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Ögdensburg, N. Y., and the clergy intolupion to Dominion. Messis, Luke King, P. J. Neven, E. J. Broderick, M. J. Hagarty, Mrs. W. E. Smith, Miss Sara Hanley and Miss O. Herringer are fully authorized to receive ubbscriptions and transact all other busines if or the Contonic Ricorea. Obitary and marriage notices cannot be inserted except in the usual condensed form. Each insertion of 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 were they to tell the clerk to give them their CATHOLIC RICORD. We have in-formation of carelesses in a tew places on the part of delivery clerks who will sometimes look for letters only. -ubbribenchanging residence will please give old s 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. 249 Maine street LETTERS OF RECOMMENDATION

Apostoltc Delegation Ottawa, June 13th, 1905.

duty it is to prevent it. mas Coffey ear Sir-Since coming to Canada I have ear Sir-Since romer. I have noted with satis My Dear Sir-Since coming to Canada 1 nore been a reader of your paper. I have noted with satis factors that it is directed with intelligence and ability, and, above all that it is imbued with a strong Catholic spint. It strenuously delends Cath-olic principles and rights, and stands firmly by the tanchings 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 A its wholesome influence reaches more Catholic families. With my blessing on your work, and best wishes for its con-tinued success.

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delega

LONDON, SATURDAY, MARCH 1, 1913

THE NEW ENGLISH EDUCA. TION ACT

The vast programme of education. al reform foreshadowed some time ago by Lord Haldane caused some uneasiness to the supporters of voluntary schools. There are evidences that the new scheme will respect the views of those who believe in religious education in the schools.

The Anglican Bishop of Liverpool, who is not High Church, but one of the leaders of the Evangelical party, has recently ranged himself emphatically on the side of those who desire religion in the schools. "The outlook for definite religious education," said the Bishop, "is far brighter than it was a few years ago, and we a Evangelical Churchmen, must buy up the opportunity." He bases this favourable forecast on the fact "that the right and duty of parents to determine the character of the religious teaching of their children in schools supported by public money is steadily commending itself to the popular mind as eminently just and practical," and that there is "an increasing uneasiness as to the nature and results of undenominational religious teaching; and that there is no assurance that in undenominational teaching the religious influence would be real or lasting."

If this eminent churchman is right in his judgment of his people, there is good reason to hope that the new Education Bill will recognize parental rights and religious interests.

PLAGUE SPOT THEATRES

INCOME TAX AMENDMENT first suggestions of wickedness, have their imaginations tainted, have subjects suggested to their thoughtsand evil thoughts lead to evil actswhich was in 1909 submitted to the and the community suffers griev ously

three quarters of the State legisla-"I shall not further refer to this unpleasant matter, but I trust your strong recommendation shall have some effect with those whose duty tures, that being the number required for the passage of any amendment to the constitution. In connecspecially it is to prevent a recur-rence of what you have in my opintion with this amendment it is worthy on very properly condemned. of note that it is the sixteenth may all have some responsibility in amendment to the constitution and these matters. It is idle for us who is the first change to be adopted in live in Toronto to say that we are not affected by them. No man forty-three years. knows how soon he, or his family may be affected by the evil which

Credit for its passage belongs in great measure to the States to the starts or spreads from these plague South and West where individual incomes of \$5,000 and over are com-Perhaps in no other way could paratively few. It found but little public attention have been so affecfavor in the legislatures of the tively focused on these plague-spot

wealthy Eastern States, particularly theatres, and this should make it of the New England States. difficult if not impossible for such The drafting of the measure by places to continue their devil's work Congress will not likely be long dewith the connivance of those whose layed and already speculation is rife as to the details of the enactment. It is anticipated that \$5,000 will be CATHOLICS AND THE BIBLE

the exemption limit and that all in-The calumny that Catholics are comes over that figure will be taxed not allowed to read the Bible is one per cent. at least. A "super pretty stale; nevertheless it recurs tax" on incomes of \$25,000 and occasionally, and some honest Probeyond is advocated in some quartestants can hardly be blamed for ters. thinking there is something in it. The income tax will no doubt find There is a fundamental difference

ample justification in the eyes of all between the Catholic and the Prothose who see in a graduated s cale testant view of this matter. The of taxation the surest and fairest Catholic discipline is based on commeans of offsetting the inequalities of our present economic system, and The School Act is printed and disof placing the burdens of society on tributed amongst those whose duty the shoulders best able to bear them it is to deal with school matters. It will be hard to prove that the in. It is useful for their information as come tax is not the natural corollary to their powers and duties. But

of social justice. A GREAT INFLUENCE

putes, the copy of the statute is The London Universe of recent not the final arbiter. One man or one party interprets the act as just date mentions the conversion on his death bed of Rev. J. Cooper, a nonatifying his contention ; his opponents likewise read the act as favoring their genarian Anglican clergyman. His relatives, in a statement for publicaattitude on the matter in question Common sense requires some inde tion, attribute his conversion to his pendent and authoritative decision studying the writings of Cardinal as to the law in the premises. This Newman and others. There can be is provided by a lawyer, or it may be no question but that the mental probnecessary to have the decision of the lems and difficulties that confronted courts. The matter then is settled. Newman, Manning, Faber, Ward, So it is with every civil law; de-Allies, Marshall, the Wilberforces and sirable as it may be to read the law, so many other Anglicans who found useful as it often is, when diverse intheir way to the Catholic light durterpretations are put upon the text ing the past seventy years resemble ome authority must render a final in many respects the intellectual problems and difficulties that beset many serious-minded Anglicans the

This is precisely the Catholic posiion with regard to the Bible. world over to-day. And it seems but We logical to suppose that the earnest read the Bible with submission to Anglicans of to-day-and there are the teaching of the Church with regard to its meaning. That different many such-studying the lives of interpretations may be placed on these men and seeing therein different passages of the Bible is their own problems and struggles proved by the multiplication of sects. mirrored forth, must be led irresistibly to the same logical solution. If common sense requires a definite and final decision as to the meaning And we think we are within the of civil law, then common sense calls truth when we say that the majority for something definite and final as of Anglicans who have joined the to the meaning of a disputed passage Catholic Church of recent years in the Bible. That is the Catholic owed their conversion in large measposition with regard to the reading ure to their own personal and inof the Bible, as opposed to the Prodividual search for the light of truth. testant principle of private judg-Surely then we are not over sanguine

THE CATHOLIC RECORD

scores of persons of the same name in the province of Saskatchewan. If The Income Tax Amendment to such a person is in the flesh - and What he means by power it were the constitution of the United States, we doubt it-he ought to know, if he is a Catholic, that he cannot be a States, has finally been ratified by Socialist as well. There is no room in the Catholic Church for Jekylls and Hydes.

CATHOLIC CANADIAN CLUBS The effective work done by the Cana dian clubs in several cities' suggests field of activity for the Catholic laymen of the Dominion. Men who have attained prominence in certain branches of science, arts, literature, etc., are brought before these clubs to lecture on the important questions of the day. Needless to say, these lecturers wield considerable influence in moulding public opinion, and hence the Canadian clubs play an important part in national and civic life

Catholics are not excluded from these clubs, nor from the platform But the Catholic members are few and the Catholic lecturers fewer, notwithstanding the fact that there are many Catholics who are the peers if not the superiors of non-Catholic educationalists, scientists, artists and economists. Their learning and their work, however, is known to comparatively few and thus the vast influence they might have in mould ing public opinion is lost. ture.

A well organized Catholic society, having branches in every city and following the line of action of the Canadian clubs, could do excellent work. The whole world might be drawn upon to seek out the highest minds, "those gems of purest ray serene," and have them brought before the people of the cities to deliver lectures on the vital questions

of the day. We have an excellent example of the good that may be accomplished three feet of the surface, and there in this way by the splendid success of John Redmond, T. P. O'Connor, Joseph Devlin, and other Irish leaders. These men toured Canada and the United States, presented to the people of all classes and creeds the just claims of Ireland and as a result practically converted America to the cause of Home Rule.

The Catholic Church is unjustly assailed and the attacks on her are for the most part due to ignorance. Every means then should be taken to dispel this ignorance. It is quite ossible that if Bourke Cochrane or T. Augustine Daly were to tour Canada, lecturing, for instance, on the necessity of religion in schools. that much of the opposition to Separate schools would die out. Dr. Alexis Cassel, the winner of the Nobel prize, might successfully disprove of some of the theories of so-called scientists, as Father Wasswacher did a few years ago at the Berlin conferences. It is time for Catholics to bring all their battering rams into play to break down the barriers of ignorance and prejudice. If the people will tional history, but it was the truth, not search for the truth, then truth must be brought to them by those

retain your conception of morality forces Romanism as a power in the any more than you can hang your hat on a hook if there be no hook ' Dominion would cease to exist.' and, of course, to none but an difficult to say. Does he mean tem-American would the opportunity poral power? If so, he is entirely have come to quote Lincoln's under God " as the heading for his mistaken. There is no evidence of last chapter. And none but a good Christian non-Catholic could plunge it anywhere in the Dominion. If he neadlong as Mr. Coler does through means power in the spiritual order

the scum that historians have scat tered on the lake of history and give evidence that the influence coming to the surface, tell with such wielded in this way by the Catholic vivid freshness of the the what beneath. Catholics know what vivid freshness of the clear depths Church is of a most salutary character and means very much for the there is at the bottom. tell the world the truth, the world future of our country. We may say rather wonders if their version is not to "Anglican" and to the editor of more scum of their particular prejuthe Daily Province that were it to dice added to what is already float come to pass that the Catholic ing. Mr. Coler, stripped of every Church were to-morrow shorn of all rag of prejudice and wanting to things, plunges straight its influence or driven out of the know through it and coming up says, as clear as clear down there. Li country there would be a bright outlook for the briefless lawyers who I found this two and this other two would give us divorce courts such and my reason tells me they make as exist in the American republic, What we want to do is to get four. rid of that scum of prejudice onc and such an event would also and for ever and then set to work. hearten the Anarchists and Social "As a practical man, in the administs and other graceless, Godless inistration of a municipal office, Mr

Coler had not failed to observe that, to use his own words-' the schools of this country are not making for righteousness. A new type of criminal is being developed, a concienceless, fearless young brute, who murders for hire and recognizes no noral responsibility and no social He observed also that obligation.' things were as bad or worse Paris. And he was aware that in Paris and New York there were god less Public schools. Then, in the course of his ordinary work the ac counts of expenditure of public for charitable purposes passed under his notice, and he could not help seeing that ' in the care of the helpless those who have the service

mmonsense.

eared to him to be founded, wittingly

the conclusions that he drew from

as set forth by writers of every shad

quainted he came to

when he could do so with

impunity, stole its goods.

BEATTYS AND CO., NEW YORK of God at heart are more efficient that those who are mere servants of the

by it was afterwards found to have climbed from the track to within he died. The struggle which he made in climbing through the snow orno, on prejudice, he set about study ing history for himself. Quite a piece is much like the climbing of the prejudiced man from the view of history which he gets from traditional Protestantism, to the view of history which experts are now revealing to of opinion — mostly anti-Catholic. He began at the beginning with the whole world. Sometimes the prejudiced man climbs to the surface and escapes alive, at other times

he gets near to the surface and fails; but the power of truth is like the ent time. Studying, by his instinct to preserve life. It forces movement. It makes all prejudiced persons undergo a struggle. Mr. B. S. Coler has gone through this struggle successfully, as he tells in his book called "Two-and-two Make Four." He says of himself: "From conventional history I had acquired the conventional Protestant view of or temporal ends, it was, from the the Catholic Church and its relations to civilization. The two-and-two method gave me a new view-point. I found that this church had been a defender of civilization in the past, and was a defender of civilization to-day. That was not the convenand as the truth I set it down."

This does not mean that Mr. Coler religion. And it has become a Catholic. He is still,

MARCH 1, 1918

THE PRESENT POSITION OF HOME RULE

Natio

It is more than half a century since the first Home Rule Bill was introduced and defeated in the House of Commons owing to the secession of the Liberal-Unionists, and the consequent split in the Liberal Party. In 1893 the Liberals were again united behind the incomparable leadership of Gladstone, and the Bill of that year passed the Commons by a majority of 32, only to be rejected by the House of Lords. The present bill passed the Commons on January 16, by a majority of 110, and was rejected by the Lords on January 30, by a three figure majority. The very next day the result of the Derry elec-It's tion gave the Nationalists a majority Listen. of one in the parliamentary representation of the Ulster province. It was a dramatic anti-climax to the make-believe of the proceedings in the House of Lords.

For the first time in the long struggle for Irish Legislative Inde Public pendence there is a purely British majority in its favor. If the 103 Irish votes were substracted from the division the bill would have passed the House by a majority of 43. This is a far larger figure than was deemed sufficient to carry many of the greatest reform measures of the last century. The first Reform Bill was carried in the Commons by a major ity of 2, including the votes of the Irish members. The Ballot Act was carried by a majority of 58, including the Irish votes. Notwithstanding these figures the Unionists maintain that the Home Rule Bill is being And 'if this were true of forced through to the statute book State.' And if this were that of foundling-asylums, why not of schools ?' Then he began making enquiries. The result is two hun-dred and fifty pages of convincing against the will of the people. They deny that the government has a mandate from the electors notwithstanding the fact that these same "'Church and State' seemed to be electors have three times in succesthe keynote of the problem, and as the definitions and opinions of every. sion returned a ministry publicly one he spoke to on the subjects ap

pledged to Home Rule. When the Liberal Party appealed to the country on the question of the Veto of the House of Lords the Unionist leaders. of the book, seven chapters, tells us warned the electors that in voting for the Asquith Ministry they were reading, without prejudice, history voting for Home Rule. The Asquith Ministry was returned in spite of the warning, but no sooner had the 'Render unto Cæsar,' and pursued Church and State through the smoke of battle died away than the Unionist leaders turned a complete Birth of Papal State,' the Middle Ages, the Reformation, to the pressomersault and said the electors did two not know they were voting for Home and two method, the history of a Rule. So much for the stock Uniongreat Church with which he had ist argument of " no mandate." As previously been imperfectly aca matter of fact the British electorthe conclusion ' this Church had been the deate never declared against Home fender of civilization in the past and Rule. It was the secession of the was the defender of civilization to-Liberal-Unionists, and not the voice day.' Far from the Church stirring of the people of England, that killed up trouble to serve its own religious the first Home Rule Bill. In 1898 very beginning, the temporal ruler Gladstone came back into office used the Church and religion pledged to Home Rule, and it is a for his own political purposes, and well-known fact that there has alwhat he thought or pretended to think was way been a Welsh and Scotch major-' And we ity in favor of self-government for have let politicians tell us that Ireland. The Mail and Empire pubthese were the fruits of religious lished a chart illustrating how thorcontroversy. We have accepted it as oughly the closure had been applied rue that they and many another bloody deed-that all the persecution to the discussion of the present Bill and all the cruelty-were caused by isn't true. Not a in the House of Commons. Asquith single instance of so-called religious and Redmond were represented as

many distinguished Protestants will

dividuals who would, had they the power, usher in conditions which would bring us back to barbarism. We would advise our contemporary of Regina to keep his columns free from the productions of those intellectually out-at-elbow controversial ists who have graduated from the John Kensit school, and who have not even a bowing acquaintance with Catholic controversial litera-

"TWO AND TWO MAKE FOUR" BY B. S. COLER ; PUBLISHED BY F. D

It was reported at the time that in certain snow-slide in the mountains of British Columbia, when the C. P. R. track was covered under fifty feet of snow, one of the men who was killed

Referring to the self-stultifying verdict in the case of Stair, who was arraigned for producing an obscene play, we said one could almost thank the jury for providing the occasion for Judge Middleton's stern rebuke and the Globe's outspoken and fearless criticism of the astonishing ver-

Perhaps if the jury found Stair guilty and he was punished in due course, the case might soon be forgotten. But the miscarriage of justice, the Judge's remarks, and the criticism of the press, all impressed the public mind ; and now the grand jury in plain-spoken terms say what

they think of the petty jury's "illogical finding," while they brand the police department as " either incompetent or utterly indifferent to the morals of the young men of Toronto.' In receiving the presentment of the grand jury Mr. Justice Latchford further emphasized the disgrace-• ful episode, or rather the disgraceful goes out to the priest-ridden people conditions revealed by the now fam- of Quebec. ous Stair verdict.

" I regret that my brother Middle ton, who had so much to do with this prosecution to which you first referred, is not here to accept your entment of the matter," said his Lordship. "My knowledge of the matter is derived merely from what I have seen in the newspapers. Whether your criticism of the petty jury is justified or not, is not a matter for me to deal with.

'It has been notorious for years that at least one and possibly two vile theatres have existed in this city. They appeal to the very basest of passions and to nothing else. There is no real humor in indecency. Yet as I understand these theatres thronged from one end of the are year to the other at every performance, very often by children or those who are little more than children, who there receive undoubtedly their

Plain common sense applied to Bible reading, just as all civilized people apply it to the reading of the civil law.

UNDUE INFLUENCE-THE

PRIEST IN POLITICS

The diocese of Chicoutimi is almost zeal and intelligence. entirely without licensed hotels. In the parish of Baie St. Paul the parish priest, Rev. Father Tremblay, carried on a vigorous campaign against the which passed its third reading in the one hotel in his parish. The cam-

paign was successful. The local judge, however, was pro-license, and Rule Bill in the Lords, is of considerthe new council was of the same mind.

An action was entered alleging the possession of the lands and strong charges of undue influence moneys that had been bequeathed in and the trial judge nullified the no Catholic days for the maintenance of license by-law.

Catholic worship ; it provides for the Some of our separated brethren in surrender of such endowments to the the ministry use all the influence State. The Anglicans in Wales are they have against licensed places. to retain such endowments only as At the same time their sympathy date from the time the National Church lost its identity with the

Catholic Church and became distinct-As usual the Catholic judge proively Protestant. And the bill detects the Catholic people from any termines the approximate date at semblance of injustice in the shape which this occurred. It thus beof undue clerical influence. We are comes an official repudiation on the entirely in sympathy with the priest, part of the government of the conbut we can not help pointing out that tinuity theory so dear to the hearts in Catholic districts a Catholic judge of high churchmen. protects the rights of laymen against undue clerical influence. What FROM A SUBSCRIBER in Alberta we row would be raised if an Ontario

judge acted in like manner with regard to the action of a Methodist minister.

THE MONTH'S Mind Mass for the late Right Rev. Richard Alphonsus O'Connor, D. D., Bishop of Peterborough, will be celebrated in St. Peter's Cathedral, Peterborough, Thursday

hen we claim that the fruits would best qualified to do so, and by those whose prestige will guarantee then have been immeasurably greater had large audiences. Catholics, both priests and laymen,

The several Catholic societies al co-operated to the full in promoting ready in existence are doing good this glorious work. The field still work, but they are for the most part, glistens with golden promise and inmutual benefit or fraternal. What vites the co-operation of Catholic is wanted is a Catholic society that

will be a powerful aid to the Church, a sort of phalanx that will sweep CONTINUITY REPUDIATED around upon the enemies of the The Welch Disestablishment Bill, faith.

The advocates of materialism and British Commons early in the month atheism are using every means to propagate error. Catholics then only to share the fate of the Home should be as active in the propagation of truth. Isolated attempts are able interest to Catholics. The bill denies the title of the Anglicans to of little avail against such odds. But by the united action of Catholics in every corner of the Dominion great results will ensue and the true day. religion of Christ will prevail, O. T.

AN IMPRUDENT EDITOR

A subscriber asks us to enter into controversy with a person who is ashamed to sign his name. "Angli can" he calls himself, and he wrote from London, England, on the 10th of December, 1912, to the Daily Province of Regina, Sask. The wonder is not that "Anglican," has written such a letter, but that the editor of the Daily Province (and editors of Canadian papers are for the most part educated gentlemen)

should have given place in his have received a cutting taken from a columns to the production of such a Spokane, Wash., paper stating that a rusty controversialist as "Anglican." Roman Catholic " of Saskatchewan,

A gentleman clad in intellectual Canada, had contributed \$1,000 to aid armour would characterize his letin the distribution of Socialist literater in terms anything but compliture. The name is given as Londermentary. To show the animus of vill. We never heard of this gentleman before and we do not think it this person we quote only one senworth while making enquiries as to tence. "The writer is convinced morning, February 24th, at 9 o'clock. his identity. Besides there may be that if Protestants would only join

we believe, a Methodist ; but he has ersecution that 1 produced a very interesting book, treating of a great variety of subjects

from Arianism and Donatism down synopsis of history, he starts in on his problem, 'What is education? through the Reformation, to the What is its purpose ?' he asks. 'To make a good man' is the answer. Socialism of our day, and all with a view to their bearing upon present And you can't make a good man day problems. Even the question of without God. He has some very

pertinent remarks to make about the the Pope's claim to temporal power country 'where they blew the light out.' 'The destruction of religion in the Papal States is seen by him to involve, not the grasping after secular influence, but an effort to safeguard in a nation must carry with it the out.' fruits of religion. You can't grow spiritual interests. It is doubly diffiapples without a tree' is one cult for an American Protestant to them. He sees, however, signs of a get a clear view of the relations that reaction in France. He has a chapshould exist between Church and ter on Socialism. Read it. It is a State ; but Mr. Coler seems to have flood of icy water washing away state; but Mr. Coler seems to have many-colored, very dirty-colored attained a clear view of the subject mostly, froth. I am not going to from the time of Constantine to our comment on it. I should have to quote the chapter. And he finishes with 'The Nation under God !'-his nation-what it should be, and what

in the schools.

Following is a review of "Two-and it may be if it fulfils its destiny. If, Two Make Four" in Rome of first of all, it sets out to eradicate Feb. 1st. the evil influences that are creeping

and two Make Four' for years. How often have we said-you and I-that what was wanted was someone to come along and write commonsense 'words of two syllables' about things. Telling the truth about education and other social problems, about distorted facts and incorrect conclusions in history, about the meaninglessness of the socialistic jargon-the fog on which their mounrests, as Mr. Coler puts it. The wonder is that you and I have not written it long ago. Let us not worry. We should not have done it nearly so well.

"'Two-and-two Make Four' had to be written, and, having read it, I have realised that it had to be written by an American and a non-Catholic. None but an American could have got home his points so clearly, could have hit upon such a wealth of curt, incisive metaphor with which to illustrate them-(for instance : You cumstances. cannot destroy a belief in God and

arch-conspirators smuggling the Bill did not have a sufficient political through a gagged and paralyzed as sembly, and this in the face of the reason. "Having finished his fascinating

fact that Home Rule has been before the country for 27 years, and that this very measure was discussed in the Commons for 52 parliamentary days.

Now it may be asked, what are the prospects of this bill reaching the statute book? There is only one possible answer to such a question, Barring some unforseen calamity Ireland will have Home Rule by the May of 1914 at the latest. The Hous of Lords has lost the power to kill the measure. The peers may reject it twice, but after that the bill goes to the sovereign over their heads. They have already rejected it once, It will be repassed in the Commons next session, and again sent to the Lords. The Lords may again rejee it, or they may amend it, and pass it, in-if first of all firsts-it determines in which case the Commons would to 'regain for God the children of refuse to accept their amendments, the nation.' He is a practical man and so would force the peers to throw and he has his plan for the eliminait out. Then in the session followtion of the practical difficulties connected with the teaching of religion ing the bill will be once more passed in the Commons and sent to the king.

"Finally, may Iask the learned Can-Thus if the Lords exercise their onist not to be too severe with Mr. power of delay to the full, the " Bill Coler in his definition of 'Free Church in Free State ' as the ideal for the Better Government of Ire-If he will read the book through and will consider how the country for land " cannot receive the royal assent before May, 1914. And even which it is written sent the Cardinals though politics are as uncertain as to Rome lately and welcomed them horse racing it is as humanly probahome-the country not the Catholics ble as anything can be that this bill only-how it asks a Catholic Cardinal again to open a Convention with prayer—and if he will cast his eye over that country's progress and will become law. The old bogies of Separation and Religious Intolerance can foresee its possibilities—perhaps in his charitable heart he will, for have been laid for ever. The English electors can be no longer stamthe occasion, 'let it go at that,' not peded by these cries which are the indeed, as the ideal but as a good stock-in-trade of the Orange faction. working arrangement under the cir-The silly pretence that Ulster was a FORESTER

"We have been waiting for 'Two-