The Catholic Record

Price of Subscription—$1.50 per annum.
United States & Europe—$2.00 " "

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

Advertisement for teachers, situations wanted, etc. 50 cents each insertion. Remittance to accompany the order.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Messrs. Luke King, P. J. Neven, E. J. Broderick, M. J. Hagarty and Miss Sara Hanley are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD. Agent for district of Nipissing Mrs. M. Reynolds, New Liskeard.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

When subscribers ask for their paper at the post office it would be well were they to tell the clerk to give them their CATHOLIC RECORD. We have information of carelessness in a few places on the part of delivery clerks who will sometimes look for letters only.

Subscribers changing residence will please give old as well as new address.

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 best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success,

Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate

UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 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.
†D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, FEBRUARY 4, 1911

THE SIGN OF THE CROSS

Few points in ecclesiastical history are more interesting to trace than devotional practices. Nor are they less attractive by reason of the difficuty the investigation involves and the dimness with which the origin of many is surrounded. We have chosen the Sign of the Cross as an example, and the most frequent religious practice amongst Catholics. It is no ordinary symbol, although its common use too often makes no impression upon our unreflecting and distracted mind. Then its antiquity endears it still more; for the ancient and the modern Church are wonderfully alike upon this practice. If there be any difference it is to be found in favor of the ancient Church, which was in excess as to the frequency and purposes to which the Sign was applied. The Sign of the Cross is a prominent ceremonial in all ministrations, both public and private, of the clergy as well as in all private devotion. St. Cyprian calls it the sign of the sacraments. St. Augustine asks: "What is the sign of the Cross but the Cross of Christ itself?" Again this Doctor declares that the Christian signs himself upon his forehead, as on a door-post, with the sign of Christ's passion and cross. The emblem of salvation so filled the mind of the fathers that they seemed to have identified it with the very essence of Christian worship. That they so thoroughly believed it of apostolic origin is evident that they neither sought scriptural proof nor called the practice at all into question. The only voice raised in antagonism was that of a Manichean. His objection is an anti-type of the modern Protestant's complaint. "He finds nothing in the Scriptures which refer to the foretelling of Christ and the sign of Christ." St. Augustine answers: "What wonder if he has not eyes to see and a heart to understand who, standing before the closed door of the divine secret, does not knock with pious faith, but insults with impious arrogance." Its uses were not confined to any class, least of all was it confined to the weak and uneducated. St. John Chrysostom declares that the cross is found everywhere, among princes and subjects; among men and women; among married and unmarried; among slaves and freeborn; and all alike sign themselves with it. St. Cyril of Jerusalem exhorts "all to imprint the cross boldly upon their brows and in everything; over the bread they eat and the cups they drink; in their comings in and goings out; before they lie down and when they awake; when they are on their journey and when they are at rest." St. Ambrose declares that we must perform every work of the day in the sign of the Redeemer. There are many analogies in the ancient and modern use of the sign of the Cross: at rising and lying down to sleep, at meals, in any undertaking of moment, under any sudden terror, against evil emotions of the mind, in sickness, in the hour of death and, not to mention too many, in going to martyrdom. Eusebius tells of a youth of Palestine, scarcely twenty years of age, standing unbound, with his arms extended in the form of a cross but with an intrepid and fearless earnestness, intensely engaged in prayer to God, neither declining nor removing from the spot where he stood, whilst bears and leopards breathed rage and death, and almost touched his very flesh. All know the beautiful custom of taking holy water and signing themselves with the cross upon entering church. It was the same in the days of St. Augustine: for the worshippers then as now "when they entered the Church signed themselves with the sign of the cross." Whatever difference there may be in the frequency and variety of the use of the sacred sign between ancient and modern Catholics the excess is in favor of the early children of the Church. There is hardly an occasion or circumstance possible to employ it to which St. John Chrysostom does not point. It was the regular attendant of the banquets of his day. It was not considered out of place in the very games of the circus. On the busy street corner and in the lonely mountain road the crosses were the prototype of what the modern travellers find so common in Europe. This universal custom was no superstitious use, but a practice of real faith and devotion, which in both the early and the modern Church have been rewarded with effects, under God's blessing, may be humbly hoped for. Ecclesiastical history abounds with many. The Fathers without exception record with the strongest proofs cures and relief afforded by the sign of the cross. What a long unbroken chain of religious practices the Church can show from apostolic times down to the present.

REMEDY FOR SCARCITY OF MINISTERS

A correspondent has sent us a letter which appeared in the Manitoba Free Press. The letter, from a Methodist Layman, complains about the dearth of candidates in the ministry of his Church. He advances what he considers special reasons for clever young men not entering the ministry, and suggests some remedial opinions. There is undoubtedly in all the churches a serious need of more young men. Viewed from a Catholic standpoint the situation is a continued source of anxiety to the growing church of this continent: the fields are white unto harvest and the laborers are few. When we come to ask the reasons why so few study for the priesthood many reasons are to be found. They cannot claim to be really satisfactory, although they are quite different from those assigned by the Methodist Layman. The world holds out more attractions than ever for the young. Education itself is now-a-days more inclined by its utilitarian tendencies to help the secular state than formerly when classics had a stronger hold. We also reckon as a cause the needs of dioceses increasing faster than the more lengthened course of ecclesiastical studies can supply, so that whilst the number of priests in many districts may be greater than before their numbers do not seem to tell as the work to be done is so much more extensive. Nor must we lose sight of the vocational element in the problem. God chooses and calls His priests: they do not choose Him. It is the special divine providence over the Church. We turn again to the Methodist Layman who takes as chief reason for young men not studying for the ministry the fact that, if they do, they have to subscribe to constitutions and obey regulations. A Church without a constitution! Absurd it may seem. But there is no room for a constitution upon the corner-stone of private interpretation? This writer does not want dogmas: they shackle the flights of imagination and tie the thoughts of men to definiteness when they prefer to be indefinite. It is easier to deal in platitudes. The cure which the gentleman proposes is worse, however, than the disease. When the Holy Father is striving in the Catholic Church to crush out modernism and higher criticism; when he is protecting Christian truth with all his power, the sects are opening wider the doors of the temple to let in the desecrating guessers of intellectual pride. Methodist Layman wants a pruning of rules and calls for a restatement of doctrine. Young men are sifting, so he tells us, the old traditions and pages of history, and "casting to the wind much chaff that was considered to be of vital importance by our honest but imperfectly instructed predecessors." That is mere opinion, private judgment, inexplicable in its pretension and dangerous in its application. The only sifting we have any recollection of was related by our Blessed Lord who told St. Peter that Satan had striven to sift him as wheat. By what authority do young men do the sifting? The insuperable difficulty with our separated brethren is that having no authority they have to sit quietly by and let old and young do as they like. They have no power to say: Thus saith the Lord, thus taught the apostles. Opinion is all they can boast of. "It is our opinion that the first chapter of the Bible is quite mythical: we are scholars, we have a university degree, we know all about it." That is the pith and essence of the young Protestant preachers' discourses in the present age. Glibness of speech may pass for learning, and relaxation of discipline to be counted freedom, the truth of God's revelation remains fixed. It can be taught only by those who have a divine commission, and impressed only by those who possess legitimate authority. To announce theories, to reject tradition or scorn the virtue and learning of the past may suit private judgment. It is not teaching Christ's evangel. It is the breaking up and complete dissolution of divided Protestantism.

WHAT NEXT?

A report appeared in the Toronto Globe of Jan. 27th, that the former president of a bank had been seen in Hamilton disguised as a priest. This party who is somewhat in demand in certain quarters is Dr. Beattie Nesbitt. Let any person who has watched his career think of him going about the streets of Hamilton in the garb of a Catholic priest. There is method in his madnesss, shrewdness in his choice. Detectives might meet him frequently without suspecting. They might even ask his blessing. In the latter case the redoubtable doctor would most likely give himself away, not being skilled in the form nor understanding very well how to use his hands. What will the L. O. L. think of this last card which in desperation Brother Nesbitt is playing? The clerical clothes may do for a few days; but it is impossible for Dr. Nesbitt to hide himself with a Roman collar about his neck and a soutanelle instead of a frock coat. He is too well known and too easily recognized to escape. Besides, the glorious twelfth of July will come as in other years. He will have to doff his now-assumed apparel and take the badge and the fife and the open Bible. Justice is surely blind and lame afoot or Dr. Beattie Nesbitt would not be posing in Hamilton under the pretentious dress of the priesthood which he hates in his heart and which he never spared in his public life. His has been a remarkable career. But money is not the most important factor in life, nor a bank presidency the highest aim for ambition. Dr. Nesbitt tried to be Mayor of Toronto once and could not. He became President of the Farmers' Bank. What next will he be?

AN ULSTER MARRIAGE PROTEST

In the early part of this year the men of Ulster met at Belfast with another grievance. It was not political this time. The Protestants held a demonstration to protest against the claims of the Roman Catholic Church in connection with mixed marriages. That is thoroughly Protestant; for if Protestantism has any reason of being it is to protest against Rome. The chairman, who was Moderator of the General Assembly, put the case. He said that they did not object to the Church of Rome legislating within its own sphere for the guidance of its own members. But he protested most strenuously against the Church of Rome being allowed to impose its laws on Protestants. We fail to see how the Church is trespassing. The Church has a perfect right by divine institution to administer the sacraments and to declare under what circumstances and by whom they can be validly administered and received. Neither British law nor any other human law can affect these matters. Matrimony is one of the sacraments. It belongs, therefore, to the Church and not to the State to define the ministration and validity of marriage. There is no use getting excited about it. Protests from Belfast cannot change the thing. Every one understands why such protests are made. Nor is the chairman justified in charging Rome with merely changing simply because she wished to change. All that Rome does is to put in force the general law promulgated by the Council of Trent. There's the rub. Protestants find it hard to bow to the Council of Trent. It was not gentle with their errors which it struck with its anathemas. But after all the thing has a ludicrous side—Protestants protesting against Rome—a voice from Belfast demanding that it "should not interfere with Protestants in the exercise of their rights and liberties." What do they propose to do about it? Belfast, in fact Ulster generally, is given to loud talking. To have a complaint against Rome is a subject of special howling. All that the Church is doing is to insist upon her children obeying the laws which by divine right she makes for the greater good of all concerned. The Moderator was not the only speaker at this Belfast meeting. There was also the Protestant Bishop of Down. His Lordship's first complant was that there was too much Council of Trent. It was the Council vs. the law of the land, Church vs. State. Going farther back in history it is the question which St. Peter put: Whether it is just in the sight of God to hear men rather than God. The Bishop was afraid lest the new law would increase the cleavage between the two classes. Then becoming all at once remarkably charitable he deemed it the aim of true Christians to heal this division. Strange advice for a Bishop, as if charity would be promoted by disobedience of a law. Mixed marriages are a source of danger to the faith of the Catholic under the most favored circumstances. From a more general point of view they too often are a foregone loss; not only affecting those who enter into them but still more the children. A household divided upon the serious question of religion prepares the way for the ruin of those souls whom Almighty God most particularly entrusts to the care of parents and from whom He will demand a severe account. "Can you believe with me? Can you love with me and worship with me?" are the questions which a heroine of one of Bazin's novels asks of a gentleman who proposed marriage to her. They should be the tablet in front of every guarded Catholic heart in the all important choice of husband or wife. Now His Lordship, the Bishop of Down, from whom we have digressed bewails the matrimonial law on account of the Protestant minority. It is too bad. Both the Bishop of Down and the Moderator of the Presbyterian Assembly sympathize with each other. The young people in the cases of mixed marriages have to go over to the Catholic Church across the way.

NOTES AND COMMENTS

WE LEARN from our contemporary, Rome, that at the recent Distribution at Propaganda, Messrs. A. Donahoe and M. Smith of the Canadian College, received the degree of Doctor of Philosophy. Both are from the Maritime Provinces. We could wish to see more frequently the names of students from Ontario on the role of this institution. The Canadian College, under the administration of the Sulpicians, had made a distinct place for itself in the Eternal City.

THE NOTABLE achievement which year after year is to the credit of our Separate Schools, of surpassing the Public Schools in the percentage of successful candidates in the annual Matriculation Examinations, and the high level maintained by these schools under the able conduct of the Christian Brothers and other teaching Orders, is being duplicated by some of the Parochial Schools in the United States. In one school in New York twenty-one out of a class of twenty-two pupils successfully passed the Regent's examinations of that city. Such a record under any circumstances would be a magnificent showing, but, as the Catholic German-American remarks, "that twenty-one out of a class of twenty-two should have been successful in an examination given by a stranger to the class with whose methods they were not acquainted, and under conditions which would ordinarily make the student more nervous, is certainly a record of which all Catholics can be proud." Success is not always with the strongest battalions. There is something in wise generalship and economy of resources.

THE REPORT of the Paris Society of Foreign Missions shows that in spite of the apparent triumph of irreligion, faith is not yet dead in France. According to this report the fruit of the missionaries' labors during 1909 in the 132 Asiatic missions confided to their care by the Holy See, were 32,342 baptisms of adults; 451 conversions of heretics; 137,252 baptisms of pagan children. There are now in the missions of the Society, 38 bishops, 1377 missionaries, 783 native priests, 3046 catechists, 43 Seminarians, 350 brothers, 3179 sisters and 24,537 children, these latter being supported by the Society of the Holy Infancy. We have on more than one occasion expressed the hope that Canada may ere long have a share in this great apostolate, and there are indications now that such a day is dawning. The presence in this country of the zealous Canadian missionary to China, Father John Fraser, may be productive of greater results than could have been expected or hoped for in the immediate future.

ON DECEMBER 5th Cardinal Vincent Vanutelli celebrated his seventy-fifth birthday and in Christmas week, the golden jubilee of his priesthood. Those who saw him as Papal Legate at the Montreal Eucharistic Congress and noted his tall, erect figure and majestic bearing, could scarcely realize that he had passed man's alloted span of three score years and ten. Far less did the part he bore in the great procession of the Blessed Sacrament, bearing on foot the Sacred Host over the entire route from Notre Dame to Fletcher's Field, a distance of several miles, mostly up-hill, seem within the physical capacity of a man of his years. Yet he accomplished it with comparative ease and seemed not at all fatigued at the close of a day of ceremonies that would have taxed the strength of many a younger man. A sound constitution united to a life of strenuous endeavor and of moderate living is no doubt the secret of it. That he may long be spared to the Holy Father and to the Church which he has served so well will be a world-wide petition to Heaven.

FATHER ROBERT HUGH BENSON said in a recent sermon that reading the signs of the times in England, the Catholic Church would within fifty years possess all the Christianity that was left. England, he said, had made trial of Protestantism and it had broken down. There is more truth than poetry in this. On every side we are witnesses to the rapid whittling away of every vestige of dogmatic teaching. Twenty-five years ago England could still be called Christian. To-day pandemonium reigns supreme. Comprehensiveness—that is the toleration of the most diverse teaching, and of none—is confessedly the distinguishing mark of the Church of England, while in the Free Churches, or Nonconformist bodies, the integrity of Scripture, the existence of a future state, and the divinity of Christ are little more than speculative theories. And what may be said of England is equally true of the United States or of Canada. The fondest beliefs of a byegone generation have lost their place at the hearthstone. Religion has become a matter of metaphysics. It is well for mankind that the one Great Witness remains.

THE TORONTO police are being severely criticized in some quarters for their apparent apathy in the matter of the apprehension of Dr. Beattie Nesbitt, accused of complicity in the wrecking of the Farmers' Bank. We have even heard it stated that the ubiquitous doctor's seeming immunity is not altogether disconnected from the lodge influence which is notoriously regnant in the municipal affairs of Toronto. This is, perhaps, putting the case in an extreme form, but whether or no, any remissness in the matter is scarcely chargeable to the police either as a body or individually. They but execute the instructions imparted to them. The responsibility for any such derilictio of duty would lie elsewhere, and, we imagine that the citizens of so progressive and order-loving a community as Toronto, will not suffer any evasion of the law's requirements, in any quarter, however influential, to pass unchallenged. The officials of the Crown may at least be entrusted to probe the affairs of the bank to the bottom. And there may be surprises and to spare before they are done with it. Meanwhile, any laxity in the administration of the law is to be condemned unequivocally.

THE IRISH people have not heretofore posed especially as an inventive race, but within the past year or two they have, nevertheless, been responsible for at least two of the most noteworthy inventions of the day. All the world knows of Louis Brennan and his Monorail and Gyroscope, which, if they have not yet entered within the region of the practical, has at all events demonstrated that the last word has by no means been said in the matter of transportation problems. The world will yet hear more of Brennan's invention.

NOW COMES the news that an Irish officer in the British army, Lieut. J. W. Dunne, has been carrying out some remarkable experiments to test his claim of having evolved a biplane that possesses automatic stability. During the course of several flights the aeroplane was repeatedly flown over a considerable distance without being controlled in any way by the pilot. Lieut. Dunne, who was himself pilot, abandoned his control lever and allowed the machine to pursue its own course through the air while he wrote several notes upon a piece of paper. These flights were observed by a representative of the Aero Nautical Society of Great Britain and by Mr. Orville Wright. If Dunne can, under repeated experiments, substantiate his claim he must be credited with the most considerable contribution to the science of aeronautics since the discoveries of the Wrights and Bleriot.

IN THE early years of his public life Gladstone was spoken of as "the rising hope of the stern and unbending Tories," a hope which was not destined to be realized, since, in the plenitude of his powers, he passed over to the service of the people as distinguished from what is generally known as the "privileged classes." The "rising hope" of the Irish Nationalists, Mr. Richard Hazelton, Member of Parliament for North Louth, seems unlikely to disappoint his friends and admirers by any such transference of allegiance. In his character, his antecedents and his evident passion for Irish autonomy, he is committed to the cause for which his country has struggled so long and which seems now almost within her grasp. In the late election Mr. Hazelton carried the standard of Nationalism into the enemy's country, and, although absent from the country at the time, his hold upon the affections of his countrymen as a whole had its effect in North Louth, and he now sits for that constituency as one of the youngest members of the House of Commons. Now they speak of him as having "extracted the poisoned bullet in North Louth."

MR. HAZELTON is a native of Dublin, and, although of Protestant ancestry, is himself a Catholic as are his immediate family connections. His appearance in the political arena synchronised with the industrial and language revival in Ireland, he being one of the young fellows who, at the time, took the sane view that the Home Rule Party was not only not inimical to the Revival movement but was its best friend and chief hope. This movement for the revival of the Irish language was doubly attractive to Mr. Hazelton since it embraced a temperance platform, which, he continues to insist, is bound up with the best interests of the race. An absolute teetotlar personally, he has spoken strongly on the incubus of the whiskey trade and on the folly of a voluntary contribution to the exchequer by those who squander their earnings in the public house.

THE FIRST intimation that the public had of his oratorical gifts was a historical lecture which he delivered under the auspices of a literary and dramatic society in Kingstown. This led to addresses at meetings in connection with municipal elections, and later with national politics. A leading solicitor of Kingstown, Mr. J. J. Kavanagh, predicted at the time that Mr. Hazelton would one day be a foremost member of the Irish Party. The prediction was fulfilled much sooner than anyone could have anticipated. And since his entrance into the wider arena his reputation as an orator has not only spread over all Ireland, but may be said now to be world-wide. The tour which he undertook in the United States in behalf of his Party has made his name familiar in that country, and ere the great aim of Nationalists is achieved we may hope to see something of him in Canada. His success is a splendid incentive to young men everywhere to develop the opportunities that lie at their door in the shape of literary and debating societies. No worthier example could be held up for the emulation of that promising organization, the Toronto Catholic Debating Union, for instance, than the career of Richard Hazelton, M. P.

MR. HAZELTON has connections in Canada, the Guelph family of the same name of which the late J. J. Hazelton, publisher of the now defunct Advocate, and the late Father Benjamin Hazelton, S. J., were members, being his kinsmen. The Hazeltons come from Cookstown, near Londonderry, where their ancestors had settled in the seventeenth century, having come from England in Cromwell's army. It is one of the minor nemesis of history that, though transplanted under such auspices and though bearers of the name in the North are still mainly Protestant, the one who bids fair to mount highest on the ladder of fame is of the ancient faith. And the distinction which Father Hazelton enjoyed in his all-too-short career as a missionary, may well be bracketted with that of the eloquent and incorruptible member for North Louth, of whom a colleague has said: "Mr. Hazelton has many good qualities and characteristics, but there are two on which all who know him are agreed. He is honest in everything he says and does, and he is always a gentleman."

A NEW "Italian Chapel," the gift of the Massey Estate, has been dedicated by the Methodists of Toronto, and, according to the Christian Guardian, is to "give the work among the Italian citizens a place and influence and opportunity that it has never had before." We take this to mean that with facilities now at their disposal, the Methodists are prepared to greatly elevate the Italian idea of the capacity for creature comforts which their missionaries possess. The great aim which they seem ever to keep before them is to magnify the comforts and enjoyments of this life above, even, those of the next. The facilities which, in common with most Methodist conventicles, the new chapel no doubt possesses in the shape of a fully appointed kitchen and banquetting hall will be made to do full duty as a purveyor to juvenile Italian appetites, and by that means, if not by the more exacting methods of mental conviction or inward conversion, some recruits may be gathered into the Methodist fold. The Italian Mission in Rome, which gained such unenviable notoriety last year through the Fairbanks-Roosevelt incidents, has, in this respect been the model for more than one similar institution on this side of the Atlantic. And what the Roman Mission stands for was shown to a demonstration by Archbishop Ireland in the pages of the North American Review. Meanwhile, the Catholics of Toronto will, it is to be hoped, make it their business to see that such offensive proselytism is not carried on unexposed.

AN UNEDUCATED CLASS

While it may be stated that nearly all the people in the world are agreed that a measure of Home government for Ireland would be not only most beneficial for that country, but for the United Kingdom as well, the Orangemen of Toronto have placed themselves upon record as entirely opposed to the measure. This may be taken as a reflection upon the Toronto School Board and its Inspector. Leaving out of the question altogether the matter of bigotry, both inherited and acquired, the course of the brethren is one which denotes a lamentable absence of ability to grasp the condition of the affairs of the world as we find it. The Orangemen of Toronto cherish the measure of freedom which is the portion of the Canadian people. They claim they would be ready at a moment's notice to shed their last drop of blood, to shed their last dollar, in its defence, and if still in the flesh, shed their last tear over its loss, yet they would deny a like measure of freedom to some of their fellow-subjects across the ocean. And why? Because it would dismember the Empire. They forget, however, or their ill-asserted educational system neglected to enlighten them, that Englishmen of the Englishmen, and even some Orangemen in Ulster, are enthusiastic supporters of the promised legislation designed for the weal of old Ireland. I. Canadian Orangemen will continue the practice of reading only that sort of literature manufactured in Toronto, which serves to keep them in invincible ignorance of the trend of affairs and of the opinions of our greatest minds, they have only themselves to blame if they cut a sorry figure amongst thinking people. But, we are asked, if Ireland gets Home Rule will not the Protestants of the country suffer persecution at the hands of the Catholics? Why it is that men with balanced minds hold such a view is to us a mystery. It is only in the north of Ireland, notably Ulster, that persecution of a section of the people is known to exist, and it a persecution of the Catholics by the members of the Orange order. In the South of Ireland, where the Catholics are as ten to one, there cannot be found a Protestant who wil not declare that he and his co-religionists are treated with the greatest kindness and consideration. Verily the average Ontario Orangeman is a man of small mind and limited intelligence and the possessor in goodly store of bigotry ill-becoming a Canadian. But it is to be feared this condition will continue as long as the rank and file of the order will allow the Grand Sovereign and the Grand Masters to do their thinking.

THE CHURCH AND HER ENEMIES

THE STORMS THAT TO-DAY ASSAIL THE SPOUSE OF CHRIST OUGHT TO BE CONFIRMATORY OF HER CHILDREN'S FAITH

Concluding a notable course of sermons preached in St. Peter's Church, Greengate, Salford, England, Rev. Godric Kean drew an inspiring picture of the Church victorious through suffering.

The spectacle, he said, presented to the Christian mind in Western Europe to-day was sad and distressing in the extreme. There was hardly a country in which the Church was free from attack. A satanic hate inspired her enemies. The countries that remained faithful to her at the "Reformation" now plunged their poisoned daggers into her heart. Within the last few years violent passions had broken all restraints, the wildest forces had been let loose, and we had been the passive witnesses of anarchy, plunder, sacrilege and slaughter. But a short while ago Pius X. ascended the throne of Peter. It had been rendered illustrious by the learning and admirable by the piety of his distinguished predecessor. He looked around him and saw the evils of his time. The remedy was Christ. He must restore all things in Christ. He announced his mission; and lo, it would seem as if the floodgates of hell had been opened and myriads of evil spirits sent forth to combat this design. Hatred of God, hatred of Christ, hatred of His Church actuated them. As David had foretold, men rose in impious revolt, crying out: "Let us break their bonds; let us cast away their yoke from us." (Psalm ii., 3.)

Scenes little short of those of the French Revolution had been enacted in our own day, said the preacher. To say nothing of the tearing down of the Cross in France, the plundering of the churches, the breaking open of tabernacles, the persecution of religious, the persecution of Bishops, the turning out of Christ from the schools, the erasing of the very name of God from books—to pass these things by, horrible though they be, let them listen to the experience of an English Jesuit prisoner in the hands of his captors during the recent revolution in Portugal.

"The people looked on us as though we were brigands or wild animals. They pointed pistols at us, brandished knives and daggers, with insulting cries and blasphemies. Their behaviour would have disgraced drunken savages. The mob has now shown its fangs against the religious orders. Monasteries and convents have been forced and sacked, priests killed and disgusting acts of sacrilege committed. When Quelhas was taken an angry mob, armed to the teeth with knives and revolvers, crowbars and hammers, poured in with the soldiery. The scene of senseless destruction which followed beggars description. Nothing was spared. Holy images and sacred vessels on altars, priceless volumes in the splendid library, the treasures in the sacristy, magnificent sacerdotal vestments—all went to pillage and destruction. Half-drunken ruffians, long knives in hand, searched for hidden priests to kill. Some put on the priestly vestments, intoned mock Masses before the high altar or pretended to pray from the pulpit. Soldiers and sailors lounged about smoking and spitting. Ribald songs were shouted."

And these things were done, not in the name of liberty, equality, fraternity; no, in the name of something more high-sounding and sublime—in the name of austere morality and immaculate justice!