

The Catholic Record

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THOS. COFFEY, LL. D., Editor and Publisher.

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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 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 teaching 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 7th, 1905.

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,
D. FALCONE, Arch. of Larissa,
Arch. Deleg.

LONDON, SATURDAY, MAY 21, 1910

"BENIGHTED" FRENCH CANADIANS

The "conversion" of the French Canadians, so we are informed by the Ottawa Journal of recent date, was the subject of strong addresses at a banquet given some days ago to the "missionaries" of French Evangelisation by the Bank Street Presbyterian Church. This banquet was apparently the only feature of the Congress of the Evangelizers worth recording, for we have watched the dailies very carefully for further details of the affair which, some days previously, had been announced as "one of the most important Congresses ever held in the Capital." Evidently the funds of the evangelisers are getting low, so something must be done to keep the pot boiling. One of the assembled brethren—Rev. Mr. Mowatt—"rejoiced in the brotherhood and sisterhood of Christian churches," and "admitted Roman Catholic devotion to duty." Rev. Mr. Herridge spoke of the unrest in Quebec and said: "We think the attitude of the Vatican is not in the best interests of the civilized world." Rev. Mr. Herridge seems to be the high-priest of up-to-date Presbyterianism. He is likewise an apostle of "Modernism." Some time ago he received a rather rude castigation in the columns of the local press for making unwarranted statements on this particular subject; but, though challenged, he failed to make good his statements. He has the reputation of being a scholar. We doubt it. No man with any pretensions to scholarship would dare make such a statement as he is reported to have made at the French Evangelizers' meeting. The Bank street pastor seems to have a particular grudge against the Holy See because it dares to cut off from its communion all and sundry who will not conform to the dogmas of the faith. What particular brand of Christianity Dr. Herridge professes we have not been able to discover, but judging from his reported utterances from time to time, he comes within the category of those who would rid themselves of the Westminster Confession. Seemingly, at the Bank Street church, (to paraphrase the utterance of the doughty little captain in "Miles Standish"): "There is abundance of everything but gospel." Prof. Beeler informed the banqueters: "Ours is the only bi-lingual Church in Canada." The professor makes a mistake. He should have said: "The Presbyterian Church is the most elastic organization on earth!" Time was when Calvinism (lovelessly fatalistic though it was) had firm tenets, but to-day its ministers have been swept away from their moorings; they no longer appear before men as exponents of supernatural beliefs, but as dabblers in modern scientific theories and social and economic problems, with a thin solution of Christianity to preserve some resemblance of Christian teaching. Its elasticity is such that it tolerates everything from Bartoli to Atlas.

Bro. Taylor bewailed the "benighted condition of the French Canadian," and informed the audience that "the difference between Romanism and Presbyterianism was one of education." We used to think (and we still consider) French Canadians as ranking amongst the best-educated and the most cultured citizens of the Canadian commonwealth. We know a great deal of French Canadian educational establishments; and we look back with pride to the days when we sat at the feet of Laval professors to drink in some of the knowledge imparted by a Laflamme, a Mathieu, and a Paquet, men whose names

are writ large on the educational annals of old Quebec. Many of those who sat with us have occupied the front rank in social, political and mercantile life, others are leaders of the bar and forum; whilst the greater number are distinguished sons of Mother Church. There are none so blind as those who will not see; and it does not require great visual capacity to read the long scroll of illustrious names which adorn the historic pages of this fair Dominion. We need not delve into the distant past. French-Canadian heroes have niches in the Temple of Fame; and none dare besmirch their memory. Etienne Cartier, Taché, Chapleau, Mercier, Laurier, Bourassa, Devlin, Tarte, Doherty, Marcil, Lemieux, Belcourt, Taschereau, Fitzpatrick, Curran—these are some of the products of the schools which are reviled.

Principal Scrimiger, the gentleman who opposed the grant of the Montreal City Council for the Eucharistic Congress, bewailed the fact that "there is no public school system in Quebec." The Professor is mistaken. He should have said there are no secular schools in Quebec. We commend to Principal Scrimiger the following pregnant words of a Protestant minister, in a recent letter to the Episcopal Recorder: "The Catholic Church is right in holding that children and youth should have religious education in connection with their whole course of learning. Therefore they provide parish schools. Our statesmen are seeing and asserting that a religious belief is the only solid basis of morality and righteousness, and that mere secular learning has no tendency to make men moral and good. It may make more skillful knaves and dangerous neighbors."

Now, we wish to ask on what grounds are the "Evangelisers" going to improve the condition of the "Benighted French Canadians?" In social life they will find in the Province of Quebec people far superior to themselves in courteous manners and chivalrous sentiments. They will find there people who know how to distinguish politics from religion; but who, nevertheless, realize, as a Christian democracy ought, that moral principles must shape and direct conduct, whether public or private. But they will not find there the canker worm of Neo-Malthusianism (race-aid) which is committing such havoc in Protestant communities. French Canadians are a fecund race, and the population of their province is not only increasing, but they are rapidly overrunning New Brunswick and Ontario and developing, besides, considerable strength in the New England States. Can the same be said of the people who are so solicitous for the welfare of Quebec? What is the cause of this fecundity? Fidelity to Christian traditions and the teachings of the Catholic Church. So Messieurs Evangélistes, the "Benighted French Canadians" do not require your services, either from a religious or a moral standpoint. True you have one "self-supporting French Canadian Church." You have a school at Pointe aux Trembles, and there your propaganda ends. Why not devote some of the misdirected energy towards the uplift of your co-religionists in our own Province?

THE IRISH PARLIAMENTARY PARTY

We have been asked by several subscribers if it is true that there is disunion in the Irish parliamentary party. William O'Brien has broken away from the ranks of the Nationalist party and will bear no allegiance to John Redmond, but his following is so insignificant that it does not deserve the name of a party. There is always a very limited number of peculiar individuals who have a fad which they are unable to graft upon the parties which comprise the overwhelming number of the electorate, and therefore break away and form little parties of their own. They attain some notoriety from time to time, but are looked upon as a joke. Such is the position of William O'Brien in Ireland. He has but a small following, some of whom, doubtless, are sincere. It is notable that he has the aristocracy and landlords on his side. This of itself ought to be enough to keep out of his ranks all true Irishmen who are seeking a new life for the motherland. No one knows better than Mr. O'Brien that even the semblance of disunion will injure the cause of Home Rule in the minds of the English electors, and he seems to deliberately place himself in opposition to the vast majority of the Irish people in the scheme he has now in hand. The William O'Brien of the old days is a vastly different person from the William O'Brien of our times, and at home as well as abroad he is justly characterized as a wrecker. He must rule or ruin. The party led by John Redmond appears to have the confidence of the vast majority of the Irish people, and not only of the people, but of the hierarchy and clergy. In proof of this we have but to quote the following extracts from letters lately sent by the Bishops to the treasurer of the Irish National party:

Thomas Fennelly, Archbishop of Cashel: "I gladly enclose my annual contribution to the parliamentary fund."

Henry O'Neil, Bishop of Dromore: "John Redmond and his colleagues can count on the loyal support of a united Ireland."

John Clancy, Bishop of Elphin: "Following the example of many of my brother Bishops I double my usual contribution."

Richard Sheehan, Bishop of Waterford: "We should not be wanting in the discharge of a great national duty at a critical time in the history of our country."

John Mangan, Bishop of Kerry: "I double my subscription as a mark of the excellent work which the Irish Party has performed."

Robert Browne, Bishop of Cloyne: "I double my subscription to emphasize my conviction of the absolute necessity of maintaining a united Parliamentary Party."

Thomas O'Dea, Bishop of Galway: "I token of my trust in the party and because of the unusual demand on the party funds I double my usual subscription."

Denis Kelly, Bishop of Ross: "Once again the question of Ireland has been forced to the front by the ability, patriotism and keen political insight of the Irish party and the statesmanship of their chairman. I hasten to send you, my dear Mr. Redmond, my annual subscription which I double this year."

Michael Fogarty, Bishop of Killaloe: "The Irish people, whatever be the sacrifice, will not permit the disruption of the Irish party."

T. P. Gilmartin, Bishop of Clonfert: "I take pleasure in sending my contribution, wishing all success."

OUR RAILROAD BOYS

While different classes in the community have been the object of special religious and social activity on the part of the Church and Catholic societies, yet we do not seem to have given sufficient attention to the needs of the employees of our railroads. This is a matter that calls for prompt action, because the number of Catholics among these has increased rapidly in recent years, and because the railroad companies, wishing to supply their men with suitable places for amusement, instruction and social intercourse, have begun at some of the larger divisional points to subsidize sectarian institutions like the Y. M. C. A., where the faith of Catholics is endangered. Our societies could not exert their energy in a more praiseworthy cause, than in providing in these centres suitable clubrooms for the young Catholic trainmen, who for the time being are deprived of home influences.

There is much to admire in the men who operate our great net-work of railroads. They have a claim upon our appreciation and our gratitude. As a class they are temperate, made so, if not always from religious motives, at least from the exigencies of their calling. They are generous in their support of religion or in aiding any deserving cause on behalf of which appeal is made to them. They are brave in the face of danger, heroic in the discharge of their duties. The incident at Spanish River is only one of many that prove that there is in the composition of the uniformed official or the man at the throttle much of the material of which heroes are made. It may appear paradoxical to say so, but they are home loving, the most domestic of men. We remember how we used to envy the conductor who travelled from city to city and who seemed to our boyish vision to be enjoying one long holiday. We know now that these cities held out little attraction for him, that the seeing of strange faces soon lost its novelty, and that the one place where he really enjoyed himself was at home in the bosom of his family. What is true of the conductor is true also of the engineer, the brakeman and the fireman. The bustle and the excitement that accompany the arrival of trains have little interest for them. Their thoughts are on the performance of their duties and their safe arrival at the end of the run where a mother is praying for her boy or little ones awaiting the glad return of "Daddy."

Above all, railroad men as a class are deeply religious. Many will, perhaps, question this statement. It is true that they are not without their faults, incidental in many cases to their manner of life and the temptations to which they are exposed, but an intimate acquaintance with them will reveal the fact that under an oftentimes rough and devil-may-care exterior there is a noble heart and high ideals of virtue, coupled with a spirit of prayer and a confiding trust in God's providence, which is strengthened by the consciousness of continual exposure to danger. Most people who are not in close touch with railroad men never associate them with the idea of religion or piety. There are various reasons for this. Perhaps it is because they have known so many unreturned prodigals who took to railroading. Yet among these there may have been not a few who returned to their Father's house, to a more serious realization of their Christian duties. Perhaps it is because they look upon them as part and parcel of the great material corporation in whose interests they labor, and which is not reputed to have a soul. Or it may be that their rather unsettled condition of life and the strenuous nature of their

occupation suggest that they give little thought to religion, which we wrongly associate with domestic quiet and less distracting labors. But the dictum "qui multum perigrinatur raro sanctificatur" does not apply to them and the truth is that at least the Catholics among them give more thought to religion and often know their religion better than many who have more time and opportunities at their disposal. We have known a couple of converts who apologized for the blackened condition of their catechisms, explaining that they carried them with them on the run in order to study the lesson while awaiting orders at a junction.

Surely such men are worthy of our consideration and esteem. As a matter of gratitude we should aid any movement having for its object the spiritual welfare of those who through the long hours of the night look after our safety as we sleep in our comfortable berths. If we can do nothing more we should at least remember in our prayers those brave fellows, so many of whom have not the opportunities to approach the sacraments that we have, and who are so often called with scarce a moment's notice to face their Judge.

INANE CRITICISM

Saturday Night, a Toronto society paper, whose editor descends with the self-assurance of an oracle on all manner of subjects, religious and otherwise, has recently in a leading article criticized the pastoral letter of the Fathers of the First Plenary Council of Quebec. He accuses their Lordships of religious intolerance and monkish medievalism, because, forsooth, they ventured to warn the faithful against the danger of mixed marriages and secret societies.

We would pay no heed to this article were it not that it gives point to an article from the pen of Rev. Jas. J. Daly, S. J., which appeared in a recent issue of America, and in which the writer contends that now-a-days there is a tendency to go to excess in maintaining the amenities of controversy and in eliminating personalities from religious discussion. "In business matters," says the writer "we defer to a commercial expert; in legal matters to a lawyer; on our health we consult a physician. We rely on specialists of all kinds for information and direction. But in morality and religion the fashion is to call scrupulously conscientious persons prudish and narrow-minded pharisees, and to treat the testimony of saints as so much fantastic hallucination. The enlightened arbiters of morality are men and women whose only qualification as such is often only a trained gift to write smartly. The most reliable judges on questions of religion are often men who have no religious experience of any kind." This we hold, is exactly applicable in the present instance. The bishops of the council are leaders and guides in the sphere of faith and morals, specialists in the art of arts, the direction of souls, made so by study and training, by the experience of years, and especially by the graces attached to their office. It would be temerity, therefore, on the part of anyone to question their decisions; but for a person like the editor of Saturday Night, who on his own admission has no conception of faith or the supernatural, to criticize so glibly their instructions to the faithful committed to their charge, is nothing short of insolent presumption.

In almost every paragraph the writer discloses his ignorance of truths and facts known to every well-educated man. He would have us believe that the fathers of the Council were influenced in this matter by the bishops of Quebec and the exiled clergy of France; and he would give us to understand that Leo XIII., Cardinal Gibbons and others that he mentions, would never have countenanced such reactionary measures, in other words, would have opposed what every educated non-Catholic layman knows, has always been the teaching and discipline of the Church. He tells us that in Toronto and other English-speaking cities of the continent there are thousands of mixed marriages that have turned out happily. Well, let this pass. Granted, for the sake of argument, that such be the case, how does this gentleman know whether these marriages have turned out happily or not? By what criterion does he judge? Perhaps it is because he sees many of the children of these unions well dressed, well equipped, and moving in what is known as the best society. This may be his ideal of happiness, for it is the world's standard. Useless to suggest to him that not a few of these may have lost the faith. What difference does that make, since Unitarians, who deny the divinity of Christ, are his models? What does he know of the trials, the struggles, the fears, the heart-breakings of the Catholic party in many such unions, who has held to the faith and who wishes that treasure to be transmitted to her offsprings? The smiling face is shown to the world, but the aching heart is revealed to the representative of that Church which would fain keep her children from incurring such risks to

their faith and the faith of their children, but which, like a compassionate mother, affords every assistance and encouragement possible to those who, under such difficulties, strive to do their duty.

"These marriages," the writer tells us, "are happy because as a rule they are based on love, which is stronger than dogma, and laughs at it." This is very complimentary to those persons that the author so much admires. The love that laughs at dogma is a very poor foundation for continued nuptial peace. On the contrary, where unions of this kind have been apparently blessed by God, it has been where the Catholic party, though assuming a risk not approved of by the Church, has nevertheless been firm in the practice of his or her religious duties and reverent towards Catholic teaching and discipline, thus inspiring a like reverence if not conviction in the mind of the non-Catholic party. Of course there are always some enlightened (?) Catholics whose vanity and worldly ambitions will brook no religious restraint, who neglect the sacraments which sanctify and supernaturalize human love, who would sell their Christian birthright for a mess of pottage, but it is not to such as these that we would look for the expression of the best Catholic thought, either in word or deed.

THE MOST HOLY TRINITY

If the Church celebrates the feast of the Trinity with less external pomp than she bestows on some of the other festivals of the year, it is but to express her inability to worthily commemorate here below this great mystery. Just as in the singing of the preface of the Mass the priest lowers his voice at the "Sanctus," which is taken up by the choir, so the Church when it approaches this great festival assumes a hushed and reverent tone, leaving to the angelic choirs of the Church Triumphant the task of worthily chanting the praises of the Trine God.

Veiled reference was made to the Trinity at the time of man's creation. "Let us make man to our own image," "Lo Adam has become as one of us." It was, however, only in the New Law that this dogma found definite expression. There are at least three reasons for this. Firstly, lest the Jews, who were prone to idolatry, might confound the trinity of persons with a trinity of gods. Secondly, that this fundamental mystery of our faith should find its full expression from the lips of Christ Himself in the more perfect revelation of the new dispensation. And lastly, because it was only under the New Law that the work of redemption by God the Son was accomplished, and the temporal mission of the Holy Ghost begun in the Church.

The Blessed Trinity is the source of all life, natural and supernatural. Belief in the Trinity is the touchstone of faith. That virtue was implanted in our souls when we were baptized "in the name of the Father and of the Son and of the Holy Ghost." This mystery belongs essentially to the realm of "the things unseen," and we rely wholly for our knowledge of it upon the testimony of God. It behooves us not to dispute about the Trinity, but to be pleasing to the Trinity, to be loving children of God the Father Who created us, faithful followers of God the Son Who redeemed us, and worthy temples of the Holy Ghost Who sanctifies us.

THE CORONATION OATH AGAIN

The much lamented death of our good King Edward and the accession to the throne of George V., have been the occasions of bringing once again before the people the Coronation Oath, a relic of the barbarism of other centuries. It is the intention of Mr. John Redmond to introduce a Bill in the House of Commons, asking that the oath be changed, so that it may not be insulting to the Catholics of the Empire. Premier Asquith, it is asserted, will support it. What is called the Evangelical branch of the English Church will fight to the bitter end that the oath in its present shape may be retained, while the Ritualistic branch of the same Church are anxious that it should be materially altered. At a meeting of the evangelicals, the chairman, whose name is not given, spoke with what we may justly call a brutal unreasonableness. He endeavored to create sympathy for the present oath by insinuating that Mr. John Redmond and his Irish American sympathizers are the prime movers in the agitation. The English Church Union, the body representing the ritualists, has declared that it will use all its influence to get the declaration reasonably amended. It holds that it would suffice if the King were to swear to protect the rights and liberties of the English without reiterating the old world theological argument. A press despatch tells us that "a few Roman Catholics are indignant that any Protestant declaration should be made, but the bulk of the thinking members of the faith do not quarrel with the fact. They recognize that as the Protestants are in the great majority in the United Kingdom it is only to be expected that the Pro-

testant succession to the throne should be defined and preserved." The writer of this statement evidently advances what he thinks ought to be the position of the Catholics. Their real feelings he grossly misrepresents. Surely the Protestant succession to the throne could be defined and preserved without casting wanton insult at the Catholic subjects of the King. Referring to this horrible oath Mr. Timothy Healy very pointedly said some time ago, "the Turk, the Jew, the atheist are left unscathed in these foul words, and the only creed that is outraged is the creed that honors the Virgin Mother of God and the Divinity of Christ in the Blessed Sacrament." For some months we expect the controversy will wax warm. On the one side we will have the Evangelicals, whose brand of Christianity is cold, stern, narrow and un-Christian like. On the other side will be found the Catholics and the Ritualists. There will be those, too, who will try to make political capital of the discussion. Even if the Bill proposed by Mr. Redmond passes the House of Commons it is more than likely that it will add one more to those which have in recent years been ruthlessly slaughtered by the House of Lords. Altogether there are many subjects of a most perplexing character before the body politic in England and it will require statesmanship of the first order to straighten them out. If it is to be hoped Mr. Asquith will be equal to the occasion.

NOTES AND COMMENTS

THE GROWTH of temperance sentiment in the Maritime Provinces, particularly in Nova Scotia, has of late been quite marked, and, outside the city of Halifax, prohibition is now practically in force throughout the Province. As we learn from the Halifax correspondent of the Montreal Star, the Scott Act is in force in ten counties, and the Nova Scotia Act, of somewhat similar provisions, in several others. Licenses, it appears, are now issued in Halifax and Richmond only—in the latter place one only. Halifax is therefore regarded by prohibitionists as the backbone of the liquor traffic, and as heretofore there has been no means of preventing the shipment of liquor from that city to the local option counties, a recent enactment of the legislature is designed to effect this. There remains, however, the right of dealers in other provinces to ship to any point they please, and this to our mind is the great weakness of the Nova Scotia law, or of any such law, in any country, where total prohibition of manufacture as well as of sale does not prevail.

THE DEBATE which took place in the Legislature of Nova Scotia over this bill is interesting as revealing the great diversity of opinion as to the wisdom or policy of restrictive measures in controlling the traffic. Politics, more perhaps than honest conviction, is the motive power with many. One member charged the government with an entire change of policy owing to the result of the elections, and another freely acknowledged that he was guided less by his own convictions than by the mandate of his constituents. A Rev. Mr. Cooper claimed for the Sunday schools and temperance societies entire credit for the growth of temperance sentiment, and believed they had a great deal to do with the winning of the election by the opposition. It remained for Mr. McGregor, however, a Presbyterian, and a member for one of the counties, to place the credit for real temperance progress where it belongs. He believed, he said, that the greatest force for the promotion of the cause in Nova Scotia to-day is the Roman Catholic Church:

"They have young men's temperance organizations in Halifax numbering over a thousand members, with beautiful and attractive halls, more attractive by far than those of the other temperance organizations. They have their leagues of temperance throughout the length and breadth of the province, and their clergy are doing work among the young men, and are doing this work by precept and example and not by asking the legislature to make men temperate by Acts of Parliament."

Mr. McGregor, in the words which we italicise, has we think put his finger upon the pulse of the situation. The only real and lasting work along temperance lines must be the fruit of precept and example, and the sooner the temperance people of Ontario as well as those of Nova Scotia come to realize this, the better for themselves and for the cause they have so much at heart. We have ever believed that there is an immense waste of energy and honest zeal as at present directed. The shadow is often mistaken for the substance, and where only good is desired, evils very real, if not so apparent, are called into being and fostered in that spirit of fanaticism which seems inherent in the sects. The Catholic Church is the real moral reformer and her labors in the temperance as in other causes make for permanence.

WE HAVE noted with pleasure and gratification the revival of the Catholic Truth Society in Toronto. First established there in 1888, it for some years was instrumental in effecting much good,

and by the distribution, gratuitously of many thousands of books and pamphlets on Catholic subjects, paved the way to a better understanding on the part of our non-Catholic fellow-citizens of the history and constitution of the Church. Re-established now at the instance and under the active patronage of Archbishop McElday, we bespeak for the society a long and prosperous career. Under the inspiration of so zealous and untiring a prelate it can scarcely fail to measure up to the opportunities that lie before it. These opportunities are manifold and ready to hand, and with the growth of the missionary spirit amongst Catholics, lay and clerical, and the realization of our responsibilities to those outside the fold both at home and abroad, it seems scarcely too much to say that the Church in Canada has entered upon a new epoch. We shall eagerly follow the work of the Catholic Truth Society as a most useful and important adjunct to that of the Church itself, and shall from time to time offer such comments as will, we trust, tend to aid and supplement it. Meanwhile we earnestly commend it to the prayers and the active support of our readers. The society is under the Presidency of Mr. W. E. Blake, and the corresponding secretary is Mr. J. P. Hynes, the well-known architect, to whom all enquiries should be addressed. His address is P. O. Box 383, Toronto. A leaflet setting forth the nature and scope of the work has been issued and may be had for the asking.

THE ROOSEVELT incident in Rome has now about ceased to occupy public attention, and so far as the Holy See is concerned will soon have passed into the limbo of forgotten things. The attempts so sedulously made to excite public feeling in the United States have, to the credit of that great nation, he it said, conspicuously failed, and the mighty African hunter, no longer able out of office to wield the big stick, is likely to return to his country somewhat shorn of its prestige, notwithstanding the fleeting honors of a special ambassadorship to the funeral obsequies of King Edward VII. As time passes and reflecting men see the incident in its true light, they cannot fail to be impressed by the calm dignity of the Holy See's attitude in face of very trying circumstances, nor will they withhold from the Holy Father and his Cardinal Secretary of State either their sympathy or their admiration. Mr. Roosevelt alone is the loser by the affair, and we opine that he would gladly if he could sink every record of it in the deep blue sea.

TO ROME, the English periodical published in the Eternal City, we are indebted for full details of the affair, and after reading them one can but marvel at the monumental folly and stupidity of the man who, having impressed himself so strongly upon his generation and earned a world-wide reputation for statecraft, should have played so guilelessly into the hands of his worst enemies—for we are very much mistaken if he does not yet pray to be preserved from those who in Rome and in America have been most eager to make capital out of his blunders. This is for the future to decide. What is more pertinent to the moment is the impression left upon men in high station in Europe, and we are permitted a glimpse at this in the following extracts from Rome:

"Mr. Roosevelt must have read the communication from Rome in a great hurry and answered it still more precipitately. After all he is only a private, if very distinguished citizen, but the tone of his reply is that of one potentate addressing another. No exception, however, was taken to his tone or even to the entirely unnecessary allusion to the Vicar of Christ as the Head of 'A great Church.' But surely everybody must have been amazed on reading the following words: 'I in my turn must decline to make any stipulations or to submit to any conditions which would in any way limit my freedom of conduct.' Surely Mr. Roosevelt forgot that he was no longer in the wilds of Africa. Every man surrenders some of his liberty of conduct when he forms part of civilized society. When Mr. Roosevelt returns to the land of liberty he will have to part once more with some of his cherished 'liberty of conduct,' or he will have trouble not only with the police but with decent society. . . . The real trouble is that he was not willing to act like other men when they wish to see the Pope, but wanted to be above all the laws and conventions which regulate the conduct of well-behaved persons from America and every other part of the world. He wanted an American right and privileges of an American citizen or of an European emperor; he was dazzled with his own importance, and could not conceive why any human being should venture to say 'No' when he said 'Yes,' not because he is an American citizen, but because he is Theodore Roosevelt."

THIS is very severe language, but who that is not a graduate of certain colleges we might name will not say that it is deserved. And Mr. Roosevelt must have the hide of a rhinoceros if it does not lower him a little in his own estimation. The same need not be expected of his friends the Roman Methodists or their American brethren, for experience has demonstrated that they are impervious to criticism and do not know when they have made fools of themselves.