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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey. My Dear Sir—Since coming to Canada I have been a reader of your papers and have 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 influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. Mr. Thomas Coffey. Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ, F. D. FALCONIO, Arch. of Larissa, APOST. DELEG.

LONDON, SATURDAY, APRIL 2, 1910

RACE AND RELIGION IN CANADA

We acknowledge with thanks the receipt from the author of a well written article upon the above subject. The writer is Mr. Francis W. Grey, of the Archives' Department, Ottawa. It was first published in The Month for Feb. of the current year and is since reproduced in pamphlet form. Mr. Grey is to be congratulated upon his calm, lucid statement of a condition which is neither unto peace nor edification. Further than this we have no intention of entering into the merits of the paper. Still less would we be inclined to take part in a controversy in which neither side can gain a victory, but in which both will suffer loss. French or Irish, English or German, or whatever else we may be, we are all Canadians. Our homes, our rights, our duties, our religion and language, our present industries and future prospects are all here—none upon suzerainty, but all upon the jurisdiction given by a free state to a free people. That the French love their language and wish their children to learn it and treasure it is most natural and praiseworthy. We admire them for it. It has done splendid service for Church and country, cultivating a literature and history which the English-speaking portion of Canada does not possess. Our own people are no strangers here. Nor are we birds of passage. Whatever circumstances, often sad enough, brought our fathers to these shores, a brighter future dawned upon them. They found the fire of charity and hospitality burning on the warm hearths of French Canada. Their sons are not unmindful of what they owe the priests and people of Lower Canada in early days, or later when educational interests had to be protected. Neither race nor language should separate two Catholic factors in this country. The land is broad enough and rich enough for all. What we need is not to dwell upon the points upon which we disagree, but to emphasize the real substantial bond which is common to us—our Catholic faith. Mr. Grey's article will be found elsewhere to speak for itself. Judicial in tone and fully stating the matter, it is well worth perusing. For this reason we cheerfully publish it. It is to be hoped that some of the extreme language used elsewhere will not be repeated, and for the sake of both creed and country things will calm down.

PROTESTANT TEACHING

In our notice of the Protestant Magazine we referred to the dangerous teaching in non-Catholic Universities. Today we return to the point. We cannot say that Canadian institutions are so seriously affected. Their difficulty will be to keep out of the current. In many subjects our native colleges are quite advanced—call it progressive, if it pleases them. They are evidently not behind in the denial of revelation and higher criticism of the Bible. They are up to date in anti-Christian explanations of the Incarnation and the gospels. Their exegetical learning—unfounded and narrow—is confined to the rejection of the supernatural. They do not enter into a discussion upon the field of duty. Nor do they as yet examine the foundations of good and evil, right and wrong. Not so with the professors across the line. "In hundreds of class-rooms," says the editor of the Cosmopolitan, "it is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institu-

tion is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards." What is to be thought of these lessons? "Conceptions of right and wrong are as unstable as styles of dress." "There can be and are holier alliances without the marriage relation than within it." That is enough. To any reflecting mind these statements must bring sorrow and desolation. The gentle breeze becomes in winter the blinding storm. Let education be divorced from religion in the primary schools, it cannot stand in the more advanced institutions the blasts from the cold regions of atheistic paganism and agnostic ethics. The Cosmopolitan concludes by saying that "it is a dull ear which cannot hear the mutterings of the coming storm." What an age of unrest! It is always difficult to keep the human heart quiet or the soul at peace. Never for centuries has this task been so ill required. Education more popular than ever, religion banished from the schools, ethics ordered out by professors—what will be left as ballast to the ship or support to authority? No dogma in Protestantism—no certainty in its divisions. Christianity, which ought to be so rich, so strong and so helpful, is poor and discredited. Society in its various branches is cursed and ensnared by this demon of godless education. Advancing and growing from the junior grades, it has become wanton. It has entered the lecture-room, where principles are enunciated and causes discussed. When the former are false and the latter are ignored the evil fast becomes universal. Thus the want of religion in primary education becomes in higher education the abomination of the temple. The godless red school-house will always be the fruitful nursery of the atheistic university.

ANNE BOLEYN

A correspondent wishes to know if there is any authority for the statement that Anne Boleyn was related to Henry VIII. in the direct line of consanguinity. The only evidence we can find is a quotation in Cobbett's History of the Reformation. It is taken from Ansley's Life of Fisher, and is based upon a remark said to have been made by Anne Boleyn's mother to the king. Cobbett repudiates it as untrue. So also do we. It is not mentioned by Lingard. Bad as Henry was, he was hardly so depraved. Again Anne's mother died in 1512 when Anne was a child of about eleven years—twenty years before her pretended marriage with Henry. The remark which is taken as proof in this case could never have been made. It was not until 1527 that the delicate (?) conscience of Henry VIII. became disturbed about the validity of his marriage with Catharine of Aragon. Anne Boleyn had grown from childhood to womanhood. The trouble began long after her mother's death. When a lady in waiting at the court her sovereign saw her with a certain share of beauty and possessed of bright wit and became enamored of her, to prove afterwards her murderer as he had been Catharine's despoiler. We hope that our correspondent will be more select in his questions. Neither Henry VIII. nor Anne Boleyn affords refining material for information. One remark before dismissing the subject. Our correspondent is under the impression that if the relationship of which he enquires did exist it was amply sufficient to justify the Pope in refusing the marriage. That was not the question at all. The question was whether the King's marriage with Catharine, his brother's widow, was valid or not. If, as the Church consistently maintained, this marriage was valid, Henry could marry no one. There may have been other reasons why the King should not marry Anne Boleyn, but it had not reached such a stage. Henry's first marriage being valid he was not free: he was as much bound to his lawful wife as the humblest married man in his kingdom was bound to his.

TWO GOOD POINTS

In his address at Toronto on the Feast of Ireland's patron saint the Hon. Chas. Murphy, Secretary of State for Canada, won laurels for himself by the talent and taste he displayed. There were two points which appealed particularly to us. These points have the advantage of being practical. One was an earnest advice for Irish Catholics not to seek positions because they are Catholics. Nor on the other hand must they allow their religion to be a bar to their advancement. The latter alternative has been the trouble against which a double guard had to be placed. Time was not long ago when if any of our people applied for a position beyond a water-ship or something similar it meant contempt and refusal. Things are somewhat better. Clever, well conducted young men in many of the walks of life have prizes for which they may contend in honorable rivalry, and which some amongst them may win to the credit of themselves and their profession. Industry, ability and the

moral virtues are the tests which to a great extent decide these matters, due observance being had to the reasonable demand that Catholics shall have a fair share of the honors as well as the responsibilities of the public life of the country. What is important for us is that our people unite in these questions. In vacancies of one kind or another we have too many applicants of nearly equal calibre. Each one has his friends and admirers. Those whose business it is to decide the point of personality are seriously embarrassed. Good men are sought by positions. The supply in the upper grades of nearly all professions is not yet equal to the demand. A worthy man's turn is pretty sure to come in this country. We are confident that to the earnest Catholic whose talent has been faithfully employed, who is known for his ability and his uprightness, is well able to overcome the prejudice against his creed and to win in a race, however handicapped he may think himself by reason of his religion. All things are not equal. A young man amongst us, as D'Arcy McGee truthfully put it, has to do twice as much and do it twice as well as others to get the same reward. Even so they can win, as others have won, a fair share of the prizes offered to the deserving. What our representatives like Mr. Murphy are expected to do is to see to the latter portion of his own suggestion. The fact that a man is an Irish Catholic is not, nor should it be, a hindrance to a man's advancement.

Another point to which the honorable gentleman called attention was what he called the St. Patrick's day post card. He hoped, and we hope with him, that this vulgar mode of belittling the Irish character will be promptly done away with. We were glad to see that he purposes using his influence with the post office in stopping them. Forgetful of what they owe themselves, and too fond of a laugh at any expense, Irishmen have done a great deal to bring the ridicule of all other nations upon their weaknesses and peculiarities. Handsome and manly in appearance, they preferred typifying the race in a besotted face, with an old short clay pipe between the lips. The wit is wanting, nor is there even the rollicking fun which ever beams from their optimistic eye. We might think an enemy had done it to make a caricature. But it takes an Irishman to give his country or his people away—sometimes for money, sometimes for fun. It is time these things were changed. We are pleased that public attention is called to them by a noble Irishman, and that Mr. Murphy will do his best to stop a custom which ought to be repudiated by every son of Erin. Our ideals are much higher.

PROTESTANT MINISTERS

A friend called at the office the other day, and in the course of conversation remarked that the great majority of young Protestant ministers were really Unitarians. They do not believe in the divinity of Christ. Looking at the source from which the statement came we were astonished and grieved. The gentleman was not a Catholic. He was a scholar whose studies and travels had given him the best opportunities of acquiring a knowledge of men and their trend of thought. To us it was new light upon an old subject. The light was lurid it may be. It gave the situation away and showed the dark cloud of scepticism looming large upon the horizon. Our surprise arose from the candid admission. We regretted to think that those whose boast was faith in the living Christ, who prided themselves in going direct to Him, who scorned His Church and despised His sacraments—should now offer their people a stone when asking for bread, and should have no answer but a wail for the hope concerning which they had ventured themselves. Divisions are bad enough. They weaken the body. They foretell ruin. They leave the field to criticism and prevent that discipline which is the security of the whole and the certainty of the individual. Far worse than any division is the doubt or denial of Christ's divinity. We know that little else could be expected of Protestantism. Sooner or later it had to come to that. If an idea is sure, in the course of time, to work out to its logical conclusion, then most undoubtedly an attack upon the Church of Christ must eventuate in a denial of the Incarnation. Neither Bible nor branch theory can save them. The former is exposed to utter destruction by reason of the exaggerated subjectivism of private judgment. The latter, so contrary to the nature of even lower organisms, has nothing to commend itself in the higher spiritual organism of the Church. To deny the divinity of Christ is to degrade religion to the level of earthly fanaticism. For men who claim to be guides in Israel, ministering the word of God, this denial becomes hypocrisy, and, what is worse, treachery to the people. For their sake—a thousand times—we may reasonably regret to hear that the majority of Protestant ministers are Unitarians. The stream which pours down the hillside empties out into the plain. What these ministers are now the people in the next generation will be. So far as human foresight goes, belief in the divinity of our Blessed Lord is, outside the Catholic Church, nearly past. Protestantism inserted the wedge, philosophical criticism has split the block. One other reason should not be forgotten, for many reasons have been at work. Protestantism threw away both authority and tradition. It could not, or, more strictly speaking, would not, serve. In rejecting authority it had also to throw aside tradition. The

THE LONDON MINISTERIAL ALLIANCE

Some of the addresses at the late meeting of the London Ministerial Alliance are not unworthy of notice—this not on account of their forceful truth but on account of their imbecile novelty and unrest. At least one of the papers strongly supports the charge that Protestant ministers are cutting loose from the divinity of Christ. It is good that objection was taken to it. Dean Davis made his act of faith: "I believe," he said, "that Christ is perfect God and perfect man." The paper touching the subject was entitled: "The authority of Christ." As the Free Press report is only partial we cannot follow well the argument advanced by the Rev. Dr. Manning. The strong criticism which it met from Dean Davis is evidence of its modernistic character. Nor are the few sentences in the report less scandalous than the rest may be. For a Christian minister to question in any way the authority of Christ by admitting that his Lord had not in view our own times or that His dispensation fell short of those economical requirements necessary for the world, for a minister to reason upon the point is an unpardonable gratuity. A minister, if he be faithful, is to accept the trust as he finds it and bestow its benefits upon others. In a word, a faithful minister must bring the world to Christ, not (in a certain sense) Christ to the world. The principles of religion and morality which Christ laid down are a true and sufficient guide for any and every age. To claim that He did not deal specifically with many of our present day concerns is seditious. To tell his audience of fellow ministers that "Christ had no wife and was never a king over a country," is more irreverent than argumentative. Christ, the Eternal Son of God, was the King of Kings, Whose sceptre is over the souls of men and Whose kingdom extends to the uttermost bounds of the earth. And as for the first member of the conjunctive proposition the speaker's coarse reference should be passed by with scornful protest. Christ's spouse, for whom He delivered Himself up and whom He presented to Himself, is His immaculate Church. The description given to the Ephesians by St. Paul is not likely to be appreciated by a man who speaks of Christ as Dr. Manning does. There are lessons given by the

great apostle which are as practical in this century as they were in the first. Dr. Manning facetiously remarks that Christ was neither artist nor inventor. Such a treatment of such a subject as the authority of Christ is most unbecoming. We cannot say whether the speaker himself has a reputation of this kind. Nor does it make the slightest difference. Our complaint against Dr. Manning is not that he is not artist, weaver or inventor, but that he is misrepresenting his divine Master and undermining the dispensation which our Lord established. "Look out over the world," says Dr. Manning, "and behold how busy it is getting its affairs in order." The scene to us is no reality. As we look out upon the world, where we are told we may see returning order, we see nothing but disorder. Unrest possesses the souls of men. Revelation is abandoned. Religion no longer holds the undisputed sway which brought peace and contentment. The anchors of morality have broken their moorings and ships are drifting out into unknown seas. Divorce is breaking up homes. Socialism is eating out the life of nations. Scarcely anywhere upon the horizon is there sign of order. Men in the same breath are playing at church and scoffing at revelation. There is enough to do without tearing stone from stone of God's great temple of the Incarnation. He who tells his audience that "Christ is more than man, but less than God," deals a deadly blow at the great mysteries of the Incarnation, and the Redemption. As Dean Davis remarked in his protest against the statement: Christ is perfect God and perfect man. If He were not man or not God there would be no atonement. Anything less than the perfect God could not have satisfied the demands of divine justice; nor anything else than perfect man, for a brother was to redeem. What need these men have of a St. Thomas of Aquin to teach them theology, the science of the saints, the secure refuge against the storms of doubt, the armour of salvation heated in the forge of truth—loving study and enquiry!

THE TWO WILLIAM O'BRIENS

Twenty years ago the name William O'Brien was one to conjure with in Irish politics. When, however, the history of our own times is written as regards Ireland, a blue pencil will be drawn over the name of William O'Brien. He has enrolled himself in the ranks of the wreckers, and we wish we could banish the thought that he has become the travelling agent of the Dublin Castle officials, the landlords and the aristocracy. He is now making strenuous efforts to establish a daily paper in Cork, with the purpose of driving home still further the wedge of disunion, and it is notable that three noble lords have taken a considerable amount of stock in the enterprise. Speaking at Manchester recently, Mr. John Dillon, M. P. referred as follows in regard to the O'Brien and Healy faction:

"And now, what is the situation as regards our own party in Ireland? We have a small faction now in Ireland led by Mr. William O'Brien and Mr. Timothy Healy. I rejoice that that faction is now outside the party instead of inside the party. For years, in the hope of peace, we kept them inside the party, and inside the party they systematically worked for the ruin of the party and divided our ranks. Now they are outside, and without power. In the House of Commons the other evening we had Mr. O'Brien warning the Government not to be deceived by the representatives of Ireland, and not to be misled by Mr. Redmond and his party into misgoverning and ruining Ireland! The only fault he had to find was that during the last three or four years the Government had listened to the voice of the majority of the Irish party, and had governed Ireland in some respects according to the will of the Irish party. He said also one of the most mischievous things I have heard, that he believed that Mr. Redmond was not in earnest in the speech he delivered in the House of Commons. No more mischievous words were ever uttered in the House of Commons. If the leaders of the Liberal party are in the position they are in to-day, it may be because they listened to those words, and believed that they were bluffing and did not mean what they said. They know now. Is it not painful and humiliating that a man with the record of Mr. O'Brien should get up and declare in the House of Commons that the majority of his countrymen are frauds, and that no Englishmen should listen to what he says?"

ONE OTHER THING

One other thing that he said was shockingly mischievous and unpatriotic. It was that we could not have fought the last election but for American dollars, and that Ireland did not subscribe anything for the support of the Irish party. That is a falsehood, in the first place, for Ireland subscribed in the last year more than in any year of the last ten years. He said we did not dare to appeal to Ireland for an election fund. In fact, last year Ireland subscribed £11,000, and owing to the splendid success of Mr. T. P. O'Connor's mission in America, we did not need an election fund, and we did not make an election appeal to Ireland. If we were inclined, as we are not inclined to wash dirty Irish linen before the British public, we might ask Mr. O'Brien where the funds for the contests against the Irish party came from? They certainly did not come from the generous Irish people. There is this to be said for us, that we do not take private subscriptions. No man can ever say that during thirty years (and it is not because we have not been approached) he subscribed to the Irish party on conditions. But I think that some of the men who fought us in Ireland last year might not like to publish all the subscriptions and all the sources from which they got them. The Irish party has many enemies and many unfaithful friends. For my part, I never dreamed I should live to see the day when it would be made to appear to the Irish Nationalists in the House of Commons that we live by American dollars. American dollars have built up this movement. They enabled Michael Davitt to found the Land League and break the back of landlordism in Ireland. It was one of the most glorious, as it is one of the most romantic, events in the history of our race that American dollars—the dollars of the servant girls of New York, as used to be thrown in our teeth, not by men like Mr. O'Brien but by our Tory enemies—have enabled us to emancipate our people; the money of our people who have been scattered by oppression has come across the Atlantic. (Cheers.) The Irish party have many enemies, but they have many friends. We have great forces behind us, and the greatest of all, in my judgment, outside Ireland, are the forces of you here in Great Britain and of our countrymen in America. At this hour the clouds may seem dark and the future uncertain. No man can predict what may occur within the next few weeks, or what the fortunes of party in England may be. But I say without fear of contradiction that in the whole history of this movement the Irish party never stood higher in power or in the respect of the public of this city than it stands now. (Cheers.)

two were closely entwined. To admit tradition, either in the Councils or in the Fathers or in liturgy, would involve submission to authority, against which the pretended reformation was a rebellion. Where does Protestantism stand now? The state which repudiates union with any Church and boasts of its non-sectarian education, can give it no support. Private judgment leaves it exposed to every wind that blows. Justification by faith, whatever might be its appeal to ignorance, left no armor for defence. Now, when the battle rages, these Protestant ministers leave the field to the enemy. They neither understand the Incarnation, nor have they the scientific weapons to defend its truth.

A DISCUSSION on the "cost of dying" as contrasted with the cost of living has been receiving some attention of late in America exchanges. It is a timely topic surely, and especially so to Catholics, who are supposed to possess a clearer apprehension than others of the unreality of material things in presence of death. It is incumbent upon us then to lead the way to reform in this matter. For who can deny that this un-Christian desire, for display, so difficult of eradication from the human heart, is a great evil, leading oftentimes to distress and humiliation for the living and to neglect of the spiritual duty we owe to the dead. The Catholic citizen is disposed to attribute it, for the most part, to the influence of the trusts, but, at bottom, is not the evil with the people themselves? The greed and rapacity of the coffin trust unquestionably takes advantage of human weakness in this as in other things, and shamelessly robs the poor and indigent who, at such a time, as our contemporary truthfully remarks, naturally shrink from haggling over the price of a coffin. The root of the evil lies deeper, however, and if any progress is to be made in bringing about this very necessary reform those who have a greater share of worldly goods must set the example of simplicity and decorum. For the natural spirit of emulation which in these days of glaring publicity and levelling of class distinctions is so marked a characteristic, must always be reckoned with. It is a "stream of tendency" which cannot be ignored and admirable as it is in some things, in this it becomes a mischief and a misfortune.

THE CURRENT number of the Missionary furnishes a set of diagrams illustrating the religious condition of some of the Southern States as contrasted with New York, Massachusetts and Rhode Island. The story which these diagrams tell is as surprising as it is instructive. Time was when these northern States were strangers to the Church, and while living under the ægis of the Declaration of Independence, exempted from its provisions, in fact if not in theory, Catholics alone of all who bore the Christian name. In view of the great transformation wrought in this respect within the space of a century, how vain to contend that the age of miracles is past! At the revolution the Catholics of New York numbered one hundred and fifty, with no social standing, all poor with exception perhaps of one or two foreign officials and a few French officers left after the wars. Now, according to the Missionary, the Catholics of the State, embracing within its borders the second city in the world, number fully one half of its population, with an hierarchy of its own and churches, priests and religious innumerable. Even more remarkable is the change in Massachusetts and Rhode Island, in both of which Catholics are three-fifths of the whole.

BUT, TURNING to the Southern States, the balance is mostly the other way. Strange as it may seem 'tis the Baptist and Methodist of all sects that preponderate. In South Carolina, Alabama, Tennessee, Arkansas, North Carolina, Virginia and Mississippi these two are about equally divided and form from three-fourths to seven-eighths of the entire population. In Virginia and Mississippi the Baptists have the best of it, but the Methodists pull up in South Carolina. In all, Catholics are relatively a mere handful, figuring in the Missionary's diagrams in Tennessee alone. For the rest they are included in the category "all others." In Louisiana, of course, in the extreme South, and in Maryland on the north, conditions are better. There Catholics form a very considerable section of the population and Mother Church a dominant factor in the life of the commonwealth. In Texas, too, and in Georgia and Florida, the depressing condition outlined by the Missionary does not exist to anything like the same extent, but even so the facts are such as to give us pause when inclined to talk of progress.

NOW, PUTTING aside for the time being the mystery how it comes that a brave and chivalrous people like the Southerners, with so much in their make-up akin to a Catholic people, and with such ideals as existed at least before the war, should have found nothing more elevating in the way of a religion than these two sects of yesterday can furnish, one cannot but reflect upon the vast prospects which in that great Southland lie open to the Church. The reason for the condition of things there as contrasted with the north lies no doubt in the fact that there has not been the same influx of foreign peoples. Only in recent years has the South begun to emerge from the condition of prostration in which the war and the subsequent reign of terror known to history as "The Carpet-Bagger Regime" left it. And as a field for emigration it has scarcely yet attracted the attention which its salubrious climate and vast resources merit. Like Canada, however, Dixie's innings is only just beginning, and within the next decade or two we are likely to see an immense increase in its population and a corresponding development of its resources. To meet this the Church is summoning her

children about her and making ready to go forth with sickle and pruning hook to gather in the harvest. The time and the opportunity are hers. Can the Catholics of the United States arise to take advantage of them? That is the question of the hour.

THAT THE missionary spirit of the Americas is at length aroused signs are not wanting in the great Republic and in Canada. Some there are, unfortunately, who look askance at it and under the selfish pretext of "duties nearer home," throw cold water on every impulse to go to the help of "strangers" in their midst or across the seas. To such it would be well if the stirring words of the late Cardinal Manning could be brought home: "if you want to invigorate the Faith at home send missionaries to the heathen." This apparent paradox is in reality the most vital of truths. The creation of a missionary spirit in the hearts of the people is the thing. The faith at home or abroad can then not fail to blossom like the rose. And in no way could sectarian cant about the "neglected continent," "French Evangelization," etc., be so effectually silenced, for the battle would be at their own threshold and would resolve itself on the part of heretical bodies into a struggle for existence. And, mark you, it is coming to that. The arm of the Lord is not shortened.

ONE of the most striking as well as most hopeful manifestations of the new spirit that has taken hold on American Catholics is the fact that last year the Archdiocese of New York contributed \$80,000 to the Society for the Propagation of the faith, and that other dioceses have followed in its wake. It is not the amount in itself which calls for remark, for, relatively, it is insignificant enough. It is the evidence which it furnishes that the Catholic laity are beginning to realize they have duties outside of themselves and that the manifest mission of the English-speaking nations to widen the boundaries of the Church is entering the region of the concrete. The Society for the Propagation of the faith is perhaps the greatest organization within the Church. It knows no one people or nation in its beneficent work, and has the one sole object of bringing all mankind into the fold of the Church. It has been the glory of the French people that hitherto they have been its mainstay in men and in means, but the present unfortunate condition of affairs in that country seems to mark the passing of this supremacy to others. And as it has always been one of the divine characteristics of the Church that when faith has weakened in one part of the world it has taken on renewed vigor in another, so it will be in our day.

IN CANADA up to the present time we have heard but little of foreign missions. The Church here has had to battle for her very existence, and our people have in consequence been absorbed in their own affairs. But in Canada too a new day is dawning and we may hope, in the immediate future, to see our country take a conspicuous part in the conversion of the heathen. The phenomenal development of the Extension Movement is, let us believe, but a prelude to that world-wide activity in spreading the gospel to which as a people we are called. To the Society for the Propagation of the Faith Canada is a heavy debtor. Every section of the country has participated in its benefactions, and, as may not be generally known, the now flourishing archdiocese of Toronto received through its first bishop, Mgr. Power, no less a sum than \$10,000 to establish himself there. Out of this sum was purchased the land on which St. Michael's Cathedral now stands. This single instance may serve to indicate the extent of our obligations to the Society.

WE HAVE received the initial number of a periodical, published in Ottawa, with the pretentious title: "The Dominion Sentinel." It is published in the "interests of religious freedom" and seems to have as its cardinal principle the separation of Church and State. Just why there should in Canada at this hour be any need for such an organ does not appear, but if it serves the purpose of enabling a coterie of crack-brained enthusiasts to work off an accretion of bile, no one, we presume, has any right to complain. Of course, such a periodical has to foist some of its fancied grievances upon the Church and the Holy Father, and in doing so a gross distortion of Catholic principles is a necessity. Pius X. is quoted as, in a recent encyclical, making a dead-set upon the rights of conscience, and going back over the line, Pius VI. is dragged into it too. It is a pity that individuals setting out to enlighten the world and to bring an era of peace to mankind should not first try to master first principles and to glean some slight understanding of the subjects they dilate upon so glibly. If these qualities are necessary in temporal affairs, how much more so in spiritual! A cursory examination of this hifalutin' periodical, however, is not reassuring.