

Price of Subscription—\$1.50 per annum.
United States & Europe—\$2.00

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

Advertisements for teachers, situations wanted, etc., to be sent to the Editor, and to be published in the Record. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshkosh, N. Y., and the clergy throughout the Dominion.
Messrs. Luke King, P. J. Neven, E. J. Broderick, M. J. Hagarty, Mrs. W. E. Smith, and Miss Sara Hanley are fully authorized to receive subscriptions and transact all other business for the Catholic Record. Ordinary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 5 cents.
When subscribers ask for their mail at the post office it would be well for them to tell the clerk to give them their Catholic Record. We have information of correspondence in a few places on the part of delivery clerks who will sometimes look for letters only.
Subscribers changing residence will please give old as well as new address.

LETTERS OF RECOMMENDATION
Apostolic Delegation
Ottawa, Canada, March 13th, 1915.

Mr. Thomas Coffey
My Dear Sir:—For some time past I have read your 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. FALCONE, Arch. of Laus, Apo. Deleg.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1915.

Mr. Thomas Coffey
Dear Sir:—For some time past I have read your 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. FALCONE, Arch. of Laus, Apo. Deleg.

LONDON, SATURDAY, DECEMBER 23, 1911

CHRISTMAS

No more signal evidence of the influence of God's Church in a hostile environment can well be imagined than in the wide-spread observance of the feast of Christmas throughout the non-Catholic world. Time was when it was regarded as a man-made Sabbath to be sternly frowned upon as papistical. Now the day, the season and the spirit of Christmas are everywhere observed. It is a Catholic feast, as Catholic as its name—Christ's Mass. Each and every feast has its own peculiar significance, its own peculiar graces. The feast of Christmas is one that appeals to the most intimate, the deepest and yet the commonest feelings of the human heart.

The mother and her child; God has joined them together; they cannot be put asunder. And just as the constant fidelity of the Church to this great feast has finally pervaded the whole Christian world with its significance and its spirit, so will the truth be borne in on non-Catholics that Christmas without Mary is impossible. The mother and the Child together is what each recurring Christmas presents to the world. And after the sweet name of the Child who was born to us a saviour, the next dearest and sweetest name in all the world is that of her chosen to be His Mother—the sweet name of Mary.

The Record wishes all children a merry Christmas. Christmas is in a special sense the children's feast, and we bespeak for all the dear little ones the attention of that benevolent old saint known to them as Santa Claus.

To each and every one of our readers we wish a merry Christmas and hope that they may enter heartily into the spirit of the feast which is embodied in these words of the angels: Glory to God in the Highest and on earth peace to men of good-will.

LOCAL OPTION, FATHER CLINE AND OURSELVES

On this interesting subject we have the following communication from Father Cline, which in view of the immediate practical importance of the question, we cheerfully publish:

To the Editor of the Catholic Record:
Dear Mr. Editor:—I beg to thank you for giving my communication about local option such a prominent place in your issue of the 22nd inst. Needless to say I write as a friend rather than a critic of the Catholic Record. I am well aware there is no more staunch champion of Catholic rights and liberties. In your article, however, about which I wrote I presumed your zeal for temperance and your high ambition to see Catholics in the forefront of social reform almost carried you too far. In my humble opinion you prescribed an un-Catholic remedy for what we all consider a dangerous and widespread disease.

In the explanation appended to my letter you say "local option judged in the light of experience is an improvement on the license system." Permit me to remind you that experience is hardly a test of Catholic morality. The higher critics have made it the touchstone of Protestant orthodoxy and let the results. During the recent "Eumenaeal" Methodist Conference we saw the bible subjected to the supreme test of experience by the theological high priests from across the seas and it came forth from the smoky crucible without even a semblance of itself, without divine sanction and without inspiration. Experience is as varied as the prejudice that colors it. Hence the experience we gather in local option districts represents the views of the parties as they stood before its inception whether for or against. The adherents tell us it has restored the lost Eden, while the opponents assure us it has

brought in its wake a crop of evils hitherto unknown. Anyhow experience is always open to the objection that it may be wrong, hence unsafe to follow as a standard of right.

I cannot agree with you when you say that the right of the government to confine the selling of liquor to certain individuals is the same as that which underlies local option. When the government only entrusts those whom it considers competent with the sale of liquor it acts wisely; for intoxicants are as dangerous to not a few of the community as many of the opiates on the shelf of the drug-store; and on this account should be as difficult to procure. But the principle that forbids the sale altogether is quite different because it trespasses on the right of the individual to drink what he can legitimately get and properly use. It commands abstinence by legal compulsion, which is contrary to the Catholic idea of self-sacrifice as we see it practiced under the form of total abstinence. Besides, abstinence to be a virtue must be voluntary. The Church wishes abstinence, like all her other virtues, to take root and grow with the free growth of the wild rose. I hold, despite the assurance of the Record, that local option is municipal prohibition, that it is prohibition in the initial stage, that its aim is the same. Local option invests the will of the majority with the sacrosanctity of law, and only in this does it differ from prohibition, which has claimed itself to be a Christian duty of higher import than political legislation. You say the Church has never declared herself against local option. It seems to me that she has in her practice. Temperance rather than abstinence has always been the rule of the Church. Though the Church has ever fostered temperance in its heroic form of total abstinence, she has never employed compulsory means, so that in her maintenance of temperance and total abstinence, according to the law of Christian liberty, she stands opposed to local option. Christ her founder did not join any of the total abstinence societies of his day. In this He came unlike the Baptist who was a Nazirite, "eating and drinking" according to the custom. He wished to teach sobriety in eating and drinking and thus establish the virtue of temperance for all ages and for all peoples.

I agree with the Record that the day of the rural hotel is past. It caters to no need and affords little or no accommodation. As such it can be treated as something that has no right to live. No more should the hotel in the town or city that has a clientele of drunkards be allowed to live, because as such it becomes a hotbed of vice, which is a menace to morals and manhood generally. But it would appear that all those considerations are overlooked by the business men who advocate local option. Destitute of the virtue for which they are the clamorous advocates they prefer fighting the devil by fire than by the strong weapons of reason and common sense. They could secure excellent legislation if they only approached the government on reasonable terms, as for instance the abolition of the treating system, which in five years I venture to say would destroy the liquor trade of Canada, but failing to get what they really want they no longer profess to value what they pretend to want.

M. CLINE, Ottawa.
Despite all we have said in explanation, our friendly critic persists in his misconception of the scope of our article on local option. To disabuse his mind of that misconception we publish herewith the letter from Father Voisin, O. M. I., which was the occasion of the editorial in question:

Red Deer, Alta., 14th Oct., 1911.
A certain movement has been set up in our part of the country to have the "local option" adopted. Votes will be taken for the whole license district comprised between Wetaskiwin and Carstairs.

Much is said for and against the system. From the experience you may have of the value of the system, would you kindly through the columns of your paper tell us what we must think of the local option system.

Is it really as effective as is affirmed by its votaries? Is it really an improvement on the licensed bar system? Does it not develop the absorption of whiskey on the sly? Does it not substitute for the bar, which is under the control of the police, a multitude of private bars, where the police have but difficult access?

If the local option has proved a decided improvement on the present system, we would like to stand for it.

So you would confer a favor on us, in giving us on the subject as complete information as you can.

With anticipatory thanks,
Yours respectfully,
H. VOISIN, O. M. I.

Our readers will note that Father Voisin does not ask our opinion as to whether Local Option is or is not in accordance with Catholic theology, Catholic practice or "the mind of the Church." Certainly not. If he had any such doubts he would consult his Bishop, as many priests to our knowledge have done elsewhere, before publicly participating in the Local Option campaign in their respective parishes.

Why then touch the theological phase of the question if such phase there be? Because honesty and truth compelled us to answer in the affirmative Father Voisin's question: "Is Local Option an improvement on the license system?" And we hedged around our answer with limitations that would not allow of its application beyond the conditions of our experience. Still we knew that some ardent theological champion would run full tilt against us, commanding us to halt in the name of the Church. Wishing to avoid such an encounter without being so cowardly as to shrink our plain duty, we prefaced our answers to Father Voisin, by pointing out that this is neutral ground, and

asking the free lances of theology kindly to allow us to pass. We did not escape the encounter, but we do not consider ourselves unhorsed. Our reasons for maintaining that local option is a perfectly free question remain unanswered.

1. That it is only a logical extension of the principle underlying the license system; and, as a matter of fact, is part and parcel of the License Law of Ontario. Father Cline: "When the Government only entrusts those whom it considers competent with the sale of liquor it acts wisely; for intoxicants are as dangerous to not a few in the community as many of the drugs on the shelf of the drug store; and on that account should be as difficult to procure."

There are some interesting admissions here which, however, we shall not now comment upon. But does Father Cline really believe that "competence" to dispense this "dangerous" drug is the basis of the License system? It is to laugh.

2. In nearly a thousand municipalities in the Catholic province of Quebec, local option is in force mainly through the influence of parish priests. If it is such a departure from Catholic practice and Catholic teaching as Father Cline pretends, is it not strange that no one intends to speak with authority has condemned it. The silence of the Bishops in general not less than the outspoken approval of some of them proclaim that this is neutral ground.

3. In Ontario the local option clause became an integral part of the License Law, and has remained there for a generation without calling forth a single protest from the hierarchy of Ontario past or present. Why? Because they were afraid? No. Because they consider this neutral ground.

4. That venerable old figure in Canadian public life, that staunch Catholic, Sir Richard Scott, introduced and carried the Canada Temperance Act, (better known as the Scott Act,) which embodies the principle of local option without let or hindrance from ecclesiastical authority. Why? Because he was on neutral ground.

Father Cline is free to hold an opinion adverse to local option. He will not be condemned because he is on neutral ground. But to paraphrase a sentence in his first letter: "We have great respect for the theological free lances 'but withhold from them the right of constituting themselves of the ecclesiastical doctors.'"

Father Cline—"Permit me to remind you that experience is hardly a test of Catholic morality."

Permit us, Father Cline, to point out that we never said anything that could be distorted into meaning anything of the kind.

Our reverend critic says many beautiful things and true, but, like the wild rose or the flowers that bloom in the spring, have nothing to do with the case. However, he has one interesting admission:

"I agree with the Record that the day of the rural hotel is past. It caters to no need and affords little or no accommodation. As such it can be treated as something that has no right to live."

This is precisely what we said. This is local option in rural municipalities. But the very name is distasteful to Father Cline. It is incipient prohibition. Of course it is prohibition. The License Law is made up of prohibition. Prohibition on Sunday; prohibition between certain hours every night; prohibition to nine hundred and ninety-nine out of a thousand to sell at any time.

Suppose our reverend correspondent were on a delegation "to approach the government on reasonable terms" to point out that the rural hotel "caters to no need and has no right to live." Keadly do away with them.

We can imagine the mild wonder with which the urbane gentleman who presides over the License department would listen to such a request.

His answer would be something like this:

But, gentlemen, we have already provided for the abolition of these useless hotels, only we do not believe in too much paternalism in such matters, we have given you Home Rule, in other words local option. Convince a sufficient majority of those directly interested and you are rid of those obsolete institutions, the rural hotels that have no right to live.

Father Cline fears that our zeal outruns our discretion in our desire to have Catholics in the forefront of social reform. It is true that we should like to see them always in the forefront. But in this particular phase of social reform, local option, Catholics have been in the lead and are leading yet.

In conclusion we desire to express our sincere gratitude to Father Cline for his contribution to this discussion. Manly, straightforward, sincere, hard-hitting, Father Cline is typical of many priests to whom the Church in Ontario is deeply indebted. If on this question we cannot see eye to eye, we are sure that on most questions of Catholic interest we shall be found side by side, and shoulder to shoulder.

AN ILL OMEN

One of the signs of the times which good citizens of Canada must look upon with misgivings for the future is the number of well-educated young men who look with disfavor upon the farm and the work shop and wish to build their future in the professions or in the civil service. Of course it must be admitted that the professions are a desirable goal, and working for King George for a more or less bulky monthly cheque is a highly honorable occupation. The opportunities in these departments for activity, however, must necessarily be limited. There is room for only a certain number and we think that we are within the mark in stating that nearly ten times that number are seeking cover in a sphere of life which is already overloaded. We are led to these reflections because of the experience of some of the new ministers of the crown in Ottawa. Each of them, we are told, has literally thousands of applications on file and personal interviews are sought by young and middle aged gentlemen every day to the number of many hundreds. Clerks are busily employed writing such letters as:

"Your application will be kept in mind and when an opportunity presents itself, etc." The young man with parents fairly well to do, who has been given a college education, and who has but a longing for a position in the civil service, is a spineless nonentity upon whom education has been wasted. A much better man would be handling a plough or a blacksmith's hammer. Let it be understood that we do not wish to say one word in disparagement of the civil service. Some of the brightest and best men of the country have positions therein, and in Ottawa especially it now grades higher than ever before in the estimation of the public. Those we desire to criticize severely are the young men who have no ambition to get into the very marrow of the country's possibilities, but are seeking posts that will require but a few hours work in the day and a big cheque at the end of the month. Conditions in Ottawa remind us of the situation which presented itself to Abraham Lincoln when he was first elected President. A procession of office seekers wended its way to the White House, filling up every nook and corner. Cordially he invited them all to come in and push up to the front.

"There is more room, gentlemen," he added, "up the chimney." On another occasion an old friend from Illinois presented himself and Lincoln said to him, "Silas, what can I do for you?" "Well, Abe, I guess a foreign ambassadorship will do."

"I am sorry," replied the president, "that there is no vacancy at present." "Well then make me collector of customs in New York," Old Abe replied, "I am sorry, but the collector is still doing business at the old stand and looks healthy." "Well then, darn it, give me a country postmastership."

"All filled, Silas, all filled." "Good-day, Abe, that's all I want to know about you. I am going back to Illinois and when the next election is on I will see what I can do about putting somebody in your place." It would be a good plan were the Government to take into consideration the advisability of placing the Ottawa office seekers upon the land in the North-West. In that way they might be made useful citizens of Canada.

MORMONISM

Worthy of serious thought on the part of the gentlemen engaged in what is called the Forward Movement, with the purpose of evangelizing the world in twenty-five years, is the deplorable condition of things in some European countries which are distinctively Protestant. There lately arrived at St. John, N. B., the steamer Victoria, on board of which were a large number of Mormons for parts in the United States, principally Utah. It was made up of English, Dutch, Scandinavians and Swedes. With the party were twenty-two elders or Mormon missionaries, with Elder Teasdale in charge. The latter said that he and twenty-one missionaries have been engaged in work for their church on the other side for some time, his efforts being confined to the Scottish conference. It has been the custom for years for the exceedingly zealous missionaries of the Evangelical churches in Canada to employ a staff of proselytizers to meet all incoming vessels from Europe for the purpose of paying their trade of weaning away from the Catholic Church the immigrants who come to us from Catholic countries. The Y. M. C. A., an organization which pretends to be strictly un denominational but which is not, has put forth strenuous efforts in this direction. There is a considerable flavor of hypocrisy, too, about the modus operandi. The "Evangelization feature" is kept in the background and the flag of pure philanthropy is hoisted high. In pretence, too, that the sole object animating these people is to make them acquainted with the English language and promote higher ideals, so that they may become worthy Canadian citizens. They are hired in buildings set apart for the purpose; the language trick is introduced and a minute show of charity. The proselytizers with beaming countenance

evinced a tremendous interest in their temporal welfare and when the group is carefully prepared then comes the King James' bible, the goodly goodly tracts—some of them telling fairy tales about the Catholic Church and its "superstitions"—and the psalm singing with mellowed accompaniment. Was it not Robert Burns that said something about "the best laid plans of mice and men gang aft agley." Consternation comes to the proselytizers when the priest makes his appearance, for the divine faith of the good innocent people glows again and they at once realize that their simplicity had been imposed upon by the agents of a system of religious belief, or rather, by the agents of a system which has no settled belief, and they gladly return to the bosom of that mother which has cradled them in a true and loving faith in the church which Our Blessed Redeemer founded upon earth to guide souls to the eternal kingdom. This is the age of hypocrites—a well-groomed, highly educated, pure-prond combination of insincere men who would fain destroy the simple faith of Catholic people to be replaced by a babel of confusion which is every day paring down to smaller and smaller proportions the old Christian standards of their fathers. If the Y. M. C. A., and the Forward Movement people were to look after such people as the Mormons, whose recruits come exclusively from their own household, and leave the Catholic immigrants in the enjoyment of that faith which makes them happy in this world and gives them hope of an eternal hereafter, it would be more in accordance with the fitness of things.

PRESBYTERIAN PRETENSE

The press of Canada, secular as well as religious, has given much prominence of late to the contemplated union of the Methodist, Presbyterian and Congregational Churches. The Presbyterian Church in particular has furnished some very strenuous advocates of the advisability of such a union. The pastors of two of the most prominent Presbyterian Churches in this city have recently championed the cause of union in very strong words. One of these characterized the divisions among Protestant sects as "sinful"—an amazing admission surely from the lips of a man who still adheres to one of these religious bodies which has helped to create and perpetuate these sinful divisions. The other said that if these churches will not unite willingly then they ought to be forced to do so. We would have been pleased if this sturdy protagonist of a united Protestantism had pointed out where the authoritative tribunal is which is to do the forcing. In the meantime, whilst this inevitable conflict is generating the dynamic energy necessary to compel cohesion, the disintegrated units frantically grasp at everything which can be distorted into the appearance of an argument to justify the multiplicity of Protestant sects. But the laurel crown for the discovery of such plausible pretenses is certainly due to the "Presbyterian Record," the official organ of Canadian Calvinism. Behold the proof, taken from the November issue of that paper:

"The Roman Catholic orders of monks, friars, nuns, etc., in Canada number one hundred and nine, thirty-four male and seventy-five female. This means not merely different communities or congregations, but different orders or kinds, corresponding to the different denominations among Protestants. And all this among those who boast of their unity as contrasted with the divisions of Protestantism!"

We are strongly of the opinion that the writer of this rare bit of Presbyterian literature is not so densely ignorant as he would have us believe. He pretends to see an analogy between the many religious orders of the Catholic Church in Canada and the numerous Protestant sects. But we suspect that this is merely a piece of Presbyterian pretense calculated to lull into a false tranquillity the souls of the most unsophisticated among the readers of this denominational monthly. If, however, the disciple of John Knox who penned these lines is sincere in believing that the existence of many religious orders in the Catholic Church is a justification of the divisions and ever-recurring subdivisions of Protestantism, and an argument against "those who boast of their unity," then his knowledge of Catholicism is lamentably deficient. We would advise him to begin his education all over. He might probably start with the penny Catechism of the Catholic Church and thence proceed to the study of an approved history of the great religious orders of that Church, which alone is capable of producing the heroic men and women who compose these orders. If he is honest in his researches he will soon discover that there is not a semblance of parity between the things which he has labelled as similar. All the "orders of monks, friars, nuns, etc.," to which he refers believe the same truths, receive the same sacraments and are governed by their lawful pastors under one visible head on earth. They are one in faith and obedience to the Vicar of Christ—one with each other and one with their brethren who dwell without their sacred

enclosures. They are all members of that One Sheepfold established on earth by the Good Shepherd and live together in peace and amity. They differ from each other only in the color or the cut of the religious habit which they wear and the special object and aim for which each has been founded. They all have a special work to do in the vineyard of the Lord and they are doing it nobly and well. How different all this is from the discordant and warring divisions of Protestantism! Each of the numerous sects has its own creed. Some believe one thing and some another. They are "tossed about by every wind of doctrine that blows." They annually revise their creeds and confessions of faith, which they do not do with the same nonchalance with which they alter the cut of their garments. The only difference is that the prevailing fashion in clothes sometimes calls for a long coat, sometimes for a shorter one, whereas in the matter of creeds the tendency is always towards abbreviation, until to-day most of the sects have relegated definite dogmatic teaching to the religious scrap heap. Some have one sacrament, some more, none the divinely-ordained seven. As for unity of government it is out of the question in a religion where every man is a law unto himself. So there is about as much similarity between the religious orders of Protestantism as between a majestic building, towering in its solidarity and unity of construction towards the skies, and the tangled mass of debris which remains after the destruction of the same by a violent internal explosion; or to use another simile, as there is between the mighty empire of Britain securely cemented together by the loyal obedience of the several component parts to the supreme authority vested in King George V., and the numerous small independent States which go to make up South America.

In conclusion we wish to draw the attention of our readers to the fact—a mere detail of statistics wholly beneath the notice of our Presbyterian confrère—that according to the official Catholic Directory for 1911 the number of Catholic religious orders of all kinds and sexes in Canada is ninety-four and not one hundred and nine, as stated in the extract above quoted.

NOTES AND COMMENTS

AS AN echo of the quin-centenary of St. Andrew's University it may be of interest to our readers, especially those of Scots birth or extraction, to have the opportunity of perusing the letter addressed to the governing body of the University by His Holiness Pope Pius X. The letter is dated at Rome on the 10th of July last and was entrusted to Mr. Fraser, Rector of the Scots' College, who, as Delegate of the Holy See, participated in the ceremonies of the celebration in September. It is in the truest sense an historic document and may mark the dawning of a new era in the history of Scotland. Neither is it without significance that Mr. Fraser was received at the University with every mark of respect and esteem.

"WHEN in celebrating the five hundredth anniversary of your University," runs the letter, "you proposed to hold your festivities in the month of September, rightly you judged that the Holy See, by whose authority your illustrious University was founded, would not be averse to participating in your rejoicings. Hence in the first instance you took care to solicitously ask us by an unanimous authoritative letter to take part in your celebrations. Indeed most willingly did we accede to your request, and for your kindness towards us tender you our sincere thanks. We pray God that He may be with you in your studies with the light of His wisdom, and that He may unite you to us by a perfect union, you who reverently so piously the memory of your predecessors, who have merited well of your University. Given at Rome, at St. Peter's, the tenth day of July, 1911, the eighth year of our Pontificate, Pius PP. X." Brief and as unaffected as the Pope himself, the letter is pregnant with the earnestness and sincerity characteristic of Christ's Vicar.

MENTION was made in these columns some months ago to the vigorous growth in recent years of the Church in Holland, once the most unequivocally Protestant country in Europe. To our contemporary, Rome, we are indebted for a later group of statistics, drawn up for his own information by a Protestant pastor, and since made public as illustrating the progress of education in the Low Countries. According to these figures Holland in 1850 contained 673 parishes and 925 priests; now there are 1,015 parishes and 2,310 priests. Since 1830 when the Catholics were just emerging from the condition to which the "othering blight of the penal laws had reduced them, they have spent over one thousand millions of francs on their churches alone, and have established schools in which more than 150,000 children now

receive a Catholic education. Not a bad showing, certainly, for the land of William the Silent.

IN 1800 CATHOLIC public worship was forbidden by law in Holland and the Catholic population all told did not exceed 300,000; to day they number fully 2,000,000, and are steadily increasing. To the Government, to Parliament and to every department of public life they have contributed their full share, while in works of charity and benevolence they occupy a foremost place. The hierarchy, which was restored in 1850, (the same year as the English hierarchy), consists of the Archbishop of Utrecht with four suffragans, and it is expected that in due time this prelate, Mgr. Van de Vetterling, will be called to the Sacred College. The diocese which was founded by St. Willibrord in 690, now contains about 400,000 Catholics, who are, says Rome, "among the best in the world." This is a high tribute and well accords with the same journal's further affirmation that, during the last century Holland has become one of the fairest gardens of the Church.

WITH REFERENCE to the late Consistory and the almost unprecedented increase at one time in the membership of the Sacred College, it has been pointed out that the internationalization of that august body has thereby taken a great step forward. Every country in Europe having a considerable Catholic population is now represented in the Senate of the Church except Russia, Holland, Switzerland and Scotland. Because of the fierce persecution of the Church in Russia and her Bishops being so impeded and thwarted in their work in that country, the admission of any of them to the College of Cardinals is, while this state of things lasts, considered quite out of the question. Holland, as already intimated, may ere long attain to the coveted dignity, and Switzerland's turn, too, will come in time.

SCOTLAND HAS HAD NO direct representative in the Sacred College since Cardinal Beaton, who was murdered by the Reformers in 1546, but of her sons two others have since worn the Red Hat, viz., His Royal Highness Henry Benedict Stuart, Cardinal Duke of York, sometimes, though erroneously called "the last of the Stuarts," who died in 1807; and Mgr. Charles Eskine, of an exiled Jacobite family, who was born in Rome, and after a long career as advocate and prelate, died again an exile, in Paris, in 1811. Though in deacon's orders only, he was created Cardinal by Pope Pius VII. in 1803. He is best known in English annals as Envoy of the Holy See to the court of George III. With the great increase in the Catholic population of Scotland in the past forty years it is not improbable that she too may again have a representative in the College of Cardinals in the not distant future.

THERE HAVE BEEN, we are sorry to say, some very unkind, and, to our mind, unwarranted references on the part of certain Catholics to the late Mgr. Capel. That that distinguished prelate had more than once in his career been a sort of storm centre is a matter of history, and to say that he had made mistakes is but to say that he was human. But that throughout he was a man of great earnestness and real piety will, we think, when all the circumstances of his career are fully elucidated, be found to be the unquestioned truth. Certain it is that whatever his mistakes in regard to the Catholic University of Kensington (and all the facts have not yet been made public), his services otherwise entitle him to lasting gratitude and regard. Above all, the tribute paid to his memory by the Bishop of Sacramento, under whom he served for many years, and in whose home he died, should set at rest all criticism of another sort. The Bishop, of all men, is entitled to speak with authority of the character of the dead prelate.

WRITING in the Sacramento Bee, the Bishop has this to say of his departed friend:

"In the death of Monsignor Capel everyone in Sacramento loses a friend, for he was beloved not only by those of his own Church, but by all others. The sweetness of his disposition made him a universal favorite, and his kindness reached multitudes who did not know him at all. His life was to do good, and realizing the power of religion to that end his splendid mental qualities were devoted to the spread of the Gospel. No champion the Church has had for a long time succeeded so well in furthering her claims. The Monsignor was a courtly man, and yet seemed unconscious of it, for he never made anyone feel the superiority of his personality. All—rich and poor, old and young—felt at home in his company and regretted to leave it. He was naturally the central figure in any assembly, and maintained his dignity with ease. Always busy, he neglected the rest which he needed, and to that fact may be attributed his sudden death, for he overworked himself. The end was such as might be expected, for he died without any of the world's goods, rich only