

The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher.

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LONDON, SATURDAY, APRIL 16, 1910

CONSECRATION OF THE BISHOP OF LONDON

The following are the names of those who will officiate at the consecration of Dr. Fallon as Bishop of London:
Consecrator—The Most Rev. Archbishop of Toronto.

Assistant Bishops—Right Rev. D. J. Scollard, Sault Ste. Marie; Right Rev. Wm. McDonald, Alexandria.
Assistant High Priest—Right Rev. Mgr. Meunier, Windsor, Ont.

Deacon of Mass—Rev. Jas. P. Fallon, O. M. I., of Ottawa.
Sub-deacon—Rev. P. J. McKeon, St. Mary's Church, London.

Master of Ceremonies—Rev. Father Downey, Windsor.
Assistants—Rev. Fathers Lowry and Tierney.

Preacher, morning—Right Rev. Mgr. T. J. Shahan, President of Catholic University, Washington.

Preacher, evening—Rev. G. Nolan, O. M. I., Lowell, Mass.

Assistant to Bishop Fallon—Rev. Fr. Kerwin, O. M. I., of Buffalo, N. Y.

The notary of the consecration will be Rev. J. T. Aylward, Rector of St. Peter's Cathedral, London, who will read the Apostolic Mandate.

THE ONTARIO TEACHERS' ASSOCIATION

Easter week was, as usual, largely taken up by the school teachers of Ontario with their annual meeting at Toronto. Many matters of importance were subjects of discussion; whilst some came in for severe criticism. Amongst the latter class of topics were the new set of readers. So bad is the Primer that an influential minority were in favor of returning to the old first book.

The fourth reader abounds with too much slang and jingoism. If we turn from the debates amongst the teachers to the views amongst the editors party politics enter and shade the opinions, so that what appears to one side as a retrograde change is progress to the other. To the conservative Mail and Empire jingoism in the fourth book spells patriotism, and the criticism of the Globe sounds to its neighbor as anti-British. Party politics should keep out of school rooms. The youngsters have plenty of time for politics afterwards. Still less is a sound national spirit cultivated by the specimens of reading too common in the new fourth reader. Education, profound and ideal, can no more affect the character of the pupils by reading than the Bible can form an individual's religion. It is the living teacher who is to do the work. Readers are guides and charts. Now what can be expected of non-sectarian readers? When the children ask for bread these books are the stone which is offered them. They must contain a certain number of pages of printed matter. The great source of supply of what is true and elevating and refining, religion, is cut off. Instead we have substituted a considerable amount of commonplace matter and no small number of coarse unrefined extracts. Besides the criticisms upon the readers we had the painful admission that there never was a time when more energy was spent in the study of English in our schools, and never was there worse English written and spoken. This, too, from Prof. Squire of the University of Toronto. It refers more particularly to the secondary or high schools. Had he included the primary schools he might have safely excepted profanity, which is English undefiled, and which is particularly characteristic of many of the school children nowadays. We were glad to see that Prof. Squire advocated the separation of the sexes. There is not much tradition outside the Catholic Church. But what little tradition the Ontario school system has co-education is its chief article. His reason was that the present method is driving men out of the profession. The Professor might have added that when the men are reduced to an influential number amongst the teachers, and when a woman becomes Chief Superintendent, education will have abandoned the schools. We were pleased to note that Prof. Squire thought the people of Ontario should learn more French. That is right. Let us go in for bilingual schools. The study of French is, he thought, postponed too late. It is thereby work upon the student when he should be much farther advanced. It transforms the first year or two of a University into a high school course. Our system of teaching languages, living or dead, modern or ancient, English or foreign, seems to be lamentably deficient. Judging by these reports we cannot but conclude that our school system has an increasing

number of defects. Its worst features are not depleted. Manners, modesty, respect for elders and for authority; and, in a word, those virtues which are the brightest ornaments of youth found no place in the programme of criticism. We do not expect better results. Were it not for the culture and restraint which homes still give, the Public and High schools would be much more open to condemnation. Figs cannot grow on thorn-trees. The teachers deserve the credit of being candid in meeting and discussing the shortcomings of a system which is too much systematized. Here is one point in which they differ from the government teachers of France who will neither discuss their system themselves nor allow the Bishops to utter a word against it.

WHAT DO CATHOLICS READ?

We hope a large number read the RECORD. Others there are who do not. The majority of our people are not careful enough about the books or journals which both they themselves and their families read. The Catholic fortnightly Review asserts that the so-called "yellow" journals are largely supported by Catholics. Extenuating circumstances are advanced to explain the reason. These journals are cheap and suited for the less educated. They cultivate a sympathetic tone for the wage-earner and the toiler, which takes and misleads. The dangerous flattery and the deceitful appeal to labor against capital or poverty against wealth weaken faith. These young people hurrying home from work are caught by the striking headlines. Unable to catch the full drift of the subtle arguments they become imbued with erroneous theories which ensnare the simple and nourish the cunning into socialistic demagogues. The Fortnightly Review gives an example of waning morality amongst Catholics from such reading. It is clipped from a St. Louis "penny dreadful" evening paper. A young Catholic girl writes to the paper asking advice. We had better give it all:

"I am a young girl of twenty-one, and have been keeping company with a young man and an engaged to be married. My relatives are against me marrying him. We are both Catholics. He is a divorced man, and we cannot be married in church under these conditions. He is a good man, and has a fine position and has worked there over ten years. He has proven himself a man in every respect. Now, do you think I would be doing wrong in giving up my religion for him, or should I give him up? People say we will never have any luck or be happy. Thanking you for any advice given."

Any Catholic who would seek advice upon such a subject from such a source weaves a very thin cloak for his or her scandal. Instead of going to her priest and being guided by him she turns to a quarter where the advice will accord with her own sinful desire. Had the poor child been protected in the beginning the evil might have been avoided. The case is extreme. A Catholic girl who entertains for a moment the idea of marrying a divorced man—and he a Catholic too—and who thinks that man a good man has drifted far from her catechism into seeing rapids. Turning over a few pages of the Fortnightly Review we find a complaint from France about the reading. A diocesan congress was held at Bayonne. A young Catholic layman gave the results of an enquiry he had instituted throughout the diocese to ascertain what kind of newspapers the people were reading. The figures showed an enormous prevalence of the "bad" over the "good" journals: about 150 to 10. What barrier is religion raising against it? People who would read a bad French journal in preference to a good one, or who would feed upon the husks of yellow journalism can but hurry the decadence of religion and morality. A crusade is needed. Instructions upon the subject in the pulpit, paternal advice in the confessional, brief articles inserted in prayer books, conscience aroused, parochial libraries encouraged and free public libraries carefully watched—are some of the means to counteract the corrupting influence which is doing so much harm in the rising generation.

THE POPE AND ROOSEVELT

Few incidents have drawn out more prominently the trying situation in which the Holy Father is placed than his refusal to receive the ex-President of the United States. That this decision must have cost the venerable Pontiff considerable anxiety and no little regret is evident from the paternal character of Pius X., no less than from the hopes in which he indulged of meeting so distinguished a man as Col. Roosevelt and one so well disposed to the Catholics of the American Republic. All shades of opinion are displayed. The independence of the visitor is lauded by some. Others think the Pope might have made an exception. It is attributed to bigotry by many. Not a few regard it as an insult to Protestants generally. Catholics can form but one opinion. No matter how deeply they regret the incident their sympathy rests with the Holy Father. Any act of the Pope, which might be interpreted as an acknowledgment of the King of Italy's right to

Rome, will always be most carefully avoided. The Sovereign Pontiff cannot, therefore, tacitly admit the superiority of the King. The Vatican is, as far as possible, to be kept independent of the Quirinal. Catholics throughout the world would deeply regret to think that the Head of their Church was a subject of any State—much less of a sovereign whose immediate ancestors had stolen the possessions from the Pope. To preserve this independence and keep the dignity which belongs to the Holy Father as Head of the Church there is an etiquette which is to be strictly observed and whose violation might complicate a delicate situation and involve the Pope before the rest of the world. Papal audiences are cheerfully given. Very little introduction is required. Private citizens from every country in the world are welcomed by the Holy Father without any questions being asked whether they are Catholic or not. It is different with crowned heads visiting Rome. One condition placed upon them is that they cannot proceed directly from the Quirinal to the Vatican. Theodore Roosevelt was in a class by himself. Suddenly distinguished to dine at the Quirinal with the Royal Family of Italy he was neither President nor Crowned Head. He had, therefore, no embassy which might prove a halting place between the King's Palace and the Vatican. Nor could the Pope receive a gentleman who was so conspicuously the guest of the King of Italy. He might about as well receive the King himself. Consistency required that the code of procedure should be maintained. The Sovereign Pontiff owed more to his own dignity as Head of the Church than to his own paternal feelings. These latter he sacrificed that he might maintain the honor of the great institution over which he rules with equitable love and without undue respect of persons. Since there is etiquette to be observed, it would be more honorable for the ex-Presidents and others of the same rank to make themselves conversant with it. The Pope is not living in an African jungle to be met by any path one chooses. Neither Roosevelt nor any one else can rush into the Vatican and out of it without some consideration for its chief occupant. Another lesson has been given our American friends by one who must have given it simply because he felt himself obliged to do so.

PROTESTANTISM IN FRANCE

We learn by the Christian Guardian that Rome's difficulty is the opportunity of Protestantism in France. It says: "The work of the Protestant Church in France to-day, when Rome's hold upon the people is loosening on every side, and religion of any kind is almost ceasing among whole multitudes of men, is of the utmost importance." What is the Protestant Church? Perhaps it is Methodist. It is just as likely not to be. As long as Rome receives a blow from her friend the Christian Guardian hails it with joy. Religion of any kind may be ceasing; but Rome's discomfiture is deeper gratification. The importance of the situation is derived from the thought that these missionaries would rather see God and His Christ driven from school, home and the heart of the French people than that the Church of Rome should continue its work. Our contemporary would rather speak kindly of the anti-Christian clique of Paris than of the zealous hierarchy whose history is so glorious and whose courage to-day is undimmed. It matters little, Religious journals, with a pretended call to France in the present crisis, had better lay aside the language of children and use the speech of men. The term Protestant never appealed to the French. Its charter was without authority and its creed without form. In a war between Catholicism and modern paganism Protestantism and its votaries had better betake themselves to their hiding-places. We do not admit the insinuation that Rome's hold is loosening. That persecution is in pretty full swing, and that persecution will sift the grain from the chaff—it may be. No one who knows France can think for a moment that Protestantism will gain what Rome may lose. Let the Christian Guardian sound the trumpet as it pleases, the crusade it preaches is discreditable and must, even upon its own admission, prove a failure. Our dear friend admits that Protestantism is not acquiring any grip upon the French people, nor scoring any triumph. That does not discourage our friend. On the contrary it is most encouraging, says the Christian Guardian, the way Protestantism is getting on in France. The Guardian does not mention that in some of the provinces the ministers are giving up their calling and taking to some worldly profession or business. Our friend quotes figures to show the "decay of Rome." The quotation is shrewdly conditioned. "If it be so, as Dr. McCabe unhesitatingly affirms it is, that of the 36,000,000 people in France to-day not more than 6,000,000 are reckoned as still within the pale, in any real sense, of the Roman Catholic Church, then France offers a most needy and a most hopeful field of Protestant

missionary effort." Whether these proposed missionary efforts are to be directed against the one-sixth who are admitted to be in the pale or against the other five-sixths who are claimed as not Catholic we cannot say. At the rate at which the missions are advancing it will be ten thousand years before the French Catholics are converted, and fifty thousand before the others are made Protestant. Courage, brother, courage. Let us give some figures—more reliable than the snap-shot statistics of the Guardian. They are under date of 1901. France had at that time 38,500,000 inhabitants and 41,120 parishes with 50,000 secular priests. The grand seminaries had 20,000 young men studying for the priesthood. There were 70,114 missionaries, of whom 17,814 were men. Thirty French communities have 13,314 priests in 390 missions spread throughout the world. Twenty-one institutes of brothers and sisters furnish 4,500 catechists. Forty-three thousand three hundred sisters direct schools or equivalent institutions. Foreign missions numbered 7,389 religious men and 8,900 sisters. Two-thirds of all the foreign missionaries in the world are French. Out of 119 priests sent to death in the last one hundred years for their faith 95 were French. There are not figures of a nation five-sixths of whom Dr. McCabe claims as outside of the pale of the Catholic Church. Protestantism in France reminds us of a poor old hen scratching the area covered is small, the pickings poor and the scratching thin and superficial.

KNOCK-DOWN ARGUMENTS

A warm friend of ours writes with considerable fervour complaining that we do not turn against the traducers of our faith and employ with effect knock-down arguments. Why, as an offset to the conversion of the effete and decaying Latin nations, do you not call to mind the slave trade, slave ships, markets and all the horrors, etc., etc.—the 12,000,000 of murders, the 12,000,000 sold into slavery by that most perfect Protestant nation, England? This writes our friend—no Catholic either. We have some reasons why we do not turn upon England, reasons more satisfactory perhaps to our own inner feelings than to our combative correspondent. It is not that we are unmindful of England's past or that we wish to find any excuse for her haunting pride and grasping wealth, her hypocrisy in religion, her tyranny in the government of our Fatherland. These are not our reasons. We know how England has secretly welcomed the revolutionaries and assassins of other countries. We do not forget her encouragement of Garibaldi nor her attempt to recognize the Southern Confederacy. Had England remained Catholic the whole of North America would be of one faith and one fold to-day. Because England cringed to a treacherous sovereign America has no religion left. Had England remained Catholic there would be no slave trade, no opium traffic, no divorce. Which of these is the worst? It is not because Englishmen are Englishmen that they bought and sold the very lives and souls of their fellows. It was because they had first sold their God and their faith. All that was left for traffic would enrich England and Englishmen. Her flag might be the guardian of her sons. It would be hated and feared by every other nation. Let us come to the point, for these remarks do not contain our answer. In the first place we do not admit that the Latin nations are effete and decaying. Whatever troubles are weighing upon these nations are due neither to their religion nor to their race. They are to be accounted for upon other grounds. Our friend leaves out of modern history the greatest wire puller and the most intriguing plotter Europe has had for over a thousand years. We mean the Jew and his suborned cousin the Mason. What Turkish and Mahometan invasions could not accomplish, Judaism and Masonry have joined hands to attempt. Be it remembered that Judaism is stronger than any nation. England's faults are not in the list. Her greatest fault is that she is too fond of the flattering attention of her own Jewish press. The past hundred years are replete with evidence of revolutions plotted by these anti-Christian tribal foes, who want the money and who have the money. In the Commune of Paris whole districts of Jewish property was untouched. At Barcelona in Spain last year the riots were turned by the Masonic Ferret against convents and churches. The press of Europe and of England harps upon the effete decaying Latin nations. The reason is that the press is not representatively Christian. We do not claim in our arguments, although we fail to see that the knock-down plea is the most convincing. It sounds to us as that used by the briefless lawyer—abuse your opponent. Then we are not arguing for one nation or against another. This we say for England with all her faults, that there will be a heavy drop in civilization and lib-

erty when she has to haul down her flag or take a lower place amongst the nations. Our pen shall never parade her crimes. We are her sons. We deplore many things in her history—her loss to the Church, her perjury to Catholic countries, her tyranny of Ireland. She is still our mother. We have a stronger answer to those who rebuke the Latin nations than by making unfilial retorts.

TO ZITA

Whoever Zita is will please ask us something easy. Here is one of her questions: "Why is it that when English persons speak French it is more musical than when a French person speaks English?" If the good Zita is trying to draw us out she has selected the wrong subject. We hardly know enough music to distinguish Yankee Doodle from Rule Britannia. As for noting the tones of a foreigner's voice we have not sufficient experience to form a judgment. Like Artemus Ward's organist, who boarded in the same house with Boscovitz, we once lived on the same street with a Frenchman. We never became acquainted. He was too polite to speak English to us, and we were not rash enough to show our ignorance by hazarding any phrase in French to him. All that we venture to say is that the intonation and voice-modulation of the two people, English and French, are quite different.

Our young friend wishes to know how Shakespeare compares with Racine and Corneille. It is difficult to say. The French theatre differs considerably from the English—at least if we take these great authors as the types. Shakespeare was a real poet. We do not mean to insinuate that the Frenchmen were not poets. Many of the passages in either one is as sublime as any single passage from Shakespeare. Racine and Corneille were ideal. They transport their readers for a few moments now and again to other conditions than those of ordinary life. Shakespeare is a master of reality. The world lay clear before him. He had sounded its depths and shallows. Shakespeare regarded the drama as a thing for the people. His historical plays, representing the glories of England, are as replete with simplicity as they are rich with the most dignified forms of epic poetry. The productions of the French authors are closer imitations of the Greek tragedy than Shakespeare ever attempted. One consequence of this was the adherence of the French to the unities. Another was the imitation of the Greek chorus by a marked lyrical element in the French tragedies. As it is difficult to keep up the inspiration the French drama put more rhetoric into the mouth of its characters. Perhaps this rhetoric is overdone in French tragedy; but it is a national feeling which cannot be imitated by others. It is unfortunate that the French stage seldom represents French heroes. These are disjointed points of difference rather than a comparison between Shakespeare and the others.

INFORMATION WANTED

We have received from Belleville, Ont., the advertisement of a lecture by "The Rev. W. H. Stevens, a converted Roman Catholic." The subject is "Protestantism and Roman Catholicism contrasted and why I became a Protestant." The bill states that the lecturer, "A minister from Sawyer-ville, Quebec, was educated a Roman Catholic and will, during the course of the lecture, exhibit many of the so-called articles of virtue and explain their uses." In return for our gratuitous advertisement of this man Stevens and his lecture we should like to see his credentials and past history. If some of our readers are acquainted with his antecedents we should be glad to hear from them. Lecturers of his class are interesting more on account of their own biography than on account of their stock of information or articles of virtue or virtue itself. How far the lecture was encouraged or how much it gave to the Children's Shelter we have not learned. It came off the evening of the 7th inst. There is a saying that the race of fools is not extinct. It is very similar with the perambulating ex's who are so generous in their information about the Catholic Church to the gullible Protestant public.

A GREAT CHARITY

A most gratifying sign of the times is the large number of Canadian public men who give freely of their time and their means to promote works for the betterment of the unfortunate. For long years all men have been perplexed to find an effective barrier against the onward march of the White Plague, but at last practical endeavor has been undertaken to combat the enemy. The men with the big hearts and the glowing love of their kind almost invariably take the initiative, and public bodies as a rule give heed after considerable delay. In this western part of Ontario it remained for one individual, the Hon. Adam Beck, to enter the lists and take command of the forces who were determined to curtail the ravages of tuberculosis. In this he was heartily

supported by many of our most prominent citizens. Abundant success has attended his efforts to establish a sanatorium for consumptives, and now the shameful neglect which was ours for too long a period has been removed. On last Tuesday His Excellency the Governor-General formally opened, on a charming elevation adjacent to the city, a retreat in which the poor consumptive may find a warm welcome and a comfortable home without a trace of that coldness which too often attends to public institutions. In this great work, too, the Hon. Mr. Beck has been ably aided by his wife whose enthusiasm must have been an inspiration. In both we recognize the type of a splendid humanity. In connection with the opening of the sanatorium the happy idea occurred to them to hold in the Armouries an exhibition of goods manufactured in London. This exhibition was also formally opened by our Governor-General. The artistic ornamentation of the great building, the generous display of London's industries, the great throngs that gathered to give their mite to aid the work of bringing sunshine to the homes of the afflicted, the earnestness of the ladies to pile up a goodly bank deposit for the blessed work on hand, caused the average Londoner a feeling of justifiable pride in his city. Especially in this work was Mrs. Beck most active. In all the perplexing details of the undertaking she was the tireless and unselfish guiding hand. O charity! charity! what a reward awaits thee here and hereafter. Heaven smiles upon such work, and Heaven will bless Mrs. Beck and her associates for their mighty endeavors to bring peace and plenty and hope to the victims of the White Plague.

AN INTERESTING VOLUME

Catholic educationists in Canada are certainly abreast of the times in the matter of providing suitable literary pabulum for students who wish to "see deeply" in the Carlylean sense; and the latest product comes to us in the volume, "The Psychology of Politics and History," by Rev. J. A. Dewe, Professor of History at the University of Ottawa. The book is out of the ordinary class of historic studies; and Father Dewe has compressed within three hundred pages a vast amount of informative material. He presents it in an absorbingly interesting and attractive manner; the style is crisp, brilliant and scholarly. The volume is perhaps the best elaboration of the famous dictum ever published of deMaitre: "All nations exhibit certain particular and distinctive features; and the life of every nation is manifested by a special physiognomy imprinted on its history, which is termed national character." In the development of his thesis the author demonstrates that it was the great impulses of national feeling, and not the policy of statesmen, that formed the groundwork and basis of the history of nations; and he proves that political history can only be made intelligible and just by basing it on social history in the largest sense. This valuable volume should find a place in the library of every Catholic institution; and it should be a volume mecum of our young men who are pursuing the higher studies in Catholic colleges. It is Catholic in tone and principle, and bears the imprimatur of ecclesiastical authority.

A CLERICAL LIBRARY

We have had many tributes to the worth of the RECORD during the past season; but we think that "Clerical Library" is the highest encomium ever bestowed on our modest efforts to provide wholesome pabulum for Catholic readers. A well-known cleric, whose literary achievements are as wide as the Dominion, is the author of the tribute recently received. Some weeks ago an Ottawa Presbyterian minister, in the course of a Sunday deliverance, made some statements anent the attitude of Catholics and the "New Theology." Our clerical friend sent him right in two contributions to the Ottawa Citizen, under the name of "Vindex." The readiness and facility with which "Vindex" demolished the clergyman's house of cards brought forth many congratulations; but to the great surprise of several clerical friends "Vindex" informed them that he had a "Clerical Library" which rendered it quite easy to discuss any such matters; and the Library was the CATHOLIC RECORD. "Vindex" has a series of clippings from this paper dating back several years, and, though the possessor of a very valuable stack of literature, he values his RECORD clippings as priceless. We reproduce elsewhere the correspondence.

MISSIONARIES AND DISCOVERERS

Our Boston contemporary, the Sacred Heart Review, says that: "Although at present and since the beginning of the nineteenth century the progress of geographical science is due chiefly to laymen, men without specific religious aims, it should not be forgotten that much of our knowledge of the habitable globe comes to us through the discoveries of Catholic missionaries. First of all (a fact luminously

set forth by the fine article on geography in the Catholic Encyclopedia), the great discoverers of the fifteenth and sixteenth centuries, men like Columbus, Cabot and Magellan, took with them on their voyages learned priests who wrote glowing accounts of the strange lands which then for the first time knew the face of a white man. These accounts were sent to their religious brethren in the home land, and so the information was scattered broadcast."

Our contemporary is not quite correct. The greatest discoverers of our day are the Baptist and Methodist missionaries to Mexico. They discover things that do not exist, or, as an American humorist would put it, things that "ain't so."

NOTES AND COMMENTS

A CAREER resembling in many respects that of Garcia Moreno, President of Ecuador, came to a close in Vienna a few weeks ago, by the death of Karl Lueger whom our contemporary, Rome, apostrophizes as "one of the three great public men of the time in Europe." In Karl Lueger there was the same force of character, the same determination to assert and maintain right principles, and the same devotion to the welfare of the poor and down-trodden that characterized the martyred South American President. Strange as it may seem, Vienna thirty years ago was absolutely controlled by the Jews. They had in their hands the Government, the press, the universities, the finances, the trade and commerce of the city, and, for that matter, all Austria. As a result the schools were secularized, the crucifix and every distinctive badge of Christianity excluded from the courts, the churches half empty, and Catholics, driven into a corner, were afraid to proclaim allegiance to their faith or to assert their rights in the public affairs of the empire. Very much the same state of affairs existed as we see in the France of to-day. Then, suddenly, at a meeting of Catholics, an obscure young lawyer rose to his feet and in a few minutes had impressed his hearers as the man of the hour. "Let us here and now," he said, "found a league of the incorruptible against the Hebraic corruption which is ruining and oppressing us." That man was Karl Lueger and from that hour he never looked back, but set himself, almost alone, to lift his native city out of the mire and to vindicate the liberty of the Church.

FOR FIFTEEN years the struggle lasted. All the Jewish papers, off the capital described Lueger as a revolutionist and a demagogue of the most dangerous type, whose aim was the destruction of the government only, but of the dynasty. Nothing on their part was left undone to destroy this young tribune. Little by little, however, the Catholics emerged from obscurity and rallied round their champion, and in 1896 he was elected mayor of the city. Such was the power and influence of the Jews over Francis Joseph, however, that he was forced to annul the election. Three times was this repeated until finally the Emperor recognizing that Lueger controlled Vienna, Imperial sanction was given to the election and the battle was won.

"WHAT LUEGER has since effected," says Rome, "in the legislative chamber, in the organization of the people and in the city of Vienna would fill a large volume." He restored religion to the schools, filled the churches again with the faithful, brought back their love and veneration for the clergy, vindicated Christ in the courts and legislature, provided relief for the masses, destroyed monopolies and made Vienna what it is to-day: the most beautiful modern city in Europe. And yet at his death the best that the press on this continent had to say of him was that he was "a Jew-baiter." Jew-baiter or no, he was the saviour of his country and just such a man as France needs at the present hour. Lueger, as Moreno in his day, did not truckle to the forces of anarchy and disintegration and in consequence earned their undying enmity. They appealed to the best instincts of humanity, and humanity in the long run will do them honor. Moreno died by the hand of an assassin: Lueger peacefully and in the bosom of his family. They stand together on a pedestal as among the noblest of their race.

THE "MEN ONLY" Lecture has bobbed up again and an itinerant Baptist parson is serving up delicatessen at the London Auditorium, "admission by ticket only." Let us hope that his "startling addresses" are not of the buccannery type made famous (or infamous) by one Fulton, of the same persuasion some years ago. There is, unquestionably, room for candid talks to young men on the evils of the day, and he who, without coarseness or vulgarity, can turn their thoughts into wholesome channels is their true friend and benefactor. But we have learned to distrust these irresponsible lecturers who, under the plea "men only," depart from their legitimate sphere to slander their neighbors and excite the passions of the populace.

ANOTHER BAPTIST preacher has been lecturing on London, the metropolis of the world and the centre of