. John's the following telegram:

St. John's, Nfld., April 12.

Thos. Coffey, CATHOLIC RECORD, London.—Statements of R. A. Reid are false. Will reply in due time.

ARCHBISHOP HOWLEY.

THE MAKING OF IRELAND AND ITS UNDOING

On the eve of a measure of justice to Ireland, and recognition on the part of England of the unquenchable claims of Irish nationality, unusual interest attaches to a recent work by Alice Stopford Green—"The Making of Ireland and its Undoing."

The learned writer, indefatigable in consulting historic record, not only gives copious extracts, but always gives the references to authorities. She thus shows the great agricultural wealth of Ireland and the industrious tillage of her people. The wonderful skill in all crafts is evidenced by the great foreign trade in linen, serge and Irish cloth which were esteemed so highly throughout Europe. For 500 years, from about 600 to 1100, there was the Great Irish dispersion over England and Europe in the cause of religion and learning, the history of which is more or less known, and is presented in popular readable form by Montalembert in "The Monks of the West." But our author points out that there was another dispersion lasting for 500 years (1100-1600) when Irish merchants wandered over Europe taking a peaceable part in the new progress of manufactures and international trade. These movements had enriched the land from which they sprang. But the violent suppression of Irish commerce and trade opened the last phase of emigration, the dispersion of a people outlawed and exiled.

The prosperous condition, as evidenced by the wealth, agriculture, manufactures, trade and commerce of the Irish, persisted for centuries after the English invasion, as the English were absorbed into Irish civilization, and community of interests welded them together. Under Henry VIII. and Elizabeth systematic war was made on Irish trade and commerce. Between the reigns of Edward III. and Henry VII. a revolution in commerce gave to English ships the foreign trade of England, which had till then been carried in continental vessels. English vessels, openly aimed at carrying the trade of foreign countries; but here at their doors was an active continental commerce. The war to capture Irish trade was part of the commercial wars with Europe. The first commercial pamphlet written in England for circulation among the

middle classes urged that the trading interests of the country demanded the complete annexation of a land so plentiful and so rich. Stories circulated of the wealth of Ireland, with its fair fields and bounteous harvests, with such trade in wool and corn and hides and fish and woollen and linen goods, with such notable quarries of marble, etc., "as nature seemed to have framed this country for the store house or jewel house of her chief treasure."

Then self-interest, cupidity, greed, ferocity mark the long wars of attempted extermination of the Irish; and the accepted records of Irish history of the time is based on the accounts of the English Deputies and plunderers: "Rude, beastly, ignorant, cruel, and unruly infidels!" One of the most common accusations had a practical bearing on English schemes to grab the land: they "seldom or never marry and therefore few of them are lawful heirs by the laws of the realm to those lands they presently possess."

The domestic grounds for the slander of the Irish were many and powerful; but added to these were the reasons of foreign policy. English diplomacy was employed in every European court now treating with foreign States that they should send no ship save to the King's own ports in Ireland; now spreading lying reports of Irish "barbarism" and of English "civilisation" there. In spite of the legislation of three hundred years, Irish trade survived, and even flourished. But the rapid increase of the royal navy under Elizabeth provided a means more powerful than statutes to shatter Irish commerce.

"No sooner had her deputy, as she supposed, secured Ulster by the murder of Shane O'Neill, than she sent orders to bring the commerce of Munster 'into our own people's hands.' The greatest of Elizabeth's seamen were among the destroyers, Grenville, Frolicher, Raleigh, Courtenay, Rawson, Gilbert. Sir Humphrey Gilbert was made Admiral of the Seas to destroy Irish trade with Spain and stipulated 'to have granted to me and my partners the privilege and only traffic with the lords and people of Ireland for such Irish wares and commodities as is now traded by the Spaniards and Irishmen only.'"

The annihilation of inland industries was to match the ruin of outland commerce. The slave trade of Bristol is a terrible proof of its violence. For Bristol, pushing at all costs its woollen trade, looked across the water to the trained workers of Ireland, rivals of Catalans and Florentines and for "profit provoked and stirred up divers merchants and others to bring into the town strangers and aliens not born under the King's obedience but rebellious, which hath been sold to them as it were heathen people, who were received and put in occupation of the craft of weavers."

Enough is given merely to show the determined and relentless war on Irish industries and commerce. The book must be read in all its fascinating details to realize the full truth. It may be thought unnecessary to revive the tale of slanders, hoary with the age of centuries, says our author, but unhappily age has not abated their strength. Slanders have passed into current history, and the hostility of races is still nourished by the idle use of hackneyed phrases.

From *Annals of England*, a hand book used at Oxford by Prof. Stubbs and Prof. Goldwin Smith—"History may neglect a study that reveals nothing but a dreary picture of convulsions and blood, painful to peruse and but slightly connected with that of any other country."

Again Mrs. Green thus refers to another modern historian:

"The license of ignorance and bigotry may be seen in the Irish chapters of an 'Introduction to English History' by Mr. Fletcher, Fellow of Magdalen College, Oxford. That such gross errors and fantastic absurdities could be printed in an 'historical' work without fear of awakening any protest is a curious illustration of the state of historical study so far as Ireland is concerned."

Then from the latest historical work Cambridge Modern History, III. 578, we have the following picture of the Irish at the time of the Reformation:

"The people were semi-barbarous, leading a wandering life, eating no bread, saved by their frieze cloaks from the need of building houses, with no internal intercourse amid their trackless forests, and knowing nothing of Europe or its political, moral, or intellectual influences."

It was "hardly to be expected" that the feeling of religion should be anything but superficial:

"A reformation implies something to be reformed, but outside the pale there was nothing worthy of being called a church."

Mrs. Green truly says that it would be easy to draw up a series of modern quotations and intersperse them with Tudor sayings without any difference of thought to be discerned, so uniform are the workings of ignorance through the centuries when the knowledge of history is set aside.

It is for this reason that Irish history cannot safely be ignored. It is needed

to correct prejudices which have been the source of fatal errors. It is needed both by the English and the Irish. "For the true record of Ireland will be powerful to efface the prejudices, the contempt, and the despair that falsehood alone can foster, and to build up on solid foundations of fact the esteem and consideration that must form the only honorable relation between two neighboring peoples."

We commend very strongly this work to our readers, and suggest that it is one of those that should be found on the shelves of every public library. It will be timely reading for men of scholarly tastes, especially now when the rancorous appeal of Rudyard Kipling's doggerel gives us the key note of what we may expect from reckless partisan opposition to a belated measure of justice and good-will to Ireland.

It is too true "that age has not abated their strength. Slanders have passed into current history and the hostility of races is still nourished by old ignorance, by vulgar traditions, by the idle use of hackneyed phrases."

A knowledge of Irish history is, then, still of practical value in solving the centuries-old problem. It behooves every Irishman, at home and abroad, to do his share in spreading the light which will dissipate the mists of ignorance and prejudice, and thus prepare the way for the dawning era of peace and good-will between England and Ireland, when the misdeeds of the one and the sufferings of the other will be only of historic interest.

MODERN THOUGHT

To a series of papers entitled "Europe and the Faith" by Hilaire Belloc we have before made reference. The last of the series treats of the mental attitude, the moral product of the Reformation as distinguished from the economic results, Capitalism, "for which the best and also the most contemptuous name I know is Modern Thought."

Paradoxical as it may sound to the superficial, Mr. Belloc holds that "the first and most salient character discoverable in non-Catholic thought today is the undue extension of authority." That the Protestants who threw over the authority of the Church, and have split up into innumerable sects, should be responsible for bringing about a state of mind which gives undue and unwarranted credence to mere authority, does seem paradoxical, and even, at first blush, absurd. But when we consider that the human mind is so limited, that it desires above all else to possess the truth, we can see that inevitably, when the enlightening as well as restraining influence of Catholic teaching is removed, the human mind must set up some other authority to which it must submit.

First there is a simple and unquestioning faith in mere statement, and then the almost childish repetition of known names in proof of doubtful or quite unprovable assertion.

"Men will tell you in a wild extravagance or riot of fact that Charles Darwin originated the theory of evolution; which is as though a Catholic were to say that St. Philip Neri had originated the daily Mass. They will next inform you that the same Charles Darwin proved by his enormous labors, by the patient accumulation of evidence, which was his claim to fame, that transformation had taken place in a particular fashion. They will conclude by assuring you that this matter is now part of the Established Scientific Truth upon which 'modern life' repose." That Charles Darwin did nothing but add one particular hypothesis to the immemorial old theory of Transformation; that this hypothesis was hardly tenable by thinking man (for it was materialist); nay, (and much more) that this hypothesis is now admitted to be false—of all this, I say, not one in ten thousand of the men who accept in the full spirit of an exaggerated religious faith, the name and authority of Darwin has the faintest idea.

We give this extract because perhaps not one who reads it but will know, from actual experience its absolute truth. The Darwinian dogma has permeated the unthinking and narrow masses precisely as though it had the authority of infallible teaching behind it. On reading the comments on the coal strike and the minimum wage we were forcibly struck with the same unquestioning faith in "all sound economists." A writer in the Nineteenth Century and After, speaking of the coal strike says:

"This anti-social and unjust demand ought to be resisted at any cost, not only because it is in itself injurious to the nation but also because a concession made to the Miners' Federation—not on account of Justice, but on account of fear—will only increase the grip of that body over the coal resources of the country."

He would have "perfect liberty" when other workmen would undertake the work which the miners refuse to discharge. "In this way the question of the remuneration of miners would settle itself automatically."

It is the old statement of the political economists, that the price of labor like that of other things must be determined by the law of supply and demand. To question that is heresy. Now Catholic economists, including Pope Leo XIII., hold that the price of labor should be determined by the natural right of the

laborer to live in decency and frugal comfort as the result of his labor.

But "modern thought" is careful not to heed much coming from that quarter. Nevertheless there is something rotten in the state of Denmark. Economic principles which are responsible for present conditions cannot be so "sound" as their beneficiaries would have the world believe.

Even in American conservative papers we read of the "minimum wage" as "economically unsound" and the Asquith government as "weak" in yielding so much.

And so it goes, unquestioning belief in mere assertion, and undue exaltation of "authorities."

FIRE HEROES

Recently Mayor Gaynor of New York presented thirteen medals of honor for deeds of exceptional heroism among the fire-fighters during 1911. It is interesting to note the names Howe, Boyle, McKenna, McKensie, Lynch, Grady, Leonard, McGrane, Jennings, Dowd, and Sullivan. Two only, Brindle and Hosterback, are not Celtic.

The New York Times gives a page to the graphic accounts of the thrilling deeds of Battalion Chief John P. Howe, who figured for the tenth time on the roll of honor.

"We New Yorkers have often stood just beyond the fire lines and gasped as we breathlessly watched the daring of the city's 'smoke eaters.' We have seen them going about their strenuous duty, apparently indifferent to showers of broken glass, burning brands, and huge pieces of sheet-iron cornice. We have seen them at work under heat-racked walls that threatened to topple at any second. We have seen them through doorways that were vomiting thick clouds of smoke, through windows the casings of which were being lashed by flames. We all of us are willing to take off our hats to every man who wears the department uniform."

What then are the facts that make a man a hero among men whose very task means that they risk their lives as a part of their day's work? Each one of the ten stars on the sleeve of Chief Howe's uniform marks an occasion when he outfaced Death. But on how many other occasions has he done the same thing and no star to mark it? On how many occasions have other men in the department done the same thing and no star to mark it? Just a part of their day's work, that's all."

May not the fact that Irish and Catholic names so often appear when deeds of heroism are recounted, be due to the fact that they are Catholics, and good practical Catholics at that. Three quarters of the men in the New York Fire Department are Catholics, and they have a fire-chaplain, Father James McGeen who ranks as a battalion chief. He is on the scene of action as quick as any fireman, and risks his life, too, in the performance of his duties.

A newspaper account of the Equitable Fire thus refers to Father McGeen and may give some idea of his duties as Fire Chaplain:

"While pieces of the cornice were falling all around Father McGeen was shouting the foreheads of the dead men from his vial of oil. Some one screamed before the chaplain had finished muttering his words. But he had already heard a warning racket over his head and leaped back from a death under falling iron and bricks. He was slightly injured in the back."

Catholics may be proud of the brave men who give to young and old the striking object-lesson of unflinching fidelity to dangerous duty, rising on occasion to deeds of soul-thrilling heroism.

EARLY RISING BAPTISTS

A new departure has been made by our Baptist fellow citizens of Toronto. It savors somewhat of Catholic practice. The members of the Baptist Young People's Union of Ontario lately held a two days' session in the Queen City. The official proceedings, we are told, commenced with a sunrise prayer meeting. We are glad to see our friends so much in earnest, even though they are so very far from the true fold. On cold winter mornings it causes not a little self-denial to be up with the sun.

When proceeding toward their place of worship, however, they are not possessed of that buoyant anticipation which thrills the Catholic heart at the prospect of partaking of the Body and Blood of our divine Lord in the Blessed Eucharist. A pity it is that our good brothers the Baptists have such a barren, soulless faith. At the morning conference Rev. Dr. W. T. Graham, of Toronto, told us that the three greatest institutions in the State which made for the development of national life were the home, the public school and the church. The home is a real home, but unfortunately the old-fashioned home is fading from our sight. In centres of population it has been largely supplanted by the hotel and the apartment house, while the parents are too busy with other things than looking after their children, the schools, if they have children. The public school, into which the teaching which fits our children for eternity is not permitted to enter, is but a poor expedient for promoting a Godly national life. As to the church. Well, we do not like to say anything unkind about our neighbors, but surely it ought to be recognized that too often the preaching of the Word of God is cast aside and questions of the day, having little or no reference to eternal life, are commented upon. Few-holders as a rule consider such procedure in the churches as up-to-date. The pulpit is forced to declaim on topics that will bring the largest number to the pews. The Baptists, said Mr. Graham, believe in religious freedom and the right of private judgment, and the Scriptures were supreme. Such being the case, what necessity is there, we ask, for the existence of Baptist churches? It would appear as if our friends enjoyed their own line of thought on religious matters and went to their meeting houses merely for social enjoyment. Truly this system of our separated brethren is but a babel of confusion. After all there is but one true Church and that the Catholic Church. But the leaders of the Baptists and other sects keep their people from studying its claims by misrepresenting its aims and its true character.

THE GUARDIANS OF LIBERTY

In the United States there appears to be a resurrection of the A. P. A. Are we going to have another war? It is remarkable that during the last half of the past century pests of this kind spread over the country shortly before a conflict. The Know-nothings preceded the Civil War and the A. P. A. preceded the Spanish American War. These combinations are ushered in by an unregenerate lot of racials, who want to get rich quick by playing upon the credulity of Protestants. The new anti-Catholic organization about to be launched in the Republic is styled "The Guardians of Liberty," and we are told that one of its leading spirits is Tom Watson, of Georgia, editor of Watson's Magazine. It is a society of persons who have everything to gain and nothing to lose, including character, by joining. Shortly after the A. P. A. was launched in the United States a sister association called the P. P. A. was started in Canada. It brought considerable revenue to needy bigots who told fairy tales about the Catholic Church to simple Protestants. The commissioners were liberal, the canvassers worked energetically, and they made money. It had an inglorious career for a few years. The old saying, "When rogues fall out," etc., came true. The bubble burst and the grand treasurer emptied the contents of the treasury into his own pocket, believing that he had as good a right to it as anybody else. He justified himself by calling it casual advantages. When the "Guardians of Liberty" started on business we would advise those who draft the bylaws to insert one clause which will read: "A bulldog must be chained to the safe. We do not think the epidemic will reach Canada. If an attempt be made the Sovereign Grand Lodge of the Orange Order will object. If, however, it insists on crossing the border it may form an alliance offensive and defensive with the Sons of William. It might be called the 'Bigotry Trust.'"

THE COARSE POET

Rudyard Kipling has broken out again in verse, and most of the newspapers have printed it because there is a clever ring about his work. He has entered the lists as a Unionist and the title of his new poem is "What Answer from the North." He introduces his violent tirade with this text from Scripture:

"Their webs shall not become garments, neither shall they cover themselves with their works. Their works are works of iniquity and the act of violence is in their hands."—Isaiah lix, 6.

Had Rudyard Kipling lived in Canada in the forties he would undoubtedly have been the petted poet of the Family Compact who fought against representative government on the plea that such a departure would disrupt the Empire. Speaking for the Ulster Unionists Mr. Kipling writes:

"We asked no more than leave To reap where we had sown. Through good and ill to cleave To our own flag and throne."

This may be poetry but it is not truth. The Ulsterites are reaping where they had not sown. Their ancestors were but carpet baggers from England and Scotland who slaughtered the native Irish and became possessors of the soil. They were simply freebooters or soldiers of fortune who risked their lives that they might become possessed of other people's property. Let us not be understood as putting all Ulsterites in this category. We speak now only of that section who do not want the new system of government because they have fattened on the old—notably the Orange element, largely made up of persons who are endowed with a fat stupidity and who are loyal so long, and only so long, as they are permitted to enjoy the loaves and fishes of Dublin Castle and abuse their Catholic neighbors on Orange anniversaries. Rudyard Kipling will now be canonized as the poet of Orangemen. He deserves it. His songs will not live in select libraries but will endure in the barracks when mugs of beer are being consumed, and in the bar rooms, in the maudlin hours, when the raffish people will be drunk enough to be emotionally silly. He is a coarse writer of verse.

The people of England will not forgive him for his production in which he referred to our late gracious Queen as the "Widder of Windsor." In the same class is Watson who was universally voted a depraved person because of the poem he penned on Mrs. Asquith. Rudyard Kipling has sought, and to a certain extent has attained, the plaudits of the rude and the gross-minded. With them is his home, his feelings, his aspirations. His latest production has sent him a step lower in the estimation of the pure-minded and high-minded people of the Empire. "What Answer from the North" may be sung with gusto in the lodges of Ulster, but it will not serve to delay Home Rule even for a day.

THE DEMONSTRATION IN BELFAST

Our misguided fellow-countrymen—should we call them fellow-countrymen?—the Orangemen of Belfast, lashed into fury by Bonar Law, the Canadian whom Canadians have no cause to honor, and by Sir Edward Carson, who dearly loves, for revenue purposes, the present conditions in Ireland, held a demonstration in Belfast on the 9th. We are told that one hundred and fifty thousand enthusiasts gathered on this occasion and they passed a resolution denouncing Home Rule. Of course a great effort was made to give bulk to the gathering. The members of the Orange lodges, slavishly under the thumb of the Grand Masters, may be always depended upon to step into line when the fife-screeders and the drum beats. In addition to this there were the Dublin Castle officials, their brothers and cousins and uncles, all carrying the badge: "Leave things as they are: it is better for us." One very notable feature of the day was the absolute indifference of the Nationalists. They are the true friends of freedom and liberty of speech, and they therefore permitted their Orange brethren, without any sort of interruption, to hold their meeting and give vent to their feelings, bitter and un- Irish and unbecoming as they were. When a few weeks ago the Nationalists essayed a like demonstration it was found necessary to get the army prepared for active service. Violence and even murder would have been the outcome had not the military been present. Which of the two classes are the more fit for local self-government?

A CRAZED CLASS

At the anti-Home Rule meeting in Belfast there were as usual a well assorted stock of Lords, including Lord Castlereagh. One would think that a person bearing that name would be ashamed to be seen in Ireland at all, as the memory of his notorious ancestor is held in execration in that country, having, with other craven-hearted creatures, sold it for a price. The deliverance of Mr. Bonar Law stamps him as a man entirely unfitted to lead a great political party. Indeed his statements were entirely at variance with his name and this is a pitiable position for an English statesman to occupy. The resolution passed on the occasion declared that Ulster will be justified in resorting to the most extreme measures in resisting Home Rule—a piece of treason pure and simple. For many generations four-fifths of the Irish people have been governed by one-fifth. Now that the four-fifths are about to take the reins of power the one-fifth becomes wroth. Not only the people of the British Empire but civilized people the world over—the Orange conspirators always excepted—believe it is time for a change. If the Unionists of Ulster will not be satisfied under the new conditions there is nothing to prevent them leaving the country, and the country would not be the loser by the emigration of such malcontents. We can quite understand why they will not be comfortable under Home Rule. They have too long been permitted by the old conditions to lord it over their fellow subjects outside the lodges. That they will suffer persecution under Home Rule is but the buncombe of the political charlatan.

The Parliament in Dublin will deal out even-handed justice to every man in the country irrespective of race or creed, but it is not even-handed justice the Orangemen want by ascendancy. Let us look at the conditions in Belfast, showing a greater degree of intolerance than in any other city in the world, save, perhaps, Toronto, Canada's Orange-ri-à-son Belfast:

The Belfast Corporation has issued a return of the number of Catholics and non-Catholics in its employment on salary and the amount paid. According to this return, says the Dublin Leader, in the City of Belfast, where the Catholics are one-fourth—or, to be precise, 24.1—of the population, there are 604 non-Catholics getting \$378,210, while there are only 100 Catholics, who get \$21,150; the average non-Catholic salary is \$378.21, while the average Catholic salary is \$211.50.

Those who made the return did all they could to make out the Catholic side as big as possible, but without standing they could only show that the Catholics got in salaries \$21,150 as against \$378,210 to the non-Catholics; or, in a city where they are about three-fourths of the population, the non-Catholics receive salaries from the corporation which total between seventeen and eighteen times as much as the Catholics. But that is on the corporation's own return. Even that return was juggled and cooked. Councillor P. Dempsey, of Belfast, maintained that there were only fifteen Catholic employees who could be legitimately termed salaried officials in the employment of the Belfast Corporation. It appears the slim compiler, or compilers, of this return hunted round in the Library and Technical Instruction Department, the Asylum and the Fever Hospital, for Catholics, with a view to putting the best possible face on the return. Some of the persons included had as low as \$25 a year as seasonal teachers; even a kitchen maid was put down as a salaried official of the Belfast Corporation; and nurses, at about \$50 a year in the Fever Hospital, were included in the list of salaried persons under the corporation. This grotesque salaries' return has been sent back for alterations and repairs, and the public will be interested in the revised return.

OUR CATHOLIC SOCIETIES

Highly commendable are the good works which have been accomplished by our different Catholic societies. The oldest in Canada is the Catholic Mutual Benefit Association. Next comes the Ancient Order of Hibernians and the Catholic Foresters. The immense amount of money accruing to widows and orphans, on the death of the breadwinner belonging to these societies, during the past forty years, has proved to be a benediction the extent of which it were impossible to calculate. The Catholic who is not enrolled in one or more of them is not wise in his generation. He might make the excuse that, not being a married man, he does not see the necessity of joining. This is but a poor argument, for, even if he has no relatives, the beneficiary made payable to a work of charity would be a good investment in the future life. The C. M. B. A. and the Ancient Order of Hibernians have in the past, and are now doing, a full and generous share of work in support of the Church, both individually and collectively. The youngest Catholic society in our midst, and which has in a few years assumed a very great prominence, which, too, has received the blessing and commendation of the Holy Father and on whose membership roll may be found the names of many distinguished prelates and priests of the Church, is the Knights of Columbus. It, too, embraces the beneficiary feature. Not only does it, like other Catholic bodies, in all its undertakings, keep in close touch with episcopal authority, but all over the continent it as well gives liberally of its funds towards the carrying out of projects which mean much for the spread of the faith. In the United States a few years ago it gave, if we remember the figures aright, half a million dollars to the Catholic University at Washington. In almost every diocese of that country has it donated large sums toward Catholic undertakings of one kind or another. As an example of its work we may say that the Knights of Columbus of Cranston, Pa., has opened a night school in the council's club house for the purpose of instructing those who find themselves deficient in the principles of elementary education. Coming to our own Dominion, amongst other splendid works the Knights of the Province of Ontario have given \$40,000 towards publishing a new set of text books for the Catholic schools. Whenever and wherever a worthy object presents itself the Bishop and the parish priest do not appeal in vain to the Knights of Columbus. Promptly and liberally have they given of their funds to aid Church work which may be in contemplation. The vast increase in membership in this organization means much for the Catholic body. It is entirely non-political and Catholics who are Catholics in name only are not admitted to membership. Every member must have the sterling brand upon him. He must have the Catholic spirit and his conduct in the community must be such as to reflect credit not only on himself but on the church to which he claims allegiance. There is no seat in the Knights of Columbus hall for the professional ward politician who would use it for his own purposes. It is an ideal association of Catholic gentlemen whose Catholicity means much for the Church and whose citizenship means much for the country. Whenever the Catholic cause needs defence and whenever many men are required to bring about ideal conditions in the community the Knights will always be found in the forefront. An item has just come under our notice to the effect that the members of the society, even in far-off Manila, Philippine Islands, have inaugurated a campaign for public decency and civic morality by protesting against the offensiveness of many of the films presented in the local picture shows. As an example of the prominence honorably won by the members we may state that in the newly formed government of Prince Edward Island out of nine seats in the Cabinet four are held by Knights of Columbus, members of the Charlotte-town Council. They are Hon. J. A. McNeil, Commissioner of Public Works; Hon. J. A. McDonald, Hon. A. E. Arsenault and Hon. Chas. Dalton.

In the great city of Philadelphia it is the custom of the Knights of Columbus