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LETTERS OF RECOMMENDATION.

Apostolic Delegation.
Ottawa, June 15th, 1905.

Mr. Thomas Coffey.
My Dear Sir:—Since coming to Canada I have read a number of your papers. 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 teaching of the Church, at the same time it does not lose sight of the welfare of the people, and it will do good to all who are in need of it. I therefore, earnestly recommend it to Catholic families. With my blessing and best wishes for its continued success, yours faithfully in Christ,
BENEDICT, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1906.

Mr. Thomas Coffey.
Dear Sir:—For some time past I have read your Catholic Record, and congratulate you upon the manner in which it is conducted. 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. Blessings, yours and wishing you success, believe me to remain,
Yours faithfully in Jesus Christ,
D. FALCONE, Arch. of Loretto, Arch. Delegate.

LONDON, SATURDAY, JULY 29, 1911

THE SCOT IN CANADA

The increasing tide of emigration from Scotland to this land of promise makes peculiarly timely the publication of Mr. J. Murray Gibson's volume entitled "Scots in Canada," issued from the press of Kegan Paul, Trench, Trubner & Co. The history of Canada is full of Scottish names and the share of Scotsmen in the development of the country so considerable as to expand a mere summary of them into a respectable volume. The book, however, is not, as a reviewer has pointed out, a mere glorification of the Scot as a settler, but rather a series of historical chapters, showing how there came to be so many Scotsmen in Canada, and dealing with the particular lines of activity with which they have been so closely associated.

The real history of Scottish colonization in Canada begins with the grant of Nova Scotia by James VI. to Sir William Alexander. But under the protection of the old Franco-Scottish alliance, the early French explorers had Scotsmen in their train, and to this day their nomenclature is scattered up and down the Province of Quebec. The Chateau de Ramezay at Montreal, with its wealth of historical association, is a case in point. Then comes the Fraser Highlanders in Wolfe's Army, an episode, however, which in the light of the then still recent Forty-Five, has in it less of honor than of historical significance. But the real reign of the Scotsman in Canada begins with the great explorers and traders of the eighteenth and the earlier years of the nineteenth centuries. Canada may, in the course of centuries, pass through many political changes, but the name of the Mackenzie River is likely to endure to the end of time, and in doing so, to perpetuate the name of its intrepid discoverer and explorer, Sir Alexander Mackenzie. The important part played by pioneers such as he may be suitably appreciated in the recital of a few of the more famous names of the men who came after him. Simon Fraser, discoverer of the British Columbian River which bears his name; John Macdonell, the "Spanish John" of history and tradition whom Washington Irving cites in "Astoria" as among the "openers" of our great North West; Miles Macdonell, his brother, first Governor of the North-West Company under Lord Selkirk. These men were all Catholics, and as such have a natural attraction for those of their faith who follow with interest the course of events in Canada's history.

We are not attempting to review Mr. Gibson's book, nor to enumerate the names of famous Canadian Scots. The volume has an especial attraction for us in that Catholics have so considerable a share in the story the author has to unfold. We of the Province of Ontario especially may ever look back with pride to the place occupied by Alexander Macdonell, first Bishop of Kingston, among the Makers of Upper Canada. Nor need we take a lesser pride in the career of others of our Bishops of Scottish birth or origin whose destiny was worked out in other parts of the Dominion. Nova Scotia has had its Bishops Fraser, McEachern, Cameron; Prince Edward's Island its McIntyre; Ontario its two Macdonells of Alexandria and its Gauthier, Archbishop of Ottawa, Highlander on the maternal side; while British Columbia boasts its MacNeil, Archbishop of Vancouver, and Macdonald, Bishop of Victoria, whose genius as a leader had fair to become the

glory of the Canadian Church. And we can recall with no little satisfaction the fact that the father of the Catholic press in Ontario was one of the worthiest of the pioneer clergy, Very Rev. William Peter Macdonald, Vicar General of Toronto, poet, theologian, controversialist, and Apostle of the Holy Eucharist. For his essay on this subject, in answer to the shallow objections of Archbishop John Strachan, then Anglican rector of York (Toronto, 1834), is in point of time as well as of merit, the first publication in defence of the Holy Eucharist in the Province of Ontario. The subject is fascinating and tempts expansion. But we have touched upon it only to illustrate the honorable part which Scottish Catholics have borne in our past history and which in these early years of the twentieth century shows no evidence of diminution.

WE TRUST our subscribers will not send us any more marked papers containing 12th of July utterances. The open season for the tantrums of these foolish people is from about the 5th to the 20th of July. It is now the close season, and they will, if let alone by the bosses, settle down to fairly good citizenship. Indeed we know numbers of Orangemen who, while somewhat beside themselves in the open season, are kind and considerate and deal fairly with their Catholic neighbors in country parts at other seasons. The city Orangeman is not, as a rule, like unto them. His ill-humor stays with him the year around for the reason that he is more or less constantly under the influence of those men who have ambitions, and take to abuse of Rome so that the ballots may come to them on election day.

"REMEMBER THE MAINE"

Now that the battleship Maine has been raised and United States engineers have pronounced the explosion to have been within it, it will be interesting to watch the course which the Government at Washington will pursue in regard to it. To make adequate reparation to Spain for the indignities heaped upon her by a cruel war, and to heal the wounds and the bleeding hearts of those who wept for slaughtered loved ones, is of course impossible. But President Taft has it in his power to ennoble his country and to set an example to the nations by making public acknowledgment of the great wrong perpetrated in 1898. Will he arise to the level of his opportunity?—that is the question which will be in the minds of the many thousands who, on both sides of the Atlantic, have applauded his initiative towards international peace. Or will he be content to relegate the episode to silence, and in that respect emulate the policy which Great Britain seems satisfied thus far to pursue in regard to the kindred wrong of 1900 in Judge Africa? The world meanwhile stands expectantly by, and upon the outcome in either case hinges the stability and permanency of the great truce which, if we may believe all we hear, is to disarm the nations, unite all mankind into one common brotherhood, and usher in that blessed reign of universal peace wherein the sword shall become the plowshare and nations learn war no more.

But why, as a matter of fact, should governments or corporations be exempt from the obligation resting so unequivocally upon the individual, to "restore that which is taken violently away?" Amidst a torrent of wild harangue about the Inquisition and the Spanish Main, and in a spirit that would have put to shame the Phariseism of old, the Congress of the United States plunged headlong into a cruel war of aggression upon a weaker sister among the nations. To the battle cry "Remember the Maine," the army and navy of the great Commonwealth, with all the most improved devices of modern warfare at their disposal, pounced upon the obsolete fortresses and wooden hulks of the Castilians and proceeded by the letting of blood to demonstrate the superior moral fibre of the American. In the coarse and brutal language of one of their foremost captains, since raised to the dignity of admiral, the one aim was to "make Spanish hell." The epithet, revolting as it was, perhaps was not in vain, since while demonstrating the vulgar character of its utterer, it epitomized for the historian the inspiring motive of the war. Under itsegis, Spain was driven from the Western World, deprived of her far

maining colonial possessions, and made to drink to the bitter dregs of the cup of humiliation. Meanwhile the Maine lay beneath the waters of Havana harbor, the ostensible cause of the war, but, as suspected by the more reflecting portion of the American people, the tomb not only of several hundred brave men, but of their national honor as well.

It was not in accordance with the prevailing spirit of the time that the proof of alleged Spanish perfidy should be brought to the test by the raising of the sunken battleship. That would have been casting a shadow upon the feeling of national exaltation which followed upon the speedy termination of the war. The verdict had been given before the trial, and it was well to let sleeping dogs lie. It has taken more than a decade of years for the nation's rulers to raise their courage to the proper pitch to put the issue to the test. At length, however, it has been accomplished and the truth made known to the world. It is to the honor of President Taft that this tardy act of justice should have been effected under his administration, and those who have thus far followed his course in international as in domestic affairs with appreciation and admiration, will hope that, having put his hand to the plow, he will not falter in carrying to its legitimate conclusion the reparation due by the United States to Spain. Then will his aspiration to international arbitration and peace bid fair to be realized, and the prediction of the prophet be fulfilled that "men shall be exercised no more to war."

A FEW WEEKS ago the press of the country contained a choice tid-bit to the effect that Father Lord, S. J., of Quebec, had made a vicious attack on Bishop Walsh of Portland, Me., for which he had been disciplined by his Superior. We did not give currency to the report as it is our custom to put press despatches under the cooling process, knowing as we do that sometimes, when certain press agents have no news to transmit to their patrons, they send out a manufactured article in which there is more or less dynamite. Church dignitaries are slow to take notice of anything that appears in the news columns of the daily press. Knowing this, some reporters not having the fear of a libel suit before their eyes, are accustomed to send over the wires, from time to time, when the news market runs short, ridiculous stories regarding the Church, the bishops or the priests. Father Leconte, S. J., has given an official denial to the story in regard to Father Lord. He says that as Father Lord did not attack the Bishop of Maine, therefore he has not been disciplined by his Superior. Why is it we have not yet seen in the secular papers any mention of the letter of the Jesuit Provincial contradicting the false press despatch?

BISHOP WORRELL AND THE DECREE

The last issue of Church Work, the organ of the Church of England in Nova Scotia, publishes an extract from the charge of the Bishop of Nova Scotia to the delegates at the Synod recently assembled in Halifax. The editor of the paper heads the extract, "The Bishop of Nova Scotia on the Ne Temere Decree." It is well that he did so, for a perusal of the extract might well leave many readers in doubt as to what it is all about. When Artemus Ward, who was an avowed and conscious humorist, gave his celebrated lecture on "The Babes in the Wood," he mentioned the unfortunate babes just twice. He mentioned them when he announced the title of the lecture, and again in his peroration when he reminded his hearers that he promised to speak about the babes, saying that it really did not matter, for the babes were dead anyhow. Beyond the heading already mentioned and one allusion in the body of the charge, there is no mention of the decree.

Now when a bishop undertakes to discuss a subject such as the Ne Temere decree, no matter how divergent his views may be from those of another faith, it is to be expected that he would discuss it in the language of a scholar and a gentleman, and not use the vulgar abuse of the common school. Let us see how far he does so. Here are a few pearls—at random strung—from his lofty deliverance: "exploded theories," "discredited statements," "wild air-bellings," "unfounded statements," "empty sophisms," "medieval logic," "adroit sophistry," "unwarranted assumption," "immoral result" of the allowance of the decree; "narrow sect," "medieval superstitions," etc. In order to show how generosity and wit can be combined we have this "gem of purest ray serene":

"I wish to live peaceably with all men, but it is a mistaken idea of peace to sit quietly in your own pathway and allow yourself to be trampled over by a foreign bull."

What exquisite taste the Bishop, shows in that sentence! His metaphor, like his ideas generally, are decidedly a little mixed. In the charge—not of the bull, but of the Bishop—there is no attempt to state what the provisions of the decree are. It would not have been

out of place to tell the synod something of the terms of the decree and the scope of its application. There would be no objection if the Bishop, in language in keeping with the dignity of his office, presented all the facts of the case, and stated his objections to the decree. Such a course might surprise his hearers, but it would be one that he could publicly defend.

It is wonderful that a church which is tottering as the bishop assures us, "a narrow sect," as he calls it, should excite so much alarm in his breast. If the Catholic Church is the poor feeble thing that he represents, why does he not let it die in peace? His great strength should not be wasted on so mean an object.

The Bishop's first touch of unconsoling humor is in the concluding sentence. Here it is:

"The Church is a royal foundation, and has her charter not alone from John or from Henry VIII, or from George II, but from the King of Kings Himself."

No further word is necessary. John and Henry VIII and George II. have to be coupled with the most High to establish the claims of the Church of England!

THEY HAVE to do with the Standard Oil Co. even in Germany. Rockefeller and his maddened millionaire associates have established agencies in that country, cutting prices to such a degree as to threaten the existence of the Austrian refiners who sold their product in Germany. Of course it goes without saying that once Rockefeller killed out all the German concerns then he would be at liberty to charge the people whatever price he pleased for his product. The German government has, however, forestalled him, as they are about to pass a law creating an imperial monopoly in petroleum. This device is worthy of the consideration of the law makers of the American republic.

REV. DR. FRASER

Oh! dear! dear! here's another one! Just as we thought we had dusted up the last vestige of 12th of July orations our mail brings us still another one from Portage la Prairie. The author is Rev. Dr. Fraser. A better choice could not have been made by the brethren to preach to them on the battle of the Boyne. Rev. Dr. Fraser said some things which are not correct while laying down general principles. Says the doctor: "The Ne Temere decree, which holds sway in the province of Quebec, and which has been upheld by the courts of that province, has wrecked many a home." This is where the doctor is incorrect. The civil code of the province of Quebec which relates to marriage and which dealt with the Hebert case, was on the statute books of that province long before the present Pope was born. When judgment was given in this case the Ne Temere decree was not in the mind of the Judge. Furthermore, the priest did not separate this couple. They separated themselves. They took advantage of the law to cut the bonds. It seemed to be a mutual agreement to escape the thralldom of the married state. The priest is brought into the matter by Orangemen and other bigots merely for stage effect. The McCann case in Ireland is sometimes quoted as another example of priestly interference with married people. We have in our possession the debate in the English House of Commons relating to this case. The Orange fanatics made fearful speeches, but when pressed to give essential particulars regarding the priest's action in the case they were utterly nonplussed and ruled out of court. The debate ended in a heavy burst of laughter at the expense of the Orangemen. "Again," says the doctor, "each province has the power to make its own marriage laws, but the Dominion has the power to make a law that would supersede them." Incorrect again, doctor. Provincial rights, and this is one of them, is guaranteed by the British North America Act and an amendment to that act can only be made by the Privy Council with the consent of all the provinces.

DR. FRASER.—Your order believes in religious liberty. You do not ask altogether for Protestantism nor do you ask for any liberty that shall not be accorded the Catholics, but you should see that they get no liberty which would be given to you.

The Orangemen, doctor, are not as free agents in this Canada of ours as are the Catholics, for the reason that they swear away their liberty. They solemnly swear that they will not become Catholics, that they will not send their children to a Catholic school. If the reverend gentleman did not know this before we ask him to interrogate one of his Orange friends—Catholics in the Province of Quebec have no liberties which are not equally shared by Protestants. We will say, for example, that the rules of the Church of England require members of that faith to be married by one of its ministers. If the contract were entered into before a Presbyterian clergyman it would be illegal. We are really tired of making explanation of the laws of

Quebec and the laws of the Church in regard to matrimony. We are prompted to go into the matter once more, for the reason that we deem it an act of charity to enlighten such men as Dr. Fraser, whose sermonette to the Orangemen, while appropriate to the occasion, stamps him as a man who was fortified by much bigotry and very few facts.

We hope he will not consider it impertinent on our part to advise him in future to remain within his own precincts. We put it that way because it would be rude to ask him to mind his own business. Within his own household he will have abundant opportunity to exercise himself in his spare hours.

We would suggest that he and his Orange friends should take into serious consideration the new and startling innovation of certain Presbyterians in some parts of the country—the celebration of "Mass" in Presbyterian churches. To correct any erroneous impressions which the reverend gentleman may entertain in regard to the Ne Temere decree, and feeling that words of ours may not have much influence, we ask him to read the following remarks of a distinguished Protestant lawyer, Mr. Walter Mills, K. C., at the meeting of the Anglican Synod recently held in Stratford:

"Mr. Walter Mills of Stratford defended the Ne Temere decree and the Roman Catholic Church. It was easy, he said, to raise a clamor. Such a resolution as that offered would not redound to their credit as Christians. They should rather concur with the Church of Rome. No outsider was allowed to go into the Church of England and perform sacraments. Some things on that statute book were peculiar under the influence of the Church of England. A man could leave England and marry his deceased wife's sister in Canada. If he went back to England he would be snubbed by the rector and others, but he could go to the Bishop, get an annulment and take that to the courts and have his marriage annulled. One by one the sacraments of the English Church were taken away. 'Go to Montreal and see Dr. Workman,' he said. 'You give man the right of private judgment and then try a man for heresy if he differs from us.' There was no standard of truth. Soon the only monument left to faith would be the Roman Catholic Church." (Cries of "No.") Mr. Mills instanced church weddings, where bread and pickles were thrown across the house of God. He appealed to the Synod to have intellectual honesty and moral courage, and say to the Roman Catholics that they had erred.

To those who believe that Orangemen are freemen, we commend the following from the London Free Press of Saturday, May 13.

"Members of Orange lodges who are members of the Seventh Regiment have received instructions not to attend the service for the Regiment which is to be held in St. Peter's Cathedral to-morrow morning."

SIR JOHN POWER and Sons make Irish whiskey. Their choicest brand is called "Three Swallows," and they claim that it has been famous for over a century and is of the highest standard of purity. Likewise Sir John Power and Sons are distillers to His Majesty the King. Three swallows of Sir John Power and Sons' whiskey would make a man feel like a swallow. Three more swallows would make him feel very much like one of the inferior animals, and after a night's drunken stupor, would make him very penitent, very miserable, very sick to the stomach, and give him a disposition to turn over a new leaf. John Power and Sons may make a good whiskey, that is, if any whiskey is good, but those who use it as a beverage do not feel as happy as those who use it not.

REV. MR. MORROW

From Medicine Hat, Alta., comes to us the News, containing a sermon of the Rev. Mr. Morrow. It was delivered before the Orangemen and the Sons of England on the 9th of July. Are we to understand that the Sons of England will take up their abode and engage in war against Romanism in the same wigwag as the followers of King William? As they will not permit Catholics to join the organization, we are inclined to believe that there is a community of sentiment amongst them. As a name for their society "Sons of England" seems to be somewhat out of place. "Sons of John Kenit" or "Sons of Sim Tappertit" would be more appropriate.

REV. MR. MORROW'S deliverance was a screech. Were Rev. Mr. Morrow a Catholic priest and the author of such an intemperate, senseless harangue, he would be called to account. But the system of government in the Presbyterian Church permits a latitude of expression which, while it may be gloried in as freedom of speech, is frequently scandalous, irritating and un-Christian like. Mr. Morrow said it was "the aim of the hierarchy to gain possession of the Dominion." This will be news to the hierarchy. Looking at the matter, however, from one view point, there is a grain of truth in it. It would be a blessed thing for the Dominion were its people in communion with Rome, the centre of Christian unity, but, to attain this end, they are wont to labor along the lines laid down by our Blessed Saviour. Meanness, duplicity, soul-stealing are not their attributes. Would we could

say the same of the Presbyterians, who, to coax Catholics away from the ancient faith, have "mass" celebrated in their places of worship by a few men who have left the Church—and because of which the Church is the gainer. The following from the lips of Rev. Mr. Morrow is so decidedly original that we do not wish to spoil it by condensation:

"I don't want to say anything against religion or Catholicity, but many claim that Mormonism is bad for Alberta, but does it constitute the danger that fifteen million French would under the ban of the hierarchy? Mormonism yields less influence, taking into consideration the hold they have in the States, than does the Catholic Church. The Roman Catholic Church is extended to all ends of the world and it is as strong as it was years ago. It has lost in Portugal and Spain, but they are gaining in Canada, and I don't doubt but what the heads of the Church have their eyes on this country."

Here is another nugget from the deliverance of Rev. Mr. Morrow which goes to show that were Lord Chesterfield in the flesh now he would not care to be given an introduction to the rev. gentleman:

"He then spoke of Sir Wilfrid Laurier's 'flowery' speeches in England, and of the cartoons picturing him shaking hands with John Bull, when he was stung on the nose by the business end of a bee."

We have neither time nor inclination to follow this heated preacher at greater length. The preacher was entirely worthy of his audience and the audience was worthy of the preacher. Rev. Mr. Morrow is doing excellent missionary work for the Catholic Church. Many and many good, sincere and educated Protestants are turned to the "Inquiry Class" by the utterances of such men. The result is that accessions are coming every day to the old and true church from the ranks of the sects.

ELSEWHERE we have spoken of some preachers who are in the habit of running amuck. We are sorry we have to include even a lady in the same category. In this city a liquor dealer was arrested for breaking the law. Before the trial came on the lady sent a letter to the police magistrate suggesting what sentence should be imposed upon the law breaker. The police magistrate very properly took the view that such interference by the Women's Christian Temperance Union was impertinent. Really, ladies and gentlemen, if this sort of procedure continues, people will be at a loss to know whether the Provincial government or the preachers and lady missionaries govern the province.

AN INCONSIDERATE VIEW

In an article on the Eucharistic Congress our contemporary the Christian Guardian has not given the matter full consideration. It claims that the Congress is safer to meet in a Protestant than in a Catholic country. It makes boast of the tolerance accorded the Eucharistic Congress which met in Montreal, and calls Canada a Protestant country. It is scarcely fair to give Canada this title, as very nearly one-half of the people are Catholics. The Congress met in Montreal, and Montreal is a city overwhelmingly Catholic. Our contemporary knows that no Eucharistic procession could have taken place in Toronto unless the corporation went to the expense of swearing in five thousand special constables. He should remember, too, that in England, a Protestant country, the management of the Eucharistic procession were requested by the authorities not to carry the Host through the streets of London, and their request was complied with. Religious processions of the sects taking place in Montreal would be as free as air, while Catholic processions in Toronto did and would cause rioting and bloodshed. We leave Orange fanfarones out of the question, because these are intended to perpetuate the angry passions of the past and are organized for the special purpose of provoking and exasperating Irish Catholics especially, because of the triumph of Protestants over Catholics in a little faction fight centuries ago. Were the Protestant preachers fair-minded, considerate and Christian-like in their deliverances about the Catholic Church there would not be so much senseless hatred of Catholics in the minds of some Protestants.

REV. W. M. ROCHESTER is the name of the gentleman representing the Lord's Day Alliance, who lately conferred with H. W. Richardson, President of the Kingston Street Railway Company, and asked him to withdraw the Sunday car service. Incidentally we may remark that were this request made by a priest the heather would be instantly ablaze, there would be something said about our civil and religious liberties, and posters would be put on the bill boards containing the words "no surrender." Mr. Richardson refused the very extraordinary request of Mr. Rochester, upon which Mr. Rochester warned Mr. Richardson that the company would have to take the responsibility of its action, but he did not say what the Alliance intended to do. As guardians of our civil liberties, it is not strange that the Orange brethren on July 12th did not make any reference to

this little lapse into persecution on the part of Rev. Mr. Rochester. Shortly people will begin to ask: is the Lord's Day Alliance or the Attorney General's department administering the laws of Ontario. Pinkerton detective methods as applied to the observance of the Lord's Day, by the Lord's Day Alliance, is apt to do infinite harm and very little good. Excessive enthusiasm, unreasoning zeal, wild and extravagant notions and religious frenzy appear to be the attributes of some of the preachers.

ON PAROLE

Rev. G. M. Atlas was sentenced to Kingston for six years on a charge of misappropriating trust funds, but has been released on parole, by an order from the Minister of Justice, after having served eight months. He has, a press despatch tells us, gone to Toronto. He claims that he is innocent of wrong doing and that his conviction was directly due to the unscrupulous influence of the Roman Catholic Church. Furthermore, he ventures the statement that his correspondence at the penitentiary had been opened by guards without authority and forwarded to the Roman Catholic authorities at Toronto. When questioned as to his future plans he said he would devote his life to exposing the Roman Catholic system, and would cover the country delivering addresses. Rev. Mr. Atlas, notwithstanding the fact that he is a foreigner, has readily acquired the money-making scheme adopted by some who have gone before him. Ex-monk Widdows—who, by the way, was never a monk—embarked on a crusade of this kind as soon as he turned his back on the gates of the Central prison in Toronto. It is more than probable that Rev. Mr. Atlas will realize quite a handsome sum by exposing "the Roman Catholic system."

Such lectures will have the same effect on some people as the playing of "Croppie Lie Down" by the file on the 12th of July. Were it in the mind of Sir Alan Aylesworth, when he was about to issue the parole order, that Rev. Mr. Atlas claimed his conviction was brought about by the unscrupulous influence of the Roman Catholic Church he would probably have given the matter further consideration. This is a very serious charge, but it is a question how much weight should be given it when we consider the source from which it comes. Are we to understand that the Judges of the province—all of whom, with one exception, are Protestants—men of the very highest legal attainments and of the very highest character—are under the influence of the Bishops of the Catholic Church in the province. And as to Mr. Atlas' correspondence, the Bishops are interested in it to about the same extent as they would be in correspondence passing between business firms in Japan and Zululand. It now remains to be seen what Mr. Atlas will do with his freedom and it will be interesting to note how many giddy, uneducated and bigoted people—who think it the mark of a good Christian to heartily hate the Catholic Church—will give him countenance and drop a silver piece in his collection box.

THE SATURDAY Toronto papers are wont to give us intelligence concerning the different churches in the city as to divine service, the names of the pastors, and the subjects for the sermons of the day. At St. Andrew's Institute, a Presbyterian place of worship, we may soon—indeed it may have already appeared—expect to see a notice somewhat after the following fashion: "St. Andrew's Institute—High Mass at 11 o'clock. Vespers at 7 o'clock. Confessions will be held on Saturday evenings. Lighted candles, incense, holy water."

ARE THERE TWO DR. FRASERS?

In another article this week we deal with a Rev. Dr. Fraser, who preached a sermon to the Orangemen at Portage la Prairie, Man. The Daily News Advertiser of Vancouver brings us a report of a lecture delivered by one of like name in that city on July 11. Now what we are exercised about is, can this be the same Dr. Fraser who preached in Portage la Prairie? Did he take a jump all the way from Portage la Prairie to Vancouver? However, it matters little. The Dr. Fraser of Portage la Prairie and the Dr. Fraser of Vancouver are paddling in the same canoe. Dr. Fraser referred to a speech made before the Canadian Club of Vancouver by Rev. J. A. MacDonald, of the Toronto Globe, in which that gentleman had said "there is a duty incumbent upon Canada to protect the institutions of freedom that have come to us and that are ours." This declaration of Dr. MacDonald is a noble utterance, with which all Canadians will agree. If Dr. Fraser will write Dr. MacDonald and ask him if he had in his mind, when he made this speech, an approaching danger from the Catholic Church, we think Dr. MacDonald, knowing him as we do, will write him a letter which will tend to subdue his ardent Orangism. Once upon a time there was a lady named Margaret Shephard engaged in precisely the same work as Dr. Fraser, and Rev. Dr. MacDonald wrote an article in a St. Thomas paper which