# Catholic Record.

Christia us mihi nomen est Gatholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname)-St. Pacian, 4th Century

## VOLUME XXXIV. Barley

#### LONDON, ONTARIO, SATURDAY, OCTOBER 19, 1912

Up in the barley a wind began; Over their levels of gold it ran, Planged into them, And farrowed through them Foamy channels the height of a man

Deep in their dark it dipped and shined spake like a vision to all the blind Eye not knowing The law of the flowing, Real as water flowed the wind.

I was a child, and it seemed to me A hilltop river set rolling free; As it was ever. The way of a river,

Somewhere a well-head-somwhere

Through flexile banks the unbodied

stream Poured its life and mine in a dream. Currents nameless, Measureless, tameless.

Clave me, too, with rustle and gleam. If I come back to the fields to day With storm in a time-worn heart, I pray,

The sun to sift it. The wind to lift it. The barley floods to wash it away;

For here would I lie on the long-loved

ground, Seeing one sight and hearing one sound No strife to wake me,

No doom o'ertake me. In that sweet harvest happily drowned -LOUISE IMOGEN GUINEY, in McClure's

# THE NORTHERN BABYLON

From the Dublin Leader

How is it that the Catholics of Belfas number at present hardly a fourth of the population, whereas thirty years ago they made up a full third of it? The nomens cannot be accounted for by the ordinary causes affecting the natural trend of population, for Catholics not-ably increase in other places faster than Protestants. Nor can the cause of the proportionate decrease he found in the country areas from which the city popu-lation is constantly recruited, for these lation are as much, if not more, Catholic than Protestant. If natural causes had operated freely, the Catholics of Eelfast in taking the whole of Ireland within their purview. On the contrary, Bel would now number at least twenty thousand more than they do, and moreover, would have a due share of the large business and factories in their hands The reason for the present state of things is obvious to anyone who knows Beitast even slightly. It is the deterthing in return. mined and systematic boycott of Cath-olics in every wark of life, the deliberate carrying out of the old Cromwellian tradition. We are inclined to attach too much importance to the persecution endured by the Catholics at the hands of the fanatical Orange workingmen and women. It rouses us to just indignation and casts a lurid light on the situation. These hooligans have succeeded better than they were ever able to accomplish before in driving many hundreds of Cath-olics from the city and keeping the rest West and South, who usually £4 000 or £5 000' worth of orders in semi starvation, supported up to the present by charity from the rest of Ire-land. But the real and effective work of persecution, taking the form of ostra-cism, has been done by the moneyed sent. The Protestant element is classes-the merchants and manufact bound together against them and the rest of Ireland. Merchants and shop urers, the official classes and the Pro testant clergy. There was a genera understanding among them all tha assistants and workingmen are joined in Unionist clubs and march together as that Catholics were to be excluded from comrades. The motive is of course not everything as far as possible. In this great commercial city, the only busizess ouly a continuance but an advance of Protestant Ascendancy. Putting aside that Catholics ever got into their hands was the retail spirit and grocery trade. They succeeded years ago in getting They succeeded years ago in getting almost a monopoly of this, to say the least, dangerous trade, and have man-aged to keep it. The reason why they

Catholics have to be content with beir small retail houses. Again, it is notorious that a great num-ber of the fires that occur, by which so ber of the fires that occur, by which so many have prospered, have been wil-fully caused to get the insurance money. So numerons have they been in Belfast that the premiums are 25 per cent. higher than in other places. Where do these fires usually take place? In Pro-testant concerns. And the money is freely paid over by insurance companies manned by Protestants and Freemasons. Many of my readers, if they tax their memories, will recall similar happenings in other parts of Ireland. The huge Trust again. 1 will add to the fires fraudulent bankruptcies and let my ics. I have attended socialists' meet ings heard their orstors. Their politi-cal sentiments are uppatriotic, alien, and often bitter treason. To realize them would be to crimson our streets with blood and deyour our cities with are Their sentiments if est derout Their sentiments, if not immoral, fire. are at best unmoral. They are in close alliance with the saloon, the hobo, and seminaries of vice and sin. Never is a word heard against the liquor traffic and its allied sins and crimes. It fights the labor unions and trades unions, it op-poses Gompers and Mitchell in their efforts to better the conditions of the fraudulent bankruptcies and let my readers draw their conclusions from laborer, but it tolerates with tenderness the criminal missionary work of Ben Reitman and Emma Goldman, and the

And the bitterest reflection for all of us is that the Protestant prosperity of Belfast has been built up largely by Catholic money, deposited at 1 per cent, in the branch offices of northern banks by Catholic farmers and others "I. W. W." "Socialism, as represented by its spokesmen, is anti Christian and atheistic. Christian Socialism is a negligible quantity. The more the churches are banks by Catholic farmers and other and sent on to the city to be used ex-clusively for Protestant enterprise tenounced, clergymen are assailed, and The tentacles stretch everywhere, such ing the life blood of the country to fee religion ridiculed, the more vociferous the cheers from a crowd on whom the odor of the distillery and brewery is usually stifling. Their teachings poison the wells of morals, of patriotism and of the northern monster. If Catholics in the northern monster. If Catholics in retaliation were to withdraw their money from these banks, there is no knowing the extent of the collapse that would take place. For Belfast enterprise is built on credit. Its wealth is artificial. religion. Those are the reasons why Ohristian laymen and clergymen who have sympathy with some Socialistic It has grown faster than its means warrant. Let its credit fail and it must collapse. Again, though its exports are many and its shipyards are dependent on foreign orders alone, Belfast does an enormous trade in tes, wholessie grocer-ies izromeneau. tendencies shun the parties itself. Its eprosy is forbidding, and its power most dangerous." A good many ministers dislike Rome so much that they are willing to hob-nob with the most violent enemies of the

Church. The more thoroughly Know-nothing and anti-Catholic Socialism in ies, ironmongery, tobacco, linen, etc. with the rest of Ireland. Its smoothtongued travellers swarm everywhere, making themselves popular in small country towns while booking orders. If this country becomes, the more it wins the support of such short sighted men. They will wake up some day to find that the reason why militant Socialism at-tacks the Catholic Church, first and that trade were transferred to Dublin and the South, Belfast would have to blame only its own bigotry for the loss of it.

foremost, is because they see in it the most powerful Christian organization. Its attitude to Dablin and the South is If the Church could be destroyed, the destruction of the Protestant deno ninaone of ill concealed jealousy and con-tempt. Though the Irish Industrial movement has been of the greatest benefit to its producers, it has not only tions would be easy enough .- Sacred Heart Review. taken no part in it but has refused to reciprocate the large-minded and gener-ous action of the Catholics of the South BELFAST OF THE ATROCITIES !

Dublin Leader

I promised in my former communication to look into some cases of message boys dismayed from business simply befast merchants repudiate all Irish manu-facturers not made in their own city. So like surly dogs, they have taken all they could out of the Irish Industrial cause they were of the proscribed faith. In these instances I am advised to with-hold the names for the present; as I novement and are unwilling to give anyhave given names in every case befor it is with reluctance they are now held But there are already signs of a re taliation that is well deserved. The action of Dr. Cammins, of Roscommon, back. In one large drapery place in High Street, near the Albert Memorial, a little boy was actually engaged as message boy, but it was found out very

in getting his organ from England, as he refused to take Bellast into account at all, conveys a better lesson to the bigots than any number of speeches, for soon that he belonged to the persecuted race of "Fenians." He came to look for his job, a youth told him to get off as the only argument that appeals to them is that of the pocket. Another he was not wanted. The boy asked for the lady who had engaged him. He was lesson of the same cogent nature was read to them, when a traveller to the told there was no work and to get away. The lad held his ground, and at last the manager, who was skulking round the books corner, came out and asked what did the back a few weeks ago without a single ant. When he heard the message one. The situation was never so acute for his reply was, we do not want any Castlethe Catholics of Belfast as it is at preall

dawson boys here. Another little boy was engaged by a stationer up Wood-stock Road. He was dismissed without any reason, except his faith. But the huckster was not so irrational as the prince (?) merchant. The customers about Cregagh — that is, the upper por-tion of Woodstock R oad — told Mr. Huckster that his trade would be ruined as they would buy no more newspapers if he retained the "Fenian" lad.

other points of view, let us see how they regard Home Rule from the standpoint of business. "We're business men, you Four Catholics, one a foreman, named Kelly, for fifteen years, were dismissed from the Harbor Works; no reason, plenty

one evening he was surrounded by a mob and thrown into the water, and only a little boat was near he would Province of Quebec have been treated." not and the own into the water, and only a little boat was near he would have been drowned. This happened in "peacefall' times. Some Catholics dread a boycott coming upon us now. Do they not know that we have been always boycotted; we were engaged in work simply because we were material to be sweated. I asked a young Catholic workman from Davidson's Sirroco Works would the Catholics all be driven out, his reply was no, unless the shipyards would work for 154, per week when he can get 21s, in the yard. Mr. Birrell was near the truth when he said there were only soavengers employed by the Corporation. Let us give a word of praise to the Englishman, A. Nance, who always employs the suitable man

who always employs the suitable man for the trams, no matter what his creed may be. In a general boycott a few Catholics may suffer, but the majority cannot be worse, and they will get as good work and as good pay anywhere. There are some rumours that Catholic maids have been dismissed from domes-tic service. These neonle simply tic service. These people simply employ Catholic maids because Procest-ant maids do not suit so w ll. Indeed, it will be no grievance if these girls go to America or elsewhere, their faith to America or enswhere, their minn will be at least respected and certainly their morals will not be more imperilled. Behold our civil liberty. Then you can add, Cassidy turned over the can add. Cassidy turned over the furnace, Delahunt kicked to a pulp, with

split nose and split lip, etc., etc.; little girls knocked on the head against walls and iron rails because they will not curse the Pope, Catholic houses wrecked, Catholics driven out of streets (for instance, Frazer Street, Hornby Street, Frome Street, Dee Street, Island Street, etc ); numberless boys and girls walking about idle, who were driven from rope works, etc., by violence—this is civil liberty—as we know it. Indeed, this civil liberty existed

always in Belfast and neighbourhood, but there was not quite so much of it, nor was it so openly practised as at present. In Downpatrick Union there has been elected a good majority of Catholic and Nationalist Rural Cotneilors to the local Council every term except the first. This was a great

change from the old grand jury. Will believed, in that Union, where the Catholics were in a majority, there was no Catholic paid a salary except the chaplain? There was no Catholic dispensary doctor, no Catholic nurse, no Catholic anywhere. But this was civil liberty.

There is one species of atrocities which I did not mention, for the good reason that it is so common in "pesceful" times that I imagined everybody knew of it, but some of your readers might like to have it verified in the Leader. It is the savage custom of gangs of young rowdies failing upon one little Catholic lad and making him curse the Pope. In every mixed district this occurs daily, even when times are sup-posed to be normal. Let your readers or anyone else examine the following cases of a kind whose name is legion. A jittle boy pamed Thompson, of Park Parade, was beaten by a number of young roughs in London Street. A big fellow, of Ravenhill Road, was the leader. He was so badly beaten that the doctor had to be called in. His head was so much damaged that he took convulsions, and the doctor had him sent to Pardysburn Hospital, as he imagined it was a case of spotted fever. He takes convulsions regularly since then. He was a healthy boy before this event. The little King's, of Westbourne Street, have suffered untold misery from their civil and religious liberty neighbour 2000000, children. One of the boys was caught by a band of hopeful would accord

Everyone knows (the Freeman re-marks) that in Canada racial animosity is to day unknown and sectarian hatro is practically dead. The French and English mix together in perfect harmony and goodwill, each race using its own language and proud of its origin but grasping hands in devotion to the great, free Canadian nation of which they both are equally free citizens. The Protestants have their own schools where the Protestant religion is taught and, side by side, the Catholics have their schools where the Catholic faith

is taught. That is religious toleration in Catholic Quebec. Where can the like be found where there is a Protestant majority?-N. Y. Freeman's Journal.

CHURCH MEMBERSHIP

STATISTICS SHOW THAT THE NUMBER OF CATHOLICS IN THE UNITED STATES DOUBLED IN FIFTEEN YEARS AND THAT PROTESTANTS INCREASED ABOUT FIFTY PER CENT.

The statistics of Church membership in the United States presented by Prof. W. B. Bailey in the last of his series of ociological chartlets in the Independ ent make a pleasing exhibit. One won-ders, says the Boston Transcript, whether the statistics of church attend. ance if such were compilable, would make assatisfactory a showing. Accord-ing to the figures over one third of the population is enrolled in the member-ship of the churches. The total number of communicants, Protestant and Epis

The distribution of the church mem hership between the Protestant denom inations and the Catholic Church is approximately in the ratio of two to one, the Catholics numbering roundly 12 000,000. Among the Protestant bodies the Methodists lead with 5 750, hold fourth place with 1 830,000. It is rather surprising to find the disciples with 1,142,000, in the lead of the Eriscopalians, who number only 886 000. The Congregationalists hold seventh place with 700 000. The Unitarians do not appear at all in the table, which includes only denominations reporting

over 500 000 members. The comparative increase of church nembership during the fifteen - year period covered by the statistics, 1890-1906, shows some striking facts. The membership of the Cathol o Church almost doubled. All the leading Protestant denominations except the Methodist increased about 50 per cent. The increase in the case of the Methodists was slightly in excess of 20 per cent.

The statistics yield some strange gleanings for the curious. It appears that almost one-half of the membership of the Catholic Church is com-posed of males, while less than 40 per cent. of the membership of the Protest ant churches is made up of men. The the Catholic seating capacity of the Catholic churches is much less than the member ship, the figures being 4 500 000 and 12 000 000 respectively. The ratio of seating capacity to membership is approximately reversed in the Protestant churches, which afters seats to over 53 000 000 while the membership is about 20 000 000. The total seating capacity of both Catholic and Protestant churches

at one with the Church if he has sought its ministrations at the great critical moments of life. The Frenchman is not easy to under-

stand, and is not to be indged like other men. He may be thinking most serious-ly of religion when he manifests least concern about it, and is often on the point of returning to the practices of his faith when his disregard of them seems utterly reckless.

**IRELAND AND MODERNISM** 

The staid Churchman (Episcopalian sometimes nods. Speaking of an arcticle in a recent number of the Arcticle IL a recent number of the Church of Ireland Gazette by Rev. R. J. Hodges, it says: "Contrary to what is usually supposed he holds that Mod-ernism is to be found among Irish Romanists."

Now the editor must have been nod-Now the editor must have been nod-ding when he passed that "Romanists." That is a slangy, nickname generally spoken with a sneer and with bitterness. It is distasteful to us. We have always

names their chief weapon of attack but decent people, refined people, do not call names. And relig-ious people, especially, do not des-cend to such uncharitableness. They leave that kind of argument to rene-gades and to The Menace. We trust that it was merely a lapse that permit-ted it to soil the pages of the Church In fact there was a nodding on the

part of the editor in passing the para-graph at all. Listen to it. "There is graph at all. Listen to it. "There is a real under correct of mental unrest," says the Rev. R. J. Hodges, "on the part of many who outwardly adhere to the tenets of Rome. A spirit of in-

quiry is abroad, thoughtful men are discussing the claims of churches from a national point of view, the continued increase in the sale of the Scriptures in Ireland show the trend of thought. deep and silent resentment, and all the deeper because silent is be-ing felt against the appropriation by the different orders of monks and nuns 000 closely runsued by the Baptists with the different orders of monks and nuns 5,660,000. The Lutherans stand third of many of the educational, nursing with 2,112,000 and the Presbyterians and industrial interests that by right belong to the laity. All things point to a comisg change." We have heard of the man who looked

for a needle in the haystack, but his courage pales by the side of that of the man who affects to discover Modernism among Irish Catholics. Why, bless your heart, the Irish have not time to be bothered with Modernism. They are

too busy saving their souls, too busy gotoo busy saving their souls, too busy go-ing to Mass and saying their beads. They hardly know what Mod-ernism is. The Irish Mod-erists! Why one might almost as soon expect to find the Holy Father a Modernist as to find the Irish such. For the Irishman is devoted b. dy and soul to the Church and the Pope. It is in his blood. It has been there for centuries and he

is not going to change now. To seek to answer the accusation is to dignify it. Irish soreheads or he is drawing the long bow.-Pilet.

# REBUKING BIGOTRY

Samples of anti-Catholic sheets have been sent to us from time to time, but we deemed them unworthy of notice, as their nature and style were calculated to repel honest readers and create a re-action in favor of the Church they so vilely assailed. Nor did we believe se sheets have the or the influence they pretended, even in those districts where inherited bigotry has not been yet relieved by religious enlightenment. A recent incident in enlightenment. A recent incident in Georgia supports this view. Mr. Jos. F. Gray, a prominent Savannah Catholic, was a candidate for Railroad Commissioner in the State elections. An opponent placarded posters bearing the legend: "Joseph Gray is a Roman Catholic, a Knight of Columbus, against free speech, free press and our liberties. Boys, scratch him." It was a direct appeal to the bigoted constituency of the notorious "Mad Mullah" of Georgia. who is now awaiting trial for sending immoral matter through the mails relat ing to Catholic subjects and persons, and who also harangued his followers to smother this slave of Rome in the ballob-box. Mr. Gray was elected by a sweep-ing majority, his opponent having failen to carry a single county in Georgia. The Atlanta Constitution, which like the Georgia press generally, has been outspoken in condemnation of the bigots, rightly regards the result as a tribute to the intelligence of the people of the State. The unprecedented vote, says the Augustus Chronicle, was given to Mr. Gray " in rebuke for the attack on him because of his religious belief." In a free country proscriptive bigotry is a boomerang. The "Guardians of Lib. erty," should take notice .- America.

CATHOLIC NOTES

1774

A crusade of Christian decency has been inaugurated by the women of Spain, not only against grosser exhibi-tions and publications, but also whatever in dress or custom scandalizes the ancient traditions of Christian modesty.

A committee of St. Paul citizens withto raise a fund a \$100,000 to be presented to Archbishop Ireland to build a dome on the new cathedral. The gift is designed to show their respect for the venerable prelate.

The results of the latest census of the Catholic word, according to the Sacred Congregation of the Propagands, in-dicates that the number of Catholics scattered over the face of the globe is 263,000,000. The increase is at the rate of 9 per cent.

The Franciscan Sisters of Winnipeg are building a hotel for the reception of girl and women immigrants and others desiring temporary accommodation under Catholic auspices. The building will be near the Immaculate Conception Church, in the heart of the city, and near to the railroad depots.

According to the Apostolic Mission House at Washington, Mobile had last year 738 converts, Louisville 302, Cov-ington 191, Columbus 273, Orasha 402, Nashville 150, Baltimore 861, Grand Rapids 378, Alton 322, Indianapolis 445, Peoria 325. Fort Wayne 346, and Kansas City 203.

Mary of the French pilgrims recently presented to the Holy Father in Rome were workingmen, and this fact was adverted to by the Pope when, addressing the pilgrims, he reminded them of how manual labor had been ennobled and sanctified by Our Lord Himself.

The Jewish residents of Flatbush. N. Y., sought everywhere for a place in which to celebrate their New Years. N. 1., sought everywhere for a place in which to celebrate their New Years. They finally called upon Rev. Timo-thy Hickey, rector of St. Brendan's Church, and he gladly gave them the use of the parish hall on Coney I land Avenue, without charge. They are loud in their praise of Father Hickey.

Mrs. Mary Henry-Ruffian, the wellknown Catholic writer, the author of several popular books, was received into the order of Sisters of Charity at Emmitsburg, Md., last month. She will be known as Sister Mary. Her daughter entered the conven ago.

Rev. Benedict Masselis, S. J., celebrated at Detroit, Mich., on September 27, the seventieth anniversary of his entrance into the Society of Jesus. 24, the seventieth anniversary of his entrance into the Society of Jesus. Father Masselis was ninecy-two years of age last St. Patrick's day. He is still hale and hearty and is able to celebrate Mass every day.

" It is a significant fact," says the British Congregationalist, "that the Catholic Church is the only one which during the period under consideration (the last decade in England) has to re-And the only answer that can be given is that it is not so. Surely the Rev. gree of accuracy, assert that it has not Mr. Hodges was imposed on by a few jost members to either the Anglican or the Free Churches.

Archer M. Huntington (son of the late Collis P. Huntington, the railway magnate) who gave \$75.000, to the new Spanish Church in New York, is an Episcopalian. Other non - Catholics who helped to build the Church, or presented altars and furnishings, were J. Pierpont Morgan, Mrs. Frederick Vanderbilt, and Amos Eno. Mr. Huntington's brother drew the plans for the church.

With a flourish of trumpets the Pro testants of Milwaukee some years ago took up work in the Third ward among the Italians. The Methodists erected the Evangelists church, a large brick structure, with an Italian clergyman and his wife in charge, and the Episcopalians —unlike the Methodists—though not openiy proselytizing, depended for their membership mostly on ex Catholics. Now the Evangelista has closed its doors, and the Episcopalian church has been moved to another part of the city. "Years before the pilgrims anchored within Cape Cod," says Bancroft, "the Catholic Church had been planted by missionaries from France in the eastern half of Maine ; and Le Caron, an unambitious Franciscan, had penetrated the land of the Mohawk, had passed to the north in the hunting grounds of the Wyandots, and, bound by his vows o the life of a beggar, had on foot, or paddling a bark canoe, gone onward and still onward, taking alms of the savages, ill he reached the rivers of Lake Huron."

Preference was always given to Protest-ants, even Scotch and English, over them. The same exclusion operated in the factories. Even those who did get into offices could never get promotion to commanding positions however long their services might be. The scandal ous revelations made by Mr. Devlin about the almost total exclusion of Catholics from employment under the Corporation are only a partial present-ment of the truth, for the same Cromwellian policy has been pursued in commercial and professional circles. It is this universal boycott that has left the Catholics so far behind as regards wealth and position.

The worst paid work it is their lot to rsue. The revelations about the reating carried on in Belfast should be pursue. f special interest to Catholics, becaus Catholic work girls, who are to be found in large numbers in the mills and factories, are the principal victims of the system. Is it not remarkable, nov that we come to think of it. what a small proportion of Catholics were doing the well-paid work of the shipyards even be fore the outrages commenced? Scotch and English Protestants could get work in preference to Irish Catholics.

Tae same bigoted exclusion of Cath-olics from everything worth having goes far to explain how it is that practically all the wholesale business and great fac-tories are in the hands of Protestants. It is not owing on the one hand to Protestaut enterprise and on the other to Catholic remissness. All the forces that make for worldly success are on the side of the former. They come in, raw lads from the country most of them, and are allowed to ascend without opposition the rungs of the commercial ladder. And when they have arrived at a certain worth while because of its refutation of the oft-quoted Socialist declaration that point and want to launch out for themseives they are able to touch the secret Socialism has nothing whatever to do sorings of capitalism. Banks and inwith a man's religious beliefs; that it is surance offices are manned by their own kind and act with them and for them as simply an economic movement, a move-ment to better the condition of the working classes. Many Catholics have Protestant interest exclusively. And so they can get money and credit for their business enterprises where it would be withheld from Catholics, and with it build great emparimment. would be withheld from Catholics, and '"Socialism as seen and heard in its with it build great emporiums while halls, its street meetings, as presented

lease, tanget to keep it. The reason why tuey depressed Catholics. By the un aged to keep it. The reason why tuey depressed Catholics. By the un ould not get into other more respect-able trades was simply because they able trades was simply because they pursued, by the secret operations of its parsued, by the secret operations of its huge Protestant Trust, it has gathered riches to itself and controls the trade of an ever increasing area. It hopes to oust Dublin in time from its position as premier city. Now under Home Rule it fears that the eyes of Catholics may be opened which have been hither to blinded by its unbounded self assurance; that ney may break up that huge Trust which is running the railways, banks and insurance offices of the North in its exclusive interest; that they may tsliate and combine for mutual fence; that they may transfer to Catholic banks and Catholic enterprises the money that is blindl allowed to help the advance of their de clared enemies ; that they may wake up to business enterprise and insist on a

fair representation in banking and othe foancial conceros. And it fears that the bubble of Belfast prosperity and superiority may burst. "We're business

nen, you know.' VERAX

# ANTI-CHRISTIAN SOCIALISM

There is a decided affinity between Protestant preachers and Socialism in Protestant preachers and Socialism in many places, and some who are not out and out Social-ists are fond of coqueting with doctrines of the red flaggers. A writer in the Baptist Standard (Sept. 21) in an article called 'Impressions of the Northwest," says that he finds many Protestant pastors in that section of the country who are in sympathy with many of the teachings of Socialism, but shy about saying so openly because of the violently anti Christian speeches of Socialist orstors. His testimony is

of work, but they were of the hated faith. Mr. Bennett, the expeller, will not rest in heaven if he meets any "Fenians" there. These are city works carried on by public money. The "Fenians" must not be allowed to "hew wood or draw water" in future. On civil and religious liberty 1

These words bring strange ideas to the northern Papist. Your readers must have judged what civil liberty exists in darkest Ulster. Civil and religious liberty is not even conditional like our loyalty. There is an institution in this city called the "Reform Club," This is the place where all the gods of Unionism meet. Lord Londonderry, the Duke of Abercorn, together with minor deities, are slways at home here. It is said that "Doctors" Wright and Mc-Dermott ( D ctors of Presbyterian Divinity, causa honoris, for the rowdies and hooliganesses are all doctors of divinity. as they are all supposed by right divine to know all theology ), are allowed in on tolerance, provided the former swears he will not call Lord Dunleath "Masther Mahollan," and the latter that he will give the proper pronunciation of Lord "Lundendri." An old Catholic woman

who did charwoman for years in this club was dismissed simply because she was of the ancient faith. A hardware mer-chant on Antrim Road dismissed a Catholic girl typist when he heard she was a Catholic. These sickening, shabby cases are no novelty in this city. The

young Catholic boy and girl were invar-iably asked their religion or the school which they had attended, and in nine cases out of ten they were told that they would receive a letter if their services were required, but the letter never came. It will not be believed that there are trades in this city which never had one Catholic apprentice. Even in Harland and Wolff's there are many such trades. The Catholic lad may have been admitted by the firm, but things were made so hot he had very soon to fly. Here is a typical case of this kind. A young Ca holic became an apprentice to a certain trade on the Island. The foreman kindly put him in

1.1

not curse the Pope he was thrown down and his mouth filled with filth and dirt and clay. These Christian boys even have come into King's hall and beat the King children when Mrs. King was supposed to be in the yard. But what can you expect when babes and sucklings are taught in their mother's arms to curse the Pope ? They lisp in curses, and the curses come perhaps by diabolical help, for such small children would seem to be unable by natural powers to curse. Remember, the above

would

vouths, and because he

all occur in normal times. Let me say one word about Saturday's riot at the football match. It was an ingenious stroke premeditated to bring the Catholics into the civil war, which has so far missed fire. Now what use is the secret service or the detectives? At least one Catholic was warned in the shipyard by a friend "in the know" not to go to Celtic Park, as the braves would be out for blood. Why did the police not know this and provide accordingly ? Are the local heads of the police fo in sympathy with the civil warriors ? I it was the A. O. H. who were plotting murder, what a different tale ? I hope to treat of "religious liberty" as we

know it. at no far distant date. COLMAN

### HOW IT IS IN QUEBEC

Recently the London Times asserted that "Canadians know by experience how little paper guarantees or constitu-tional devices, would prevail to protect Ulster against the power of the Irish majority," the suggestion being that in Canada there is or was a persecuted Protestant minority. Noting this "ar-gument," the Dublin Freeman says that it may be best refuted by a quotation from a speech of Mr. Cooley, a distin guished Protestant member of the Quebec Parliament, to which reference was made in the British House of Com. mons on 12th April 1893. "The Pro-testants and Catholics of the Province of Qaebec," said Mr. Colley, "live hap-pily together on mutually respecting charge of a Catholic trademan who had bily together on mutually respecting terms, without jealousy and without lad's bench was strewn every morning swith skulls and cross bones on wood and paper, and notices to quit or he would be mardered. He held out bravely, but

70 per of the population at one time.

The number of ministers reported is 164 830 of whom only 15 000 are in the Catholic Church. The propor-Catholic Church. The propor-tion of clergy to laity in the Protestant bodies is nearly 1 to 100 while in the Catholic Church it is roughly 1 to 1000. In the foregoing the number of Cath-olics in the United States is placed at 12000000. This falls far below the actual number for the reason that it includes only those who are communicants and does not take into consideration the arge number of children belonging to the Church. Protestant denominations reckon their membership by the number of communicants; while Catholics count the number of souls, and include both children and adults. The official Catholic Directory places the number of Catholics in the United States at 15 015 569 : but even this number is be lieved to be much lower than the actual Catholic population. When we take into account immigration and natural increase, even the number given in the directory seems to be rather below than actual number of Catholics in the United States.

The Revival of Faith in France

That a new sense of religious need is everywhere making himself felt throughout the French national life is the conviction of Canon Lilley, a pro-minent member of the English Church Church. In a paper contributed to the Contem-porary, he says: 'The religious future of France is bound up with Catholicism. That is the conclusion to which every one will be forced who recognizes what is in any case true, that France is still profoundly Christian. The Frenchman continues to think of the Church in the Mediaeval fashion, as the religious aspect of organized human existence For him the Church ought to be at the centre of actual contemporary life, interpreting under an eternal aspect its various changing moods. We are accustomed to think of what we call 'churchgoing' as the test of our real connection with our particular religious commution. If an Englishman gives up 'going to church,' he is supposed thereby to be more or less definitely abandoning his religious connection with that church. But the Frenchman can still feel himself

Whoever would live his life over again, that he might live a better life, would do well to remember that he might do little better than he is now doing. If you want to begin over again begin now. There are three great engravers of

character — heredity, environment and education. No man who wants his character fikely set and clearly defined can afford to neglect any one of these character engravers. — Rev. Bernard Vanghan, S J.

Might I give counsel to any young man, I would say to him: Try to frequent the company of your betters. In books and in life, that is the most wholesome society. Learn to admire rightly; the great pleasure of life is in that. Note what great men admire; they admire great things. Narrow spirits admire basely, and worship meanly .- Thackeray.

An interesting intimation comes from Washington affecting Old Kentucky to the effect that the "Kentucky coffee tree, hitherto used only for ornamental purposes, may have its name changed to "Rosary Tree." Hitherto it has "Rosary Tree." Hitherto it has been chiefly used for ornamental pur-poses; now says the Record, its oval seeds, which become dark and hard in winter with a beautiful polish resembling stone, are used as polish resenoing stone, are used as beads, and may be strung without break-ing. A rosary of them was recently made at the Franciscan Monastery and

Commissariate of the Holy Land, and was much admired and valued. That begging among the colored people of Baltimore is rare, and that

when they do beg they are in need of charity in every sense of the word, was the statement made by Cardinal Gibbons recently in the sermon he preached after administering confirmation at St. Barna-bas' Church, Biddle street and Peunsylvania avenue. The Cardinal said that he had come to that conclusion alter a careful investigation during the last several years. St. Barnabas' Church is one of the three colored Catholic churches in Baltimore. It was founded about six years ago, and at present the

congregation numbers 1,500 members.