

The Catholic Record

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LETTERS OF RECOMMENDATION

Apostolic Delegation,
Ottawa, June 13th, 1905.
My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly for the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more as its wholesome influence reaches more Catholic homes. I therefore earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ,
Donatus, Archbishop of Ephesus.
Apostolic Delegate

University of Ottawa,
Ottawa, Canada, March 7th, 1905.
Mr. Thomas Coffey:

Dear Sir—For some time past I have read your estimable paper THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ,
D. Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, MARCH 21, 1914

DR. JAMES J. WALSH

The palmy days of the lecture may be over but it would be safe to prophesy for it a second spring if Dr. James J. Walsh could infuse his spirit, his erudition and his originality into the available source of supply for the lecture platform. His "vision," that is the word he taught us, on Wednesday of last week Dr. Walsh passed through London delivering three delightful lectures on the way. Of course Dr. Walsh is so widely known that it is almost an impertinence to introduce him to our readers. We do so, however, because we have become aware of the fact that there are educated and well-informed Canadians who never even heard of him. K. C. St. G., M. D., Ph. D., Litt. D., and LL. D. are some of the arrangements of the alphabet that he is entitled to place after his name. Not one of them is an empty decoration. Each is a recognition of scholarly attainment or achievement.

His versatile genius has made him the master of many arts and sciences; but his vast erudition has only put a keener edge on his originality and made clearer his vision of the old eternal truths.

Before the Canadian Club his subject was "How old the New." As is usual on such occasions there were perhaps more varied types of Canadian intelligence than are usually found in audiences of ten times the number. But from thoughtful and reflective old age to eager, alert, self-confident youth there was not one who was not a bit startled out of his self-complacency by Dr. Walsh's novel and challenging view of modern progress as expressed or rather suggested in his opening sentences. But you soon agreed with him that the sweetness of our self-complacent boasting of modern progress had become somewhat cloying. There was not a trace of sarcasm, but there were flashes of humor which lit up the vast amount of information with which he illustrated his thesis. We laughed with him at the self-glorification of our age and generation when we realized how little we really knew of the ages we contemned or the achievements of bygone generations so like our own in all essential things; and we felt, also, that the man before us, whose vision swept the past and present, was laughing with us, not at us. We felt quite sure of the scholar's sympathy.

Whether you agreed with him or not you came away feeling that you had received a mental filip worth many times more than the self-complacency aroused by the usual magniloquent boasting of modern progress: one felt that it was not so certain that evolution was carrying the race ever onward and upward. Each generation like each individual must accomplish its work by its own effort and not trust to the dubious process of evolutionary progress. After hearing him one gentleman remarked that when some men delivered a lecture you felt that they had said everything they knew of the subject. But one felt convinced that Dr. Walsh had a hundred reasons in reserve for the one he adduced in support of any statement. It is true. There was hardly a statement made, hardly a name, or a period, or an art, or a

science mentioned during the course of his address on which he has not delivered lectures or written books. His goods are emphatically not all displayed in the front window.

In the afternoon at St. Angela's College Dr. Walsh spoke on "The Women of the Renaissance." We have no intention of attempting to summarize this illuminating lecture. In some respects it might justify the title "How old the New Woman is." At any rate one could hardly go away from the lecture with the idea that it was left to our day to discover that women have souls. That women form our moral standards, that the ethics of any age or generation depend on the women, is a practical truth that Dr. Walsh illustrated in his own inimitable way from the wealth of his knowledge of history. That women always can get, always have got and always will get anything they really desire sums up his views on woman suffrage. The silent influence of the majority of women is the greatest obstacle that the noisy suffragist minority will have to overcome before "equal suffrage" is granted.

"Scientists and Faith" was the subject treated before a large audience in St. Peter's Hall in the evening. If any came to the lecture with the notion that science and faith are incompatible they must have asked themselves before they went away on what that absurd modern notion is based. If the greatest scientists were men of the deepest faith then it is in those minds where there is little faith and not so very much science that such a notion must have originated. The History of Medicine is the chair which Professor Walsh fills at Fordham University School of Medicine; and the history of medicine with Dr. Walsh is the history of all the natural sciences. If the International Medical Congress at its last meeting in England introduced for the first time the subject of the History of Medicine it is due probably more to the researches and writings of Dr. Walsh than to any other man in the world. For the genial, simple, unassuming lecturer who delighted and enlightened three London audiences in the one day that he was here, has an international reputation amongst the scholars of the world. No one would suspect it from his modest address and unassuming manner; having listened to him for an hour no one could doubt that he was in touch with a wonderful personality; or find it easy to believe that his vast erudition, grasp and vision would fail of appreciation anywhere in the world of education or intelligence.

In one of his books Dr. Walsh quotes from the Preface of Cambridge Modern History:

"Great additions have of late been made to our knowledge of the past; the long conspiracy against the revelation of the truth has gradually given way, and competing historians all over the civilized world have been zealous to take advantage of the change. The printing of archives has kept pace with the admission of enquirers; and the total mass of new matter, which the last half century has accumulated, amounts to many thousands of volumes. In view of changes and gains such as these, it has become impossible for the historical writer of the present age to trust without reserve to the most respected secondary authorities. The honest student finds himself continually deserted, retarded, misled by the classics of historical literature, and has to hew his way through multitudinous transactions, periodicals and official publications in order to reach the truth.

"Ultimate history cannot be obtained in this generation; but, so far as documentary evidence is at command, conventional history can be discarded, and the point can be shown that has been reached on the road from one to the other."

Dr. James J. Walsh has done herculean pioneer work against the "conventional history" that is the basis of the traditional Protestant misconception of the Catholic Church. Bishop Fallon introduced the lecturer to the audience in St. Peter's Hall as the greatest Catholic apologist at least on this side of the Atlantic. It is the simple truth. And we are guilty of gross negligence or inexcusable apathy whenever we neglect an opportunity to bring Dr. Walsh before the educated or intelligent Protestants of Canada.

It is only an act of simple justice and perhaps, also, of salutary humility, to add that London owes to the Ursuline Sisters of St. Angela's College the opportunity it has had of listening to the distinguished lecturer who will need no introduction the next time he appears before a London audience; and that will be just as soon as his engagements will permit of his returning.

AN EVANGELICAL IMPRINT

If "Patrick" Morgan can supply "the need of an evangelical Protestant paper in Canada" to the satisfaction of the learned and Christian gentlemen who speak in the name of the Ministerial Association of Ottawa it would be a pity to deprive "the Protestants of Canada" of an evangelical Protestant paper.

It is only fair to add that there are Protestants and Protestants. The Free Press says editorially: "There are some of us Protestants who find it impossible to approve or even to contemplate without getting hot the action of the Ottawa Ministerial Association yesterday in regard to Patrick Morgan." Naturally; decent people feel most keenly the disgrace of their own side. Catholics can afford to regard the action of those truth-loving gentlemen with equanimity. We may deplore their taste in evangelical Protestant literature, but it is just as well to know that there are ministers in Ottawa who would like to see "the Protestants of Canada" assist "Patrick" in disseminating the knowledge of evangelical sex-hygiene.

There ought to be at least one good evangelical Protestant paper in Canada, and now that "Patrick" has the Ottawa Ministerial Imprimatur he will likely fill the long felt want.

It is only fair to add that under the heading "All ministers not backing Morgan Idea" the Free Press has quite a list of ministers who more or less cautiously repudiate any connection with the ministerial endorsement of the ex-priest "Patrick" Morgan. The most manly and straightforward amongst them spoke as follows:

HAS NO RIGHT—Rev. Herman Ruhland, St. Paul's Lutheran Church—"Attacking Catholics does the Protestant religion no good at all. I'm not a member of the Ministerial Association and I certainly don't think that association has a right to speak in the name of all Protestants. I am a Protestant minister but I think that the personal charges which Morgan is directing against Catholics could be answered by the Catholic Church by charges against individual Protestants. Morgan says that some of the Popes were not all they should be. That doesn't prove that they are not Christ's vicars. We prove our doctrines by the Scriptures and we disprove the Roman Catholic doctrines by Scripture—that's the only way."

EXPRESSED DISGUST—"Rev. J. M. Snowden, Rector of St. George's parish, after expressing his disgust at the nature of the publication sold by Patrick Morgan, said that the resolution of the Ministerial Association was no affair of his. The views expressed is that of the Ministerial Association alone, and commits nobody else to its opinion of Mr. Morgan."

A REBUFF AND A REBUKE

So intimately has Mr. J. H. Burnham, M. P. for West Peterborough, identified himself with the absurd, not to say grotesque, ultra-Protestant attitude on many things that it comes with something of a shock to find him taking a sane, sensible view of anything. Still more so since his sane and sensible view requires some moral courage. Perhaps—but no matter; let us give him credit for what he has actually said and done.

A delegation from some of the organizations of those fussy women, who make it their aim in life to induce men to legislate themselves up to a higher plane of morality had peacefully invaded the legislative halls at Ottawa. This time it would appear that their immediate object was a demonstration in force to lend aid and encouragement to Mr. Andrew Broder's valiant assault on cigarette statistics. And incidentally, it may be, to over-awe those who might be tempted to view things from the low standpoint of masculine common sense. The galleries were filled with the still disfranchised but formidable better half of the population. Into the serried ranks of the legislative ladies' auxiliary Mr. J. H. Burnham, M. P., hurried this startling statement:

"Before the women come to Parliament seeking to reform the habits of men let them reform their habits of dress."

If we had a vote in West Peterborough some one would have to show us a convincing reason why we should not cast it in favor of Mr. J. H. Burnham. True, you can bring conclusive evidence of his insanity on the Ne Temere decree, but have you not noticed that even the worst cases of that disease have recovered? And that netemericism is now as sedulously avoided as small-pox?

Listen to Mr. Burnham:

"It did not become a sex, which was the slave of fashion in dress, and

exercised no control of themselves in following the freak and daring decrees of the modistes, to seek legislation demanding self control and reform in men, declared Mr. Burnham, amid considerable sensation. Let them set an example in self control and reform in attiring themselves before inspiring legislation of the kind sought. Mr. Burnham persisted that a panacea for excess was not to be found in universal repression, and he assured the fair visitors in the gallery that 'the moral ground is not so sterile that it is no longer capable of bearing seed.'"

We have not too many members of Parliament who are entirely sane on any single subject. Let J. H. Burnham stay right there if only to show how sane the silliest of us can be at times.

One thing suggests another. Let that be our excuse for putting the name of John McNeill into the same article as that which contains the name of J. H. Burnham—even with the signs of the latter's returning sanity.

The Rev. John McNeill, Presbyterian minister, Toronto, is not a crank, and not a sensationalist; indeed he is a very old-fashioned preacher of God's Word who believes in the sane, sweet, wholesome message which he delivers with a homely, spiritual earnestness which is in refreshing contrast with the tawdry sensationalism and pretentious shallowness of some of his more up-to-date brethren. It may not be altogether irrelevant to note also in passing that the oft-recurring panics over the aggression of the Roman hierarchy leave the serenity of this remarkable Toronto clergyman undisturbed. John McNeill seems to have so much positive religion of his own that he does not feel the need of eking it out with appeals to anti-Catholic prejudice.

This is what the Rev. Mr. McNeill said the other day:

"Some of the most dignified women in the city, are wearing shameless clothes. In some of the new fangled dresses you look disgraceful, and to every modest-minded man you look indecent. In wearing such clothes you put yourselves nearly on the same level with a strumpet."

We must not confound this plain speech of a plain man with the sensational insincerity with which we are too familiar. There is not a word of exaggeration; but there is no shirking of a painful manifestation of the morals of a self-complacent and self-laudatory generation. It is quite safe to assume that Mr. McNeill is not amongst those who believe that "the moral ground is so sterile that it is incapable of bearing seed," not amongst those who believe that morality comes by legislation; not amongst those who would correct every abuse due to lack of conscience and decadence of religious influence by the easy and infallible remedy of the unthinking man-in-street and of the posing woman-in-society: "There should be a law against it."

THE CONTRAST

Mr. H. G. Wells is an English novelist who is greatly interested in sociological questions. Indeed, so long ago as 1902, not content with making his novels the medium of advancing his views on politics and sociology, he published *Anticipations* in which he discussed the probable sociological developments of the twentieth century "with remarkable acuteness and constructive ability."

In a recent article in the Mail and Empire we find from his pen the following interesting contrast between the Englishman and the Russian:

"The English seem to have no real beliefs, their Church is a phantom, their monarchy a constitutional influence, their lives ruled by appearances and uncontrolled by conscience and heart searchings. No man talks of his religion or discusses his aims in life; it may be that Englishmen have no religion and no aims in life. In default there is respectability."

In Russia things are taken seriously. The Russian's soul, just as much as his churches and his pictures and his children's toys, is done in stronger, simpler, more emphatic colors. His religion is real, his monarchy is real, his life is a business of passionate self-examination because he has faith. Russia is full of faith, overflowing with faith, the ointment runs down upon the beard; and I, who am an Englishman and have thought much of England all my life, do not know whether England has any faith at all or if only it is very subtly and deeply hidden."

Whether or not the clever and distinguished Englishman is carried away by his artistic sense as a writer to make the contrast more vividly striking we are not prepared to say. He knows his England; but we are inclined to think, despite Kikuyu and the light it sheds on religious England, that there is a saving remnant

to whom religion, Church and conscience, are something real and vital. However cynically, as passing events show, the eminently "respectable" Englishman may juggle with his erstwhile dogmatic belief in civil and religious liberty and equality, the real men of England, the workers, have still a good grip on these wholesome truths. This is an evidence of conscience, and, we are inclined to think, of religion also. Perhaps it is because "the Church is a phantom" that England's real men are apparently so indifferent to religion. England is sloughing off the post-Reformation growth of hereditary privilege, and the red blood of the people is beginning to flow through all parts of the social organism. The phantom church which embraces in its "comprehensive" fold rationalism, Arianism, modernism, agnosticism, Protestantism and "frank Catholicism" will disappear; and religion, freed from the fetters of legal establishment, ceasing to be a department national government, will be free to resume its proper spiritual function. Before that time the people will have realized that the frantic and futile effort to be comprehensive is the very antithesis of being Catholic.

Despite the pessimistic conclusions of a very observant Englishman we may hold to the belief that his observations were too exclusively confined to average type of English "respectability," and that England will be regenerated through democracy and the saving remnant of Christian believers.

THAT ULSTER REBELLION

"It is rumored that the Royal Irish Constabulary, recently asked for an increase of pay to meet the increased cost of living, and were refused, and that in consequence there is much discontent in the force. According to the Cork correspondent of the Daily Telegraph, a movement is being organized with the object of refusing to take part in quelling the expected Ulster rebellion. The men's contention is that the possibility of having to face a well-organized and well-drilled citizen army, was never contemplated when they joined the Force, and there is a growing disposition among them to refuse to line up against the Ulster Covenanters."

If the threatened Ulster rebellion does not furnish good ground for the demand of the Royal Irish Constabulary for increased pay it must get small by degrees and beautifully less the closer it is viewed. If it is not brought on before the "growing disposition" among the R. I. C. impels them to keep out of the trouble there may be no fun at all. Especially if the counties where Orangism is strong and militant show a growing disposition to withdraw also and leave the minorities in the other counties to fight the battles of "civil and religious liberty" all by themselves.

However, the acceptance of the olive branch by the strongly Orange counties would not be so cowardly as it might seem to those who were really impressed by the Ulster bluff. The fomentors of discord for political purposes may save their faces without the slightest misgiving as to the fate of the abandoned brethren in the Home Rule counties.

CLERICAL AGGRESSION

The Ottawa Citizen would contend with George Bernard Shaw as a maker of paradoxes. Ireland, it informs us, "is a land where the impossible is always taking place, and the inevitable never comes to pass. It is a paradox." One of the paradoxes of Irish life in the opinion of the Citizen, is that "some of the greatest leaders of Catholic Ireland have been Protestants," from which "most significant fact" it concludes that clerical influence has been unduly exercised in Irish politics. Now we are nothing if not charitable, and hence, instead of convicting the Citizen of a lack of logical reasoning power, we prefer to believe that the editor has become inculcated with Shavianism. For surely the process of thought that can see an evidence of clerical aggression in the "most significant fact" that "some of the greatest leaders of Catholic Ireland have been Protestants" is decidedly Shavian.

If the "most significant fact" proves anything at all it proves that the Church has not unduly influenced the current of Irish political life. Had it done so the great Protestant leaders would never have been accepted by the Irish people. The Citizen need not go to Ireland in quest of paradoxes. Its own editorial columns provide a really excellent specimen.

All the great Irish leaders, except O'Connell, belonged to the faith of the minority. Dean Swift, Molyneux,

Burke, Grattan, Tone, Emmett, Lord Edward Fitzgerald, Davis, Mitchell, Butt, Parnell, all were Protestants, yet they were loved and obeyed by the Irish people as if they were so many occupants of the Papal chair. Emmett and Fitzgerald are the canonized saints of Irish history. O'Connell is not more loved than Grattan or Parnell. Not only did the Church not attempt to thwart the political ambitions of the latter, but priests and bishops were his most ardent supporters in his great struggle for Home Rule. The illustrious Archbishop Croke and the present Archbishop of Dublin stood by the Protestant Parnell, even in the face of opposition from the Vatican engineered in England. Nor were they solitary exceptions, as is proved by the fact that the Parnell Tribute, denounced by the Vatican in 1883, jumped in one month from \$35,000 to \$200,000. As this fund was in nearly every instance collected at the church doors it is plainly evident that the Church loyally supported Parnell. When after the unfortunate divorce scandal it took sides against him the issue then was not political but moral. Sir Charles Dilke was hounded out of public life in England for a similar offence.

"Certain powerful influences in Ireland to-day," asserts the Citizen, "owe their direction and inspiration to men who have come into almost direct opposition to the Church." Not feeling quite competent to perpetrate another brilliant paradox the Citizen does not pause to draw the obvious conclusion from above. It would have been wise to have exercised a like prudence in selecting examples of these "powerful influences." Dr. Douglas Hyde, it informs us, has had to fight to keep the Gaelic League independent of priestly influence. Sir Horace Plunkett has had to defend the great co-operative movement from clerical interference. The Citizen has been sadly misinformed. The Gaelic League, of which Dr. Hyde is the well-beloved president, was founded by a priest, and a Maynooth professor at that, the Rev. Eugene O'Growney. Its greatest champions have been clerics like the veteran Irish author, Father Peter O'Leary, Father Dineen, the Bishop of Raphoe, and Cardinal Logue. Alone amongst the Irish Universities the Catholic National University has made Irish essential for matriculation. As for Sir Horace Plunkett we will let him be his own witness. In his book, "Ireland in the New Century," he tells us how the Church has opposed his great co-operative movement. "If my optimism ever wavers, I have but to think of the noble work that many priests are to my own knowledge doing, often in remote and obscure parishes, in the teeth of innumerable obstacles. . . . I may mention that of the co-operative societies organized by the Irish Agricultural Organization Society there are no fewer than 331 societies of which the local priests are the chairmen, while, to my own knowledge, during the summer and autumn of 1902, as many as 50,000 persons from all parts of Ireland were personally conducted over the exhibit of the Department of Agriculture and Technical Instruction at the Cork Exhibition by their local clergy. . . . Again, in a great number of cases, the village libraries, which have been recently started in Ireland with the assistance of the Department (the books consisting largely of industrial, economic, and technical works on agriculture) have been organized and assisted by the Roman Catholic clergy." (pages 117-118-119).

We make no apology for the fact that in the past the priesthood of Ireland prominently identified itself with the people in their struggle for political rights. The priest was the only person to whom the people could look for guidance. England did not put a price on the head of the schoolmaster for nothing. The bigoted Protestant minority had everything in their own hands until priest and people threw down the gauge of battle, and after a protracted struggle and almost incredible sacrifice succeeded in wringing from the Ascendancy some of the ordinary rights of freemen. Did the priests of Ireland abuse the power which circumstances placed in their hands? Let us again quote the "persecuted" Sir Horace Plunkett. "The evil, commonly described as 'The Priest in Politics' is, in my opinion, greatly misrepresented. I have come to the conclusion that the immense power of the Roman Catholic clergy has been singularly little abused. . . . 'I believe that the over-active part hitherto taken in politics by the priests is

largely the outcome of the way Roman Catholics were treated in the past, and that this undesirable feature of Irish life will yield, and is already yielding, to the removal of the evils to which it owed its origin, and in some measure its justification." The aftermath of the Penal Laws was a great void in the ranks of the educated laity from whom political leaders are generally drawn. The priest had to choose between leaving his people leaderless or going in and leading them himself. The day that made it necessary for him to be a politician has all but passed, and with it the power of the priests, so far as it is abnormal or unnecessary, will also pass away.

But, dear good Citizen, why travel so far afield in search of instances of clerical aggression? If you will but comprehend Ontario in your eagle glance we are not quite sure that you might not find a preacher or two taking a rather prominent part in purely secular affairs. Or if you must go to Ireland for "copy" why not give us a column or two about the "Parson in Politics"? We can assure you it would make spicy reading. You might tell us how the parsons opposed the disestablishment of the Protestant Church in Ireland; how they enlisted the whole forces of the Crown to wring tithes from a people to whom their religion was anathema; how they purposed kicking the king's crown into the Boyne if the offensive coronation oath was amended; how they have consistently opposed Home Rule for Ireland; how their synods and assemblies have constantly meddled in purely political matters. All this and more you might write up for your readers. They should find it very interesting, and who knows it might teach them to remove the beam from their own eyes before they set about extracting the mote from the poor benighted Papist's.

COLUMBIA.

NOTES AND COMMENTS

WHAT THE DAILY papers have dubbed the "Roosevelt touch," threatens to become historic. The people of the United States were permitted a peep at the predominating characteristic of the ex-President by his escapade in Rome a year or two ago. His latest "touch" in Brazil, if not authoritatively contradicted as seems improbable, will drive home the lesson. We can imagine the amazement of the courtly and hospitable South American at such a revelation of northern "enterprise." And we can more than imagine the chagrin and mortification of the American colony in Brazil upon whom the reproach will weigh heaviest. The lesson will not be lost, however, if it but focus public attention upon the kindred arts of the so-called "missionary" from the United States, Baptist and the like, with whom the South American Republics have in recent years become familiarized.

IN CONCLUDING our comments of last week upon the situation in Ireland and the despicably unfair tactics adopted by the Unionists in their efforts to strangle the Nationalist cause, we remarked that of all people in the world the clergy of the Church of England should be the very last to have anything to say on the subject of tyranny and extortion. This was occasioned by certain aspersions of that character cast by a Toronto Anglican minister against the Irish priesthood. In this regard it may be instructive to cast a glance back in the history of Ireland, and to cite one instance as typical of the three centuries of Anglican domination which ended with the disestablishment of the Irish Church in 1868.

GREAT PAINS are being taken at the present time to create the impression that the attitude of the Protestants of North-east Ulster has been always consistently anti-Nationalist, and that as supporters of Tory and class ascendancy in England they have upheld in Ireland all that that Toryism stood for. The further impression is sought to be conveyed that Presbyterians and Anglicans in Ulster have throughout been the most harmonious of bed-fellows, looking upon the Catholic Church as the mutual enemy of both, pledged, in season and out of season, to their utter ruin and extermination. To what extent this is reliable may be seen by recalling an incident in Ulster history well-known to students but sedulously kept out of sight in these days as inimical to the truculent Unionist campaign.

AS HAS BEEN well-said, nothing is more remarkable in the later history