

plainly impressed
mouthed as he said:
duty as a man and
at against the display
pictures. Such pic-
representative, untrue,
in their teaching,
deceit, if they do not
they menace the
community; they
theatre, which is
much good."

the Nun" showed
sufferings of a girl
from her sweetheart
the veil. One picture
an elderly priest,
rain on a day fixed
such a frenzy that she
to the floor, where it

been priest—in the
summons the Mother
after sitting in judg-
ment to be entombed

re shows her being
the living tomb in
rescued by a band of
her woos.

at," said Rev. Father
to do otherwise than
e and public protest
of misleading and
shall not be permitted
I have any influence
of the public in gen-
at a public warning
the character of
own in the places of

explained that he hap-
theatre because he
age it for an ener-
train on a day fixed
tainment to be given

anager of the Bijou, in-
the pictures, and he
he had seen the
ception of the life and
Then, after making
withdraw. Manager
all responsibility for
saying that they had
the National Board of
y the New York city
he did not even know
were until they were
ereen.

OLYAMIST
n, whom we are told is
ident of the Mormon
as saying that poly-
practised by that sect
aking a plural wife is
nicated. We might
the president how it
agency was right when
processor of the same
the Mormon bible in
in the long ago, it is

advances two reasons
of the supreme court
as that polygamy was
other, a most unique
high cost of living,
circumstances the re-
Smith might be ex-
articular consideration
case. He is the hus-
and is the father of
en. He says:

of the high cost of liv-
doubt that the average
ster off with one wife,
support one wife decent-
ly impossible for more.
The women of
d that they be dressed
ed as well as possible,
th an average income
rrible straits if he had
his hands, all crying
and gowns, and
people in the North-

The missionary socie-
so far left them un-
resources of the Pres-
e almost entirely en-
the light of the Gos-
henian Catholics and
s for them too, while
and Methodists are
great work of weaning
strays away from the
by presents of food
and clothing made up in

NSIT AND SON
article which we take
Mr. Labouchere's
tting. A salary warn-
many Protestants who
open their purses to
claims himself a soldier
who have undertaken
of the old church. Ex-
served to teach them
as well as throwing
on with the expectation
"Barnaby Rudge" were
by Dickens, John
would be prominent

to be a good deal of
of the Preacher busi-
to the last report of
Truth Society the in-
re, including the balance
amounted to \$7,581.
hole of this money was
cept a balance of \$16
following particulars of
cially interesting:

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..... 2,006 14 11
..... 401 2 8
..... 401 2 8
ge from legacy, 1200 0 0
for six students
..... 72 0 0

literature distributed.
late Mr. John Kenist
manated from the shop
leman kept in Pater-
is appears to be the

AUGUST 12, 1911

case still under the regime of Mr. J. Kenist's son and successor. At any rate, he is the publisher of the Protestant Truth Society, and presumably benefited by a great part, if not of all the expenditure of \$812 on literature. As regards the enormous item for salaries, Mr. J. A. Kenist comes in again here as the secretary, though no information is given as to how much of the \$2,000 was paid to him. The subscribers might reasonably desire this information as well as the number of other persons who absorbed among them the rest of this item. The same persons benefit again under the heading of "Travelling and hotel expenses, \$711 15s. 8d."

In regard to office rent, the only visible office appears to be Mr. Kenist's place in Paternoster Row, and the subscribers might reasonably ask to know how much Mr. Kenist gets under this head, and why this item is included with postages and telegrams. The college, which receives an "allocation" of £1,000 and a grant of £72, is an institution for the training of preachers. A credible witness informs me that this college is also the home of Mr. and Mrs. Kenist and their family. Why the institution should receive £1,000 in addition to £72 for training six students is not evident. How much Mr. Kenist receives altogether in his several capacities of publisher, secretary, traveller and hotel visitor, landlord, and principal of the college it is impossible to discover from the account, but there seems every reason to suppose that he must and the dissemination of Protestant Truth a highly profitable occupation.

JAMES J. WALSH, M. D., PH. D., LL.D., COMING TO CANADA

The authorities of St. Francis Xavier's University, Antigonish, Nova Scotia, have been so fortunate as to secure a lecture on the relations of science and religion from the above named and distinguished scholar and orator. He is advertised to give this lecture at Antigonish on Thursday, the 21st of August, on the occasion of the solemn consecration of St. Francis Xavier's magnificent science hall, and the laying of the corner stone of the new University Chapel, the foundation work of which is now being rushed.

Dr. Walsh is the most eloquent and the most learned authority in the United States on the universities of the Middle Ages, and the Relations of Science to Education. He is an acknowledged authority, also, on the history of medical science and on the history of scientific studies in the medieval period. Among his best known books are: "What the Popes Have Done for Science," "The Thirteenth Century the Greatest Century," "The History of Medicine and Surgery," "Education: How Old the New?"

Dr. Walsh has made several lecturing tours of the United States, and how well he was everywhere received, both by Catholic audiences and mixed audiences, may be gleaned from the press notices which we publish in another column.

Dr. Walsh, although still a young man (born in 1863) has become an authority on several subjects, e. g., Nervous Diseases, Pastoral Medicine, Progress of Surgery, The Church and the Study of Anatomy. His command of clear-cut, forceful English is unrivalled, and he excels in repartee and humor—essential elements of a great popular orator. While Dr. Walsh is in Canada, Catholic Canadians will doubtless flock to his lectures.

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NOTES AND COMMENTS

THE CHRISTIAN Guardian recently treated its readers to a dissertation on Tolerance in which of course the threadbare claim of the superiority of Protestant over Catholic countries in this respect was kept in the forefront. We are not concerned to controvert this pet assertion which, keeping the proper acceptance of the term in view, is not only ridiculously untrue but runs counter to all modern history. We would for present purposes rather abide by a few instances patent to all men and belonging to the present hour. And we have not far to seek for them. One concrete example is worth a dozen hypothetical ones, just as to adopt a famous saying, antiquarian arguments are altogether unequal to the urgency of viable facts. And we do not find that the Guardian's contention will stand the test of either. Shoddy never could stand the wash.

WELL, THEN, there is an outlying section of Toronto called Runnymede, and it has a Public School Board of its own. It also enjoys the distinction of possessing a "L. O. L."—a branch of that great bulwark of freedom sheltering itself under the patronage of the immaculate and humane King William the Third. In the Public School of the town there is a teacher who happens to be a Catholic, and by the unanimous consent of the Board is also distinguished as the most efficient teacher on the staff. At its last meeting, 26th July, a deputation waited upon the Board and in the name of Runnymede Lodge demanded this teacher's dismissal. The following excerpt from the discussion that ensued requires no comment. It is its own best witness against the Christian Guardian:

Mr. Cross: "Have you any complaints to make regarding her teaching?"
Mr. Cook: "We hear a lot of things but they won't come here to substantiate them."

Mr. Cross: "Lay a charge. And if, upon investigation, we find that she has not been teaching according to the Public Schools Act, we will report her to the inspector, and she will be discharged."

Mr. Cook: "What we want you to do is to give her a month's notice; nothing short of that will satisfy us."

Mr. Cross: "This teacher has been here for more than four years. She has given satisfaction, and the inspector always gave her a good report. Personally, I won't vote to discharge her simply because she is a Catholic."

Mr. Thomas: "Mr. Chairman, you have stated that this is not a Protestant school."

Mr. Cross: "I repeat it; this is a Public School."

Mr. Thomas: "Now, you know this teacher has been here for over four years, and I maintain that she is here for a purpose. We are not here to fight Roman Catholics, but they are fighting us. Now, we intend to get rid of her if it is at all possible. I maintain that the ratepayers don't know there is a Roman Catholic teacher in her school."

The Chairman: "Mr. Cook has told us that nothing short of a month's notice will satisfy him. What do you think we ought to do?"

Mr. Thomas: "Perhaps that was a little rash, but we intend to get rid of her if it is at all possible, as she has no right to be here. Nobody knows of her being here, anyway."

The Chairman: "Well, that is good evidence that she has not been teaching anything she should not teach."

Mr. Vaughan stated that Mr. Cook had a conversation about this some time ago, and he told him at the time he would not think of discharging the teacher on the grounds of her religion as it would be an injustice.

Mr. French said he would not vote to appoint a teacher of that faith, but seeing she had been with the board so long and spoken highly of, both by the inspector and all the previous trustees, he, for one, would never consent to her dismissal on those grounds, as she was one of the best teachers we had.

Mr. Cook: "Well, gentlemen, you will hear from us again. An indignation meeting will be called. I will have my band out, and Controller Hocken from the city, and we will see what the people say then. The Orange Order and the Loyal Irish Blues never have been in politics, but I tell you for the future they are in politics to stay."

Mr. Clouston: "I have been brought up as a Protestant, and I am as good a Protestant as any man. I have children attending the school, and are taught by this teacher. I will say this, that she is one of the best teachers we have, and a credit to the district. It would be a disgrace to discharge her."

A number of other ratepayers spoke of the good work being done by the teacher, and were glad to see the trustees take the stand they did.

ONE OF THE stock arguments against our Separate schools is that the Public schools are really and in effect what they pretend to be, and can in no way be regarded as distinctively Protestant. This of itself has no bearing whatever upon the basic principle underlying Separate schools, but what becomes of it nevertheless in face of the raising of the flag over the Public schools of Toronto on the twelfth of July, and the menace of Runnymede Lodge, L. O. L. against an effeminate teacher who happens to be a Catholic? Brother Hocken in his hand on the rampage and the incident itself are certainly eloquent testimonies to the proud position which Tolerance occupies in a Protestant community. We commend them to the consideration of the Guardian.

It is a common taunt at Catholics that they are a "priest-ridden" people. We have been at pains to show at sundry times that the boot is on the other foot. A writer in the Independent, a leading organ of Protestant opinion, has had the courage to subject the matter to a little unbiased examination, and his verdict is that the offensive adjective attaches very strongly to Protestants in the United States. Our own opinion is that this lies on the surface of present-day history, and scarcely calls for argument. But the Independent's contributor puts the matter in a nutshell, and as a matter of statistical information is worth quoting:

"From the elaborate statistics of the diverse Christian denominations published, we gather," says the Independent, "the result that the adjective, 'priest-ridden,' attaches not to Catholics, but in its fullest sense to Protestants. These very statistics show that the Catholic priests have the largest parishes, and the Baptists nearly five times as many ministers as there are Catholic priests in the country, although they have little more than one-half as many communicants. The result is that there are only ninety Baptists on an average to one of the churches; one hundred and ten Methodists to each of their congregations, while the average number of Catholics to one church is not less than seven hundred and sixty-three."

THE AUTHORITIES of the Presbyterian church in Canada have met the imputation of dishonesty in regard to its operations among the Ruthenians, by asserting that the aim was not to make proselytes but to Canadianise these strangers within our gates, and to make good citizens of them. The glaring untruth of this has all along been apparent to even the casual observer, but has been insisted upon all the same. The real aim of the mission is to rob these confiding people of their faith. This comes out quite naively in the course of an article on "The Education of Foreign Children," in last week's Presbyterian. The following extracts illustrate its tenor:

The Presbyterian Church, in her educational work, under the direction of the Women's Home Missionary Society, seeks to co-operate with the governments of the different provinces by establishing schools in the vicinity of Public Schools. The plan is to select from ten to twenty of the brightest and most promising children for each of these homes. They will attend the Public schools and mingle with Canadians and at the same time will have the advantage of living in a cultured home where the atmosphere is religious. They are to be trained with a view to their becoming ministers or teachers among their own people.

These homes are under the oversight of Dr. Arthur with a Christian woman as matron in charge of each. The children attend the Public school, their studies are supervised and care is taken of their religious welfare.

There are special reasons for establishing such a home at Tenon. It is the centre of a large Ruthenian population and has the first Presbyterian Church established among these people.

AND THE inquiry of the whole miserable business is intensified by the proposal to debase the minds of the young by levying contributions for the purpose upon them through the Sunday schools. To any one contributing 25 cents a stock certificate bearing the seal of the W. H. M. S. will be issued to them. All this to impress young foreigners with the idea that bodily comforts and material progress are the great ideals of the Christian religion, and that the Mass which these missionaries parody is but a means to an end—that end, though hidden from them meanwhile, being apostasy. Stripped of all exorcises this is the very apotheosis of dishonesty. And Canadian Presbyterianism stands convicted of it.

A CONTRIBUTOR to the Presbyterian signing himself "Synodical Superintendent for Quebec Province," writes of "The Church of Rome and the Secular Arm," in a vein worthy of his sect's traditions. Here are a few of his astonishing affirmations:

"The Roman Church which with the Greek Church divides the honor of being the least Catholic of any of the branches of the Christian Church."

"It (the Catholic Church) is the most narrowly sectarian branch of Christendom."

"The enforcement of morality is something which causes the Church of Rome but little concern."

"Rome is opposed to the people having the Word of God to read freely; consequently, she puts the secular arm in motion to prevent her people getting the Bible."

"Rome may be slow to invoke the secular arm in the interests of morality; but she insists on dominating it in the interests of her own ends."

When borne in mind that by "morality" he means prohibition, and by the "Bible," he means the emancipated version known as the King James, it is not "narrowly sectarian," he means rigid opposition to every form of assault upon the truths of revelation, the fatuousness of his argument becomes apparent. The man who can so senselessly juggle with words would seem to be altogether devoid of the instincts of moral rectitude.

And his type is, unhappily for moral progress, by no means uncommon.

IN THE July number of the Scottish Historical Review the place of honor is given to an article on "The Beginnings of St. Andrew's University." The University is this year celebrating its five hundredth anniversary and the event is dwelt upon with justifiable pride by all our Scottish exchanges. The Papal Bulls founding the university were issued in August 1413, but a beginning under the Bishop of the See had been made two years earlier. The article in the Review is chiefly descriptive of the ceremonies and rejoicings attendant upon the arrival in St. Andrews of the Papal Messenger bearing the formal document of foundation from Pope Benedict XIII. These ceremonies extended over three days, and as befitting the Catholic faith of the Scotland of that day, were in the main of a religious character. The Prior, we are told, solemnly celebrated High Mass, de Sancto Spiritu, and the Bishop of Ross preached the sermon, ad clerum. In the procession which followed four hundred bishops, priests, and monks took part, besides acolytes and novices, and a vast number of people. The Te Deum was sung and at its conclusion the multitude knelt while the Bishop of Ross recited the versicle De Sancto Spiritu, and the collect Deus qui corda. Such was the method of inaugurating any great work in the Middle Ages, and it calls over the intervening centuries with a solemn rebuke to modern materialism and secularity. Alas! how easily has Scotland forgotten that her greatest glories date back to those early times, and as with so many other benighted works, that to the Catholic Church and the Roman Pontiffs she owes the great university in which she takes so great a pride.

ON ACCOUNT of the civic holiday, last Monday, our usual day of publication, we are compelled to hold over some important matter until next week.

BISHOP POWER HONORED

The following address and praise of gold were presented to the Rt. Rev. Michael P. Power, D. D., Bishop of St. George's, by the class of 1901, St. Francis Xavier's College, Antigonish:

My Lord.—On this happy and auspicious occasion when you are the recipient of so many testimonials of affection and appreciation from all classes it is very fitting that your classmates in St. Francis Xavier's College should be accorded the privilege of extending to you their personal felicitations. We feel that no one will accuse us of exaggeration when we state our honest conviction that the joy and satisfaction which this happy occasion brings to all your friends, is shared by so many testimonials of affection and appreciation from all classes it is very fitting that your classmates in St. Francis Xavier's College should be accorded the privilege of extending to you their personal felicitations. 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