

The Catholic Record

Price of Subscription—\$1.50 per annum.
United States & Europe—\$2.00.THOS. COFFEY, L.L.D., Editor and Publisher.
Advertisements for teachers, situations wanted, etc., go cents each insertion. Remittance to accompany the order.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Messrs. Luke King, P. J. Neven, E. J. Broderick, M. J. Hagarty, Mrs. W. E. Smith and Miss Sara Hanley and Miss O. Henniger are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

For the publication of special notices such as "favors received," etc., the price is 50 cents.

When subscribers ask for their mail at the post office it would be well for them to tell the clerk to give them their CATHOLIC RECORD. We have information of carelessness in a few places on the part of delivery clerks who will sometimes look for letters only.

Subscribers changing residence will please give old as well as new address.

In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 240 Main street.

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 teachings and authority of the Church, at the same time promoting the best interests of the country. I follow 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, I commend it to you, and best wishes for its continued success. Yours faithfully in Jesus Christ,

DONATUS, Archbishop of Ephesus.

Apostolic Delegate.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1905.

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,

T. D. FALCONE, Arch. of Latisia, Apoc. Deleg.

LONDON, SATURDAY, SEPTEMBER 7, 1912

AN OPPONENT OF HOME RULE

Mr. J. S. Willison is a journalist of great—one might say looking back upon his career of rather unusual—distinction. He is a particularly lucid and elegant writer, and in the matter of literary style is perhaps unexcelled on the Canadian press. His vivid pen has served many causes. It has been vigorously employed—and with apparent sincerity—both in attack and defence of the same cause, at different times of course. We do not know any important political programme which he has not both advocated and assailed. He has been friendly and hostile to most of our public men of note. He has edited the leading Liberal newspaper of Canada with ability and a show of fervor; he is now performing the same office with equal warmth for one of the principal Conservative newspapers.

A few years ago he strenuously advocated a low tariff for Canada; he now solemnly declares that a low tariff would bring irreparable disaster in its train. He has denounced protection as legalized robbery; he is now its boldest newspaper champion. In two volumes of biography, he lauded Sir Wilfrid Laurier to the skies; in many issues of the News the same Sir Wilfrid has since been held up to execration. The Globe in the days of his direction contained many articles in favor of Home Rule for Ireland; in the London Times and in the News, and in quarters where the light of reason burns less brightly, he passionately declares against Home Rule. In short, in regard to these public matters, there is nothing Mr. Willison has not been, and he maintains the record there is nothing he may not yet be. These amazing changes of opinion and of position may furnish momentary excitement to a man of restless disposition and of a capricious nature, but they do not establish beyond a claim to be considered a safe guide on questions of public policy.

Mr. Willison is understood to be the Canadian correspondent of the London Times; and his contributions to that great newspaper have the distinction of style which one expects to find in his work. The same distinction cannot be claimed for the matter. In a late issue of the Times "Our Canadian Correspondent" undertakes to interpret Canadian feeling on Home Rule for its English readers, and he does so in terms that invite challenge. He states, among other things, that it is doubtful that a majority of the Canadian people are now in favor of Home Rule. That is a statement of fact, and it is contradicted by all the evidence which is available. In 1903, by a resolution which passed one hundred and two voting for it and forty-one against, the Canadian Commons placed itself on record as favorable to Home Rule, and the two most prominent supporters of the resolution were the present Premier, the Right Hon. R. L. Borden, and the late Premier, the Right Hon. Sir Wilfrid Laurier. There is no ground for supposing that if a Home Rule resolution were introduced in Parliament at its next session, it would not have the support of these eminent public men, with a majority of the members, and it is vain to contend that a measure upon which the Canadian Commons had set the seal of its approval so emphatically a few years ago cannot now command the approbation of a majority of the people of Canada.

The Times' correspondent further states that the veto provisions of the Home Rule Bill are valueless. Because

In Canada the federal powers of disallowance have fallen into disuse, he argues that the Imperial veto would not be freely exercised for the reason—mark you—that its use might arouse the resentment of the Home Rule politicians. The fallacy of such reasoning is only too apparent. The veto power, he argues, will be useless because the Imperial authorities cannot withstand the resentment of the Irish politicians aroused by the exercise of the veto. No matter how keenly the great majority of the Irish people may desire local self-government; no matter how bitterly they may resent the long denial to them of their elementary rights as free-born subjects, this resentment the opponents of Home Rule may provoke, they may perpetrate it. If Irishmen should feel aggrieved because they are not permitted to govern themselves, it is their misfortune. So long as the minority can dominate the majority of the people of Ireland, the resentment of the latter is not to be feared. But what is to be feared is the resentment of the Home Rule politicians if the Imperial veto is invoked.

One can well conceive a case where the wanton and unnecessary exercise of the veto power might arouse indignation, as one can conceive the remote contingency of legislation being passed by the Irish Parliament infringing the acknowledged rights of the Protestant minority. No reasonable person would expect the unnecessary invocation of the veto on the one hand, or the passage of unfair laws on the other. Nothing is more highly improbable than the adoption of legislation in an Irish legislature, dealing unfairly with the Protestant minority. Catholic Irishmen, wherever and whenever they have been invested with power, have used their power with fairness and justice. The Times' writer cannot point out an instance where they have failed in their duty in that regard. The converse case is not so difficult to discover.

THE PRESS AND THE MARRIAGE LAWS

The following despatch from Sydney, N. S., has appeared in some of the newspapers.

Sydney, Aug. 27.—Sydney will shortly have a new newspaper. It will be an independent Protestant weekly, and will be edited by Rev. E. H. Burgess, lately of White Horse, in the Yukon Territory. The paper will take a stand on the Ne Temere, school, and other questions, and will have a number of able lay and clerical contributors. The paper is to be called "The Canadian Commonwealth" and the first issue will appear next month.

It may be premature to say very much about the programme which the Rev. E. H. Burgess is preparing, until his paper is launched; but the above announcement conveys the intimation that the Ne Temere decree presents an inviting subject to him for a little agitation in the eastern city. When Mr. Burgess has some experience he will find that there is no room for the agitator in Cape Breton. Just what is meant by an "independent Protestant weekly" is hard to understand. Independent of whom? Independent of what? And what does he mean by the school question? If Mr. Burgess and those who like him are worried over the marriage regulations of the Catholic Church are pining for a field in which to improve the marriage relations, they can find ample room for all their efforts amongst "independent Protestants" like themselves. If they endeavor as strenuously to improve the sad conditions of marital life in that quarter, instead of annoying their Catholic fellow-citizens, we should not have the newspapers filled with items like the following which appeared in the New York Times of Aug. 23rd:

Mrs. Emilie A. Emerson, who is the mother-in-law of Alfred Gwynne Vanderbilt, was married in Jersey City yesterday to Charles Hazeltine Basshor. The marriage was performed by the Rev. Gottlieb Andre, pastor of St. John's German Evangelical Lutheran Church, in the paragon adjoining the church, at 48 Fairview Avenue.

The Rev. Mr. Andre is one of Jersey City's marrying parsons. Last year he celebrated his one thousandth marriage. He united Mrs. Emerson and Mr. Basshor at 4 o'clock in the afternoon. The witnesses to the wedding were Mrs. Emerson's daughter, Mrs. James McVickar of 145 East Thirty-fifth Street, New York City, and Mr. McVickar. Mrs. McVickar was the daughter of Mrs. Emerson by her first husband, named Dunn, whom she divorced. Mrs. McVickar herself divorced her own first husband, J. Mitchell Horner of Atlanta, Ga.

Mrs. Emerson was divorced from Capt. Isaac E. Emerson, the wealthy manufacturer, in 1911, in Baltimore. Mrs. Emerson married Capt. Emerson in 1879 at Baltimore. Her daughter, Margaret, now the wife of Alfred Gwynne Vanderbilt, divorced Dr. Smith Hollins McKim, her first husband, and married Vanderbilt more than a year ago at New York City in England.

Mr. Basshor got the marriage license on Thursday at the Jersey City Hall from the Registrar of Vital Statistics. He then tried to make arrangements with the Rev. A. J. Meyer, a famous marrying parson, and pastor of the First Dutch Reformed Church, to perform the ceremony. But the Rev. Mr. Meyer was not at home, and as Mr. Basshor had to hasten to catch a train back to Baltimore he made arrangements with the Rev. Mr. Andre.

In that delectable circle it is difficult to tell who's who. Wives and discarded husbands, husbands and ex-wives, are so frequently tied, untied and retied, that the confusion perplexes common intelligence. These choice people are of the "independent Protestant" sort. Were they living in Canada, no doubt they would take a stand on the "Ne Temere, school and other questions," and would regard their Catholic fellow-citizens as re-actionary and unprogressive.

It is not the Catholic Church that has made marriage a screaming farce or the marriage relation a mere temporary convenience; and thoughtful Protestants are beginning to see that the Catholic Church is the greatest influence in the country in favor of clean family life and the Christian home.

THE COLONEL AGAIN

That Col. Sam Hughes should be a member of the present Dominion Cabinet or of any responsible body, is "one of the things which no fellow can understand." He has given ample proof both before and since he became a minister, that he is a man for whose public utterances no sensible leader will care to assume responsibility. For example, the language which he used in the House of Commons on April 9th, 1907, mark him down as one whose very name must be distasteful to every Catholic in Canada, whether he be Conservative or Liberal in his party politics. On page 6150 of the House of Commons Debates for that year the following will be found:

Mr. W. Roche.—What profession or employment did the French-speaking immigrants follow?

Mr. A. Lavergne.—I think most of them were farm laborers.

Mr. Sam Hughes.—Were any of them expelled clergymen?

Mr. A. Lavergne.—No, but I hope a good many of them will come to Canada.

Mr. Sam Hughes.—Clergymen who were driven out of France by order of the French Government.

Mr. A. Lavergne.—I hope we will get more of them, because they are the very best class of immigrants we can have in this country.

Mr. Sam Hughes.—A curse to the country.

Later on—on April 15th, 1907—the delectable Sam offered a lame and incoherent explanation of his insulting remarks. But when he was brought down to the point, he said: "I have no retraction to make and no apology to offer."

It is not the policy of this paper to discuss matters of a mere party character. Our paper is non-partisan, and we eschew the discussion of questions of a party nature. We feel, however, that we are expressing the sentiments of our Catholic readers of both sides of politics, when we declare that Mr. Borden's government would be better constituted without the Colonel than with him. His presence in the government will prove a source of great weakness and embarrassment to his reputable leader and colleagues.

BISHOP LEBLANC

The new bishop of St. John, N. B., is the first French Canadian to be appointed to the episcopal office, and the high honor which has come to him is a source of great gratification to his people.

His Lordship was born at Weymouth, N. S., on August 15th, 1872, and has thus just completed his fortieth year. He received his classical education at St. Joseph's College, N. B., and St. Anne's College, N. S., and made his theological course with the famous Edist order. He was ordained by the late Archbishop O'Brien on June 19th, 1898, and had pastoral charges at Meteghan, Caledonia, Salmon River and St. Bernard's, N. S., and in each parish he endeavored himself to his people by his great piety, zeal and ability. An indefatigable and enthusiastic worker, with good abilities, there is little doubt that in the higher position to which he has been called he will achieve the same success which distinguished his work as a parish priest.

To that end he will have the best wishes and prayers of his numerous friends in the Lower Provinces.

The present Pope, I understand, is not so highly appreciated amongst you as were some of his predecessors, but let me speak one good word for him, namely that more than any of his predecessors he has sought to uphold the Bible, and in America at least he has urged upon the people Bible study. I am sure that he is right in this and that the greater knowledge we have of the true teachings of the Bible the greater will be our blessing and joy, both individually and nationally.

THE ABOVE is from one of Pastor Russell's sermons delivered in Paris, France. We reproduce it for the benefit of the clergymen of the sects who persist in saying that Catholics are not permitted to read the Holy Book. Pastor Russell has peculiar views about the Scriptures and has in consequence brought upon himself very severe criticism from our ministerial brethren. They forget, however, that he is but following out the principle of private interpretation—a principle to which they themselves have ever pinned their faith.

EPISCOPALIAN WEAKNESS

The New York Independent, one of the most influential Protestant publications of the day, asks the question:

"It would be worth while to study the question why so many of the clergy of the Protestant Episcopal Church have gone over to the Church of Rome. Three students in the General Theological Seminary in this city have lately joined the Catholic Church. In announcing these last conversions the Catholic journals mention thirty-three other graduates of the same seminary who have become Catholics, and twenty-two of its non-graduates. Fifty-five from one seminary is a very large toll to pay to a Church against which it is a protest, and the majority of them become Catholic priests."

It is also worthy of mention that over thirty thousand people who rank amongst the best citizens of the United States came over to the old Church in 1911. There is a record kept of the names and residences of these converts and from time to time this information is given the public. "They are coming constantly and from every sect," says the Providence Journal, "because the appeal of the Church is universal and because her claims to be the one true Church of Christ, when studied earnestly and with a humble seeking after God's grace, usually result in that which astonishes the Independent and other self-appointed judges who view the Church from afar."

The reason why so many Episcopalian clergymen come back to the Mother Church is obvious. It has retained many of her characteristics which have been entirely abandoned by the minor sects. Many a good soul, moved by the beautiful devotions of the old Church, thirst for greater light. Some go as far as the threshold of Christ's divine institution and boldly enter; others, faint-hearted, permit the material to outweigh the spiritual, and, with a heavy conscience, turn away again. Yes, the Episcopal Church contains remnants of Catholicity.

In a Church Kalender we find "All Saints' Day," "All Souls' Day," "Annunciation of the Blessed Virgin Mary," "Bowing towards the Altar," "Canon of the Mass," "Churching, Office of," "Communion of Saints," "Confession and Absolution," "Corpus Christi," "Cross, Sign of," "Dead, Prayers for the," "In regard to the latter the Kalender declares:

"In the eucharistic offices of the Anglican Church (it will be remembered that the Episcopalians claim to be the Anglican Church) it is provided that prayers should be offered not only for all orders and degrees of men in the church militant on earth but that there should be also a particular commemoration of all those who had departed in the faith, with prayers for their continued rest, happiness and peace in the Lord. This practice was of very great antiquity and prevailed throughout the Church as is evident from the writings of the Fathers and the concurrent testimony of all the ancient liturgies. With quotations from these sources in proof of this universal custom we might easily fill several pages were it consistent with the object of this work."

Then follows information in regard to "Holy Cross Day," "Incense," "Palm Sunday," "Passion Sunday," "Purification of Virgin Mary," etc., etc. Under the heading of confession and absolution we have this pronouncement:

"Our Church teaches that repentance and confession of sin to God and firm purpose of amendment are necessary. The confessor is to be a priest, or, in the absence of a priest, not you must. In our Church, confession is purely voluntary. If a Roman Catholic were to neglect confession it would be a perfect neglect of the law of that Church. Our Church does urge private confession to a priest upon her members. In the Order for the Visitation of the Sick she directs that the sick person be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter. In ordination the Church teaches that her priests have the authority and power to absolve. She ordains them saying, 'Receive thou the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, etc.' And in the Order for morning and evening prayer, she declares that God 'hath given power and commandment to His ministers, to declare absolution to His people, being penitent, the absolution and remission of their sins.' In the form of Absolution in the order for the Visitation of the Sick, the Church declares that our Lord Christ 'hath left power to His Church to absolve all sinners, who truly repent and believe in Him.' And in the Homily on Common Prayer and Sacraments, 'Absolution hath the promise of forgiveness of sins. If we should suppose the case of sinners truly repentant, and to have confessed their sins to God in private and then in the public confession of the Church to have again thought of and confessed their sins to God, we believe that the absolution pronounced in Church by the priest, applied to them, and that they may believe they have the assurance of God's forgiveness.'"

Herein we have a striking illustration of the weakness of the position of our Episcopalian brethren. There is about their Church altogether too much of the you may—the you must is rarely used. No wonder, then, that so many good souls brought up in that communion turn their faces towards Rome, where alone certitude of faith is to be found and where the mind is set at rest. We pity and will pray for our Episcopalian brethren. "They are so near and yet so far."

"NO ENGLISH NEED APPLY."

Mr. H. J. Garratt, of Thamesford, Ont., writes a letter to the London Free Press complaining of the manner in which English emigrants are treated in Canada.

"By some," he says, "the Englishman is treated worse than the lowest out-cast foreigner." He declares that "he has noticed a certain amount of prejudice against the Englishman." "One form of this prejudice," he continues, "seen almost every day, and which has prompted me to write this letter, is the frequent advertisements for help appearing in the daily papers, and which contain the clause 'No Englishmen need apply.' We are one with Mr. Garratt in condemning this procedure in regard to people coming from England. All who intend to settle in this country, it matters not whether they be from England, Ireland, Scotland or elsewhere, should be treated with even handed justice. If the English emigrant has faults he is not alone. Other nationalities contribute their quota of criminals, drunkards and idlers. We should take every man as we find him. For ourselves we freely say that we have had to do with many of the English emigrants, and we found them, with few exceptions, reliable, industrious, honest fellows, who will become a valuable asset to the Dominion. But is not Mr. Garratt aware that a large class of English immigrants have themselves been guilty of that for which he desires to reprimand Canadians. They have become voluntarily enrolled in the society called the 'Sons of England.' This organization seems to be an annex to the Orange association. Both are perpetuating the prejudices of the old land. While Mr. Garratt complains that 'no Englishmen need apply,' is in the minds of some Canadians, the Sons of England have taken on the doors of their meeting places 'No Catholic need apply.' In the constitution of the Sons of England Benevolent Society, page 8, we find 'This society shall be composed of Englishmen and their descendants who must be Protestants,' and further on 'The wives of all members and candidates must be Protestants, no matter what their nationality.' We have known some of the very best type of men from England, loyal, honest, industrious and intelligent, who happen to be Catholics, and yet on account of this they are debarred from membership in a society styling itself 'The Sons of England.' The non-Catholic Englishman cannot consistently complain about unfair treatment in this country when he himself has become identified with an association which prohibits fellow countrymen from membership because they hold fast to the ancient faith which made their country truly 'Merrie England.'"

During July there was in Greater New York one murder a day. This is a terrible record for the chief city in the United States. It indicates a low state of morals and a disregard of the sanctity of human life. It calls for reform. The responsibility for a majority of these homicides cannot be put on the foreign-born population. Most of these crimes were committed by natives. What can be done to train the children of America to be good?—Catholic Columbian.

PUT CHRISTIANITY IN THE SCHOOLS.

Let all good citizens work to diminish the crazy materialism of the age. Organize to put a ban on the yellow papers which disseminate little else but crime and whose editorial utterances are paid for at so much per line by men who have no conscience. Let there be a purification of the ballot box by disqualifying the bribers and the bribed. This would make a good beginning.

AS TO BANK CLERKS

Following the defalcations of a couple of bank clerks in Toronto a discussion is now going on in some of the papers as to the status of the bank clerk. Some of the banking institutions make a rule that their employees shall not get married until they are in receipt of a certain salary. It seems that, in defiance of this rule, one of the young men charged with defrauding the bank had been married for several months previous to his arrest. We may take it that the marriage was a secret one; perhaps performed in the dead of night by a minister of the gospel or a Justice of the Peace. Whichever it was we doubt not there was some understanding as to the matter being considered confidential. We are here furnished with another illustration of the wisdom of the issuance of the Ne Temere decree. But apart from this, the question comes up, what right has a bank to make such a regulation? Were the authorities of the Catholic Church to establish a banking institution and were they to make a rule of this kind, would it not be considered an infringement upon our civil liberties? We have often wondered why it was that our banking institutions offered young men such a small monetary consideration upon entering their service. It may be that some young men make a choice of this profession because it is supposed to carry with it a social grade above the ordinary. The monthly wage cheque, however, is not of such proportions as will enable a young

man to hold his own in the social circle. He is expected to be "passing rich on fifty pounds a year." Even with the most rigid economy he may never hope to strike a balance in his favor when he makes up his personal account. Far better would it be for the average young man with a good education to ambition a place in the commercial life of the Dominion. This will give him an opportunity, with the exercise of common sense, with a laudable ambition and with a rectitude of character, and ever carrying about with him industry and perseverance, to chisel out a niche for himself amongst the biggest and best men in the country.

FOR LONG the press of Ontario has been giving considerable space to a disagreement between the Ecclesiastical authorities and the priests of Monroir College, St. John, Quebec. The little ruffe in ecclesiastical circles was magnified a hundred fold. It was given to the world with sensational headlines and clapping of hands. We are now informed by the Montreal Star that all the priests in the institution named have made due submission to the church authorities. The daily press of Ontario, so far as we have seen, have made no note of this. It was a bit of unwelcome news to some at least.

AN ARMY OF FOURTEEN

The Toronto Globe is having rare fun with the Orangemen of that city. It seems a movement has been set on foot to form what they are pleased to call "The Irish Rifle Club." Before proceeding further we solemnly protest against their making use of the word "Irish." They have no claim to it. "The King William Rifle Club," "The Ballykillbeg Rifle Club," "The Ogilvie Rifle Club," "The Spruile Rifle Club," "The Sam Hughes Rifle Club," or some such designation would be more appropriate. The Hon. Dr. Pyne, the Hon. Mr. Crawford and Mr. Fred Dane are honorary members. The Globe tells us the club has ordered fourteen rifles and forty thousand rounds of ammunition, the purpose being to invade Ireland, exterminate the Papists, put to rout the British army and hoist the Orange flag upon all the public buildings of the Emerald Isle. We may be told that the fourteen enlisted members and the three honorary members form only a beginning. Indeed, it has been stated that one hundred thousand Orangemen may be had for active service in Ulster. Superheated members of the society may believe this, but sober-minded people look upon it as merely theoretical. Playing party tunes offensive to Catholics on stated occasions, beating the big drum ecstasically, and bringing notes from the little fife which contain less music than the peanut whistle, is one thing; invading Ireland in all the panoply of war is quite a different proposition. The largest Orange army that Canada could muster would easily be put to rout by the Home Rulers of the County Tipperary alone. When will our Orange fellow-citizens act like sensible people? If they read more and talked less—if they studied the history of the politico-religious society which has made tools of them—they would become better citizens and more respected by their neighbors both Catholic and Protestant. At present they are not unlike the small boys who read dime novels, procure revolvers and go West to shoot the Indians. Very similar to these books are the Orange dime novels which may be procured at the office of Toronto's John Kenist. They are purchased and read with avidity, the seller making a handsome profit out of the business, and the consequence is that the rank and file of the Orange association assume a very hostile attitude towards their Catholic neighbors and believe it to be their bounden duty to curse the Pope and all his belongings. This is shameful work. But what are we to think of members of Parliament, even Ministers of the Crown, who give it countenance and encourage it. Truly a politician's ambition will oftentimes force him into unenviable attitudes.

ORANGE PAPERS frequently quote Mr. F. Hugh O'Donnell, "an Irish Catholic," as witness to a supposed unsatisfactory condition of things in Catholic Ireland. This evidence may have some weight with those who know not who this Mr. O'Donnell is. Well, first of all, he is a graduate of the defunct Queen's College of Galway when it was under Protestant auspices. That explains the situation. We need not wonder. A white child abducted and brought up by Indians will have the ways of the wig-wam. Mr. O'Donnell appears to be a compound of Orange and Green with the Orange predominating. He would like to see an entire change in the system of Church government in Ireland. Mr. O'Donnell has no right to pose as an Irish Catholic. We do not know what they call him in Ireland but on this side of the ocean he would be labelled a "crank," lusty, vigorous, aggressively confident,

given to self-exaltation and passionately fond of the limelight. Every country has its cranks; even Canada is no exception. Ireland will always have an F. Hugh O'Donnell. The case in court is "The Catholic People of Ireland vs. F. Hugh O'Donnell." The Irish Rosary likens him to Monsieur Rigaud (in "Little Dorrit") who was wont to say "It is part of my character to be extreme." When relieving himself of sundry declarations in regard to Irish affairs we fancy he resembles Monsieur Rigaud in another attitude: "his moustache goes up and his nose comes down." Whenever anti-Irish papers quote F. Hugh O'Donnell we would ask our readers not to be uneasy. He is a man of no weight in Ireland—merely a freakish person who likes to be talked about. His Alma Mater is responsible for the twist in his brain. He is neither Protestant nor Catholic, neither fish, fowl nor good red herring.

PREACHERS FROM BELFAST

Occasionally there come to Canada (Canada's Belfast) clergymen who might be better employed. Their deliverances usually have the effect of but adding to the causeless hatred of the Catholic Church which already possesses altogether too many of our separated brethren. Bearing on this question the following from the Church Progress of St. Louis, Mo., will be read with interest:

"The Orangemen of Belfast, remarks the Catholic Times, talk and shout a great deal about Protestantism, and ever since they settled in Ulster there has been no lack of preachers amongst them to preach Christianity according to Protestant standards. Our foreign contemporary thus cites a fact that is as well known in this country as it is in Ireland."

Then it pertinently adds: What has been the practical result of the preaching? Judging the tree by its fruit, what can be said for the Protestant ministers? Have they, instead of teaching and preaching Christian ethics, given themselves up to political propagandism, and acted as faithful servants of the lords and lawyers who have found it to their interest to keep up the spirit of fanaticism in Belfast?

The questions are both timely and interesting from several angles. Numerous answers suggest themselves to those in this country who are more or less familiar with the situation. However, it might be well to accept the conclusions on these points of our contemporary, which declares it refuses to believe that if the ministers had settled down earnestly to the work of civilizing the Orangemen they could not have rooted out the savage habits which are regarded by so many Protestants outside Ulster as a disgrace to Protestantism."

Here we have the unmistakable evidence that even Protestantism is growing weary of the ways of Orangemen, both laymen and preachers, but more particularly the latter. And in support of this opinion the Times refers to Mr. Henry Williams, a Protestant residing in Castlesland, County Kerry, who has read of the doings of the Orangemen in Belfast, and who asks in a letter to the Press: Where is our supposed Christianity? Where are the spiritual guides of those blind offenders?

Very aptly and very opportunely does the Times suggest that these are questions in which all Protestants over there, who desire that discredit should not be brought upon the creed, ought to feel a deep concern. It were well if the questions were seriously pressed in all directions. It were better if the preachers were made to realize their real importance. If this were to become a fact we might see the Orangemen separated from their savage habits in the near future, and their civilization an accomplished fact.

WE HAVE received from the publishers, Messrs. Herbert and Daniel, a copy of the most recent biography of St. Teresa, that "taken from the French of a Carmelite Nun," by Lady Lovat, with an informing preface by Father Robert Hugh Benson. We shall have occasion to review this at some length within a short time, but for the present must content ourselves with saying that to the very considerable body of literature in the English language, treating of the great Spanish mystic, this is an important and timely contribution. St. Teresa ranks among the very greatest of Christian women. Her sanctity was eminent and unmistakable. At the same time she was a woman of strong human sympathies, with a profound understanding of the weaknesses and trials of ordinary mortals, and a Christ-like disposition to aid and encourage them. United to her Divine Spouse in a manner so intimate as to transcend the understanding of all but the elect few, she yet lived a life close to the hearts of her less favored fellows, and by her strong womanly common sense, was able to counsel and advise those who had to battle with the enemy of their souls on a level immeasurably lower. Though a gentle and delicate woman, Saint Teresa is eminently a man's saint, and not only during her lifetime here below, but in her place on the right hand of her Father in Heaven, she has through the intervening centuries been the consoler and guide of many men in various walks of life. This is a side of her character which we propose to develop when we have occasion to again refer to this most interesting book.