

## The Catholic Record

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LONDON, SATURDAY, JANUARY 20 1912

**THE OSEVATORE ROMANO** of Dec. 27 says: "We have received a copy of an illustrated paper, *La Beche*, printed at Montreal by Messrs. Lefebvre, with designs by J. Charlebois, which constitutes an unjustifiable attack against all English-speaking Canadians, especially those of Irish origin, and against English-speaking Bishops and clergy. The text contains insults to the Holy See and to religion which would not be out of place in the *Azino*. Mr. Bruchesi, Archbishop of Montreal, has done well to condemn this publication in his *Semaine Religieuse*. It certainly deserves the condemnation of every good Catholic. If certain French-Canadian elements think that they can attain the ends they desire by these means, they are making a great mistake, and are simply showing themselves unworthy to be called Catholics, and gaining nothing but reproach from the Ecclesiastical and civil rulers of their country."

## THE CHURCH UNITY OCTAVE

"Holy Father, keep them in Thy name whom Thou hast given me; that they may be one, as we also are."

"And not for them only do I pray, but for them also who through their word shall believe in me."

"That they all may be one, as thou, Father, in me, and I in Thee, that the world may believe that thou hast sent Me." (St. John xvii, 11, 20, 21.)

Throughout the whole Christian world there is a growing sense of the evils of a divided Christianity, a state of things so directly opposed to that for which Christ prayed, "That they all may be one as Thou, Father, in me, and I in Thee."

The groping after some sort of organic unity, by some of the sects, which are seeking to re-unite the various sub-divisions into which they have broken up, and the attempt at union even between certain distinct denominations, all point in the same direction.

Principal Gaudier is publishing a series of articles in the *Toronto Globe* on the need of Church Union. In the first article he points out that the comparative failure of the Protestant Churches in the United States has been due, at least partially, to excessive denominationalism. He quotes Bishop Anderson of Chicago:

"I know a little town not far from Chicago, with a population of 1,300. In that town are 9 churches, several of them supported by home mission funds, and 55 per cent. of the men do not belong to any one of them."

Principal Gaudier comments thus: "Need we wonder that men of strength and common sense turn away in disgust from such a caricature of the religion of Jesus, and that the nine churches fail to command the respect, secure the attendance, or do the work of one rightly constituted, and doing the work in the spirit of Jesus?"

"Even in Canada," he goes on, "we are wasting money enough and men enough through dove-tailing and over-lapping to evangelize a whole race of heathen."

Such considerations are, perhaps, a bit utilitarian, but there is not wanting the spiritual note of regret for the obstacles presented by sectarianism to the spread of the gospel of Christ.

On a much higher plane of spirituality is the well-known movement in the Church of England to bring about reunion with the centre of Unity and the Head of Christ's Church, with Rome and Peter's successor.

Amongst the many Anglicans whom the Holy Spirit of God has led into the fulness of truth, some have been distinguished by their massive personality, their eminence in literature, their social position. But for ardent charity towards those still outside the fold, for burning zeal for the reunion of Christendom, none surpasses the little group of converted Anglicans who founded the Society of the Atonement at Graymoor, Garrison, N. Y. They publish a magazine, *The Lamp*, a veritable lamp to the feet of those who are groping for Catholic truth in the darkness of schism and heresy. Through this magazine they appeal to Catholics to observe the Church Unity Octave, from the feast of St. Peter's Chair at Rome, Jan. 18th, to the feast of the Conversion of St. Paul, Jan. 25th.

This is no unauthorized appeal, for the Holy Father himself gives it a special blessing, with his good wishes for its great success. His Eminence Cardinal O'Connell, the first Archbishop to approve, wrote as follows:

"I have received your note of Jan. 6th and you may rest assured that I, myself, and my clergy and people, will join their

prayers with yours for the holy purpose you outlined in your note."

Amongst the readers of the CATHOLIC RECORD we hope there will be many who will join in this holy brotherhood of prayer "that they all may be one," our dear Lord's own prayer. Whether or not there is any general participation by the parish, individuals or families may every day of the octave say the Rosary, or the prayer which we shall append to this appeal to their piety. Of course it is very desirable, also, that they should endeavor to receive Holy Communion as often as possible during the octave for the same intention.

We take the following from *The Lamp*, which was published by the Holy men while still Anglicans, and it is worthy of note that they had inaugurated this octave of prayer for unity even before they themselves had been brought into the household of the faith:

"Only in heaven can it be known how many prayers ascended up to the throne of God from the Feast of St. Peter's Chair to the Conversion of St. Paul, for the return of the 'other sheep' to the unity of the one Catholic Fold, but that the number was very great and that they ascended up from altars, cloisters and private households in many lands is quite certain."

"The marks of the Divine approval upon the observance of this Octave of Prayer for the return of all believers to the communion of the Apostolic See are unmistakable, for otherwise our Lord would not have disposed of the highest ministers of His Church to give their sanction and blessing. Before we ventured to say a word in our columns, as a Catholic magazine, about continuing a season of special prayer which *The Lamp* had inaugurated in its Anglican days, we first commended the matter to God and then laid it before our Most Reverend Archbishop, as was fitting. Those who read his letter in the January number will remember His Grace's words: 'You have my most cordial approval and blessing on every effort to secure prayers by means of the *Lamp*, during a Church Unity Octave, as your letter terms it, for the return of all Christians to unity under one visible head, the Successor of St. Peter, the Vicar of Christ on earth.'

"Greatly encouraged and emboldened by the favorable reply of the Archbishop of New York to our humble petition, we next addressed His Excellency the Apostolic Delegate at Washington, and our readers know with what happy results, for the Most Rev. Monsignor Falconio replied: 'I have no doubt but that your appeal will be responded to by all sincere Christians (and I consider it my duty to join my prayers to yours in order that God in His great mercy may be pleased to bring about the desired union.'"

"Cut out this prayer and paste it in your prayer book. When you have it memorized, it should form one of your daily prayers."

PRAYER FOR THE NOVENA

Lord Jesus Christ, who saidst unto Thine apostles, Peace I leave unto you, My peace I give unto you; regard not our sins, but the faith of Thy Church and the unity which is according to Thy will, Who livest and reignest one God, world without end. Amen.

Just as a divided Christianity is leading to infidelity, an united Christendom would bring the world to the foot of the Cross, believing, loving, adoring. Let us pray, then, "that they all may be one."

## A LITTLE QUESTION OF ETHICS

One who describes himself (or herself) as a subscriber asks us to answer a question put to him by a non-Catholic.

"If it is forbidden by the priest for a man to open his house to a gathering of young people to a dance, is it not equally sinful for a priest to call a social or a tea-party?"

The question may have been transmitted to us by a good Catholic girl or Catholic youth to whom it was the source of some difficulty; or it may have come from one of those "smart" young Catholics "whose brains are in their heels," and who find any sort of prudent restraint irksome. In either case it is worth while exposing the sophistry of the apparent dilemma.

In the first place, it is a well known fact that all priests do not forbid a gathering of young people in a neighbor's house for a dance, or any other sort of reasonable relaxation. Indeed priests are the first to admit that some form of relaxation and amusement is quite useful and even necessary. But it is often necessary for the parish priest to insist on certain conditions, to impose some restrictions and, occasionally, where these are not observed, to forbid dancing altogether for a time. It may be that there is an excess of such amusements, it may be that he has noted certain demoralizing tendencies, or it may be that parents who are prudent and God-fearing as well as loving, have opened their minds and hearts to the priest as to the dangers of the situation, and asked him to use his influence and authority to safeguard the innocence of the lambs of the flock.

Whatever be his reasons, we assume that, where the priest has forbidden dancing, the conditions were such as to make the prohibition the most prudent thing to do in the interests of the souls committed to his charge.

Let us suppose even the very rare case where the priest is unreasonably severe. It is still the duty of Catholics to obey. We do not choose our parish priests, but then neither do we choose

our parents. And God made no exceptions when He gave the command: "Honor thy father and thy mother."

To come now to the seeming inconsistency of the priest in "calling a social or a tea-party." This seems to us to indicate that the priest is quite reasonable and desires to give to the young people of his parish an opportunity for social gatherings under his direct supervision, where the objectionable conditions which led to prohibiting indiscriminate dancing parties, would be eliminated.

We hope "Subscriber" is now satisfied that his non-Catholic friend did not ask him such a "poser" as he apparently considered it. We should advise him to consult frankly the parish priest in such matters, and if proper deference is shown, he will find the priest quite willing to give good and sufficient reasons for the regulations he deems fit to make for the good of the parish.

## "TALKING IN PRINT"—FATHER COMEAU

A short time ago there was widespread newspaper comment on an interview given by Father Comeau to the *Winnipeg Tribune* on the much discussed question of the bearing of the Ne Temere decree on the civil marriage of a Catholic and a Protestant.

It is a tribute to the unity of the Church, the intense solidarity of Catholics in matters spiritual, when the utterance of a priest, no matter how obscure, can cause such commotion. Were it a Protestant clergyman that made any extravagant statement analogous to that of Father Comeau, Protestants would be spared the trouble of repudiating it, for press and people recognize the looseness of the negative bond that unites him with his co-religionists. But Catholics themselves feel keenly the stigma of disgrace or folly that attaches to any other Catholic, and especially in this case if the delinquent be a priest.

Now priests are of all grades of intelligence, of all degrees of acquired scholarship, from those who rank amongst the savants of their nationality to those with barely the minimum instruction required for the duties to which they may be assigned. The Church amongst whom she works recruits for the service of God's altar. She has raised Chinese, Hindoos, Negroes, Indians and Half-breeds to the dignity of the priesthood. In such cases, she looks more to the uprightness of character, to the tried virtue of the aspirants, than to the profound knowledge of theology or Canon law.

In all matters of law, civil or ecclesiastical cases arise when even experts differ. Lawyer differs from lawyer in their judgment of the bearing of the civil law on particular cases, and judge differs from judge in their decisions. Suppose some obscure lawyer gives out his opinion as to the evil effect of a certain law, does the country at once go into a panic? No, of course not. There are other lawyers of repute to consult, and their opinion may at once show the absurdity of the alarmist views of the little pettifogger. No such common-sense view need be expected in the case of a priest who is as imprudent as he is ignorant of Canon law.

No doubt in the world the good half-breed priest, Father Comeau, was disciplined and no doubt he will not rush in again where even the competent fear to tread; but it was necessary that a public repudiation of his alleged solution of his hypothetical case should be made, and this is done in the North West Review, the official organ of the Archdiocese of St. Boniface. In view of the "baneful effect" of Father Comeau's interview we deem it desirable to re-publish the Review's editorial:

"The *Winnipeg Tribune* of last Saturday contains what seems to us on the face of it a very strange production, purporting to be an interview with Rev. Father Comeau on the marriage law. Evidently the rev. gentleman is not used to speaking for publication—what may sound plausible enough in the intimacy of private conversation may take on a very different aspect when committed to ink and cold type. According to the published interview, Father Comeau supposes the case of a man who was married to a Protestant woman before a Protestant Minister subsequently to the promulgation of the Ne Temere Decree. The conscience of this Catholic is afterwards smitten by his misdeed and he quits his legal wife, she being unwilling to be married before a Catholic priest. Such a separation is not so easily nor so readily effected as Father Comeau would seem to intimate. From the fact that a man has taken a woman to wife (even should the marriage be unlawful in the eyes of the Church) such a man has contracted certain legal and moral obligations in regard to that woman which he cannot deliver himself of simply by endeavoring to square himself with the laws of the Church; and he cannot be a 'good Catholic' unless he recognizes his obligations to the woman he has wronged. It is not our purpose to expose in detail what such obligations would be, but merely to point out that in our estimation Father Comeau has spoken rather flippantly on such a grave subject. Father Comeau emphasizes, if anything, his lax view of the case in his answer to the following query:

"If when reinstated as a Catholic the man wishes to marry another woman, the ceremony to be performed by a Cath-

olic priest, may he do it?" asked the reporter.

"Well," was the reply, "we try and get the man to seek a divorce from the State first, because in the eyes of the law he is still married, and while the Church does not recognize it we do not want to lay ourselves open to persecution. There is a way out and that is by having a secret marriage."

"The words 'the Church does not recognize it' are very misleading, as one might conclude therefrom that the Church makes light altogether of such a marriage. It is well known among Catholics, however, that the Church recognizes the legal aspects of such a contract and also certain moral obligations which flow from it, and she is very much exercised in practice as how best to secure compliance with her own legislation without entering in conflict with the civil law and without inflicting unwarranted injury on the innocent party to the contract."

"Affairs bearing on the marriage contract, whether civil or religious, are of the gravest nature, and in fact all cases of marriage are dealt with by the Church with the utmost care and concern. No priest with elementary prudence would undertake to dispose of a marriage tangle guided solely by his own lights, but would invariably refer the case to his Bishop for consideration and settlement. We have penned these lines not so much to take good Father Comeau to task as to indicate the harmful effect which his words unguardedly spoken might create in the minds of the public."

## POLITICAL PREACHERS

We are told by the daily papers that Rev. S. J. Robins, of Brockville, has been appointed to a temporary position in the public service commission and assistant to the secretary. Mr. Robins, we are furthermore informed, took an active interest in the recent campaign in opposition to reciprocity, and the Liberals in revenge procured his virtual expulsion from the congregation. This is the situation. We have no opinion to offer as to the right or the wrong of the Government's action, or as to the right or the wrong of Mr. Robins' course in the late election. Both the one and the other will be viewed from different standpoints according to one's political leanings. What we wish to refer to is the sorry spectacle presented by the rev. gentleman and his congregation. For the moment he doffed his clerical vocation and went madly into the political arena. By way of punishment his congregation gave him the cold shoulder and then the Government came to the rescue. For doing this we do not wish to criticize the powers that be. The same thing might happen under a Liberal government. This incident gives us another illustration of the looseness of the tie which binds the preacher to his people. He is, as a rule, an employee whose services may be retained or dispensed with at pleasure. Compare this condition of affairs with the splendid system of government of the Catholic Church. Were a priest to go beyond the bounds of discretion in a political contest he would be called to order by his bishop. Poor Mr. Robins had no bishop to guide or correct him. He is merely the servant of the powers. Our chief reason for referring to this matter is to draw attention to the different treatment meted out to an indiscreet priest and an indiscreet minister. Were the parish priest of Brockville in the same situation as Rev. Mr. Robins the press of the country would contain some pretty big headlines setting forth the aggressions of Romanism and the priest in politics, and the Orangemen would resolve that our dearly bought liberties were in jeopardy.

## A NOTED WARRIOR

From the point of view the Hon. Colonel Samuel Hannibal Hughes may be a distinct advantage or disadvantage in our midst as a citizen of Canada. Some people take the Hon. Samuel Hannibal Hughes seriously; others take him humorously. He has an aggravating tongue, but, notwithstanding, a superabundance of good nature. As a military man he is altogether too ardent for a peaceably disposed community such as ours, and we fancy the Premier of the Dominion will have to deliver a series of curtain lectures to the Hon. Samuel Hannibal Hughes that he may be kept within the traces. He would have our Dominion turned into an armed camp—nothing less than one million soldiers enlisted, drilled and fit for service to satisfy his towering ambition. In this ambitious resolve the great bulk of Canadians, and we think his fellow ministers who sit around the council board, will have to take issue with him. Instead of one million men taking the field with rifles in their hands and unlimited rounds of ammunition in their pouches, we prefer to have this same million men following the plough and a team of horses. It is well that we should have the military spirit amongst our people to a certain extent, but the Minister of Militia is going to lengths which will draw upon him but severe criticism. The Hon. Colonel Samuel Hannibal Hughes having settled the South African War is now possessed of the ambition to conquer the great American Republic and plant the Union Jack on the White House. Uncle Sam good-naturedly smiles a broad, indulgent smile upon our Canadian warrior, to whose ears the

booming of cannon would be sweeter music than that furnished by Sousa's band. But he had better not go too far in his military fulminations. While Uncle Sam is indulgent to a degree, some day he might be found in morose mood and make things ugly for us. There should be no question of hostilities between the two countries, and we hope there never will be. We should not forget that we are the little fellow and that it does not become us to be overly impertinent. The Union Jack and the Stars and Stripes will, we hope, continue to fly over two peaceably disposed countries on both sides of the line. If there is to be a rivalry between us let it be a rivalry in the cultivation of good fellowship and in the promotion of those ideals which serve to make nations really great. The military men like the Hon. Colonel Samuel Hannibal Hughes who are strutting about seeking gore are a nuisance.

## MUCH ADO ABOUT NOTHING

Our friends of the Lord's Day Alliance seem disposed to give the Ne Temere decree a period of rest. They have now another startling problem to solve. They are very good friends to the news gatherer on the daily papers, these reverend gentlemen, for they give him copy almost every day. They are now exorcised because the chief of police in Toronto will not stop the young people from using the High Park toboggan slides on the Sabbath. It seems there is some difficulty in bringing the law to bear on this practice. The police have been ordered to be present so that the unruly ones may be kept in order, but the gentlemen of the Ministerial Association do not want the officers to attend on the ground that it indicated civic acquiescence in the use of the slides. So it has come to pass that in the matter of carrying out the provisions of the statutes there will be a contest between the police and the Ministerial Alliance as to which will be supreme. We are one with the reverend gentlemen in promoting a becoming observance of the day of rest, but we have to part company with them when they declare the children may not play on Sunday. It is this unreasonable and unnecessary interference with the people's liberties which will bring the reverend gentlemen but severe and just criticism from good citizens. May the Lord preserve us from the Sabbath of the Puritans. This is the Sabbath which we would have in vogue were the gentlemen of the Lord's Day Alliance given the power to make our laws. Were a number of priests engaged in the same work as these gentlemen there would be a no-Popery agitation from one end of the country to the other and uncomplimentary remarks would be made about His Holiness the Pope.

## A WORD AS TO FOOD PRICES

Some people advance the argument that the reason for the existing abnormal price of food products is owing to conditions which cannot be remedied by legislation. A contemporary tells us that "the period of high prices may not be broken by anything less than a period of hard times and an over-production of food. To-day we have prosperity in abundance. There is enormous consumption of food with relative inactivity in its production." A careful survey of the situation will not, we think, lead to endorsement of this view of the case. The meat packers of Chicago have been before the courts for the past ten years, and there is no telling how much longer it may take to find them guilty of violating the anti-trust laws of the United States. They have money in plenty—millions of it—the most talented legal gentlemen of the Republic are at their service who will ferret out kinks in the law upon which to find justification for postponement of the proceedings or transference of the trial from one court to another. An editorial review of the trial in the *Toronto Globe* tells us that:

"The evidence of Henry Veeder, the Secretary of the indicted pool, was a dramatic recital of the extraordinary steps taken by the packers to insure secrecy in their operations. When the pool was established in 1893 it was decided to form a kind of secret lodge with secret signs and codes. The pool met every Tuesday afternoon on a sixth floor room in Chicago under the name of 'Post-office Box No. 247.' When the door was tied and the brethren assembled they proceeded to fix the price of fresh beef, agree on the price to be paid for cattle, and allot among its members the amount of meat to be shipped into the different centres of distribution."

Here we have the real secret of the increased cost of living. The meat packers pool is not the only conspiracy of the kind in existence. In almost every other branch of business—in Canada as well as in the Republic—the same conditions prevail. Dishonest business methods are the chief, indeed almost the only, reason for the existence of the exasperating conditions which now confront the consumer. How to find the remedy is indeed most perplexing. Every man should be allowed to transact business so long as he does not thereby inflict injustice upon his fellow being. But when he does this how to get at him is the puzzle. A friend of ours the other day told us that

"If he had the power he would put every one of the trust magnates in gaol as conspirators." We replied that it would not be just to put a man in prison before being found guilty. "Why, my good friend," he answered, "everybody knows they are guilty. Put them in gaol first and try them afterwards." The situation is most deplorable. The little ones in the cottage with a wife and little ones to support finds the necessities of life mounting up higher and higher every day. To meet this his modest income must be augmented. A demand is made upon his employer and in too many cases we have the strike as a result. A man must be very short-sighted indeed, it seems to us, if he does not realize that the members of the trusts or the combines are the real culprits; that they demand enormous profits on their transactions, and that they care not a pin for the country or the welfare of its people so long as they can pile up wealth. What are we going to do about it?

## SIR EDWARD CARSON

If editorial utterances recently appearing in the CATHOLIC RECORD would lead to the conclusion that Sir Edward Carson was a noted Englishman we hasten to make correction. Sir Edward is an Irishman. There can be no manner of doubt about it. In a speech recently delivered at Omagh, a congested Ulster district in the North of Ireland where the school master's labors have been in vain, and where the people are living in an Orange mist, Sir Edward spoke of his position in resisting the Home Rule Bill. He said that if he was a rebel it could be tested in the law courts. The gallant knight has made declaration that if the Home Rule Bill passes, he will take to the field and with his Orange hosts play rough house with the British Empire. He is at one and the same time a professed champion of law and order and making preparations to take the field and to smash both the one and the other. Sir Edward is an enigma. When he takes his place in the Commons at the next session he will out a sorry figure. Many people will wonder why the Government does not take action and put Sir Edward Carson behind prison bars for his rebellious utterances. In leaving him alone we think the Government has acted wisely. In Hyde Park, London, it is the custom of socialists, anarchists and all manner of other evil minded people to make fiery speeches every Sabbath day. They talk treason and glorify the bomb-throwers. Chagrined are they because the police take no notice of them. They would like to be arrested, tried and put in prison for the "cause," that they might receive the accolade of their fellow Sim Tappertits. The law officers of the Crown of Great Britain seem to have placed Sir Edward Carson and his rebellious followers in the same class.

## THE GREYNA GREEN

Rev. W. J. Manning, a respected Methodist clergyman of this city, writes to the Free Press reviewing some strictures which had been passed upon ministers of the gospel in Windsor because of what appeared to be the loose methods they had practised in marrying couples in that city, the contracting parties being chiefly young people from the other side of the line. From time to time we condemned this system, and our strictures were based upon press despatches from the daily papers. Rev. Mr. Manning lived in Windsor for two years and while there united many of these couples. He tells us that the issuers of marriage licenses in Windsor are worthy persons, judicious and careful, and adds that the laws of Canada are nowhere more punctiliously observed. He also gives us the reason why many young persons prefer to get married in Windsor rather than in Detroit. It seems that the laws in Michigan require the marriage licenses to be advertised in the papers as soon as issued, and a license costs \$5.00, while in Ontario it is only \$2.00. He thinks this is one of the chief reasons why Windsor gets the preference. A young man who would leave his own, and go to a foreign country, to get married, for a matter of \$3.00, must hold in low esteem his American citizenship. If he is so poor as not to be able to afford \$5.00 for a license his financial outfit would render him unfit to contract the marriage relation. Abuses in Windsor have been caused largely from the fact that the whole system is wrong, radically wrong. The ministers and the issuers of marriage licenses, we doubt not, in all cases, observe the law, and then feel their whole duty has been performed. Both of these

officials ask certain questions, and the young people, as might be expected, always answer them satisfactorily. This is the whole proceeding. Then the marriage is contracted and away they go. A little time and the scandal confronts us. In some cases the parties may have been bigamists. They may not be eligible for matrimony, and whose parents, too, may not know anything about the proposed marriage.

These scandals would not occur so frequently if the law required that pre-nuptials, such as those in vogue in the Catholic Church, were taken to prevent wrong doing. We think Rev. Mr. Manning will agree with us that more publicity should be given non-Catholic engagements. For Catholics this will not be necessary, because the banns are published in the churches and no priest will marry a couple unless entirely satisfied that there are no impediments in the way. The old Church is world wide and impediments can be traced in every part of the globe. If the ministers would observe the principle of the Ne Temere decree much better conditions would prevail in regard to marriage contracts, and strange it is that this same decree, which has for its object the preservation of the marriage tie, should receive naught but condemnation from ministers of the gospel and others. It comes from Rome. That is enough. Away with it. So think many of our neighbors. The pity of it!

## MR. MORGAN—"EX"

About a year ago we addressed a letter to the Superior of the Capuchin Monastery, Ottawa, asking information in regard to a person named Morgan, who claimed to be an ex-Franciscan monk, in consequence of which he seems to have earned the affectionate regard of some Protestant ministers who are ever ready to announce a "bargain day" in their sparsely-attended meeting houses. We may be thankful that they are not all of this class. Some Protestant clergymen we know, with gentlemanly instincts, look askance at the weeds thrown over the Pope's wall. In reply to our request the Superior of the Monastery in Ottawa sent us the following letter which he had received from Wales, giving a short sketch of the career of Harold Patrick Morgan—"Ex."

Franciscan Monastery, Pantasaph, Holywell, North Wales.  
Rev. and Dear Father,—In reply to yours of 5th April I beg to state that H. Morgan was born 13th May, 1883, at Rockfield Road, Walton, Liverpool. He was received into the Church and baptized on the 10th of October 1904, at St. Paul's, West Derby, Liverpool, by Father O'Farrell. He then took Harold Patrick as his name. I cannot say how long—until he left on the 19th of April, 1906. He was certified to us as of good conduct and of enjoying freedom from any taint. He came to us shortly after the last date as a cleric novice and remained a few months. To start with he was satisfactory, but later became strange and irregular. The cause of this was discovered to be opium, which he derived from poppy heads taken from the garden. He was cautioned and did not amend, and we therefore dismissed him. He took no vows and so far as I can gather he has no title to Ph. D. He holds I understand a good certificate for engineering from Liverpool University, but evidently finds his present task more lucrative. No doubt opiates explain much of his rascality. I may add that he has often worried us with leaflets and pamphlets, but we take no notice of them.  
F. ALBERT, O. S. F. C.

## CATHOLIC TRUTH SOCIETY

It is of importance that the Catholic Truth Societies of Canada should be in close touch one with the other. So that this good object might be brought about we would ask those interested in the work in other places to communicate with the Secretary of the Catholic Truth Society of Canada, P. O. Box 363, Toronto. A strong pull is a good thing, but a strong pull all together is much better. Our non-Catholic fellow-citizens throughout the country, or, at least, a great majority of them, are possessed of the most erroneous impressions regarding the Catholic Church and its institutions. It is a great charity to aid in their enlightenment and we trust every Catholic worthy of the name will do his share to bring this about, by the dissemination of Catholic literature, and, as occasion may offer, by personal effort.

## THE ORANGE ORDER

I  
According to the cable despatches the Orangemen of north-east Ulster are working themselves into a white-hot or should it be yellow—fury in their blind and unreasoning hatred of Home Rule for Ireland. In public meeting assembled they have uttered dire prophecies of what will happen should England betray them into the hands of their enemies. To safeguard their liberties they are prepared to go the length of rebelling against the proposed Irish Executive. They will fight to the last ditch in defence of their threatened civil and religious liberties. Satan preaching virtue must take a back seat before this spectacle of Orangism posing as the patron and guardian of liberty. A brief glance at the constitution and history of the Orange Order will establish this.

The Orange Order is an Irish secret political society, the membership of which is composed exclusively of Protestants. The association aims to support and defend the British Sovereign, the Protestant religion, and the Union of Great Britain and Ireland. If it is now the champion of civil and religious liberty it must have traveled very far since its foundation in County Armagh, in Ireland, in 1795, to aggressively oppose the proposed relaxation of cer