The Catholic Record

Price of Subscription—\$1.50 per annum United States & Europe—\$2.00 "

THOS. COFFEY, LL. D., Editor and Publisher Advertisement for teachers, situations wanted, etc. so cents each insertion. Remittance to accompany the order.

srs. Luke King, P. J. Neven, E. J. Broderick, srs. Luke King, P. J. Neven, E. J. Broderick, srs. W. F. Smith and Miss Sara Han

When subscribers ask for their mail at the post office it would be well were they to tell the clerk to rive them their CATHOLIC RECORD. We have infor-nation of carelessness in a few places on the part of lelivery clerks who will sometimes look for letters

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

In St. John, N. B., single copies may be purchased rom Mrs. M. A. McGuire, 249 Maine street. LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905. Apostonic Aposto

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 Iruly
Catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the faithful. Bless
lag you and wishing you success, believe me to remain. Yours faithfully in Jesus Christ.
†D. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JUNE 29, 1912

NOTES AND COMMENTS

THE POSSIBILITY of a deadlock in the Republican Convention at Chicago, necessitating adjournment over Sunday recalls to mind a remark of the late Goldwin Smith's with regard to a like contingency at a former convention in the same city. The proceedings had been of (up to that time) an unprecedentedly acrimonious character, (falling far short in that respect, however, of the convention of 1912), and adjournment having been found necessary, gave occasion to Dr. Smith's remark: may be sure it was a very blessed Sabbath in the holy city." The remark was big with suggestion, and, having regard to the character of the preliminary campaign, may be taken to apply with even greater appositeness to the playful and prayerful gathering of nineteen hundred and twelve.

WHATEVER MAY be the outcome of the protracted Tait-Roosevelt struggle over the Republican nomination for the Presidency of the United States (and it is still in uncertainty as we write), the moral effect upon the community is not calculated to be of the highest. Neither is the undignified spectacle of the chief magistrate of a great nation being forced in defence of his own honor into an unseemly campaign of invective in the party arena, one calculated to elevate republican institutions in the estimation of mankind. Should the moral sense of the community, however, be so aroused as to precipitate a change in the whole machinery of a Presidential election, the recent imbroglio may be said to have been not in vain.

sion to remark upon the artless way of the reporter in "writing up" Catholic ecclesiastical functions for the daily press. While sometimes merely amusing he more often gives point to the contention that it would be much to the advantage of at least the great dailies to entrust this duty, if not to a Catholic, then to one who had taken some pains to inform himself in the rudimentary language of the subject. For, to our mind. it is the great daily itself-not the Church-which suffers from the incompetence of its uninstructed scribe.

WE HAVE seen many accounts of great ceremonies which were ludicrous in the extreme. But it would be hard to surpass the work of a London morning paper in describing what its representative thought he saw on last Holy Thursday in the great cathedral of Westminster. Our readers may derive some entertainment from this choice

"With characteristic ceremonial and solemnity the blessing of the Holy Oils was performed by Cardinal Archbishop ne, at Westminster Cathedral, in presence of a large number of the faithful, who were desirous of communicating. The long service, which in-cludes the administration of the sacraments of Baptism and Extreme Unction, began at 9 o'clock.

THE RECEIPTS of the Association for the Propagation of the Faith for the year 1911 are remarkable as exhibiting the increasing interest in the work on this continent. Once more New York holds the place of honor among all the dicceses of the Catholic world in its generosity to the funds of the associa tion, having contributed during the year over \$100,000. Lyons, (France), comes next, then Metz(Alsace), Boston, Strasbourg, Nantes, Cambrai, Treves and

Paris in the order named. Taking the results by countries France is still far in the lead with over 3,000,000 france, while the United States comes next, and Germany third. That the contribu tions from the United States are bound o increase follows naturally from the establishment in the Archdiocese of New York of a College for Foreign Mis ions. Canada, too, should share in this nuch-to-be-desired development of the nissionary spirit. In this respect she s the legitimate heir to France, who, despite the rampant atheism of the lodges, still points the way to the entire Catholic world.

In THIS connection, the name of Father Desgodins recurs to us as the oldest missionary priest in the world He was born at Verdun in 1826, was ordained in 1850 and in 1855 left for the missions in Asia, where he has ever since remained. This honor is closely shared by an old Oblat in the Arch diocese of Colombo, Ceylon, Father Chounavel, who was born in Saint - Dié France, in 1825, was ordained in 1852 and left soon after for the East. Ever since landing in Ceylon, nearly sixty years ago, this old missionary has never been out of it for a single day. Heroic souls such as these do much to atone for the apostasy of so many of their sountry men.

REGARDING THE reputed reception of John Milton into the Catholic Church on his death bed, to which allusion was nade in these columns a few weeks ago, the event, could it be shown to demon stration to be true, would form an interesting exemplification of the law of reversion. For the noet's grandfather. who was an under-ranger in the Royal Forest of Shotover in the reign of Elizabeth, was so strongly attached to the old Faith as to have disinherited his son for apostatizing. This son was that John Milton who went to London and after serving a term as a scrivener's apprentice, himself set up as a scrivener and notary in Bread Street where the author of "Paradise Lost" was born-The question of the latter's conversion to the religion of his grandfather and of his forhears for generations before will probably always remain, as in the case of Shakespeare, the moot point it is now.

A GOOD STORY is going the rounds which, better than anything we have seen, points the moral with regard to the warfare upon religion in France. The story comes originally from Henri Vignaud, for many years secretary of the American Embassy in Paris, and who may be assumed, therefore, to have the ccurate knowledge of an acute observer and in that capacity to have rightly appraised the blatant atheism which, under the aegis of the government of the day, assumes to express, though falsely, the intrinsic temper of the French people. The story concerns one Renaud, a Senator from the Pyrenees He had engaged a room at a Paris hotel and paid a month's rent in advance

The proprietor asked him if he wished a receipt.

"A receipt is unnecessary," said "Do you believe in God?" sneered the

host.
"Most assuredly," replied Renaud, "Not I. monsieur."

said Renaud, "in that case please make me out a receipt

WHATEVER THE predominant charac teristics of the people of the Southern States may be, common sense seems to be well up in the category. This very serviceable quality comes out, at any rate, very strongly in the action of their representatives at the recent General Assembly of the Southern Presbyterian Church, where they unequivocally rejected the majority report of its "committee on Romanism." This report suggested a combined attack upon the Catholic Church by all the "evangelical" bodies of the States and Canada. and recommended the foundation of a fund to support renegade priests. The also to enable the farmer to hold his Southern delegates have probably had some recent experiences with "expriests" or "escaped nuns," and "once bitten, twice shy." Furthermore, as largely control his wealth." America remarks, with sad experiences of the Civil War and its aftermath be hind them, they know something of the economy of resources, and with two thousand churches in the United States pastorless and shepherdless (vide the declaration of the General Assembly of the Northern Presbyterian Church). they doubtless felt the urgency of this brethren in Canada profit greatly by population.

confessedly have had in bringing this gradually applied to every branch of the farming industry. Agricultural coskrinkage about. This referred particularly to the country about Glasgow, which within late years has come to be the Catholic stronghold of the country. That Catholic progress in other parts of Scotland is causing much anxiety and searching of hearts to the disciples of

out very strongly in the last General of the Free Church, where incussion took place on the growing endency to ritualism even within their own ranks. One speaker drew attention to a stained glass window in the parish church of the sect at Lochranza. This window displayed a life-size figure of the Saviour, and this enormity the Presbytery of Glasgow were asked to have removed forthwith. It evidently had had an uncanny effect upon the con gregation for, as the speaker went on to relate, "the wife of the minister of this shurch had become a pervert to the Roman Catholic Church," and was followed later by the minister himself. This, said the speaker, "is sufficient to make us think. Suppose they allowed the image to remain in the church, the ran the risk of papists turning it into an idolatrous temple." And more to the

same effect.

THE DISCUSSION then took a wider scop and the budding ritualism of other par ishes came under review. Anothe speaker, an Edinburgh man, stated, for example, that it was whispered that some of their churches had held ritualistic services on Christmas Day and Good Friday. This had to be stopped immedistely, else what would become of the Pesbyterian standards. "Crucifixes," said another, " he would like to see ground to powder." (Hear, hear! and loud applause.) As for the Virgin and Child in St. Giles, Edinburgh, "it was enough to make the angels weep." Professor John Macleod " was slarmed at the tide of ritualism in the Established Church (the Kirk), and of rationalism in the United Free Church." If the ritualizing and Romanizing factors in the two Churches joined hands that would be an and to the Westminster Confession of Faith. All of which goes to show that the handwriting has been seen upon the

THE REGENERATION OF IRELAND

The great political movement for selfvernment in Ireland has overshadowed n interest to the Irishman abroad an other great change that is being effected in the old land; and it is treated very interestingly and lucidly by Sir Horace Plunkett in the June Atlantic under the title "The Regeneration of Ireland.

"We have to save what in all coun trice is the primary industry (agricul-ture) but in Ireland is almost the only industry from the tendency urban concentration. It is true with us the rural exodus not, as in many other countries, mere shifting of the population.
What is migration in the United States emigration in Ireland, and as the say ing is, our town is America. What the agricultural area loses in the United States the urban area gains. With Ire-land, depopulation of farm lands is national exhaustion."

Even in Canada the drift of the rural population to the cities is beginning to e a problem demanding solution. In Ireland, not only because the drift is to foreign cities, but also because farms are so small, the problem is more urgent and more difficult of solution. The fifteen million acres of arable land is divided into half a million farms supporting about two and a half million of the Irish population. But there are over two hundred thousand farms from one to fifteen acres in extent. These are the homes of a million people. The tural problem may be realized, at least

in part, from these figures. The task of Sir Horace Plunkett and those associated with him was to make agriculture attractive by making it profitable and then to make social conditions agreeable. A convenient form ula divides the solution of the problem into three parts, "better farming, better business, and better living." They began with better business "which plies system in marketing of produce, the acquisition of farmers' requirements on reasonable terms, the obtaining of working capital at a low rate of interest and upon terms suitable to the conditions of farming. It seeks own in his relations with those organized interests, whether financial, industrial, commercial, or political, which

Every other important industry interest is organized for protection and mutual help. Farmers are the only exception. As a result of the work of endeavoring to remedy this condition there are now a thousand farmers' cooperative associations in Ireland with a hundred thousand members, mostly heads of families, and consequently emcall nearer home. Might not their bracing nearly half a million of the

their example!

WE REFERRED last week to the marked shrinkage of Presbyterianism in Scotland, and to the part Catholic activities

"The co-operative practical results. The co-operative creameries now manufacture something over one half of the entire export of Irish butter. But the same principle is being the same principle is being the same principle in the same principle is being the same principle in the same principle is being the same principle in the same principle is being the same principle in the same principle is being the same principle in the same principle in the same principle is being the same principle in the same principle in the same principle is being the same principle in the the farming industry. Agricultural co-operative societies purchase wholesale at the lowest price wholesale at the lowest price wholesale farmers requirements—seeds, fertil-izers, implements, machinery and so forth. They jointly dispose of sgricul-tural produce. There are poultry and egg societies, beekeeping societies, etc.

And yet the movement, we are told, is only in its infancy, though the results already obtained amply justify the writer's modest boast of results achiev

"One effect of organizing adult farm ers for business purposes is that it com-pletely changes their attitude toward their own problems. I could cite in-stances where agricultural co-operative associations, composed of individuals generally regarded as hopelessly un progressive, have displayed in business, in politics, and in the more in in politics, and in the promotion of edu-cation, qualities which, if applied to the more opulent circumstances of the agricultural community in the United States, would place American farming in a higher position than it occupies

This work may well be entitled the regeneration of Ireland, and the \$12,000, 000 a year with which the Department o Agriculture is endowed are well spent in so good a cause.

IRELAND A NATION

Certain Canadian papers feel the whole of the responsibility for the integrity of the Empire weighing heavily apon them. One might imagine that British affairs might be managed with comparative safety by the chosen repreentatives of the British people. But

they are going wrong. "In the case of Ireland it is entirely different. Ireland wants to have Home Rule and to be a nation, but she is not prepared to be financially independent ons. As yet Canada contributed towards Imperial expenses but Canada does not ask Great Britain to contribute toward her expenses. Ireland wants to be a nation within the Empire, but she wants Great Britain to subsidize her to the extent of nearly \$35,000,000 per annum in order that Ireland may masquerade as a nation."

Now there are one or two important facts that our ardent imperialist has over-looked. A Royal Commission investigated the financial relations between Great British and Ireland a dozen years ago and found that Ireland had been over-taxed since the union to the extent of \$750,000,000. Canada hopes to do something next year! Does it become a Canadian newspaper to sneer at what Ireland has done?

Then Canada has control of her own tariff. Would Canada give up that control for the subsidy Ireland will get when Home Rule is in force? The whole amount of subsidy, land purchase and national imurance, would not make decent interest on the amount of overtaxation.

"Naturally it is pointed out by th opponents of Home Rule that a nation is not only a sovereign body with full power over its own finances; but that it is a body which pays its own way and does not ask another nation to bear a part of its expenditure."

And quite naturally they made a stupid mistake, as John Dillon pointed out recently. Mr. Dillon said "there was a great deal of extravagant talk-Over and over again statements had been made in certain papers that no nation could pretend to be a nation that had not complete control over its own customs. But he asked them to look at the greatest nation in Europe, the German Empire. 1t was not a single nation but a federation of a series of great nations, which retained not only the power of their own Legislatures and the power to make their own laws, but their ewn King and their own armies-Bavaria, Saxony, Baden and sia. Would they for a single moment tolerate to be treated as if they were not nations? They were not only nations, but great nations with a great historic past. They were never conquered, but they consented with their own free will to accept the present system and they had no powers over their customs whatever. It was the Imperial Reichstag that settled the customs of Germany."

If Ireland had, under Home Rule, com plete control of her tariff she could be anancially independent; that she has not such control is because Great Britain prefers it otherwise. Hence the

HAS WOMAN A SOUL ? The St. Thomas Daily Times of Mon-

day, June 17th, contains a synopsis of a sermon delivered on the previous Sunday by the Rev. H. W. Crews, M. A, of Berlin, in the Central Methodist church. It was the "Baccalaureate Sermon" to the graduates of Alma Ladies' College, and hence prepared, no doubt, with special care. The Rev. Dr. Warner, principal of the college, and the pastor of the church, Rev. D. Rogers, occupied seats on the rostrum and concurred no doubt in the utterances of the preacher, who was " young, fluent and scholarly," according to the report of our contemporary. He gave expression to a number of crisp epigrams which the Times' scribe collected together and framed with double lines in a separate column. But to our mind the "crispest' thing said by this youthful orator from Berlin is found in the paragraph where he said : " It was a great thing to be born a woman under Anglo Saxon skies. It had not always been so. It was not so long ago, comparatively speaking, that the Council of Trent by a bare

The actual turnover for 1909 was majority of three decided that woman about twelve million dollars." and a soul." Of all the preposterou charges ever made against the Catholic Church by Protestant pulpiteers this is perhaps the most amazing. If the holarly attainments of the speaker are to be judged from utterances such as this then the standard of non-Catholic scholarship must be very low indeed. And if the quality of the education imparted to the students of Alma College may be gauged by the studied dicts of the Baccalaureate preacher, then God help the young women who seek for knowledge and truth within Alma's walls. It is scarcely necessary to state that the assertion of the Rev. Mr. Crews is utterly without foundation. Wondering if there was anything in the discussions of the Tridentine fathers that could, by any stretch of the imagination, be distorted into a statement re sembling even remotely the ridiculous one above referred to, we consulted the article on the Council of Trent in the latest edition - the 11th - of the Encyclopedia Brittanica. But we found no reference to any such question in the subjects debated at also the article in Addis and Arnold's Catholic Dictionary on the same council and the chapter devoted to the acts of that council in Alzog's Universal Church History, but with the same re sult. Thinking that perhaps Protest ant historians might have said something that would give a semblance of truth to the monstrous charge of the Berlin divine, we glanced through the pages of Froude's Oxford lectures on the Coun cil of Trent. If Trent had said any thing so devoid of reason and sense a

that attributed to it by our Methodist friend, James Anthony Froude would not have failed to notice it, as he never lost an opportunity of traducing the Catholic Church. But even this partizan writer makes no mention of any such vote as that referred to by the "acholarly" Mr. Crews. Hence we have no option but to conclude that his assertion is absolutely without any historical foundation. If he can give us the name of any reputable writer who supports his charge we will deal with him in a future issue. The charge is the more ridiculous when we consider that in every page of history from the beginning of the Christian era may be found examples of the splendid work done by the Catholic Church to elevate womanhood to the proud position she holds to-day in the Christian world. Does not Mr. Crews know that, centuries before the Council of Trent was held, women were elevated to the honors of the altar. A few we might mention: Saints Monica, Felicitas, Perpetua, Agatha, Lucy, Agnes, women be thus honored if there were the slightest doubt that they were not the equals of man in origin and destiny.

THE POSITION OF CATHOLICS IN NOVA SCOTIA

It has already been pointed out that in both branches of the Nova Scotia legislature—the House of Assembly and the Legislative Council-there is reasonably just representation of Catholics ; but in the government so far as the portfolios are concerned Catholics are excluded. The fact that in both houses there is a fair proportion of Catholics to choose from only aggravates the exclusion of Catholics from the salaried posts. There is just one answer that might be made to the demand, namely, that the Catholics have nobody in their numbers fit for the office. Will any political leader make that declaration? Only once in one hundred and sixty-

three years has the province had a Catholic governor. That is while the office was filled with such dignity and grace by Sir Malachy Daly. On at least two occasions since then, when vacancies occurred in that office, there were Catholics to whom the position could have been offered, and who could, had they accepted it, have filled it quite as acceptably as any one else; but the public is not aware that any consideration was given to their claims. Possibly when a vacancy next occurs, there may he some things as to which the administration may have to be reminded.

Turning attention next to the Dominion Parliament, the province has had eighteen members in the House of Com mons up to the present. Under a re distribution the members will be re duced to sixteen. In the last Parlianent the number of Catholic members was four : it is four now. It is not as large as it ought to be. Halifax, under normal conditions, returns a Catholic and a Protestant. At the last election it returned two Protestants. There may have been local and personal reasons for the result. At any rate it was not the first time Halifax gave such a result. Looking to the future the danger is that in the re-distribution of seats the Catholics stand to lose. The two small counties of Richmond and Antigonish, which return Catholic members, may be merged with adjoining counties, and

of importance to see that there is a fair re-arrangement of the seats—one which, while preserving so far as possible existing boundaries, will at the time promise a fair representation in the House of Commons, In the Senate the Catholics have had more than proportionate representation. There are four vacancies now, and it is expected that they will soon be filled.

So much for the position of Catholics in parliamentary affairs. Summing it up, the result is about as follows : in the Senate and Legislative Council the representation of Catholics is on the generous side ; in the elective houses it slightly inadequate. In the salaried positions in the execu-tive it is nil; the treatment is positively unfair. The remedy is, however, in the hands of the Catholics themselves, and if they fail to improve the situation, after it has been fully shown to them, there should be no further " kick coming."

At this point it may with propriety be pointed out that the argument of these articles is entirely non-partizan. They are not written in the interest of any political party. The plain facts are presented, and if injustice proceeds from this party or from that, let the who are responsible for the injustice face the situation.

TO BE CONTINUED

PROSPERITY-CATHOLIC AND PROTESTANT

This is the title of an excellent little olume of over one hundred pages, the author of which is Rev. Father Graham M. A., a convert, of Motherwell, Scotland. There is a common belief amongst our separated brethren that Catholic countries are as a rule steeped in ignor ance and poverty-that they lag behind Protestant nations because of the pos session of the ancient faith. Father Graham's work proves beyond question that there never was a greater fallacy Even from the standpoint of worldly wealth it is shown that non-Catholic nations have nothing of which to boast. Says the author : "Take Belgium. This is a case which it quite baffles Protestant ingenuity to explain away. Belgium is an intensely Catholic nation and an immensely prosperous one. According to the latest census, out of a population of 7,500,000 not more than 50,000 are non-Catholics, and an ultra montane priesthood garrison the land, yet the people are most prosperous, happy and contented. Under a Catholic government they have developed and progressed to a phenomenal extent and continue to do so more and more." Then as to morality the author gives figures to prove that Catholic countries maintain in this respect the very highest standard. "We may," he says, "set side by side the Catholic Cantons of Switzerland with the Protestant ; the Catholic with the Lutheran Protestant in Germany ; Catholic Connaught (5 illegitimates per one thousand) with Protestant Ulster (50 illegitimates per one thousand); or Catholic Dublin (1 in 42) with Belfast (1 in 21), and everywhere the result is the same. The proportion of illegitimates is large where the Protestant element is large and small where it is small. Catholic Ireland stands in this respect the purest of all the nations in the world, and in view of the incredible ignorance and prejudice in many quarters regarding the Isle of Saints I cannot do better than quote the words a Catholic is not respectable—here, Young, written many years ago: 'The crowning achievement of the Catholic Church in Ireland, a thing which is unparalleled elsewhere in the world, is the complete and awful chastity of the people." The little book has a very complimentary foreword written by liberty of printing the preface of this admirable little book. The price is 6 pence net. As it serves to remove a conditions in Catholic countries, it should have a wide circulation :

It has been remarked-and I believe with truth—that the objection which many well-to-do people in these countries entertain to the Catholic Church is based as much upon social and economic as upon religious grounds. They believe that, if Britain became Catholic again she would speedily sink into a fourth rate power; in other words, if the Church regained its supremacy, Britain would lose hers. If I am not mistaken, some of the most active oppon-ents of Home Rule for Ireland based their objection to that measure on the ground that it would be gradually folwed by national decadence. Hence they view with alarm the advance of Catholicism within their midst. The spiritual or religious side of Catholic or understood; of its dogmatic, moral, nor understood; of the dogmante, moral, or ascetical teaching they know absolutely nothing; but that on its material side it produces effects decidedly inferior to those of Protestantism, they are firmly convinced; and therefore they will have none of it. A religion which cannot point to 'all the kingdoms of the world and the glory of them 'and say' all these things will I give thee is not a religion for them.

Others again, less worldly-minded. merged with adjoining counties, and the Catholics will thus lose one and possibly two seats. There will be no compensating change elsewhere. It is

mark of the pure Gospel; we might al-most say that they have adopted this as the true answer to the question in the the true answer to the question in the catechism, 'Has the Church of Christ any marks by which we may know her?' They appear to forget that the end of the Incarnation was the supernatural end; that, as the Baron de Haulleville says (Social Aspects of Catholicism and Protestantism, transl. Bellingham.) 'Our Lord Jesus Christ did not come down noon earth to give salvation to political upon earth to give salvation to political with the principles of the free exchange of thought, to lead them to discuss the properties of steam and electricity or to develop in them a taste for literature. He was born in a stable, cradled in a manger, brought up in a workshop like any ordinary artisan, and crucified upon a tree for the salvation of mankind. Hence these good people must undergo a complete revolution in their way of looking at Christianity, in its relation to human happiness and prosperity, else they will never judge aright of the question at issue between Catholicity and Protestantism. But when they do come to judge of it correctly they will come to judge of it correctly they will see, as Catholics now see, that even though it were demonstrated with mathematical precision that Catholics all over the surface of the globe were and had always been outstripped by Protestants in material success, and that always and everywhere Protestant nations excelled Catholic nations in all matters pertaining to worldly progress, theologically nothing would have been proved adverse to the Catholic Church. proved adverse to the Catholic Church. It would only be another proof of the Divine saying, "the children of this world are wiser in their generation than the children of light."

Further, if these people object to Catholicity on grounds of national pros-perity, they object to it also, and quite as strongly, on the ground that it will be detrimental to the prosperity of the individual. Protestantism, I think we may say without offence, if it has done anything, has glorified prosperity and respectability. About the middle of last century a French Protestant pastor wrote a well-known work entitled Catholic and Protestant Nations, considered ander the three fold aspect Being, Enlightenment, and Of this book a clever sceptic, M. Jean Lemoine, a member of the French Academy, penned a scathing critique from which I take the three following sentences, for they expose in a nutshell the fatal fallacy vitiating M. Roussel's whole contention: 'In the course of two volumes M. Roussel asserts that Pro-testants are infinitely happier in this world than Catholics, that they larger fortunes, more wealth, greater luxuries of every sort. Hitherto we had always believed that at the final day of judgment God would place on one side the good, on the other the bad; but according to this theory mankind should be divided into the two categories of rich and poor. In Pro-testant theology it would seem that, in order to be saved, respectability and wealth are essential. One would cer-tainly never imagine, to judge from its attitude towards this question, that the average Protestant community had much devotion to the Evangelical pre-cept 'seek first the kingdom of God and His justice and all other things shall be this that makes it so difficult ents of the Protestants system to break with it, even when they are morally certain that it is false. No one acquainted with the middle-class idea of Christianity can for a moment doubt hat the terrific opposition which parents offer to any of their family become Catholics is inspired by the fear they will assuredly deteriorate in a worldly sense, and will lose their reworldly sense, and will lose their re-spectability. It is the social stigma as much as the religious perversion, the domestic disgrace even more than the theological corruption that they are distressed about. To turn rationalist would be respectable enough; but to be where. I would be little, then, that their son or their daughter should worship the Madonna or believe in the Pope, but it is a great deal that they should be seen going to Mass amongst women wearing shawls and men in noleskins and children without shoes You may tell them that even beggar may be saints; that the French mendic Right Rev. John S. Vaughan, D.D., Bishop of Sebastopolis. We take the by Pope Plus IX, was undoubtedly a saint. You may, hint that millionaires and wealthy people in general are no-where spoken of with respect in Holy Scripture, any may even suggest that world of misconception in the minds of our non-Catholic neighbors in regard to place where the standard of comfort is decidedly lower than that of Lezarus. They will probably tell you that there is no necessary connection between sanctity and poverty, and that, while it would no doubt be very nice to be a sanctity and povercy, and that, while it would no doubt be very nice to be a saint, it is by no means desirable to be a beggar. For their part they have always understood and been taught to believe, that if you are a good Christian you will certainly get on well; that if you love the Lord He will surely bring you into a land flowing with milk and honey. In any case none of theirs shall ever be allowed to associate with such a motley, shabby crowd as is to be seen frequenting the Catholic chapel.

It is with the design of combating this perverted view of Christianity, and of exposing the 'shallow but plausible fallacy,' 'the great deceit' (as Cardina Manning termed it) underlying these sentiments that I make bold to collect into a small volume some papers which originally appeared in the Catholic press, and which I have amplified and corrected with fresh evidence and statistics. I have to thank Professor Claeys of St. Peter's College, Glasgow for the aid of his revision and sugges

It is unspeakably sad and painful to see Her, the ancient mother of our civilisation, the greatest benefactress Almighty God ever gave to men, the source and fount from which we have derived all that makes Christian life and Christian society the beautiful and Christian society the beautiful thing it is—held up to infamy, and de-