

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Approved by the Holy See June 15th, 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 published with Catholic spirit.

UNIVERSITY OF OTTAWA. OTTAWA, CANADA, MARCH 27th, 1909.

Dear Sir—For some time past I have read your admirable 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.

LONDON, SATURDAY, OCTOBER 19, 1912. DEATH OF MR. DOMINIC FALLON.

There died in Cornwall, on the 11th of October, Mr. Dominic Fallon, in the seventy-seventh year of his age. He had been ill for a couple of weeks with pneumonia and made a brave fight to live yet longer in a land which he loved and for whose welfare he had done his full part.

But in the winter of life disease has the vantage ground, and the noble soul had to succumb to the inevitable. The deceased gentleman was father of the Right Reverend M. F. Fallon, D. D., Bishop of London.

He is survived also by his faithful life partner, by Rev. James Fallon, Ottawa University, Charles Fallon, who is studying for the priesthood at Tewksbury, Mass., Joseph, Thomas and Vincent Fallon who reside in Cornwall, and Frank Fallon, of London, Ont. It will thus be seen that the family consists of seven sons, three of whom are devoting their lives to the service of God at the altar.

The deceased gentleman had been residing in Cornwall for the past four years. Before that time he had been a resident of Kingston, where he was known as one of its most enterprising and respected citizens.

The death of Mr. Dominic Fallon brings to our mind thoughts of the old days when a splendid type of manhood left the Emerald Isle to seek a home and happiness and prosperity in a land where vested wrongs were unknown—a land where equal opportunity for advancement were as free for all as God's sun that shines over us.

Praise be to those who shone in the councils of the country—who gave of their best to shape its destiny. Their names are deservedly honored and will go down in Canadian history as deserving our kindest thoughts.

But the real makers of Canada were men of the stamp of Dominic Fallon. From Ireland's holy land they brought with them to Canada, and it remained with them fresh and green and intense until the sod covered them, a simple trust and loving faith like unto that which hallowed the holy home of Nazareth. They brought with them that virtue which made their native land the Isle of Saints and they brought with them too a sturdy manhood, an honesty of purpose, large and warm hearts, and a perseverance which brought its reward.

What wonder, then, that the men of old builded well the foundations of our Dominion—what wonder that they gave us children who will perpetuate the noble traditions of their forbears and whose life work now contributes not a little to what is bravest and best and noblest in Canadian life.

The tear will come when at last the curtain is drawn and a sigh will escape their kindred and a thought will come that it were a pity such men grow old and leave us. But comfort will come in the reflection that God knows best; that He has a right to take His own when He so wills. And such is life! The new coming in and the old going out! It was ever thus and so it will be to the end.

Dominic Fallon has gone to his reward and we hope those of his kindred who remain will take comfort in the reflection that in the minds of those who knew him there will be but one thought—he was a good man. That is the noblest panegyric that humanity can claim, and upon the lips of all there will be the fervent invocation—may our blessed Redeemer give him the light of glory forever more.

A TYPICAL BELFASTIAN

Mr. Maurice Ireland is a prominent linen manufacturer of Belfast. Presently he is on a visit to Canada. His utterances in this country will bring him but odium. Hear him: "Home Rule, even if passed by the British Government, will go to smash in six months. Ulster has armed herself to resist, not the British army but the rest of Ireland, and will never pay the taxes without which a government cannot be carried on."

This is the talk of a crazed Orangeman, not a member of the Independent body who are Home Rulers, but that branch of the unholy organization who are so ignorant and so bigoted, so blinded by a brutal prejudice, that they cannot see that the Carsons are but humbugging them for their own private ends. It were difficult to find a solution of Mr. Maurice Ireland's position. The Home Rule bill, we will say, is passed. It has become the law of the land, and it is the business of the British army to enforce the law.

Mr. Maurice Ireland would not fight the army, but he wants to fight the people of the South of Ireland, including the women and children, like his forerunner Cromwell, knowing that they are unarmed. As Mr. Ireland is such a stupidly bigoted person we are not surprised, notwithstanding the fact that he is a linen manufacturer, that he makes statements not in accordance with facts.

He says he admits that two-thirds of Ireland is for Home Rule and only one-third against it. Mr. Asquith and the census statistics tell us that the Home Rulers number seven eighths. We prefer to believe the latter. Hear him again: "The people of the South don't really care about Home Rule anyway. They are a lazy, ignorant lot. We will not stand for any measure of self-government which will mean that we will be ruled from the South. We simply won't pay the taxes, and, as we are the richest part of the country, the government will go to smash in six months."

We have also good statistical reasons for doubting Mr. Ireland's further statement that Ulster pays two-thirds of Irish taxes. But even if this were the case explanation is easy. Mr. Ireland is a lineal descendant of the footpads of old, who robbed the Irish of their possessions and of educational opportunities, and tried to rob them of their faith and then accused them of poverty and ignorance.

Their horrible system of government sought to degrade the Irish people. They were partially successful, and now their descendants, such as this gentleman with a name which does not properly fit him, accuse them of being not up-to-date. Furthermore, we are told in press despatches that many employers of labor in Belfast have discharged their Catholic employees, and no doubt if these unfortunate people now become a charge upon the community the Carsons and the Irelands will tell us that they are a thrifless lot. Home Rule is of a certainty coming, and if the Irelands will not obey the law they will have to face British bayonets or move out. Move out they will, we feel assured. Ireland is not the place for them. There is nothing Irish about them.

A DESPATCH to the Globe from Hamilton states that speculation is rife in that city of the identity of two prominent business men whom the police alleged conducted an elaborately furnished flat for the purpose of enticing young girls there and leading them astray. No arrests have been made, and it was conceded that the warning in the newspapers would be a sufficient incentive for the actual perpetrators to desist in their present conduct.

The fact that they are prominent business men is no excuse whatever for leniency. It should prove an added reason for a quick trial; and if guilt is established, a stiff sentence in penitentiary. We have had altogether too many illustrations of a farcical administration of the law in this province. The influence exerted by oath bound secret combinations has had much to do with defeating the ends of justice. Happenings of this sort supply the gasoline for the socialistic and anarchistic automobiles.

MR. TEBBS, OF HESPELER. A gentleman named George W. Tebbs resides in Hespeler. He has appealed with success to The Globe to give him an opportunity of remarking that the best positions in Belfast as well as elsewhere in Ireland are occupied by Protestants because Catholics are not competent therefor. He claims to have in his possession what he calls the suppressed hand book of the Catholic Association in which admission is made that would give color to his argument. We are to take it then that it is not Protestant bigotry but inefficiency that keeps Catholics out of office in not only intensely bigoted districts like Belfast but even in Catholic centres. We shall write to Ireland for information in regard to this subject. Meantime we would ask Mr. Tebbs if there is no Catholic in Toronto, Hamilton or London competent to occupy the position of Chief Magistrate. Not since they were founded has a Catholic been elected to

this office, while in the great Catholic city of Montreal Protestants are frequently elected to the Chief Magistracy. If Mr. Tebbs would take the trouble to turn up the files of the Mail and Empire of thirty years ago he will find resolutions of Orange lodges protesting against the selection of Sir John Thompson, a "Papist," as Premier of the Dominion. Was there a thought of inefficiency in this case? If he will go about amongst his neighbors he will find that many of them cast their votes in the last election against the Liberal party because its premier, Sir Wilfrid Laurier, was a Catholic. Will inefficiency be put forward as an excuse in this instance? Almost every day we are given examples of like intolerance and bigotry. The man in this country or in any other country who will refuse to vote for a good man because of his faith, be he Catholic or Protestant, and who will refuse to give employment to a fellow-being for the same reason, is a miserable, narrow-minded undesirable citizen and the country would be all the better without him.

We have been publishing the CATHOLIC RECORD for thirty-four years and in all that time in the employment of labor we never knew or never asked what a man's faith was when he applied for work. If Mr. Tebbs knows of any Catholic employer who would refuse work to a man because of his Protestant belief we would like to have his name. He needs instruction in his faith. We have yet to hear of a single Catholic guilty of such mean behaviour. A friend of Mr. Tebbs told him that in one county in Ireland while the Protestants numbered only 15 per cent. of the population they paid 75 per cent. of the taxation. Mr. Tebbs is not a politician otherwise he would not have advanced this argument. How comes it that there is so much poverty on the one hand and so much wealth on the other? For explanation of this we would ask him to study Irish history from the time of Oliver Cromwell to Castlereagh, and from Castlereagh to Carson. Mr. Tebbs does know, and if he is honest he will admit that if a Catholic is nominated for Parliament in almost every constituency in Ontario party managers at once canvass his weakness at the polls because of his faith. Mr. Tebbs does know, and if he is honest he will admit that in the administrative work of Ontario cities Catholics are practically boycotted because of their faith. Mr. Tebbs will hear from us again. We doubt not there is just as little reason for the inefficiency argument in Ireland as there is in Ontario. Meantime we would ask him to read an article in this issue under the heading "Belfast of the Atrocities."

"Our war cry in Canada, as in Ulster, is 'No Surrender.' We should stand by our Ulster brethren. The Home Rulers are attempting to take from us our Orange blood bought privileges, which would ultimately cause disloyalty to the British Crown. Let us have one flag, one country, one school system and one language in Canada."—Rev. G. E. Perry, Toronto.

AND THEN, we suppose, the band played "Croppie Lie Down." Rev. G. E. Perry ought to be ashamed of himself. Speaking in this wise to a lot of people who are not over-weighted with intelligence, and inflaming the dormant passions of bigotry, is most unbecoming especially a gentleman wearing the clerical garb and claiming to be a disciple of the all-loving Jesus. Catholics, Protestants, Jews and Gentiles should be inculcated with lessons of brotherly love rather than with lessons of unholly hatred one of the other. The latter will be the result of Mr. Perry's utterances. From Catholic pulpits are never heard un-Christian-like harangues of this kind. Mr. Perry ought to know that he is inflaming the basest passions. With such bodies as the Orange Association and the Sons of England and such preachers as the Rev. Mr. Perry it will be a difficult matter to make Canada an ideal country to live in. All who love it truly should frown upon such incendiary utterances.

IS HOME RULE AN IRISH QUESTION? The opinion is wide-spread that the question whether the people of Ireland should have control of their own domestic affairs, ought to be settled with due regard to the feelings and wishes of the overwhelming majority of the people of that island. We say that that opinion is entertained by many fair-minded people throughout the English-speaking world. We find, however, that it is erroneous. The question is not to be settled and should not be settled in that way. Ireland should not get Home Rule even if the people urgently demand it, because they are not the people who should decide the matter. It is the people of Toronto, not the people of Ireland, who are to be consulted. Just fancy what a change is bound to come over the members of the present British Government when it is learned that a mass meeting was held in Toronto and resolutions were passed disapproving of the Home Rule Bill! What boots it that the large majority of the electors of England, Scotland, Ireland and Wales, regard it as a measure of justice, so long as the electors of Toronto say nay? And imagine the impetus that would be given to the movement

if one could only raise his voice in the mother of Parliaments and say: Toronto is agreed. Hereafter in matters affecting Ireland, a measure must receive not only the assent of the Sovereign, and be passed by and with the advice and consent of the Lords spiritual and temporal and commons, but also with the kind and gracious consent of the electors of Toronto, in mass meeting assembled. It is really a pity that we have all been so oblivious of the importance of that city. In due time, all the rest of Canada may learn to take off its hat, metaphorically, and beg the permission of Toronto to be allowed to live, to think, and, when necessary, to pass laws for the common well-being.

WE ARE PLEASED to know that at least one minister, Rev. F. W. Hollinrake, Methodist, of Windsor, appears to have studied the Ne Temere decree in a sane mood, and, without special reference to that much discussed document, has taken inspiration from it. On the 6th inst. he expressed an unfavorable opinion on mixed marriages, because, as he declared, seldom is there an instance where happiness results from the uniting of a Protestant with a Roman Catholic. He also advised the "young people strongly against secret marriages and elopements. He believed the parents of both bride and bridegroom should be present at the marriage, and the ceremony should be performed by the pastor of the church with which the contracting parties were identified." How different this from the danger-to-our-civil-and-religious-liberties crusade indulged in by many of his fellow ministers who have spoken on this subject, impelled by passion and prejudice, and discarding the judicial trend of thought.

THE EMIGRANT'S FRIEND. In the watchful Catholic Book Notes of London, J. B. successfully makes a point against the Catholic Encyclopedia when it remarks that that excellent series has no mention of Caroline Chisholm, better known as "the Emigrant's Friend." Mrs. Chisholm's philanthropic work was of such magnitude as to earn for her in her own day the consideration of the leading statesmen of the Empire. A sketch of her life and labours appears in The Dictionary of National Biography, and as she was a devout Catholic, it were fitting that mention of her were made in the Encyclopedia. Many less important personages are honored with sketches. Yet we must expect some omissions and oversights. These creep into the best books of that description.

It may be of some interest to our readers to learn something of Mrs. Chisholm. She was born in Northamptonshire, and in 1830 married Capt. Archibald Chisholm, a Scottish Highlander who was an officer in the East India Company's service. In 1832 she went to Madras and there established schools for young girls and the orphan children of poor soldiers. These schools soon developed into a large system. In 1838 Capt. and Mrs. Chisholm left India for Van Dieman's Land and finally settled in Sydney, where in 1841, Mrs. Chisholm established a home for the reception of newly arrived colonists. Her energy in this work knew no limit; she often went into the interior of the country in charge of parties of women and saw them well established. This work was carried on at her own personal expense, but later public contributions came in and she enlarged her work. When she left Sydney in 1846, the colonists presented her with a purse of 150 guineas in recognition of her work, which she continued after her return to London. In the year following she gave evidence in the House of Lords before a special committee appointed to consider the execution of the criminal laws, and her evidence was specially mentioned in the report of the committee.

Her next efforts were directed to the establishment of a loan society, the object of which was to advance money to people of slender means to pay their transportation charges to the colonies, the amount to be by them repaid in instalments. She published two books on Colonization and Emigration, in which she roundly denounced the then existing plans of emigration. In 1854 she returned to Australia, and carried on her work for twelve years. After her return to England the Government recognized her great public services by granting her a civil list pension of £100 a year.

She died in 1877, and was buried at Northampton, the funeral service being conducted by the Catholic bishop. The leading newspapers of the day paid eloquent tributes to her memory. The French writer Michelet deals with her work in his book La Femme.

THE SPLENDID work done in the cause of temperance in the city of Peterborough is bearing abundant fruit. The Catholic Total Abstinence Society of that city is veritably a benediction, and we congratulate Bishop O'Connor, the priests and people on the result of its labors. The goal statistics for the past year have been published, and out of a total number of 237 commitments we find there are Catholics, 63; Church

of England, 67; Presbyterian, 18; Methodist, 69; and other denominations 20. In the Catholic column there would be a much better showing, we think, were it not swelled by arrests amongst the foreign element for minor crimes, due to the consumption of intoxicants. Coming to nationalities we must express pride in the fact that the Irish make a splendid showing. The figures are: Canadian, 151; English 51; Irish, 7; Scotch, 9; United States 3; other countries, 1. We hope this great temperance work will go on apace. It means much for the temporal as well as the spiritual welfare of the people.

CONTRARIETIES. The Hon. S. H. Blake, K. C., of Toronto, is a peculiar gentleman. Strangest of contrasts characterize his actions and his expressions. A warm-hearted Irishman is Mr. S. H. Blake, but withal he carries with him a mass of unreasoning and unresolving bigotry. Thoughts of the Catholic Church bring to his lips the bitterest invective. This on the platform or in the public press, but, unlike the typical Orangeman or other bigot, he has a soft spot in his heart for his Catholic fellow-countrymen. He would not, like the Ulsterites, bludgeon them and starve them because of their faith. In a moment of passionate hatred of the old Church he might strike down a "Romanist" but would fly to the telephone to call for a doctor. Mr. S. H. Blake is a bundle of attractive contrarieties. We can forgive him much on account of his attitude towards Home Rule. At a meeting of Irishmen lately held in Toronto he wrote Mr. Cronin expressing sympathy for the Home Rule cause and belief in its triumph. He followed this up with a bit of real Irish humor: "Perhaps it is unnecessary to mention to you the fact, which I believe can be certified to by many people in our city, that I am a Protestant." A pity it is that such is the case. In his veins flow the blood of the Blakes of Galway and his forbears dealt many a blow to the invader in times long gone by; and they held fast to the faith of Patrick. Some weak opportunist amongst them, in need or for greed, deserted the flag. However, we still have hopes for Mr. S. H. Blake, and will pray that as he advances into the winter of life he may find the faith that was deserted by some member of the family in the long ago, and send for a priest ere the vital spark takes flight.

THE PRESS AND ULSTER. It has been amply shown that Ulster is not all Protestant, and that all the Protestants of Ulster are not opposed to Home Rule. Indeed, the clamor against Home Rule is confined to a section of Ulster. But why does the Canadian Press give so much space to the actions of Sir Edward Carson and his deluded followers, and try to make it appear as if all Ulster is rising? Why does the Canadian Press Association make so much of the affair and serve it up to Canadians as if the fate of the British Empire depended upon the noisy and lawless element in Ulster? Why does the London correspondent of the Montreal Star, who writes under the name of Windermere, give such prominence to the movements and speeches of these people? It cannot be altogether mere enterprise on the part of that newspaper. Outwardly it has every appearance of being a cunningly organized campaign to influence Canadian opinion on the Irish question. If it is, the Star should not be a party to it in any shape or form. The Star has a large circulation among Irishmen and Catholics, and it would be well for it to consider whether Irishmen and Catholics take kindly to the idea of supporting a journal which becomes the purveyor of news which is so apparently colored to promote the purposes of the Carson outfit. Besides, it is stated, with what truth we cannot say, that the proprietor of The Star is willing to represent the country in London. Would it not be well, if he has such ambitions, to have the sympathy and confidence of the large body of Canadians who favour Home Rule? Or would he prefer to be the representative only of the noisy patriots who explode usually in the neighborhood of Toronto?

ARCHBISHOP McNEIL. From the Toronto Globe of Monday we take the following complimentary reference to the new Archbishop elect of Toronto. The favorable opinion entertained in his regard by people of all creeds in Vancouver will, we doubt not, follow him to Toronto. He has a great and a cultured mind, a heart ever beating with love for his fellowman and a prudence of action which makes him eminently fitted for a position of grave responsibility.

Professor G. C. Pidgeon of Vancouver has just passed through Toronto on his way to Edinburgh. He referred to the great loss which British Columbia has sustained in the removal of Archbishop MacNeil to Toronto. The Archbishop has been recognized by all as a leader in every movement for moral and social betterment.

In the recent campaign for the cleaning up of the city his influence was quietly but strongly exerted in favor of the enforcement of the law. At the

last meeting of the Provincial Moral Reform Council, which is composed of representatives of all the denominations, the Archbishop, by special invitation, gave an address on the moral problems now before the churches of the west. His Grace was given a cordial reception and a hearty vote of appreciation of his work was passed unanimously.

A PRESBYTERIAN MINISTER'S THEOLOGY. Rev. Dr. Milligan, of St. Andrew's, Toronto, is a romantic theologian. Preaching recently to the congregation of Knox church, London, he gave a very romantic interpretation of the second chapter, 18th verse, of the Epistle to the Hebrews: "For in that He Himself has suffered being tempted, He is able to succor them that are tempted." "Christ came into the world that He might be tempted . . . that He might go back to His Father and tell Him what suffering, death and sin meant. God knew nothing of suffering, sorrow and sin, because He was a perfect man and could not know." Perhaps Dr. Milligan knows what that means! We confess we do not. God knows nothing of suffering, death and sin! God is a perfect man! Really, Dr. Milligan! We ought to be thankful the doctor drew the line somewhere. There are those who will not concede even as much as Dr. Milligan—the editor of the New York Call, for instance, who holds that "Christ should be taken into court as a vagrant and committed to the farm colony for tramps."

If Rev. Dr. Milligan turned over the page of his "open Bible" he would find in the 13th verse of the fourth chapter of the Hebrews, "All things are naked and open to His eyes." Yet Dr. Milligan tells us He knew nothing of suffering, sorrow and sin until Christ went back to Heaven and told him. But isn't God immutable or unchangeable, Dr. Milligan? "With Him there is no change nor shadow of alteration." (James I. 17.) Yet if He knows now, since Christ became man, something He was ignorant of before, He has changed. We pause for a reply.

Rev. Dr. Milligan told his audience that God was a perfect Man, and we search the printed page in vain for any expression of disapproval. If it had only been the Ne Temere, or Home Rule for Ireland, that the Doctor had chosen to discuss we could expect to hear the windows rattle with the vehemence of their protest and indignation. But they held their peace whilst this exponent of free interpretation explained away the Divinity. Would he be in order in suggesting that those Protestant missionaries who are consumed with zeal to Christianize the pagans might work off a little of their fervor in converting such as Rev. Dr. Milligan to belief in the Divinity. Surely the pagan ideal of a God as sublime as that of the Rev. Doctor!

"Eternal punishment; I don't like the phrase," says Rev. Dr. Milligan. All right then, doctor, abolish it, for are you not a law unto yourself? But like the Pharisees of old, he hesitates at the knut after swallowing the camel. He denies the Divinity but cannot make up his mind about hell. "There are different beliefs regarding that," he tells us, and "time makes changes in theories." We are to suppose, apparently, that God changes His plans to suit our theories! The doctor didn't like to abolish hell because that would leave the eternal destiny of the Pope rather doubtful. Next thing the Belfast Orangemen would be signing a "covenant" to have hell restored. Dr. Milligan doesn't like the phrase "eternal punishment." Perish the thought, then, it is so logical to deny the existence of things we don't like.

Here is another choice thought from Dr. Milligan: "God causes diseases." Having denied the Divinity Dr. Milligan finds it easy to deny God's absolute goodness. We thought St. Paul wrote to the Romans: "By one man sin entered into the world, and by sin death and so death passed upon all men, in whom all have sinned." If, then, death is a punishment of sin, and disease is the natural forerunner of death, may we not suppose that disease, too, is a punishment for sin? Suffering is the penal consequence of willful disobedience to the law of God on the part of our first parents. Not only did they forfeit their supernatural endowments, namely, sanctifying grace, adoption as children of God, and a right to the beatific vision but also those gifts which we may call "supernatural in a wider sense." For their intellect was darkened, their will weakened, concupiscence was left unchecked, death and suffering decreed. Adam's sin, then, not God's, is the cause of disease and death, since these same consequences have descended to every one of Adam's posterity.

Christian philosophy attributes all moral or physical evil to the action of created free will. Man has himself brought about the evil from which he suffers by transgressing the law of God, on obedience to which his happiness depended. The errors of mankind, mistaking the true conditions of its own well-being, have been the cause of moral and physical evil. God permits evil that good may come of it. "God," says St.

Augustine, "judged it better to bring good out of evil than to suffer no evil to exist." Evil contributes to the perfection of the universe as shadows to the perfection of a picture, for instance, if there were no wrongdoing there would be no sphere for justice and patience. God is Infinite Goodness, therefore no evil can be directly caused. It is permitted only that good may come of it.

The great evil of the day, according to Dr. Milligan, is the lack of the consciousness of sin. We are of opinion that romantic theological thinking goes a long way towards explaining this lack. Preachers like Dr. Milligan have denied the Divinity, have thrown doubt on the existence of eternal punishment, have ruled purgatory out of court. Why, then, should men seek to do right? If the preachers were more conscious of the truth we doubt not but that their congregations would be more sensitive to deviations from it. But all alike are lost on a sea of uncertainty. If Dr. Milligan would like to see a people who have not lost the consciousness of sin let him but observe the crowds that gather about the Catholic confessional. Christ is indeed "the only door through which we can enter into the Kingdom of God," but the romantic preachers bar the way. COLUMBIA.

NOTES AND COMMENTS. THE MIRACLE of the liquefaction of the blood of St. Januarius again took place at Naples on the Saint's feast-day, September 19th, amid the acclamations of the people. To the Neapolitans this wondrous event never grows old. It is hailed as evidence of the continued favor of Providence over Italy and her people. And it is an outstanding rebuke to the materializing temper of the age.

THE SAN FRANCISCO Monitor had some sane reflections recently upon the publication under Catholic auspices of liquor advertisements. "Cut out the beer and whiskey 'ads' and the 'dancing every night' announcements from your Catholic programmes and 'souvenirs,' beloved brethren. . . . Such 'ads' have no place in Catholic publications. They give scandal and invite criticism." And, it might be added, they are to many a young man sign-posts to destruction.

THE DEATH of Right Rev. Dr. Macfarlane, Bishop of Dunkeld, removes an interesting figure from the ranks of the Scottish hierarchy. He died somewhat suddenly in the last week of September. He was the third occupant of that See since the restoration of the hierarchy in 1878, his predecessors being the present Archbishop Smith of Edinburgh, and the late Bishop Rigg, who died in 1887.

BISHOP MACFARLANE was a man of varied accomplishments, among them being that of an expert stenographer, in which capacity he was called upon to act officially at the Vatican Council—an experience that gave him a profound working knowledge of ecclesiastical procedure and canon law, of which he was able to make good use in the reconstruction of the Church in Scotland after the restoration. He was also known for his practical sympathy with newspaper men. He had many friends in Canada, having represented his country at the Montreal Eucharistic Congress, where we were privileged to make his acquaintance. His death is deeply regretted, particularly in the West of Scotland, where his pastoral life was almost wholly spent. R. I. P.

IN OPENING a bazaar in aid of St. Agnes' Church, Glasgow, recently, Mr. T. Scanlan, M. P., made an effective protest against the administration of the Education Law in Scotland. The Catholic community, he said, had built their own schools from the pennies of the poor, and maintained them at such a high state of efficiency as to place them, in that respect, on a par with the Board schools, to which Catholics also contributed in their proportion of rates and taxes. He made a strong plea for recognition by the Government of the great service Catholics were in this way rendering to the State and to society. This is, of course, the language of equity and of common sense. The "men of Ulster" would call it an insidious attempt to undermine the constitution and "smash the Empire."

SPEAKING OF ULSTER, and the now historic "Covenant," Mr. W. G. C. Gladstone (a name of good omen to Ireland), addressing his constituents at Kilmarnock, turned the tables very neatly on the Belfast belligerents. Much has been heard of the danger from Home Rule to the Protestant minority in Ireland. It was singular that all these noisy protests should come from the section where these zealots had had for generations their own way. What he felt was required was adequate assurance of protection to the Nationalist and Catholic minority there. That this was no idle fear recent events had shown to demonstration. To the same effect is the comment of Mrs. J. R. Green, widow