

The Catholic Record

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LETTERS OF RECOMMENDATION

Apollitic 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 27th, 1906.

Mr. Thomas Coffey Dear Sir: For some time past I have read your estimable paper in the manner in which it is published. Its matter and form are both good, and a healthy spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. It is a Catholic journal, and it is well worth the time and money spent in its purchase. Yours faithfully in Jesus Christ, M. D. FALCOSTO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, MARCH 29, 1913

UNITY THAT IS POSSIBLE

From all the discussion of Church Union there is a genuine desire on the part of a multitude of Christians that there may be less accentuation of differences and more Christian charity among the various denominations. Whether or not organic union be feasible or even desirable, there can be no question of the feasibility and desirability of united Christian effort against the forces which threaten Christian belief, Christian morality and Christian ideals. This of course postulates the suppression of malicious and mischievous appeals to racial and sectarian prejudice. While Protestants have now no marked differences amongst themselves, there are clergymen whose chief occupation is to inspire suspicion, distrust and enmity with regard to the Catholic Church. On the other hand, irritated by these continuous attacks, as unjust as they are un-Christian, Catholics are often human enough to feel resentment and in their resentment to forget that the mischief-makers misrepresent the majority of our Protestant and fellow citizens. We are much pleased to notice that almost every American Catholic exchange, referring to the recent anti-Catholic campaign of slander in that country, urges Catholics to recognize and remember the good-will, fair-dealing and friendly relations of the majority of the Protestant population. Thus the Catholic press would allay the resentment and promote general good-will between Catholics and Protestants despite the provocation of the dealers in calumny, scandal and forgery. In this connection we are struck with the marked contrast in the spirit of two episcopal documents recently issued in England. The Catholic Archbishop of Liverpool in an introduction to the report of the Ecclesiastical Education Fund discusses the recent census of church attendance, the chief feature of which, in the words of a Protestant organ, is "the outstanding fact of the increase of the Catholic Church attendance amidst the decrease of the other denominations." "Though our results, as far as we are concerned, afford no little consolation, still, when we consider the many shortcomings of the negligent section of our people, there is no call for undue elation. On the other hand, we cannot contemplate the decadence amongst non-Catholic denominations without sincere regret, both for our own sakes and for the sake of the country to which we belong. If men cease to come under the influences of organized Christianity, after a time they cease to come under any religious influence whatever, and then gradually swell the ranks, first, of the indifferent, and afterwards of the agnostic and the irreligious. Nor can we look without disquiet upon the prospect of the gradual removal from the public life of the country of those Christian ideals which still find a home amongst the chief non-Catholic denominations, whatever their shortcomings may be, and which are still a religious power in the land. We

may deride the irretrievably illogical intrusion of the Non-conformist conscience, with its passive resistance, into the education question, but our countrymen can ill afford to lose its stern influence on the side of Christianity in questions of public policy."

This is the tone of the whole document, wherein the facts disclosed by the census which attracted widespread attention and comment, are attributed by His Grace to the schools. Of the 80,000 Catholic children of school age, all except about 2,200 attend Catholic day schools. To appreciate the Archbishop's reference to the Nonconformists, we must remember that he is urging the necessity of denominational schools of which the Nonconformists are the most formidable and uncompromising opponents. He argues for religion in the schools calmly, cogently, but always for his adversaries he has the courtesy of a Christian gentleman. It is pleasing to note that he acknowledges the just and even kind tributes of non-Catholic speakers and writers to the success of the Catholic body. The following passage from a Pastoral address to his people by the Anglican Bishop of Manchester strikes quite a different note: "The past month has seen the Home Rule Bill carried through the House of Commons, and the Bill for the Disestablishment and Disendowment of the Church of England in Wales advanced almost to completion. Nonconformists have assisted to pass the former, and Roman Catholics the latter of these two measures. But for this alliance neither measure could have found its way to the House of Lords. Time was when the Nonconformists refused toleration from James II. because it was coupled with toleration for Roman Catholics. Then there were Protestants in Great Britain."

The bitterness of party politics explains but does not excuse such language on the hustings. But never in the heat of party strife have we heard from the unscrupulous mob orator more concentrated venom than is contained in this deliberate pronouncement of the Right Reverend Father in God. The good-will and co-operation of Protestants and Catholics of to-day be content; the intolerance, distrust and hate of a bygone age be commended. "Then there were Protestants in Great Britain."

ST. PATRICK AND "THE WORLD"

The secular press of Canada celebrates St. Patrick's day by a chorus of praise to St. Patrick and appreciation of the steadfast loyalty of his spiritual children. Irishmen have their shortcomings but these were left in the background while the hearty appreciation of their characteristic virtues and qualities was genuine and generous. One single jarring note was struck by the Toronto World. Its whole first page was given over to a hideous cartoon representing St. Patrick wearing the sacred vestments of a Catholic Bishop, but in the attitude of a drunken maniac, brandishing his crozier as if it were a shillelah and driving the snakes from Ireland. This may be meant to be humorous; but no circus ringmaster would allow a clown to act in such execrable taste as to flout coarse irreverence before a Christian people. We believe that the Toronto Sunday World has the distinction of being the only paper published in the English language that would give space to such savage ribaldry.

COMING BACK

We read in the press that on Palm Sunday in the Bond Street Congregational Church, Toronto, the platform in front of the pulpit was a mass of palms; and that the choirs in different churches sang appropriate hymns. This is one of the many evidences of a return to Catholic practice. The cross is no longer a piece of wood held up to derision. It is venerated as the symbol of Redemption and surmounts the steeples of many Protestant churches. Christmas Day is not now a man-made Sabbath, but a feast which all Christians observe. Even Good Friday is no longer commemorated exclusively by Catholics. Lent, if not observed by Protestants, is at least treated with a respect not shown a generation ago, to

this season of penance ordered by the Church. Irish Catholic fidelity during generations of bitter contempt has won for St. Patrick's Day a popularity in the English-speaking world second only to Christmas Day. Indeed Ireland's patron saint and apostle has become so popular that we are in danger of losing him. In a half-serious way it is claimed that he was a Protestant of various denominations. From the bare service of the Puritan meeting-house our Protestant friends have travelled far. Even though they remain outside, they do well to learn from the ages of experience that are behind the symbolism and the observance of feast days in the Catholic Church.

THE LENTEN FAST

A St. John, N. B., subscriber asks us to notice a newspaper account of a sermon by a Baptist divine on Lent. "Some people took the fasting of Moses and Christ for a period of forty days as a reason for the Lenten season being kept now, but he pointed out that the forty days of fasting only occurred once in the life of either of these, and was not carried out annually. Christ did suggest a period of fasting in communing with God, but the Scripture is absolutely silent in regard to Lent, and neither Christ nor His disciples practiced fasting in the Lenten season. "It is of human not of divine origin, and is therefore not binding on any true disciple of Christ." One wonders whether the reverend gentleman chose this subject for his sermon because he was concerned lest his Baptist brethren should injure their health by too scrupulously mortifying their appetite during Lent, or whether in the fullness of his sympathy for Catholics he desires to share with them the benefits of his profound erudition. If some one with as much—and as little—knowledge of his subject were to preach an equally illuminating (and for Baptist hearers equally practical and appropriate) sermon, say on the tariff, it would run something like this: "Some people took the answer of Christ with regard to paying tribute to Caesar as a reason for imposing customs duties now, but he pointed out that tribute to the Romans was different from the modern tariff in many important particulars. It might indeed suggest that a conquered province might be lawfully taxed; but the Scripture is absolutely silent in regard to the tariff and neither Christ nor His disciples paid tribute in exactly the same way as the modern tariff prescribes. "It is of human not of divine origin, and therefore not binding on any true subject of the king. Such treatment of the tariff would hardly be looked upon as solving the question; but such treatment of a matter of Catholic doctrine or practice is considered by some as a profound, scholarly and timely exposition, an effort worthy of a doctor of divinity. Fasting and abstinence, in their nature identical, are the oldest form of self-denial imposed by God on man. "And the Lord God took man, and put him into the paradise of pleasure to dress it and to keep it. "And he commanded him saying: of every tree of paradise thou shalt eat. "But of the tree of knowledge of good and evil, thou shalt not eat." (Gen. II. 14-17). That was a divine command. In the Old Law God's chosen people abstained entirely, and at all times, from certain kinds of food by divine command. Moses fasted. David fasted. Our Lord Himself fasted for forty days and forty nights. And He said after the Bridgroom was taken away His disciples should fast. Christ and His disciples did not fast in the Lenten season because Lent was not then instituted. No Catholic claims that there is a divine command to keep Lent. No Catholic claims that the exemplary fast of Our Lord obliges him to fast in Lent. No Catholic pretends that Scripture designates the time to fast or abstain; the Church does that. There is no divine command to abstain from meat on Friday, and there is no divine command to keep Sunday holy. There is a divine command to keep holy the Sabbath day, or Saturday. Christ founded His Church on His apostles, giving to them and to their successors all power to make the laws that should govern it. By virtue of that power the Church imposes the obligation of practising, on certain days and at certain seasons, that form of self-denial contained in fasting and abstinence. Fridays, Ember days, Lent and Advent are days and seasons of fast

and abstinence, not by divine command, not because designated in Scripture, but by the command of the Church, whose authority, as Scripture clearly shows, is from God. Sunday is substituted for Saturday by the same authority. The reverend doctor who has found the Scripture absolutely silent with regard to Lent will also find the Scripture absolutely silent with regard to the substitution of the Christian Sunday for the Jewish Sabbath. The sin of disobeying the Church with regard to fasting is precisely the same as that of disobeying the Church in the matter of sanctifying the Sunday instead of keeping holy the Sabbath Day. JOHN REDMOND has good ground for a libel suit against the Montreal Witness for publishing what it alleges is a portrait of the Irish leader. A BLACK CHAPTER IN EDMONTON'S HISTORY "That the Protestants of Canada will vote right if given a square chance was made apparent here in the vote on the money by-laws." This despatch was sent from Edmonton to an ultra-Protestant paper in Toronto. The correspondent timed the despatch to be in harmony with that bigotry unashamed which is ever the note of the Toronto paper. There is here a glorification because the Protestants, by an overwhelming majority, at the behest of the Protestant ministers of Edmonton, refused to grant the Catholics an appropriation for hospital purposes. The ministers and their badly advised congregations should be ashamed of themselves. By a majority of over two thousand three hundred the misled Protestants of Edmonton declared they would not give a cent to aid Catholic charitable works, notwithstanding the fact that Protestants equally with Catholics will ever be received and tenderly nursed back to health by those gentle Sisters who have given up the world and all its alluring pleasures and attractions to labor in Christ's vineyard. But the city of Edmonton is not alone in the possession of this un-Christianlike spirit. In the cities of Ontario like conditions prevail, fostered largely by some intolerant clergy of the sects and the Orange association. Municipal grants are freely given to public hospitals, but not a dollar to Catholic ones, although, as we have said, non-Catholics as well as Catholics are admitted for treatment and the poor are cared for with the same kindness and solicitude as those who are able to make payment.

KNIGHTS OF COLUMBUS

The Minneapolis Tribune of March 10th contains a report of a lecture on the Knights of Columbus delivered in that city on the previous evening. It is well worthy the consideration of all Catholics and indeed as well our separated brethren. The so-called Knights of Columbus oath is also dealt with. Justice will not be done until those who have circulated this villainous falsehood are put upon bread and water diet. There are men in Canada too who have circulated this execrable document. So far action has been taken against them only in Newfoundland. The Knights in that Province, however, have been satisfied with an abject apology from those who circulated the vicious and ridiculous oath. Father Cleary also makes eloquent reference to the patriotism and love of country of the American Knights. It must be taken for granted, however, that in all other countries in which the society is established its members are equally loyal to their institutions and their governments. Canadian Knights have the same love of country and their flag as have their brother-Knights who live under the Stars and Stripes. Father Cleary said: "The fraternal organization, known as the Knights of Columbus, is a mutual insurance and social fraternity of our Catholic men, organized for the purpose of promoting brotherly love, and providing fraternal insurance among Catholic citizens of this country. The Knights of Columbus is the largest and most influential body of Catholic gentlemen in this country to-day. The membership at this time in the United States numbers about 250,000. The constitution of the society provides that all applications shall be scrutinized carefully, and that no one shall be admitted to membership unless he can satisfy the order of his good character, and be acceptable to the members of the particular council to which he applies for admission into the order. "The order recognizes no racial or national distinctions. There is no

dollar mark required for membership. Character is the only requisite. All saloonkeepers and liquor dealers are ineligible by the provisions of the constitution of the order, because of the 'dangerous and unbecoming business' in which they are engaged. There is no obligation binding upon any Catholic to join the Knights of Columbus. There are hundreds of thousands of excellent Catholics in this country who have never applied for membership in the order, and who never will apply. A man can be a very best standing in the church, just as good a Catholic as any Knight of Columbus, and never think of applying for admission to the ranks of the order. The membership, however, is composed of high-class gentlemen, as a rule, and every Knight of Columbus can feel confident that when he meets a fellow Knight, he meets a gentleman, with whom he need not hesitate to associate.

TREND OF THE ORGANIZATION

"The whole trend of the organization is in the direction of whatever is courteous, knightly, generous and kind towards all men. Should a Knight of Columbus need friends, when far from home, he in sickness or distress of any kind, he will receive most careful consideration, and brotherly attention from the Knights of Columbus. Many of the most prominent and influential citizens in every part of this country are members of this splendid society of American Catholics. "The organization is interested in every activity that is directed for the betterment of mankind. In many cities of this country, the Knights of Columbus maintain special officers, both men and women in the juvenile courts to attend to the needs of wayward or delinquent children. The Knights of Columbus have contributed \$500,000, as an endowment fund, to the Catholic University at Washington. They maintain club houses and gymnasiums in most of our cities, for the benefit of their members. They will be found always and everywhere the friends and promoters of every good work, regardless of whether that work is under the auspices of the Catholic Church or not. "The American flag will never have more devoted and loyal defenders than the Knights of Columbus. No other flag can claim and no other flag will ever receive their faithful allegiance. The Knights of Columbus love their country with passionate devotion. The vast majority among them have been born on American soil, and never knew any flag to love but the stars and stripes of America. Our country has no more loyal citizens than are found among those Knights of Columbus who may have been born in foreign lands. Unlike some residents in this country, who are here to enjoy all the advantages of American freedom, but who are unwilling to assume the duties and responsibilities of American citizenship, all Knights of Columbus are American citizens. The Knights of Columbus yield to no man in their honest respect for the rights of others, and in their sincere desire to live on the most friendly terms with their fellow-citizens, who may profess a different religion than their own. Every right-minded Knight of Columbus understands very well that the moment he fails to respect the rights of his neighbor, he forfeits respect for his own rights. The Knights of Columbus appreciate most highly the generous and noble spirit of their countrymen. They do not claim for one moment that they have any monopoly of American patriotism. They concede most cheerfully that their neighbors of other religious beliefs are just as good and loyal citizens as they are, but they are prepared to prove that they are no better. They are not content that any American citizen has a preferred claim to position and honor in our American life, because of the religion that he may profess, or because of the race from which he may claim descent. "THE MENACE" "The noble profession of journalism is degraded by vulgar and vile publications that try to foment discord and foster suspicion and strife among people who wish to live on friendly terms with their neighbors. No decent and intelligent American, no matter what his religious belief, will indorse such publications, or believe in their vicious calumnies. "The spirit of fair play is too strong in the American heart to favor the base methods of cowardly defamers of their fellow citizens. We have abundant proof of this fact in the results of the late mentioned political campaign. At no time since the close of our Civil War, were such persistent and outrageous attacks made upon candidates for office, who were suspected of being Catholics, or even having Catholic wives, or near relatives who were Catholics. At no time in the history of our country were so many aspirations for public office who were Catholics, elected to office. "Among the vilest of this class of cowardly publications, The Menace holds first place of dishonor. It is not important for us to know who may be the publishers of this vile sheet. Whoever they may be, they must have a keen sense of grimy humor, for they have named well known men, as far as its dastardly influence may extend, to all that is best in our American life. Insinuations and bold assertions, too indecent for quotation, abound in the columns of this degraded publica-

THE PURPORTED OATH

"The Menace gloats over a disgusting rhapsody that is inserted in bold type in its columns, and that is offered to the public as the oath taken by the Knights of Columbus. As a rule the Knights of Columbus have ignored this vile product of some disordered imagination. They will not believe that any intelligent person can imagine that any sane human being would be guilty of taking such an oath. As a matter of fact, the Knights of Columbus take no oath of any kind. Such a thing as a 'Knight of Columbus' oath is unknown outside the columns of publications like The Menace. "The only 'designs' the Knights of Columbus have on this country is the design of making our Catholic men of America better and more loyal Americans. The only ambition of the representative of the Pope at Washington, the apostolic delegate, is the spiritual welfare of the Catholic people of this country. Should the Pope, or his representative, so far forget the proprieties as to attempt to interfere in the political affairs of this country, the first to resent such interference would be the Catholic people and the Knights of Columbus. There will be no religious war in this country. The cowardly defamers of their fellow citizens in the columns of The Menace, have not the manliness to fight. The Knights of Columbus will defend their country against strife."

PERCENTAGE OF CATHOLICS BY PROVINCES

A correspondent has sent us the following figures giving the percentage of Catholics in each of the Provinces of Canada, and in the territories and the Yukon as returned in the census of 1911. Our readers may find the figures interesting and should preserve them for future reference. The figures are not worked out beyond the first decimal.

Province	Total Pop.	No. of Cath.	Percentage of Cath.
Ontario	2,523,274	484,997	19.2
Quebec	2,003,232	1,724,683	86.3
N. S.	492,338	144,991	29.4
N. B.	351,889	144,889	41.2
P. E. I.	93,728	41,994	44.8
Man.	455,614	73,994	16.2
Sask.	492,432	90,092	18.3
Alta.	374,663	62,193	16.6
B. C.	392,480	58,397	14.9
N. W. T.	18,481	4,962	26.8
Yukon	8,512	1849	21.7
Totals	7,206,643	2,833,041	

Quebec has the largest percentage of Catholics. After Quebec, come in order Prince Edward Island, then New Brunswick, and then Nova Scotia. The percentage for all Canada is 39.31.

STRIPE BREEDERS

A Windsor correspondent sent us some papers containing the reports of the Orange Grand Lodge in session there not long ago. We gave attention to the proceedings, and after reading them carefully the thought came to our mind that it was a pitiable thing to note that so many men, wishing to hold high place amongst their fellows, should be assembled in solemn conclave to give exhibition of unreasoning bigotry and intolerance against their Catholic fellow citizens. Orangeism is a decided menace to that peace and good will which should prevail amongst all classes in our new country. Here we have loyalty to the King and the constitution—loyalty, we may say, unadulterated. We have a glorious country, unbounded freedom of action and a firm foundation for hope of a magnificent future. But this miserable faction steps in to breed discord between neighbor and neighbor. It is nothing more nor less than a conspiracy to attain office by endeavoring to control a portion of the electorate on the pretence that there is something which they are pleased to call "Romish aggression." The great bulk of the most prominent Protestants of the province frown upon the unlovely thing. They are ashamed of it. The recruits come from that other section of our neighbors who are ill-informed as to what the Catholic Church really is and who are duped into the belief that in some manner the Pope has designs upon our civil and religious liberty. In this age of boasted enlightenment could there be anything more ridiculous? Silent contempt is the proper attitude to observe in regard to these misguided people. But the bulk of it should be dealt out to the past grand masters, the present grand masters, the prospective grand masters and all the other magnates who, with very few exceptions, manipulate the society for their own personal profit. These people call the Orange association non-political whilst it is intensely political. It lives, moves and has its being in the political atmosphere. And even one with defective vision can see the selfish striving for place and power on the part of the managers of the

noxioms' cult. Their sole and only aim is to obtain a place at the Party lunch counter. The time will come, and we hope soon, when our Protestant fellow citizens will frown upon this child of the men who play the game of low politics. If our civil and religious liberties were in danger tomorrow—an impossible conception—the members of this politico-religious organization would not be in the front rank of those who are eager to fight for its preservation. They would be engaged in a mad race for Ottawa looking for government contracts.

HOISTING THE FLAG

On the occasion of the meeting of the Orange Grand Lodge in Windsor, a telegram was received from the Hon. Samuel Hughes, Minister of Militia, giving orders that the British flag was to be kept flying over the armories while the Orangemen were in session. We are not surprised at this. The hon. gentleman is prone to do and say very unwise things periodically. The Minister of Militia and his followers use the old flag as a vote getter. So long as they can make profitable use of it they are loyal to it, but let it stand in the way of their own interests, as in the case of Home Rule for Ireland, they will treat it as a shredded wheat biscuit machine deals with the wheat. Were there no lucrative offices opening up occasionally, the leaders in Orangedom would give the flag but little thought.

IRISH PROTESTANTS UNDER HOME RULE

In pleasing contrast to the narrow sectarian utterances of the Orange opponents of Home Rule for Ireland are the public pronouncements of the Irish leaders. Speaking recently at Dublin Mr. Redmond took occasion to refer to the natural anxiety that some of the Protestants might feel regarding their position under an Irish government. "An Irishman for me does not mean a Catholic or a descendant of the old Celt. An Irishman means for me a man born and bred in this land and who is willing to work for her freedom and welfare; and I look forward, therefore, to Home Rule as the harbinger of better feelings amongst the population of this country, and, believe me, the greatest guarantee we have of the future successful working of Home Rule will be the blending of all shades and of all creeds and of all races of the Irish people into one body, whose one thought above all else will be the welfare, prosperity, and liberty of their country. That is the spirit in which I have fought all through these bitter years. I have had to fight bitterly against our political opponents as they fought bitterly against me, but now at the end of all I declare on my honor I do not entertain one single trace of bitterness of feeling to my political opponents of the past. So far from that, I am willing to put them in the forefront of the government of Ireland. I know their great qualities. I know they are not really responsible for their bitter history; what is responsible for that has been the past history of England. I know their qualities, their abilities, their grit, and their commercial aptitude, and I say they will be the very salt of the government of Ireland of the Irish nation in the near future when once they make up their minds and join hands with their Catholic Nationalist fellow-countrymen." Speaking at Waterford a few days later he had the same message of forgiveness for the past and of hope for the future: "There are many hundreds of thousands of eye millions, of our people in Ireland who look with longing eagerness and confident belief to the coming of a near day when their cursed religious dissensions and distinctions would be blotted out, and when men of every class and of every race and of every creed in Ireland would be content to join hands and work together as brother Irishmen for the benefit and welfare of their own country." In an eloquent peroration to his speech at the Dublin Mansion House he spoke in the same broad spirit of toleration: "We are winning and we can afford to be generous. But we exhibit during these months of waiting an attitude of broad toleration to those who differ from us either in creed or politics. Let us remember we are all brothers in this land, and that there is no Orangeman so bitter that we would not prefer to have him governing Ireland than the best Englishman that ever lived." What an insight these utterances give us of the man and the movement! What a proof, if proof were needed, that the same spirit of toleration that has ever distinguished the struggle of Catholic Ireland for independence still holds sway? There have been bitter chapters in her history. In her struggle for existence it has almost always happened