tion subsequent to the restoration of the Catholic Hierarchy in 1851. As a premise it may be stated that in restoring the Hierarchy care was taken by the Holy See to avoid any territorial title already claimed by an Anglican prelate. The same consideration did not characterize the authorities of the Church of England in effecting new ecclesiastical divisions in that body, for despite the existence of a Catholic Bishop of Liverpool, an Anglican prelate of the same title was interjected into that city. Hence there have since been two "Bishops of Liverpool" — a fact that has led to some inconvenience and confusion.

To THE TABLET we are indebted for an instance of this confusion, which, however, caused the greater embarrassment to the Anglican episcopal household. Some years ago the Anglican Bishop of Liverpool had occasion to remonstrate with his wife because her place in church was empty. He was met with the rejoinder that she could not possibly appear because her new bonnet had not arrived. There was more amusement if less embarrassment in the household of the Catholic Bishop the same morning when upon opening a parcel which had been put on his library table he uncovered that same lady's bonnet. Such contingencies are less likely to happen again, since there is now a Catholic Archbishop and an Anglican Bishop of Liverpool. The Church Times thinks this consideration must have had some weight with the "Roman authorities." Any higher consideration may have been foreign to the Church Times' conception of the episcopal office.

ANY LINGERING doubt as to the sectarian character of the Y. M. C. A. should be dispelled by a recent occurrence in England. England, of course, is not Canada, and the local association may not be responsible for the doings of sister associations in England or elsewhere, but the constitution is the same on both sides of the Atlantic, and the following rather discreditable incident is liable under that constitution to be duplicated anywhere. The affair is related in detail in a letter to the Middlesex County Times by the Right Rev. Abbot Ford, of St. Benedict's Abbey, Ealing, which is reproduced in the Tablet of November 11. We omit the details and give only the substance.

A FEMALE lecturer of unsavory fame, not unknown in this country, one Madame Edith O'Gorman Auffray to wit, has been recently making the British Isle the scene of her exploits. It is not for present purposes necessary to recall her past, beyond saying that that she poses as an "escaped nun" and has a lurid tale to tell to "ladies only" of the "horrors of convent life." There is of course another side to the story which, it goes without saying, the "Madame" does not find it convenient to unfold. But her past has been rigorously investigated and the results are on fyle with the International Catholic Truth Society. This, however, does not concern us here. In her English tour the "Madame" in due course struck Ealing and proceeded with her plan of campaign. For this purpose she got into touch with the Y. M. C. A., and under the auspices of that widespread organization and in their St. George's Hall, gave what are described as her "thrilling lectures" to "ladies only" on the "Secret Mysteries of the Confessional" and "The Inner Life of Converts." Doubtless the excitement over the Ne Temere decree made these ventures exceedingly profitable. But let that pass. The point of importance is that this was all done under the auspices of the Young Men's Christian Association —an organization whose specious pleas to Catholic young men to ally themselves with it and to "partake of its advantages" are not unknown to us in Canada. But this is not all.

THE RIGHT Rev. Abbot Ford, like a good pastor anxious to protect his flock from the consequences of this campaign of filth and defamation, commissioned several female members of his congregation of mature age and known discretion to attend one of these lectures and to take note of what they heard and saw. Their report is embodied in the Abbot's letter to the Middlesex Times already referred to. Further than this, the Abbot proceeded to arrange for a lecture of his own in which he might— not answer Madame O'Gorman—(that was out of the question)—but explain for the benefit of honest enquirer, the Catholic teaching in regard to the conventual life. The following correspondence will show what became of it.

Ealing Priory, Oct. 15th, 1911.

Dear Sir,—I wish to arrange for a meeting in which I can explain the Catholic teaching and practice in regard to convents. Can you let me know the charge for the use of St. George's Hall in the evening from 8 to 10, and also what evenings would be free in the second half of November?

Yours faithfully,
(Signed) HUGH EDMUND FORD

To the Secretary Y. M. C. A., Ealing.

Ealing and District Young Men's Christian Association
Bond Street, Ealing, London W.
Oct. 17th, 1911.

Rev. H. E. Ford, Ealing Priory,

Dear Sir,—In reply to your letter of the 15th inst., I beg to say that my committee do not see their way to let St. George's Hall for the purpose mentioned.

I am, yours truly,
(Signed) N. G. MATES, Secretary.

COMMENT on this correspondence would be superfluous. It is itself the most complete vindication, (if any were needed) of the attitude of the Church to the Young Men's Christian Association in the United States and Canada. It not only stamps the organization as essentially and narrowly sectarian, but it proves also that its officials may be men of very singular ideas as to Christian morality, and as to what constitutes cleanness and purity in thought and speech. It should, as said at the outset, dispel any lingering doubts as to the impropriety of Catholic young men having anything to do with it in any of its departments.

## A DOCTRINE REASONABLE AND CONSOLING

ALL THOSE WHO BELONG TO THE SOUL OF THE CHURCH WHETHER WITHIN ITS BODY OR NOT SINCE THEY DO NOT REMAIN IN ERROR WILL BE SAVED

Two thousand years ago the nations awaited the appearance of One, Whose advent had been the hope and consolation of Israel, and the object and desire, mingled with dread, of mankind in general. Everywhere and in every walk of life, the need of regeneration and reformation was apparent. The tissue of paganism was threadbare; the temples of Jehevah were evincing signs of decrepitude; religious and moral truths were grown so attenuated that resuscitation was imperative.

The Expected of Nations appears and men behold in Him, a Brother, a Man of Sorrows ending human infirmities exalting to the plane of divinity the bond of Friendship, the alms of Charity, the tear of Pity, the appeal of Innocence, the throb of Tenderness, the sigh of Mercy;—in a word refining the sentiments and sensations of the human soul in the Crucible of Divine Love.

He went about doing good, inculcating by word and example the sacred principles which where were to rule the moral life of men, and to lead them safely to the realization of a hope which prisoned in their souls had served, when heeded, to guide their actions in accord with the destiny which a dim memory kept ever in view of a still small voice within.

Not content with the gift of a divine moral code, fully cognizant of human frailty His love would insure its safety by placing humanity in the ark of the church which would securely bear them over a sea, whereon, driven by winds of uncertainty and doubt, souls would be tossed like flotsam and jetsam upon Eternity's sand. We contend that, as in the days of Noah no salvation was possible for those who refused the shelter of the ark, to-day those who heed not the voice of Christ bidding them enter the Barque of Peter face eternal loss.

POSITION OF CATHOLICS

This is the position which we now essay to defend in that perennially besieged formula: "Out of the Church No Salvation." Our opponents declare that the Catholic Church condemns to eternal loss all who die outside her fold. Such a doctrine they consider cruel intolerable and intolerant, since it necessarily involves the predition of the generality of mankind, it being impossible that all would or could arrive at the conclusion of the necessity of entrance into the Church of Rome.

The Catholic Church we declare is clear and explicit upon the point in controversy. True, she maintains that those who die without her fold cannot be saved, but, when properly understood this doctrine becomes very reasonable, magnanimous and consoling.

She insists upon the fact which all must admit,—that if Christ has ordained certain means of salvation in reach of all, which it is His positive Will that all embrace if they would be saved, the employment of such means is necessary, yes obligatory by and upon all who would be saved.

The Catholic Church contends that Christ has instituted her as the sole means to salvation; that those who enter her fold will be saved, that those who remain without will be lost. Everyone who would be saved must pertain to the Church in some way.

THE SOUL AND BODY OF THE CHURCH

Theologians distinguish two elements in the constitution of the Church, soul and body. The Soul, or invisible Part, is made up of Sanctifying grace, Faith, Hope and Charity, with the gifts flowing from their possession. The Body, the visible Part, consists of Head and Members, as is essential to the nature of an organic body,—the Supreme Pontiff the directing principal to whom are subjected the members, clergy and laity.

All those belong to the Body of the Church who are visibly united in the one same Christian society under the rule of the Sovereign Pontiff, the Pope, and their Bishops and clergy. All those belong to the soul of the church who are interiorly united in the one same Christian society by the bond of Faith and Charity, hence in the state of grace. Catholics believe that all are obliged to belong to the Church either in its soul or in its body, that those who voluntarily did not, or will not be numbered with its members in at least one of these ways at the hour of death, were not, or, will not be saved since entrance into the Church has been declared by Christ, the Son of God, the soul means to salvation: "He that believeth and is baptized shall be saved. He that believeth not, shall be condemned." "Going therefore teach ye all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost." (You may refer to any of the four Gospels for confirmation of these extracts; and there find testimony favorable to our cause set down by the living witnesses and hearers of the words and deeds of the Master Whom you must acknowledge as God, hence true). On the other hand, Catholics do not believe that all were, or will be condemned, who did not, and will not, know of the existence of such obligations, hence did, or will die, involuntarily outside the visible body of the Church.

RATIONALISM AND INDIFFERENTISM REJECTED

We hold that those only will be lost who know of the precept and obligation and voluntarily refuse to enter the Church.

We absolutely reject the systems of rationalism and indifferentism, which declare that the means of salvation is the matter of individual selection, nor can we admit the assertion of Protestantism that the divinely perscribed system of Christianity is one with it and the Roman Catholic Church merely constituting a different phase thereof. Philosophy, apart from theology, teaches us that truth is One and therefore Invisible.

The proposition of our opponents was condemned by Pius IX., Dec. 8, 1864.

Protestantism, furthermore, in attacking our proposition contradicted itself, since this principle is the logical consequence of the doctrine of its leaders, and it condemns us for that which is explicitly declared in the formulas of faith drawn up in the early stages of Protestantism.

PROTESTANT VIEWS ON THE QUESTION

The Helvetic Confession of Faith of 1565 reads: "There is no salvation outside the Church, any more than there was outside the Ark; and if we would have life, we must not separate from the true church of Jesus Christ." Outside the church," says the Calvanistic catechism of the seventeeth century, "there is only damnation; all who separate from the commission of the faithful to form a sect apart, should not hope for salvation as long as they remain thus separated." Calvin, himself, in his "Institutions" asserts that "outside the church we cannot hope for the remission of sins, nor for salvation." (Quotations taken from Christian Apologetics, Devivier—Messmer, page 466, note 2). As to the change of Implicit Cruelty on the part of God which obligatory entrance into the Church would seem to infer, we reply that He as Supreme Lord, can impose upon man the religion which he desires him to embrace as His ordained means of salvation, and that if man refuses to follow these ordained means of salvation and contents himself with his own choice, openly defying God, he is guilty of cruelty to his own soul, voluntarily condemning it to eternal death. That God has established such a peculiar and particular Economy of Salvation is so generally admitted that for the present it demands no proof. Infidels, pagans, Jews, Mohammedans and all in Invincible Ignorance, may belong to the soul of the church, consequently be saved by eliciting an Act of perfect charity, by which they can acquire sanctifying grace. Furthermore, this act of perfect charity implies the wish to comply with God's will and since He desires all to enter His Church in order to be saved these belong to the Church "in voto" that is "in desire," and do not enter into visible communion with her, solely by reason of their ignorance of the precept. Their salvation is the result of an extraordinary Procedure which "wills all men to be saved and welcome to the knowledge of the truth."

BAPTISM SUPPLEMENTED

The baptism of water is the ordinary means of salvation and the absence of its usual reception will not be the source of condemnation for those who having the perfect love of God have therewith the implicit desire of such baptism which suffices for them.

Martyrdom for the sake of Christ also supplies the place of the baptism of water, hence the Church celebrates a special festival in honor of the Babes of Bethlehem, whom Herod had slain hoping to destroy the infant Jesus. Christ Himself gave the commission to baptize to His apostles and declared it necessary to salvation. "Going therefore teach ye all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost. He that believeth and is baptized shall be saved, he that believeth not shall be condemned." But such a law obtained force only after sufficient promulgation just as with new civil laws, hence the actual reception of baptism must have been supplied in the meantime. Therefore we fail to see any repugance in the supposition of like means in after centuries for those who would be in invincible ignorance of this law.

BONA FIDE ERROR

As to the assumption that at the present hour there could be a case of any one continuing bona fide in error excluding races which possibly may as yet not have been approached, discovered, or come into familiar and enduring contact with civilization—we find difficulty in the admission, since in the ordinary course, granted the existence of such persons, they would find themselves constantly surrounded by incentives to doubt, evidenced by the discord, discontent and dissensions among the sects, knowing that Truth is One and cannot be divided, and therefore must fear for the safety of their eternal welfare, unless they be supremely negligent, or permit their hearts to be blinded by prejudice or passion. Ordinarily speaking those who live and die vincibly and voluntarily ignorant of the truth cannot be saved, but we do not hold it impossible that God in His mercy would enlighten their minds and unite them with the Church before death. God gives all men sufficient grace to be saved, and if they co-operate therewith will add others, finally bringing them into the true fold. Of these Christ has said: "Other sheep I have that are not of this Fold. Them also I must bring, and they shall hear My voice, and there shall be One Fold and One Shepherd."

Such is the consoling belief of the Catholic Church, and if she formulates the principle which we undertook to defend, it is solely as a maternal warning to erring humanity. If men refuse to come into the Fold, their blood be upon their own heads, for with the Jews of old, they cry: "This saying is hard and who can believe it?"

IS THE CHURCH INTOLERANT?

As the doctrine whose defense we have closed was advanced as a proof of the intolerance of the Catholic Church a brief consideration of Protestant and Catholic Intolerance will not be amiss as a conclusion. The Catholic Church is dogmatically and doctrinally intolerant since she deprecates religious indifferance which is dogmatical and doctrinal tolerance. Since she is certain of the possession of the entire truth she must inexorably condemn error.

But, on the other hand, full of mercy for the erring, she leaves naught undone to secure their salvation.

Faithful to her commission she has striven to convert the world by the preaching of the gospel, a persuasion of peace without recourse to violence. If she chastized the erring she did so as a mother tenderly anxious to reclaim rebellious sons, and to safeguard their brethren from scandal.

The attitude of Protestantism will be best learned from her own chroniclers. Menzel assures us that: "Wherever Protestantism reigned Intolerance reigned."

INTOLERANCE OF OTHERS

Luther's war cry was: "Live the Bible; Death to Papists;" and he constantly incited his followers to massacre, resulting in the well-known war of the peasants in 1525, in which more than one hundred thousand perished to the delight of Luther, who exclaimed: "It was I who shed this blood by the order of God!"

"Calvin," says Gallifet, a Protestant writer, "established first by craft, afterwards by violence, the reign of the most ferocious intolerance, of the most impious dogmas. Only blood would satisfy this base soul."

"In the legislation conceived by this monster," says Audin, "nothing but the word death resounded; blood flowed everywhere. The scaffold or the stake cut short all resistance."

In one year, 1562, Calvinist Hugenots massacred four thousand priests and religious, and destroyed twenty thousand churches and ninety hospitals.

"Henry VIII." says Fitzwilliam, "executed two queens, two cardinals, twenty Archbishops, five thousand monks, many noblemen, and more than seventy-two-thousand Catholics, solely because they refused to the Throne, an obedience which conviction persuaded belonged to Rome. I would erase from our annals all trace of the long series of iniquities which accompanied the Reformation in England. They record only injustice and oppression, rapine, murder and sacrilege.

"Such were the means by which the founder of our faith, Henry VIII., established the supremacy of his new church. All who wished to preserve the religion of their fathers and continue to adhere to the authority which he himself had taught them to revere, were treated as rebels and soon became his victims. As to the attitude of Elizabeth, "virgin queen," as she was known we find that from 1559 to 1603, the persecution of Catholics was most barbarous. The massacres she ordered in Ireland were so terrible, that as the Protestant writer Leland observes: "little more than ashes and dead bodies remained for her Majesty Elizabeth to govern."

Such was the character of Protestantism everywhere, yet the reformers declared Free Interpretation of the Scriptures—the right to believed as one pleases—the fundamental dogma of their new religion. By these self styled Religious Tolerants, the Church was driven through a sea of blood, yet came forth with her garments fairer and white as snow, even as of old, she had emerged triumphant from the Catacombs and the Roman Amphitheater.

CHARITY OF THE CHURCH

Mallock, a Protestant historian, writes: "There is no point, probably, connected with this question about which the general world is so misinformed, and ignorant, as the sober and boundless charity of what is known as the Anathematizing Church. Never was there a religious body, except the Roman, that laid such stress on all its dogmatic teachings, yet had the justice that comes of sympathy, for those who cannot receive them. The holy and humble of heart who do not know her, or in good faith reject her, she commits confidently to God's Mercy. Her anathemas are on none but those who with open eyes reject her, tampering with the conviction that she is really the truth. These are condemned not for not seeing that the teacher is true, but having seen this, they close their eyes, not willing to obey, when they know that they ought to obey.

Thus we see the truth of the saying: "There are always two sides to every question." We have considered both sides of the question of Catholic and Protestant Intolerance, defending our side with reference conclusive enough for the fair-minded reader, and receiving sufficiently convincing evidence from the opposition to leave no doubt as to which side the scale of Justice must decline.

What think you now of the Catholic Church?—Rev. T. A. McKernan, in Catholic Advance.

### World Catholic at Heart

Sacramental matrimony and the Christian home are the two most positive and enduring ideals of the Christian world. With the rise and fall of these two ideals rises and falls religion. Protestantism has for four hundred years made relentless war on these two ideals; first by declaring marriage a civil contract, and secondly by introducing the abomination of divorce. * * * But the heart of the world is committed to sacramental wedlock and the Christian home. Every woman and man in the world favors these two ideals on the day of their first wedding. When pure love becomes legally commercial, and greed for position and self supplants devotion to home, then the squire and the divorce judge come into honor and the ideals fade out of recognition. — Western Watchman.

## FATHER VAUGHAN AT THE CANADIAN CLUB

Toronto Globe, Dec. 7.

A tribute to the attractive personality of Father Bernard Vaughan was the crowded audience at yesterday's luncheon of the Canadian Club. The well-known Jesuit speaker spoke on the relation between philosophy, science and religion, but his address was far more interesting than the title suggests.

"I have followed rather too closely in the footsteps of His Royal Highness the Duke of Connaught," said the speaker of the day, "and I am afraid he has gone away with your hearts and left me only your ears."

"Britain has shown her appreciation of her gifted daughter of destiny by sending out to you one so dear and near to the throne. He and his charming spouse have won for themselves by their splendid output of domestic and social virtues a very warm spot in the heart of the nation. England's loss is Canada's gain. I shall make it my business to let them know on the other side what you think of him and of her who stands as links between us."

Father Vaughan called his subject the triple alliance of the human heart which is being tested and strained, by some who ought to know better, almost to snapping point."

"You are living in a day," he said, "when nobody is allowed to say he doesn't know, and when some great question of theology is mooted there is always a Marie Corelli or a Hall Caine to solve the question.

"Science has no business to go beyond phenomena; to investigate causes belonging to philosophy. Science tells me that this puny, petty planet was once a fire tossed off a ball of fire larger still. And rotating round the bigger ball on its own axis, it gradually cooled and became beautiful, having woven for itself a coat, like Joseph's, of many colors; and the prevailing color, I am glad to say, is red.

"I want to know who set this ball spinning, who is the Prime Mover of the prime thing moved. And the scientist has to admit, after he has dropped his last link, that the thing moved must have been started by someone having the power. The scientist and the philosopher, if they are normal and sane, have to listen to the man of religion, who says. 'In the beginning God created heaven and earth,' and say with him, 'Amen.'

"Give me your Newton, your Faraday, your Pasteur, your Kelvin, and I will tell you religion is safe. It is these second-rate people who are always starting up and treating God as if He were some constitutional monarch, dependent upon some plebiscite, telling Him what He may do or may not do.

"If science is sane she will tell me, 'I know no more about initial life than I do about the primitive nebula;' and that is, nothing at all. And all the philosopher can tell me about life is that it is the off-spring of pre-existing life; that some tremendous force dowered with self-existence must have stooped over the mineral world, and, brooding over it, breathed into its substance the breath of its own life. So that the planet began to pulsate with a life all its own.

"Neither the scientist's microscope nor his test-tubes have yet discovered the human soul. All the philosopher can say is that the soul is the ultimate force of the body, that it is a thing immaterial, spiritual, but that he believes in it. And religion bears off science and philosophy hand in hand and exclaims, 'I believe in everlasting life,' and the three look into the Great Beyond saying, 'Be it so, amen.'

"Fellow-members of a peerless Empire," continued Father Vaughan, "be true to creed and country, keep right with God and with your empire, and see that your empire keeps right. Keep science, philosophy and religion in their places, and remember that there is only one picture in scripture that represents you: the publican striking his breast and saying, "God be merciful to me a sinner.'

"This is the picture I want you to have before yourselves always, that you may never be carried off your feet by false science and pseudo philosophy. I want you men, who are building up this splendid country where there are such tremendous opportunities for good or evil to be on God's side, to have the pluck to build up your Christian manhood, to remember always and everywhere that this little shifting scene will soon be tossed aside; to remember that, having done all the good works you can, you must strip yourselves of all earthly encumbrances, and plunge into the great sea of eternity, to be caught up in the everlasting arms of Him Who sent you here on a mission, deputed to do something for Him, and Whose it is to say, as He looks into your face, 'Well done.'"

## CATHOLIC DEBATING SEASON HAS OPENED

St. Mary's C. L. and A. A. new Assembly Hall, corner Bathurst and Adelaide street, Toronto was filled to capacity last night at the opening debate of the Toronto Catholic Debating Union,

The new president, Mr. J. E. Byrnes, pointed out the fact that the Union was comprised of ten clubs this year instead of seven as last year, and this was the surest indication that the art of debating and public speaking was being taken up with a vim by the Catholic young men of Toronto.

Among those on the platform and in the audience were: Right Rev. Monsignor McCann, Father McCaffery, Father Finnegan, Mr. D. A. Carey, Mr. W. J. Woods, Mr. W. Burns.

The subject under discussion was "Resolved, that Municipal Ownership of the Toronto Electric Light Co. and the Consumers Gas Co. would be beneficial for Toronto." The affirmative upheld by St. Mary's C. L. and A. A. was taken by Mr. J. F. Coughlin and Mr. H. deLaspee, while St. Helen's C. L. and A. A. took the negative and were represented by Mr. J. Colgan and Mr. John O'Sullivan. The judges Rev. L. Minehan, Mr. T. L. Monahan, and Mr. T. J. Curerty, awarded the decision to St. Mary's Club. A vocal and instrumental program was rendered by the following artists: Miss Mary Emmons, Miss Annie Webster, Miss Columbia Overend, and Messrs. S. C. Castrucce, Joe Ronan, A. Codignotte, and T. Colgan.—Toronto Star Dec. 7, 1911.

### The Warning of Food Experts Against the Use of Alum Powder

There are many housewives that unthinkingly use alum baking powders in making biscuits, cake and pastry, when it would only take a little precaution to avoid doing so.

Baking-powders that contain alum cause indigestion and nerve disorders. English food experts condemn alum as an injurious adulterant unfit for a baking powder ingredient. If you are not careful you may be buying alum in your baking-powder and putting it in food. The way to be sure is to read the label on the baking-powder, and if the ingredients are not plainly printed on it, refuse to accept it.

## LETTER FROM A PROMINENT ANGLICAN CLERGYMAN

St. Catharines, St. Andrew's Day, 1911.

My dear Senator Coffey:—Many thanks for your kindly letter. I have long felt that differences in religious opinions ought not to be made the occasion of mutual warfare and mutual maledictions. Matters of differences have been too long in controversy to justify their revival, but unfortunately prejudices die hard, and if it were not so the occupation of mountebank pulpiteers had long since disappeared. Many points upon which men excite themselves and grow wrothy with their neighbors, to the hurt of both, are largely academic, and it too often happens that what passes for zeal is at bottom nothing but ignorance. It is little to be wondered at that Churchanity and Christianity are to-day so widely separated and that the seething mass of modern infidels can in bitter irony say, "See how these Christians love each other."

The vital truths of Christianity, as a supernatural revelation, are assailed today among nearly every body of professing Christians—indeed some Protestant bodies have ceased to be Christian in any proper sense of the word, and yet they fail to see that the old party shibboleths are alike out of time and in Canada out of place, and that the battle is not against the Catholic Church, per se, but against the faith of which she is, according to that eminent Presbyterian, Lord Macaulay, the oldest and most distinguished representative. But let us hope that we are nearing the day of better things and a wider outlook of peace, toleration and good will instead of bitterness and prejudice. Wishing you all the compliments of the fast approaching season of Christmas.

Yours faithfully,
ROBERT KER, Canon.

## GIFTS TO HAMILTON SEPARATE SCHOOLS

Hamilton Times, December 5.

Two large modernly equipped schools, with assembly halls, will be erected by the Separate School Board at a total cost not exceeding $60,000, one to replace the old St. Patrick's School building on Hunter street, east, and the other to be built on Sheaffe street, east of St. Mary's Cathedral on a site which is owned by the Catholic Episcopal corporation, and which was donated to the board. The erection of the schools was made possible by the donation of $5,000 by his Lordship Bishop Dowling, the donation of sites by the Episcopal corporation and gifts of $10,000 each from Right Rev. Dr. Mahony, V. G., and Rev. Father Coty, rectors of St. Mary's Cathedral and St. Patrick's Church, respectively. The latter donations will be paid in sums of $2,000 annually from each church.

The board appointed a committee consisting of Rev. Dr. Mahony, Father Coty, the chairman, J. Reding, W. P. Keating, Thomas Coughlin, Thomas Drake and Matthew Foster, to arrange for the erection of the schools and the committee was also empowered to dispose of the present St. Patrick's School and site for building lots. The committee will put the property on the market when it considers that the right price can be secured.

St. Patrick's School will be built on East avenue, on the property owned by the Catholic Episcopal corporation and on which St. Patrick's Church and rectory already stand. It has not yet been decided whether the new school on Sheaffe street will be for boys or girls.

A deputation from the board held a conference with His Lordship last week, and the plans were thoroughly discussed. The board decided last night to issue debentures for $50,000, to provide for the cost, but more than half the liability is being assumed by the churches and Episcopal Corporation, so that the cost to the board when the schools are completed and the donations from the Vicar-General and Father Coty are received will be only $30,000.

Rev. Father Leyes, sec.-treasurer of the board, suggested the names of the Vicar-General and Father Coty for the building committee. He said that it was only right that they should be on the committee, in view of the handsome donations they had promised, and the board unanimously endorsed the suggestion.

The resignation of Rev. Father Leyes as secretary-treasurer, was accepted and the Rev. P. J. Maloney, of the cathedral staff, who was suggested by His Lordship, was appointed his successor. Father Leyes said that he had found that his duties as secretary-treasurer conflicted with his duties as rector of St. Joseph's, and he could not give sufficient time to the business of the board. He regretted very much severing his connection with the board, as he had always taken a delight as well as interest in educational matters.

The chairman said that it was with regret that the board accepted the resignation of Father Leyes, but he knew that in Father Maloney they had received a capable successor from His Lordship.

It was the final meeting of the board and the deputy-returning officers for the nominations and election of trustees for 1912 were appointed. They were: John Hunt, ward 1; J. P. Doherty, ward 2; Vincent Edwards, ward 3; M. J. Keating, ward 4; J. Redmond, ward 5; P. F. McBride, ward 6; William Mullins, ward 7; John McGinnis, ward 8.

The nomination will be held the last Wednesday in December. It is not probable that any of the trustees who seek re-election will be opposed.

The building of the two new schools will serve a double purpose, providing the school accommodation, which has long been needed, it will give two of the large and important parishes of the city commodious halls to be used for Sunday schools and other purposes of the church. It is because of this fact that Vicar-General Mahoney and Father Coty are each contributing $10,000. The gift of the two sites by His Lordship the Bishop is equivalent to $25,000 to the board.

OPENED BY BISHOP

Hamilton Spectator, Dec. 9, 1911.

The opening of the Sacred Heart chapel connected with St. Patrick's parish was solemnly inaugurated this morning at 9 o'clock by Bishop Dowling. The service began at 9.30 o'clock and His Lordship was assisted by the vicar general, Rev. Dr. Mahony, Rev. Father Coty, pastor of St. Patrick's Church, and Rev. Father O'Reilly, of the Redemptorist order, Toronto. At the conclusion of the service, congratulatory remarks were made by the bishop and Father Coty.

## REMOVING PREDJUDICE

Four marks or attributes of good citizenship were mentioned by Father Swickerath, S. J., in his lecture in Springfield recently. They are, first, loyalty and patriotism; secondly, uprightness and integrity both public and private; thirdly, fairness and justice to all fellow-citizens without distinction of race or creed, and fourthly, civic usefulness. On point of fairness and justice to all fellow-citizens, without distinction of race or creed, Father Swickerath said:

"Fatal as racial prejudice is anywhere, it is so in much higher degree in this country to whose hospitable shores have come thousands of men of all races and nationalities. And this hospitality is rightly considered one of the proudest boasts of the United States. For Catholics there is a special reason to show the spirit of fairness to all; for the Catholic Church is not the Church of the Latin races only, not the Church of the French, Italians and Spaniards, not the Church of the Irish or of any other nationality, but, as her very name implies, she is Catholic, that is, universal, embracing all the races and nations of the world. This spirit of justice must be manifested also toward those who differ from us in religious beliefs. According to the teaching of our Church we condemn error, but not the erring; we must reject certain tenets but we are forbidden to harbor any ill-feeling towards individuals. . . Now to Catholics it is one of the most consoling features of history in this country that no sort of persecution can be laid at their doors. And should the day ever come when we Catholics are the majority, we shall never initiate religious persecution, we shall never think of discriminating against others on account of their religious belief.

It is very excellent work indeed to show Protestants whose minds are still clouded with suspicion, that the country has nothing to fear but rather much to be thankful for in the growth of the Catholic Church on American soil. Let Catholics in word and deed stand constantly for what is best in American life; let them array themselves against forces of drunkenness and disorder; let them take their place against the "wide open" policy that the "good fellows" would inaugurate in our towns and cities, and they will be doing a great service in removing that prejudice that beholds in Catholic increase a menace to America's best interest.—S. H. Review.

### Boer War Convert

Some of the foreign papers are carrying an account of General Anthony Otton, one of the survivors of the late army of the Transvaal Republic which may, perhaps, be of equal interest to Catholic readers in this country, says Church Progress.

When he was the general in command of the staff he fought for a whole day with one hundred and fifty men against forty-two thousand English. During the war his eight sons were killed. Kruger had him selected as his successor.

General Otton became a Catholic in 1885, when he was traveling in Italy. He was instructed says the foreign reports, by the present Holy Father, who was then Mgr. Sarto. The pious general never wore the military decorations he had received, but he always bore on his breast the medal of Saint Anthony which was given him by Father Provincial of the Franciscans at Santiago.

He that repents every day, when he comes to die will have the sins of but one day to repent of.

### The Christmas Reading

The herald winds of Christmas sleep
High-cradled on the wooded steep.
The far stars only are a-thrill
With life; the night is cold and still.
Come! gather 'round the ingle nook
And from its shelf take down the book
Wherein the master's genius drew
Those pictures old, but ever new,
Whose "Christmas Carol's" deathless chime
Beats down the envious touch of time.
Here let the children sit, and there
Beneath the lamp's light place thy chair.
Take, thou, the book, O! golden voice
And read the pages of thy choice.
Tells us of Scrooge and Marley's ghost,
Of all our favorites old; but most
Tell us with tenderness of him
We laugh and weep with—Tiny Tim.
Call thou the soul to every face
About thee in this holy place.
We shall not be ashamed at all.
For frank, sweet tears you cause to fall;
But fervently, with eyelids dim
And hearts attuned to Tiny Tim,
We'll quote his words when you have done,
And say, "God bless us, every one."

—THOMAS A. DALY, in December Canada Monthly