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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 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,
Apos. Deleg.

LONDON, SATURDAY, FEBRUARY 10, 1912

BOOKS AND READING

"Could the RECORD not do something to help people to a knowledge of books that are worth reading?" This question was recently asked us and the little discussion that followed impressed on us the desirability of doing something along the lines suggested.

"To the making of books there is no end;" but there is a limit to every man's reading capacity. And when we see the time and opportunities that are generally frittered away by those who read and even read much, we wonder at the frequent jibes at the illiteracy of certain countries. From our public schools every year there are graduated thousands who have learned to read, but who have acquired no taste or habit of reading, who, practically, do not read. Insofar as education or culture is concerned, nay more, insofar as general information is concerned, will any thinking man regard them as differing from the illiterate, from those who can not read. We confess that between those do not read and those who can not read we can see no great difference. That there is such a class is admitted by every teacher, inspector or other person interested in the problems of education with whom we have discussed the matter.

Now, what of the other thousands who read and read much, but whose reading the late Goldwin Smith called intellectual intoxication. Any librarian in Ontario will tell you that the popular demand is on the "rubbish hole," which is the name given to the department of popular fiction.

Many years ago, a great writer said: "Desultory reading is indeed very mischievous by fostering habits of loose, discontinuous thought, by turning the memory into a common sewer for rubbish of all sorts to float through, and by relaxing the power of attention which of all our faculties needs most care, and is most improved by it."

"A common sewer," an expression perhaps stronger than we should use, but one perfectly justifiable. And there are many Catholics who retain only an impression of the anti-Catholic bias of all this rubbish. It is to those that a word in season might be of some use.

The habit of reading for amusement, entertainment, or such like, we do not for a moment condemn. Artemus Ward, who always respected the sanctities of life, was rewarded by receiving the last sacraments on his death-bed. Burnard, the editor of Punch, was a convert to the faith. We do not condemn fiction as such, but we desire to lead, at least, those who are capable, to something higher.

SOME PEOPLE are in favor of a free expression of opinion on public questions only when these views coincide with their own. Such appears to be the attitude of the Orangemen of Ulster. We are astonished to note that some of our Canadian papers express sympathy with the wreckers of free speech in that province of Ireland. Says a contemporary:

"It will be seen that the resistance of the people of Ulster to Mr. Churchill has a greater significance than opposition to Home Rule itself, deep-seated as that opposition may be. Ulster feels insulted that a politician who once so stoutly espoused her cause, and the son of a man who was a leader of Ulster thought and action, should now seek to come among them to advocate the very cause which but a few years ago he deprecated and denounced."

We will suppose that an ex-priest pitched his tent in the Catholic section of Belfast, and announced a series of lectures on the "Horrors of Romanism," and that the "Romanists" turned out in force, hurled missils at his head and refused to give him a hearing. Would not our confrere deprecate such conduct, and condemn in bitter words this attempt to throttle free speech, the "dearly bought privilege of every Briton." Truly Orangeism, by its insane conduct, will open people's eyes to its true meaning—injustice, oppression and violence.

THE MONKS OF THE WEST

One book that should be found in every library, public, parish or private, is "Montalemberts' Monks of the West." This work was first called to the writer's attention by an educated English Protestant, a graduate of Cambridge, when a young student. Even then, we read with avidity what we have lately re-read with interest and profit.

As a young student of seventeen, Montalembert in his correspondence with a fellow-student, Cornudet, said: "Would it not be a glorious thing to show that religion is the mother of liberty!" Now there is no truth more absolute than this. Religion is the mother of liberty, civil and religious. But how few Catholics realize that their religion has played so important a part in the history of civilization.

Fascinated by the massive personality of St. Bernard of Clairvaulx, who so dominated his age, Montalembert conceived the idea of writing his biography. He soon saw that St. Bernard, like Gregory VII. and other dominant personalities of the middle age, were only the product of the monasteries. And, therefore, preliminary to any special biographies, should come a history of the great monastic institutions; hence "The Monks of the West!"

We are accustomed to hear even from Catholic apologists that the monks saved the learning of the classic ages, that they taught the art of agriculture, and similar things. At the very outset Montalembert lets us know that these things were merely incidental. The monks were the great, almost the only, civilizing and Christianizing force for centuries. Some Catholics, like Chateaubriand, regard the monasteries, whether for men or women, as a sort of moral hospitals. Montalembert, who spent twenty years of his life in the closest study of monastic institutions and orders, says::

"The distinctive characteristic which shines from all the series of great monastic creations and existences, and which desire to exhibit before my readers, is strength; not that strength which man has in common with animals; not that material strength which demoralizes the world with its contemptible triumphs; not that external strength, the dangerous help of which is invoked too often by blind and cowardly Christians; not that strength which consists in imposing on others one's own convictions or interests: but that which signifies the discipline of self, the power of ruling, of restraining, of subduing rebellious nature — that strength which is a cardinal virtue, and which overcomes the world by courage and sacrifice. I do not hesitate to affirm that the monks, the true monks of the great ages of the Church, are the representatives of manhood under its most pure and most energetic form—of manhood intellectual and moral—of manhood, in some manner condensed by celibacy, protesting against all vulgarity and baseness, condemning itself to efforts more great, sustained and profound, than are exacted by any worldly career, and by this means making of earth only a stepping-stone to heaven, and of life but a long series of victories."

The great historic fact of civilization is the monks. A study of their work is a study of the history of civilization. And this study proves that religion is the mother of liberty. One more quotation and we leave our readers to the pleasure of the perusal of "The Monks of the West."

"No men have ever showed less terror for the strongest, less weak complaisance towards power, than the monks. Amidst the peace and obedience of the cloister they tempered their hearts every day, as indomitable champions of right and truth, for the war against injustice.

"Noble spirits, hearts truly independent, were to be found nowhere more frequently than under the cowl. Souls calm and brave, upright and lofty, as well as humble and fervent, were there and abounded—souls such as Pascal calls perfectly heroic."

YES, VERY SILLY

We have received from a Newfoundland subscriber some clippings from local papers with a request that we should notice them. The first refers to a press despatch which appeared in all our papers without calling forth, in this part of the world, any Anglican comment:

We Leave it to Theologians

Editor Daily News:

Dear Sir,—In this morning's issue of the Daily News, and also in last evening's papers the following phrase in the cable news, re the Church and Home Rule appeared, viz.: "The Primate of the Church of Ireland (Anglican.)"

On behalf of myself and some friends who do not understand its meaning, I would be much obliged if you could inform me as to the meaning of the word "Anglican," which appears in brackets after the name "Church of Ireland."

As far as we can ascertain, the Irish Church does not claim to be "Anglican:" it is not a branch of the Church of England, but claims to be the true branch of the Holy Catholic Church in Ireland.

How can the Church of Ireland be "Anglican?" It is Irish, not English, it claims as its mother, not the Anglican Church but the Holy Catholic Church.

CATHOLIC CHURCHMAN.

St. John's, Jan. 19.

We are sorry not to have "Mealthoir's" answer; but this was not sent us. However, another letter from "Catholic Churchman" gravely assumes that the question of who is the primate of all Ireland is just now called into question.

"Nobody doubts but that the Most Rev. John Baptist Crozier, D.D., has the most claim to the title, but, at the same time, no Irishman would permit him to be called the 'Anglican' (or English) Primate, as he is dubbed by the Herald's correspondent. He is purely and simply the Irish Primate."

The comment of our correspondent follows: "Is not this silly?" And we can only only answer, "Yes; very silly.'

The whole question involved is whether we Catholics are Catholics at all, or are the Anglicans, whether Church of Ireland, Church of England, or Protestant Episcopal Church, are the real Catholics. It is just as true now as it was 1,500 years ago, that if you ask where is the Catholic Church, anyone will direct you at once to the Roman Catholic Church, and in the time of St. Augustine some of those sects that have since died out were more important than the "Anglo-Catholic Church" of the present day. Ninety-nine out of every hundred of the churchmen of "Catholicus Anglicanus" would resent as something insulting the term Catholic.

We are Catholics. Every one, even the Anglicans, recognize the fact, and Cardinal Logue is recognized by the whole world as primate of all Ireland. Bishop Crozier may be a more learned man, a more commanding personality, but he is not recognized, even by the Anglicans, as the real successor of St. Patrick.

Our Anglican correspondents cleverly, but with a cheap John cleverness, try to throw the burden of proof, the *onus probandi*, on us who are Catholics and who are recognized by the world as the only ones entitled to the name.

Let "Catholic Churchman" or "Catholicus Anglicanus" prove their absurd claim. The *onus probandi* rests on them.

ULSTER JUSTICE

It will no doubt bring astonishment to the minds of many Canadians when they are told that nearly all the bigotry in Ireland is fostered and perpetuated by the ultra-Protestant and Orange element of Ulster. In an editorial article in the Toronto Globe this matter is dealt with at length. It contains such valuable and indisputable facts in regard to conditions in Ulster that we deem it advisable to transfer it to our columns. It will be an eye-opener to those of our fellow-citizens who hold that the Orange organization is the bulwark of civil and religious liberty:

"The northern Province embraces thirty-three constituencies. Of these sixteen return Unionist representatives, while seventeen are held by Nationalists. Half of these were returned unopposed, so no correct comparison of the relative strength of the parties on the register, can be made. In three contested divisions of the city of Belfast, out of a total registered vote of 31,342 the Unionists polled 16,111. In two contested divisions of Antrim, another stronghold of Unionism, the successful Unionist candidates polled only 8,829 electors out of an aggregate registered vote of 17,416. Ulster, therefore, is about evenly divided on the issue of Home Rule. Some of the divisions in Ulster have been continuously represented by Nationalists for over forty years. The Chairman of the forthcoming meeting in Belfast, at which Mr. Winston Churchill is to speak, will be Lord Pirrie, head of the world-famous shipbuilding firm of Harland and Wolff. In 1893 Lord Pirrie guaranteed $50,000 to fight Home Rule. To-day he is a convinced Nationalist.

"Nor is Ulster, as some allege, overwhelmingly Protestant. Political divisions follow very closely the lines of religious cleavage. There is one important qualification; the active political Labor vote, mainly Protestant, is anti-Unionist. Antrim, Down, and Armagh are the Protestant and Unionist strongholds. Outside these the Roman Catholics are in a majority. Omitting the city of Belfast, where Roman Catholics number nearly one-third of the population, the figures for Ulster, according to the census of 1901, are: Roman Catholics, 699,202]; Protestants, 627,674, showing a majority for the former of 71,528.

"On its political side Unionism rests on the untenable assumption that under no circumstances must Ireland be governed in accordance with Irish ideas; that Ireland, in relation to her purely local affairs, must be satisfied to remain a permanent minority in the Imperial Parliament. On its religious side the charge of bigotry and intolerance against the Irish majority is not established by the facts. Monaghan county, for instance, which is Nationalist, has thirty-four Catholic officials and twenty-three Protestants. Antrim Council, which is predominatingly Unionist, allots only five positions to the Roman Catholics, while sixty go to the Protestants. In the city of Belfast less than a dozen Catholics fill salaried positions under the Council, against 437 Protestants. Out of $350,000 paid in salaries, the small sum of $4,000 goes to Roman Catholic officials. Protestants have no reason to complain of the treatment meted out to them. Throughout the south and west of Ireland the prosperous merchants and shopkeepers are in the main Protestant, evidencing the entire absence of bigotry among the Roman Catholic population in the everyday affairs of life."

POLITICS AND CHURCHES

At a meeting of the Sunday School Association, recently held in Hamilton, a rather startling arraignment of Sunday School methods was made by Rev. R. P. Shephard, B. A., of St Louis, Mo. His manner of putting the matter must have brought consternation to the Canadian delegates, who are wont to express their views in parliamentary language, save in cases where Romanism is up for discussion, and then rugged English is in order. We reproduce the remarks of the rev. gentleman from Missouri as a sample of the breezy slang of the West:

"You let your boys and girls go to perdition by the multitudes, then you send for a gatling gun evangelist to bring them back, and shout your note of victory from house to house. But you forget you see only half of the hand, and the other side is black with the shame you ought to have," he declared, in criticizing Canadian methods.

"It you want to do Christ's work, you will have to reverse the traditional holdings of the church for the last twelve centuries and place the child in your midst as was done of old." He further said: "There is too much politics in our schools and churches. You take this man and that woman, and you appoint that 'high muckey-muck,' put on sparkling regalia, and then they are just it. It's a mighty poor policy to have heralded in urging the re-organization of the Sunday schools, the teachers of which thought mainly about collection and keeping the boys still."

The rev. gentleman is pretty severe. We will leave it to our separated brethren to say how far his strictures are deserved.

A LESSON FROM QUEBEC

There are many who believe that illiberality and narrowness towards the Protestant minority are the characteristics of the Catholics of Quebec in the matter of education. The very reverse is the case. Catholics in the Province of Ontario are only too well aware of the fact that their Separate schools, particularly in the old days, were merely tolerated, and in many respects this unfriendliness and unfairness made it a real hardship for Catholics to carry them on. Were it not that the Protestant minority in the Province of Quebec demanded the privilege of having Protestant Separate schools certain we are that the Catholic minority in Ontario would never have been given them. The following extract from the Antigonish Casket describes the position accurately:

"The Protestant Separate schools in the Province of Quebec, receive more aid from the provincial government than do the Catholic Separate schools in Ontario. The government of Quebec supports Protestant Separate High schools and Normal schools; which is not done for the Catholics of Ontario. Also the Quebec government proposes to make a grant to Bishop's College, a Protestant institution."

Were the Catholics of Ontario to demand High schools and Normal schools and ask a grant of money from the provincial treasury for a Catholic college the Ministerial Association and the Orange body would have a busy time denouncing the proposal in press and platform in every part of the province.

A RESOLUTION

The Orangemen of the County of Carleton have passed a resolution condemnatory of Home Rule and "Romanism" which is remarkable for its violence of language. Can it be that there is in the constituency a Josh Billings or a Bill Nye. One would think so after reading the document. Amusing it would be were it not an exhibition of crass bigotry and an evidence of the execrably bad work of the public schools in the county. From the tone of the production we would be led to the conclusion that the yeomanry of Carleton read only the official organ of Orangemen, *The Maria Monk*, of Toronto. Here is what Toronto Saturday Night has to say about Ulster bluster. The editor, as every one knows, is not a Catholic.

"The newspapers are filled with a great deal of inflammatory talk from Ulster. Threats of armed resistance to the Government's moderate Home Rule proposals are hurled through the air and the Belfast mob is incited to kill any constable who offers prohibition to a meeting where these proposals are being explained. All this talk is perhaps merely racial, but if it is possible for a North of Ireland man to have a sense of humor, he must sometimes reflect that if talk as seditious as this were indulged in by nations of the South of Ireland he would at once demand a force of 50,000 red coats to go and kill them. At the present juncture the Ulster orator seems to be modelling his style on the worst effusions of the despised Fenians. But Ulster can rest assured that if the government and people of Great Britain desire to make certain alterations in the present mode of governing Ireland, they will do so. They are no more likely to be terrorized by the firebrands of the North than they were by the Fenians of the South. If Ulster rises, however, it is to be hoped that all the Orange spouters in this country, who claim that their ancestors came from there, will return and remain across the brine."

A NEW TACK

We are told that the Evangelicals, whoever they may be, are about to place the Ne Temere decree situation before Sir James Whitney, Premier of Ontario, and Hon. J. J. Foy, Attorney General. In this action the meddlers in other people's business have placed themselves in a very peculiar position. They will ask Sir James to favor the enactment of a law which will seriously infringe upon provincial rights. It seems that when all the petitions which are pouring in from every part of the province are received they purpose swooping upon Sir James and demanding that he handle the matter without gloves. Knowing Sir James as we do, we firmly believe that he will handle, not the Ne Temere decree, but the ministerial busybodies without gloves. A great deal of valuable time has been lost in hawking these Ne Temere petitions about the country. To swell the volume all manner of persons are asked to subscribe their names, and not one in ten thousand knows anything whatever about the matter in hand. It is something against the Pope, they will be told, and that is quite sufficient. When the petitions reach Ottawa the usual formalities will be observed. A member rises in his place and declares that he wishes to present a petition from certain people for such and such a purpose. It is laid on the table, find its way into the minutes of proceedings and then deposited in the parliamentary curiosity shop.

THE ORANGE ORDER

IV

Whenever an Orange orator opens his mouth he tells us that Ulster owes its boasted prosperity to the propagation of the principles of his order, whereas the other three provinces owe their industrial stagnation and poverty to the miasma of Popery. Ulster does things because she is not afraid of the anathema of the priest. Let us see what Orangeism and Ulster have succeeded in doing.

Ulster has been less unfortunate than the three other provinces, and for a very obvious reason. The woollen industry in the south and west was suppressed by acts of the English Parliament because it competed with a similar industry in England. The linen industry in the north was encouraged because England did not find it to her interest to compete with it, and also because it was almost entirely in Protestant hands. Out of the linen industry grew the ship-building industry, because work had to be found for the husbands and sons of the women employed in the linen industry, and male labor was cheap. Belfast was, moreover, in close proximity to the coal pots of England, and that gave other industries a chance. Belfast was also helped by the long leases which the landlord of the town, the Marquis of Donegal, alone in Ireland, readily granted. Belfast had all these advantages, and what is the result? A huge collection of smoke stacks with a few rich masters and a multitude of poor slaves. "A gigantic slum" is the way the special correspondent of a leading English review described this monument of Orange prosperity. Women, mothers of families, working for a cent an hour! Thousands of others, men and women, unable to find work at all! This is what the writer above mentioned says of it: "But in those splendid streets you will see strange figures, ragged men in search of work, men who elbow each other in the public libraries to get a glimpse of the advertisement columns of the papers, and, worse still, shame-faced men who have given up the task in despair and are living on the underpaid labor of their wives and daughters. Within a few hundred yards of the magnificent city hall you will find women and children — babies one might well call them—working in their miserable homes till late at night in order to make just enough to keep the family above starvation point. Little children in the streets beg of you under the pretence of selling newspapers or matches. To one such, who said he had had no dinner that day, I gave a penny. Within the next five minutes I was applied to by five other infants on the same plea. The editor of the best newspaper in the city told me that every night children slept in the entrance to his office, ten or twelve at a time." What a commentary on the boasted prosperity of Belfast! What a subject for Orange boasting and pride!

Belfast has grown in population at the expense of the province. During the last fifty years the nine Ulster counties have lost over a million inhabitants. If the Roman Church is responsible for the poverty that sends Munstermen and Connaughtmen into exile how happens it that the free and enlightened Ulstermen are forced to emigrate? Perhaps some Orange genius will solve the mystery? The rate of decrease of population in Ulster is to-day greater than that of the other provinces, and the strangest thing about it is that the decrease is greatest in those counties where the inhabitants are Protestant Orangemen. From May, 1851, to December, 1906, 28 per cent. of the population of Ulster emigrated, the percentage from the other provinces being; Connaught, 16; Leinster, 17; and Munster 35. The emigration returns for 1910 are as follows: Ulster, 12,271; Munster, 8,330; Connaught, 7,598; Leinster, 4,258. In the light of these figures what becomes of Ulster's boasted prosperity? The number of persons employed in the production of textile fabrics decreased from 193,864 in 1871 to 109,588 in 1901. Surely Ulster is eminently prosperous!

Ulster is not prosperous. How does it stand as regards wealth? Taken by counties the rateable valuation per head is higher in no less than thirteen counties in Leinster and Munster than in the highest county in Ulster, County Down. One wonders what reply the Orange orators, who are continually holding up Ulster as a proof that English rule in Ireland is all right, and that the people would be happy and prosperous if priests and politicians let them alone, would make if confronted with these figures? And when the new Unionist Leader, Bonar Law, said the other day that what Ireland wanted was more industries and less politics, did he pause to consider what industries had done for "prosperous Ulster?" In Ulster the paralysing influence of the Roman Church was absent. Orangeism had a fair field, and this is the result! What consummate hypocrites are these leaders who for so long have unscrupulously duped their unthinking followers! When will Orangeism awake to the knowledge that it is but pauns in the game of grab, and that it is being used to gratify personal ambition and the greed of power? Until that day dawns all this talk of liberty and equal rights is but the merest twaddle and cant. When they realize that their enemies are not the men and women who kneel at the Catholic altar, but rather their so-called leaders who play on their prejudices and lead them they know not where, then will there be some hope of real unity—then, and not till then, right Democracy will come into its own.

COLUMBA

THE CHURCH CHRIST ASSISTS

Not only the gospel narrative but right reason also, demonstrates that sanctity should characterize the Church of Christ. Naturally men perceive that whatever surpasses the power of man in the pursuit of virtue must be attributed to the special aid and intervention of Almighty God. And men see clearly, and all history bears testimony, to the fact that nature alone is now and ever was incapable of rearing saints and sanctity. And, finally, men know the special aid required to produce holiness will not be given by God in favor of a false religion. So if any religion leads men effectually to sanctity in great numbers, especially if it be heroic or remarkable, that religion by that fact alone, proves that she is from God, that she is approved and assisted by God, for, as sanctity is over and above and beyond all the powers of nature, so heroic sanctity in the church that it decorates must ever shine forth as the unmistakable mark of God's continual assistance and approbation.

We have heard much of late concerning the open Bible, the pure word of God and enlightened Christianity. But what nations have they civilized? Where are their saints? What practical proof does their teaching furnish that these are not mere empty terms? Does their success in the production of saints and the moral elevation of man, give men any guarantee that their teaching does or ever did enjoy God's assistance or approbation? Produce a saint! What means this whining about empty pews, and men not being church-goers, and the church—meaning, of course, their own warring sects—losing its hold on the multitudes. It means that their teaching has not only not produced a saint but that by their own confession it has actually succeeded in disgusting men with religion. What a sad compliment to the teaching of the sects!

Those outside the Church may have good works; they may say wise and even just things, but their teaching does not reach and regenerate the heart; subdue the passions or renew the spirit. Their teaching has not produced a single saint, a new man. I do not say that the clergymen of the sects take pleasure in the conditions they see around them, in seeing their flocks wedded to pleasure, wealth and position. They would gladly see Christ reign in the hearts of men. What I mean is, not that the teaching of the sects does not aim at bringing men to Christ, but that it has no power to do it. "By their fruits ye shall know them." Their teaching has neither God's assistance nor approbation. Their teaching is, like their fruits, of the earth—earthy, and no pruning of that corrupt tree can make it bring forth the good fruit.

JAMES MCGUIRE, O. M. I.

NOTES AND COMMENTS

THOUGH HAMPERED by atheistic governments in Europe and, in keeping with the promises of her Founder, maligned and insulted in Canada, the Church continues to thrive and expand at the world's outposts. In Jamaica, for example, where she has had to experience similar treatment, last year's statistics show a healthy vitality. "We have received into the Church 522 converts," writes Father Prendergast, S. J., "and baptized 2,625 babies. Our flock numbers 20,000. There are at present 71 mission stations on the island and we can boast of 45 parish schools with an attendance of 4,190 children." A community of 20,000 souls that can in the space of one year produce 2,625 infants for baptism, may laugh at their traducers. The 522 converts evidently knew a healthy environment when they saw it.

A WAGGISH correspondent facetiously suggests that the best answer to the brood of slanderous parsons at present so much in evidence in Ontario (Toronto in this as in some other respects maintaining the pre-eminence) would be to formulate something similar to the so-called "Jesuit Oath" and fasten it upon the Methodists. The suggestion, though not devoid of horse-sense, is so entirely out of keeping with Catholic ideas of decency and decorum as to be impracticable. Yet, were some resourceful individual to carry out the suggestion it would be exceedingly diverting to sit back and watch the row that would thereupon ensue. It would be the most picturesque "scrap" to be seen out of County Tyrone and would furnish moving picture enterprises with sufficient films for a year's supply. And, however far-fetched the thing might be theoretically, as an enunciation of the actualities it would not be very wide of the mark. For incendiarism is the very essence of sectarian zeal where its anti-Catholic antipathies are aroused.

IT MAY not be generally known that some of Charles Dickens' descendants are Catholic. The novelist, himself, was not free from bias against Catholics as his "Child's History of England" (a most narrow-minded and unfair composition) testifies. Nemesis has, however, overtaken him in his grandchildren. His son, Henry, a lawyer of reputation and a King's Counsel, though himself a Protestant, is married to a Catholic and all their children have been brought up in the Faith. One of them, Mrs. Hawksley, has a family of her own, also being brought up Catholics, so that Dickens' descendants in the second and third generation are well represented in the Church. Referring to the "Child's History," Mrs. Henry Dickens said that it would never have been written had its author known the truth. Readers of the novels will readily acquit "Boz" of conscious bigotry. He was but enslaved by the almost universal cloud of falsehood in which three centuries of Protestant tradition had enveloped the Church—a tradition now undergoing the process of dissolution. The Dickens family are regular attendants at the Brompton Oratory.

WE REFERRED a few weeks ago to the Catholic descendants of Sir Walter Scott. It is interesting to recall further that the descendants of several other English writers of distinction—among them some noted for their bitterness against the old Faith—have found their way into the Church. Charles Kingsley was at times particularly virulent in his attacks upon Catholic doctrine, or rather upon what in his blindness he considered to be Catholic doctrine: his daughter, Mrs. St-Leger Harrison, known to literature as "Lucas Malet," became a Catholic in 1904. William Howitt, a popular writer of fifty years ago, and the author of a "History of Priestcraft," found his nemesis in the fact that his wife, Mary Howitt, and his daughter, Mrs. Alaric Watts, a writer on art, both became Catholics. The only living descendant of Lord Byron, his grand-daughter, Lady Anne Blunt, wife of the well-known traveller and poet, Wilfrid Scawen Blunt, is a Catholic. And the celebrated Dr. Arnold of Rugby, author of a "History of Rome," gave to the Church his second son, the late Thomas Arnold, joint author of "The Catholic Dictionary." Thackeray, too, the centenary of whose birth was celebrated last year, is represented in the role of converts. His niece, Mrs. Blanche Cornish, wife of a Vice-Provost of Eton College, and daughter of Hon. William Ritchie, Legal Member of the Council of India, became a Catholic in 1903. A convert of different antecedents is Mrs. Kernahan, wife of Coulson Kernahan, the novelist, who is a grand-niece of John Hicking, the last minister sent out by John Wesley, the founder of Methodism. The list might be greatly expanded but this is sufficient to illustrate how time works out its revenges.

REFERENCE HAS BEEN made in these columns to the "School History of England" written in collaboration by C. R. L. Fletcher and Rudyard Kipling. Kip-