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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 teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success,

Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate

UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 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.
†D. FALCONIO, Arch. of Larissa,
Apost. Delegate.

LONDON, SATURDAY, DECEMBER 3, 1910

PRESBYTERIAN CATHOLIC

Our contemporary, The Presbyterian, is filled with indignation at the Catholic Register—because the latter takes comfort that the bodies which do not own Catholicity are becoming ashamed of the name Protestant and are looking for an excuse to assume the name Catholic. Perhaps at the beginning of the new year the Presbyterian will change its title and appear as The Catholic, with special emphasis upon the *The*. So with the others. The Christian Guardian to keep pace and be in the fashion will substitute the favorite term and call itself The Catholic Guardian. How pleasant it will be. And the Orange Sentinel will plume itself afresh with the peacock's feathers and be known as The Catholic (not Roman) Sentinel. Then by fastening upon us the term Roman they will congratulate themselves that they have corraled us and bound us down to national limits. This feigning of Catholicity is a freakish novelty. This desire of throwing away the old family name, as if the estate was going to be divided, is absurd, misleading and dangerous. The worst of all is to try at this late hour to prove that they never were Protestants, that they were always Catholics; that neither Queen Elizabeth nor John Knox ever for a moment thought of leaving the Catholic Church. True, they would not hear the Church, although the Master required it as an absolute condition. They cut themselves from the government and acknowledged the supremacy of the state in matters spiritual. True, they rejected the sacrifice of the altar and substituted for that holy rite and official worship mere hymn-singing. True, they made away with the sacraments as empty ceremonies. All that the Catholic Church held dear, all the practices which had come down through the centuries, they threw away. Now with unblushing effrontery they say they never left the Church: they were Catholic in the sixteenth century: they are Catholic in the twentieth. To what extent are they Catholic? They are hardly known outside of English-speaking countries. Nor do they believe the Catholic creed. Here are the Anglicans believing in the episcopate, Presbyterians denying it, Low Church people repudiating sacerdotalism, Baptists, Methodists and innumerable others differing as oil and vinegar. "Some took," says the Presbyterian, "the name of the country in which they were established by law, some were known by the name of their founders, while some got their names from other causes, but all laid emphatic claim to a place in the Church, Catholic or Universal." John Knox in his Confession does speak of the Catholic Church both as invisible and as visible. He admits that "Unto this catholick and visible Church Christ hath given the ministry, oracles and ordinances of God." He further maintains with strange contradiction that the purest churches under heaven are subject both to mixture and error; and some have degenerated so as to become no churches of Christ but synagogues of satan. "Nor," continues the heresiarch "can the Pope of Rome in any sense be head thereof (the Church); but he is that anti-Christ, the man of sin and son of perdition that exalteth himself in the Church against Christ and all that is called God." Talking in that way does not bestow membership of the Catholic Church. Catholicity primarily implies jurisdiction, without which the poacher might as well claim the estate through which he seeks his game. There is another mark going hand in hand with Catholicity. It is the unity of the Church. The Catholic Church must be one, with one source of power and government, one sacramental system, one rite and liturgy. By what authorization did John Knox assume to himself the function of establishing a church, of judging other churches, of virtually proclaiming the Parliament supreme judge of his catechisms? We are sorry that the Presbyterian did not quote the Act of Parliament of June 7th, 1690, in which the three estates of Parliament "conceived it to be their bounden duty after the great deliverance that God hath wrought for this Church and Kingdom in the first place to settle and secure therein the true Protestant religion, that they ratify and establish the Confession of Faith as the public and avowed confession of this church." The General Assembly held at Edinburg Aug. 17, 1643, approved of the solemn league and covenant as the best means to settle and secure "the true Protestant religion." The same expression is also in the act of ratification by the English Parliament. They acknowledged the Presbyterian Church government and discipline as "the only government of Christ's Church within this kingdom." If we compare the doctrine of Presbyterianism with that of Catholicism we find a greater antithesis than between any of the other sects and the old Church. Sacraments and sacrifice are to be found wherever the name Catholic, Roman, or Greek, is proclaimed. The Papacy and the Episcopacy are the hinges of the Catholic temple. A sacrificing priesthood with jurisdiction of pardon is the strength, the consolation and the vitality of Catholic devotion. Excessive spirituality, predestination, presbyterianism are all the direct opposites of these. Neither in origin, nor in spreading amongst nations, nor in doctrine taught by Christ and maintained by the one Catholic Apostolic and Papal Church can the Presbyterian claim to be Catholic. John Knox disowned all the Catholicism he had ever possessed. The Scottish Parliament prided itself in the establishment of the Protestant religion; and ministers at the present time draw with force the difference, and speak habitually of Protestant ideals as contrary to those of Catholicism. The Presbyterian Church is not built upon a sure enough basis nor is it well enough cemented in parts to be Catholic. There is only one Catholic Church: that is the Church of Rome.

ANSWERS

A correspondent questions the statement we made a short time ago that the great majority are lost and only a few saved. He asks whether a number of theologians do not hold different opinions. If we take the whole world into consideration we maintain our proposition; for many are called—in fact all are called, but few are chosen. After many centuries of Christianity the majority of people sit in darkness and the shadow of death—a menace to divided Christendom, a threat to those who should have broken the word of life and have not done so. If on the other hand we limit the meaning to the Catholic Church, so that the question is whether the majority of Catholics are saved, or whether it is only a small minority of them who enter in by the narrow gate we quite readily reverse our answer. We side with Father Faber who holds that by far the greater number of Catholics are saved. Through the sacraments they have so many chances. The communion of saints is of so much benefit to the children of the Church—so far reaching and so importunate in the demands upon conscience. Whilst, however, the opportunities are great the obligations placed upon us all are heavier; for to whom much is given, of him much shall be required. Our friend wishes to know what the ancient Fathers and theologians say about the heathen. St. Paul's word about the heathen is the basis of all that subsequent writers say: that those who are without the law shall be judged without the law. St. Thomas of Aquin holds that a heathen who through his whole life has served God faithfully will have an angel or a priest sent to baptize him at the moment of death.

As to the question about hell, ancient theologians hold the eternity and reality of hell fire. At no time in the history have there been two opinions upon the subject. We are somewhat surprised at a Catholic seeking information about hell, seeing that the teaching of the Church is definite. No Catholic author can with justice to his faith state that hell is not a fire. St. George Mivart raised the question as to whether there was not happiness in hell, but was condemned for his views. The catechism is the best and clearest book we can recommend, containing the doctrine of the Church without going into philosophical problems and theological opinions. Hell is, in a strict sense, not a place but a condition of souls who die at enmity to God. As the tree falls so shall it lie. The soul dying in mortal sin dies completely turned away from God. Its time of repentance is past: it can no more return to God than the tree felled to earth can rise and take its old place. The eternal absolute loss of God is the worst and hardest punishment of hell. It means the loss of the greatest good, the highest perfection, the most satisfying joy. What is an empty heart which loses forever the one thing that would have filled its longings to overrunning ecstasy, and every pulsation with purest, richest affection? Hell is also positive punishment created by a just God for the rebellious angels and their imitators amongst men who deliberately offend God in grave matters and who die in that condition.

PROTESTANT WARNING

It is not often enough that Protestants read aright the signs and conflicts of the times. Occasionally, and as straws indicating the direction of the wind, we have men of candour rising above prejudice and bearing witness to the heroic courage with which the Catholic Church and its Pontiff bear the stings and arrows of the world's attacks. Such a witness have we from South America. The Buenos Ayres Herald is a newspaper conducted by Englishmen not of Catholic faith but with a strong tendency to Protestantism. It declares that enemies of the Catholic Church are enemies of all forms of Christianity, even of civilization. No doubt the Papacy is the centre of the battle. The struggle with France and the other nations, and the difficulty with Modernism crowd upon the Pontiff in uninterrupted hatred. When was the Papal chair a throne of ease? We are following in argument. The Buenos Ayres Herald says that the sturdy Protestant's reply would be that it serves the Pope right. With this answer the Herald does not agree, but looks beyond St. Peter's to the danger threatening society. The onslaught of the liberals of Europe upon the Catholic Church is an attack upon every other denomination and Christian society. The governing idea of this anti-church crusade is: "Pull down the oldest and most solid and the others will fall in detail." The "serve-him-right argument" cannot with comfort be applied to the Holy Father. Spain is in a disquieting position. Why? Because the Catholic Church is losing ground? Not at all. Is it because Canalejas has a mandate to limit the influence of the Church in Spain? He has no such message from the Spanish people. If candid, he would admit placating the "liberals"—a euphemistic term for "anti-clericals"—who belong to lodges and who talk glibly of sacerdotalism and "other isms" which are not liberalism in Europe. "In Spain," says The Herald, "it does not follow that the party in power represents the consensus of opinion of the country." It is not unusual for the ministry to retain its power by simply violating the returns. Conservatives in Spain, whose actions are habitually misinterpreted by the champions of liberalism, are alive and active, though perhaps convinced that their time has not come for intervention. Whatever may be the disputes and quarrels of political parties right minded men are all agreed that if religion were silenced and shattered as continental liberalism would have it all the ingenuity of man for twenty centuries could not replace it. Nothing can replace it. Every man who undertakes a sacred trust, from the king to the soldier and from the magistrate and law-maker to the man doing business on the street, is bound by oath under which he invokes an eternal and divine power to witness his sincerity. Deny the existence of that power and duty vanishes. The article concludes with the significant foresight that "the day may not be far distant when all the churches, all the religious influences of the world will be thankful that the old Church did not in the early twentieth century temporize with the disruptive forces of Europe."

THE PRIESTHOOD OF SOUTH AMERICA

Amidst the chorus of diatribes against the Catholics of South America with which we are constantly regaled by the weekly sectarian press, and, to some extent, by the daily papers, it is refreshing to meet with the unbiased, first hand impressions of an independent observer. An American engineer, Mr. D. C. Stapleton, who for fourteen years has resided in Ecuador, has recently furnished America with some telling comments on such writers as Speer, the Y. M. C. A. evangelist, who a short time ago gave utterance to certain defamatory statements regarding the South American Catholic clergy. Among other things Speer cited a supposed Papal letter on the debased morals of priests in Spanish America, and attempted to bolster up his slanders by imputing them to one of the Bishops of the country. Investigation proved his statements to be wholly gratuitous, and, what every well-informed person knew from the start, to have no basis whatever in fact. No such Papal document was ever issued, and no Bishop ever reviled his own clergy in the manner this lying evangelist had asserted. It was a libel pure and simple, uttered with the sole purpose, apparently, of extracting increased contributions from the gullible portion of the American public. The shameful nature of the slander, however, when brought home to its author, met with the usual result of being unacknowledged and unretracted. What he had said he had said, and that was sufficient. Of such is the anti-Roman propaganda.

Mr. Stapleton, referring to the Speer slander, states that during his fourteen years residence in Ecuador, (which has been called the most Catholic Republic of South America) he has "journeyed up, down and across the country, not once but many times: on foot, in canoe, and on mule, and risked (his) life too, on the bit of poorly constructed and wretchedly managed American railway, which has cost Ecuador $15,000,000, U. S. gold and disgraced us." "At leisure times," he continues, "I have gone into Columbia to the north, journeying likewise over that country; twice have I spent weeks in crossing from the Pacific to the Atlantic in a canoe, up one stream and down another the entire distance." In Bogota, the capital of Columbia, the President had remarked that he knew of no other man who had the same familiarity with Columbian territory as this American traveller. So much for his competency to speak.

As the result of his observations Mr. Stapleton pays his "humble but sincere tribute of respect to the priesthood of Ecuador and Columbia." He had met them everywhere, in the spacious cathedrals, and in the lonely wooded wilds with only a barefooted Indian or negro boy server for a companion, and he can, he says, truthfully assert that he never knew one of them to discredit himself or his sacred calling. They are *curas* in every sense of the word, giving up their lives wholly to the spiritual and bodily care of their people. From the point of view, too, of education, Mr. Stapleton pays a similar tribute. The charge of ignorance and illiteracy of the priesthood will not hold, so far as Ecuador and Columbia are concerned. "I have," he says, "received much knowledge from coming in contact with them, and so have others." And: "I can truthfully say that I have never heard a word from a pulpit in South America, even in the remotest backwoods, that would not have been creditable, coming from your New York preachers." He then goes on to cite a typical instance which it will be well to reproduce in full. The best comment that can be made to a cruel slander is to produce a living specimen of the real man.

"I recall with pleasure having listened to a simple little priest, on the headwaters of the San Juan River in Colombia, ten days up in a canoe from the coast, preach sound logic to his yet more simple flock. They were celebrating the feast of the patron of the place, and people had come from afar, according to custom, for devotion, trade and enjoyment. Some had come evidently for trade only from an adjoining province, which in colonial times had been a Spanish penal colony. In the place to which I refer I am quite sure there is not a single pure white resident—all descendants of the black slaves. The act of manumission by the Republic in 1851 left the mine owners without labor, and they retired to the cities leaving the blacks in charge and possession of the field. On the day to which I refer a local merchant had lost about half an ounce of platinum dust, valued at about ten dollars, which he immediately reported to the *cura*, who, in turn, at the Mass that day, spoke of the matter from the altar.

He first told of the pain it caused him to know that a theft had been committed in his parish and especially on their patron's festival; until that packet of platinum was restored to its owner the parish was in disgrace, etc., and he then made himself more emphatic, explaining in the simplest and most direct manner possible that any having knowledge of who had taken the platinum or where it then was were in duty bound to acquaint him or the owner, else they, as accomplices, were equally guilty with the thief, and could not hope for absolution until the platinum was restored to its owner or restitution made.

He took the pains to explain most carefully to those simple minds why and how they might be accomplices. He preached not only good Christian Doctrine, good philosophy and good theology, but good sound logic and common sense. Therefore they would all kneel and unite in imploring the intercession of the Blessed Virgin to aid in removing the blot from the good name of the parish by asking her Divine Son, Our Lord Jesus Christ, to bring to repentance the guilty ones."

As the result of this watchful supervision of their flocks the native races, where they remain uncontaminated by the low ethical standard of the white trader from overseas, are a moral and industrious people, so far at least as they came within range of Mr. Stapleton's observation. And it is only reasonable to assume that the same conditions prevail in other sections of South America. The testimony of other disinterested residents and travellers go to show emphatically that they do. And they are not only moral and industrious, but are well instructed in their religion and able in many cases to give reasons for the faith that is in them. Mr. Stapleton cites the case, reported to him by one of his engineers, of a native boy who wore suspended from his neck, a rather large sized picture of St. Anthony, under a piece of window glass, bound with strips of an American tomato can for a frame. It was rather an awkward appendage, and somewhat bulky, but was a tangible evidence of the boy's faith and devotion. Being twitted one day with "superstitious worship of the saints, etc.," (the same old time-worn fallacy that we know so well here), he promptly replied: "No, Mister, we do not worship saints; we venerate them: there is a difference." And the university graduate was magnanimous enough to appreciate the boy's correction. Antonio was promoted.

In the face of testimony such as this how valueless appears the slanderous tales of pecuniarily-interested individuals from the United States and Canada. "The Protestant missionary down here," says Mr. Stapleton, "is first of all an employee. This, of course, is why many of them are here—to gain a salary, and probably they have to tell some tall stories to hold their posts." "Evidently," he adds, "the American people still delight to be humbugged." It is unfortunate both for South America and for the reputation there of the people of the north that, as Mr. Stapleton further testifies, most of the Americans who go there are of the pioneer adventurous type whose greed for gain far outweighs their sense of right or justice. To this rule the Protestant missionary is no exception. "I have met many of them," this writer continues, "men and women, and, as a rule, they are a rude, ignorant and illiterate lot, and I could name some of them of whom worse things might be said without fear of contradiction." Their first quest is for racy tales, and there are loafers there as elsewhere who, appreciating this, are only too ready to fill the bill by slandering the priesthood on the chance of receiving a *peseta* for their pains. Readers of Robert Louis Stevenson will remember that to a similar origin, in a bar-room at Honolulu, he traced the vile calumnies against Father Damien, for which the Rev. Dr. Hyde "in his sumptuous parlors in Beretania Street" had made himself responsible. And of such is the origin of the many wild stories about an inoffensive people of which the Bible and missionary societies are made the purveyors to the capacious man for such things characteristic of the great non-Catholic public in the northern continent. It is only charitable to suppose that they are swallowed unthinkingly, with no idea of independent investigation. But it affords a curious commentary upon the much-vaunted superiority of their moral and intellectual fibre.

THE UNDERWORLD OF LONDON

Those who decry so loudly the influence of the Catholic faith upon progress, and moralize so unctuously upon the vaunted superiority of Protestantism in this particular, would do well to give an occasional thought to the underworld of English cities—more particularly of London. The greatness of the world's metropolis no one will deny. Its "pomp of power" is one of the proudest boasts of the race, and all who speak the English tongue are touched by the unquestioned magic of its sway. "The lure of London" is, indeed, an every-day aphorism with travellers, and it is not an uncommon speech to hear from the lips of the transatlantic tourist, that after the gaiety of continental cities, and the ceaseless round of sight-seeing among people alien to their race and language, it is like a breath of ozone to get back once more to the less enervating, if more sombre atmosphere of London life. This is natural, and therefore easily understood. The explanation is ready to hand. In London is centred and epitomized all that is most enchanting and inspiring in the literature of the language. Its streets, its palaces, and its churches re-echo the majesty tread of the mighty past. Its great men and women are the familiar childhood friends of "a far-flung race," which by its tireless energy and genius for colonization, has made the world well-nigh its own. All this is the heritage and, within legitimate bounds, the pride of the Catholic minority, no less than of those who are alien to our faith. Let it not be forgotten that our share in English history is deeper and more far-reaching than that of those whose traditions stop short at the sixteenth century. To us belongs the reign of Alfred; the great charter, Magna Charta; Chaucer and the fountain-head of English literature; the dawn and development of civilization; the ages of faith and chivalry; the great cathedrals and religious houses; the Christianization of Northern Europe; the invention of printing; the dignity of woman. These all date back to the pre-Reformation age and the ceaseless change of the subsequent time has not effaced the memory. In the streets of London, then, as throughout England, the Catholic is at home, notwithstanding the more modern traditions of the race. And of the glories of the city none can have greater appreciation that he.

But there is another London, whose roots are not in the bygone age, but the growth merely of three hundred years, and of this London the tourist, and even the citizen of the opulent West End, sees little or nothing. Cheek by jowl with the well-to-do statesman or merchant or traveller there stalks a gaunt figure which a visitor from another planet would scarcely recognize as of the same species. He comes out occasionally on the busy streets of "London Town" to gather if he may a pittance from the passer-by, but his daily haunts are in the far-east slums of Whitechapel or across the river in Bermondsey. Three years ago, on business bent, the present writer crossed the Tower Bridge and strayed into the outskirts of the latter quarter. The well-nurtured, well groomed citizen of London was left behind, and, being of another sort stepped into view. Gaunt, bedraggled devoid of expression, wedded to grim poverty and a hopeless future, he was a sight to sicken and depress, a spectre of a kind not to be seen elsewhere in the world. In other English and Scotch cities a being somewhat akin may be found, but the underworld of London is his native land. And lest we be thought in some quarters to exaggerate, we quote from a well-known English writer, Mr. James Douglas of the Morning Leader:

"I say it is impossible to look into the depths of London and preserve a spirit of cheerful optimism," he writes.

"The ghastly contrasts of wealth and poverty are too tragic to justify the exercise of hope. One must be a madman to see any ground for hope in the London that exists. This city is still a city of dreadful night to every man with any imagination. It is an offence to the reason, an outrage to the spirit. It would be immoral to acquiesce in the existence of so hideous a caricature of human justice. It is necessary to repudiate London with all the force of one's manhood and to say that it is an intolerable and unendurable nightmare of cruelty and selfishness and oppression. In order to go on living in London it is necessary to harden your heart and to forget. Otherwise you would lose your reason. And that is precisely what London does. London manages to go on living simply because London hardens its heart and forgets."

Yet in the face of this grim, indubitable fact, men of English speech continue to indulge in hypocritical sneers of the ignorance and want of progressiveness of the Latin races. It cannot be that they are themselves in ignorance of the appalling conditions of London life, and that in the so-called Catholic countries there is nothing at all to match its ghastly horror. Poor there are in Catholic countries in abundance, but they are not the hopeless victims of a materialistic social system which has elevated thrift and prosperity into gods to be worshipped and adored. And it is not that these London outcasts are necessarily debased or degraded men and women. "It is inconceivable," says Chesterton "that the men one talks to on the benches of the parks are the worst of men, or that the men one meets at dinner in the city are the best." It is that London, or the system that prevails, has no ray of hope for the beaten or the unfortunate, but he must needs grovel in the slime of the earth until death releases him from his heritage of suffering. And for all this 'tis not the Catholic Church that is responsible, but the system and the creed, of the earth, earthy, that sprang into existence little more than three hundred years ago. And while it exists no man of sense or feeling will lend himself to the whining sneers of the pharisee. The running sore of London life should give him pause.

NOTES AND COMMENTS

IN THE course of some reflections upon the state of affairs in Spain, a short time ago, we had occasion to quote the testimony of Sir Hiram Maxim as to the moral calibre of the Spanish people. We took Sir Hiram's words as we found them in the columns of contemporaries, and as the opinion of a man who has attained celebrity in the world of science through his invention, mainly, of that exceedingly effective instrument of warfare, the Maxim gun, his testimony seemed applicable to the occasion, and worth repeating. It seems, however, that we did Sir Hiram too much honor. There appears to be no doubt as to the accuracy of the quotation nor as to the disinterestedness of its source. No one would have accused its author of any bias towards either Catholics or the Spanish people. He has a gun factory in Spain, and, from his own testimony, has been well served by his native employees. He has found them scrupulously honest in every respect, which in these days of slackening moral restraints is saying a great deal. On this point his testimony stands, since, in the face of much criticism, he has not withdrawn it, though greatly exercised over the application that has been made of it.

IT NOW transpires that Sir Hiram Maxim is not only not a Catholic, nor even a decorous Protestant, but an out-and-out adherent of the odious doctrines identified in America with the name of "Bob" Ingersoll, whom he credits with "having vanquished everyone with whom he came in contact." Whether he did or no is of no consequence, but, in this connection it might further disturb the equanimity of the great gunmaker to mention the name of Father Lambert. Doughty champion as the colonel was, the publication of the "Notes on Ingersoll" was the signal for his retirement from the lurid limelight in which he had so long basked. Father Lambert forever put him out of court, and, as a drawing card, made him impossible. This, however, has no bearing upon Sir Hiram Maxim's testimony to a question of fact in Spain.

IT SEEMS, however, that Sir Hiram was so deeply wounded at words of his being made to pay tribute to religion in general and to the religion of a Catholic people in particular, that, since he could not without stultifying himself unsay them, he utilized the occasion to utter in the true Ingersollian style, a series of vile blasphemies against the Christian religion and to repeat all the outworn calumnies against the Church and her Pontiffs that he could lay his hands upon. It mattered not where they came from or for what unholy purposes they had been formulated. Sufficient it was that to the ignorant and misguided they served the purpose of discrediting the religion of Christ, and —it may be added—of enabling the maker of the Maxim gun to discharge a whole arsenal of stored-up malevolence against its accredited ministers. Our well-informed contemporary, the London (England) Catholic News it was that drew the first volley, and its editor has been since engaged in a vain attempt to elicit from Sir Hiram his authorities for the statements he has made. He might better ask for proofs from a Twelfth-of-July preacher. In either case it is a woeful waste of time. The incident has had but this one advantage, that it serves to accentuate the utter lack of moral principle in these modern Brunos. Where religion is concerned truth is to them an unknown quantity. But this does not nullify Sir Hiram's testimony as to a matter of fact concerning his experience in Spain.

THE LAST number of the Christian Guardian contains a communication (from a Methodist minister presumably) headed: "Did the Mother of Jesus ever doubt Him?" in which he goes on to controvert a statement of the editor of the British Weekly (the English organ of Methodism) to the effect that Mary had at times "doubts and suspicions of her Divine Son." We, for our part, are not concerned with the arguments advanced by the Guardian's correspondent in rebuttal. We remark rather upon the fact (a few years ago it might have been called the startling fact) that such a question should be mooted at all, or that the thought should even take form in the minds of Christian people. To Catholics it will mark the very depth of doctrinal depravity. That those who have the Scriptures in their hands and whose boast it is, indeed, that an "open Bible" is their own peculiar possession, can read into the gospel narrative so revolting a distortion of its primary truths is surely a sign of the times. That "the Word was made Flesh," and that the Blessed Virgin was from all eternity destined by Divine election to be His earthly tabernacle, are the fundamental facts of the Christian religion. And bound up with them is the farther fact that from the lips of the heavenly messenger Mary became aware of her high destiny and bowed to the will of her Creator. "Be it done unto me according to Thy Word." What a monstrous deduction then from these essential truths of revelation to impute to the Mother of such a Son "doubt and suspicion of Him!" If this represents in any degree the doctrinal teachings of their theological seminaries the rank and file of Methodism cannot too soon realize its solemn import. As a commentary on recent developments in Victoria University it has peculiar significance.

THE ITEM in our columns two weeks ago outlining the programme of the Toronto Catholic Debating Union is indicative of the increasing zeal for self-improvement amongst our young men. As such it merits the approbation and encouragement of all who have at heart the advancement of the Catholic cause in this Province and elsewhere. The time has come when the Catholic young man must take advantage of every opportunity of this kind if he is to have a part in the building up of the country, and a voice in the shaping of its destiny. He must supplement his years of schooling by an earnest endeavor to attain proficiency as a writer and speaker, so that in due time he may be mentally equipped for service in the public life of the country and, as occasions may arise, in defence of his Faith and the moral well-being of society. Development along the line of literary and debating societies is one of the surest means to this end, and if the undertaking now set on foot in Toronto is fostered and persisted in, the Catholics of that city should not have reason much longer to