

The Catholic Record

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

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey. 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 with a strong Catholic spirit.

It strenuously defends Catholic principles and rights, and stands firmly by the teaching 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 I therefore, earnestly recommend it to Catholic families. With my blessing and your work, and best wishes for its continued success, yours very sincerely in Christ.

Yours very sincerely in Christ. DONATEL, Archbishop of Ephesus, Apostolic Delegate

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 27th, 1905.

Mr. Thomas Coffey. Dear Sir:—For some time past I have read your admirable 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. Hoping you and wishing you success, believe me to remain.

Yours faithfully in Jesus Christ. D. FALCONE, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, SEPTEMBER 16, 1911

THE PORTUGAL Freemasons, like their brethren in France, are likely to reap a rich harvest by the change from the old order of things. Under the Monarchy the rights of property were respected: under the Masonic regime property has no rights which the Masons are bound to respect.

A despatch from Oporto, Portugal, dated Sept. 6th, tells us that agents of the Government, while taking an inventory of church property, have found in the underground vaults of the cathedral a great amount of treasure, the property of ancient friars, most of which the authorities of the church had little idea existed. The accumulations of wealth date from centuries when Portugal was a rich colonial power.

The chests discovered are filled with gold ingots and plates, and gold ornaments studded with enormous rubies. The altar furniture is of pure gold. We are also informed that the treasure will revert to the State. There can be little doubt that the major portion of it will find its way into the pockets of the Masonic clique.

COL. JOHN J. JACOB ASTOR, of New York, that rich, divorced gentleman, has settled \$5,000,000 upon his latest "wife," Miss Madeleine Force. Col. John J. Jacob Astor graduated from the academy of the smart set in New York, that section of millionairessdom which has a maximum of money and a minimum of brains. Having settled \$5,000,000 upon his bride-to-be one would think that were enough. Not so. In addition he has made a further agreement making other liberal provisions for the new Mrs. Astor's comfort. The wedding, we are told, will not be delayed long, and the ceremony will take place at Beechwood, the Astor villa at Newport. It will, the newspapers tell us, be very simple, and the tons of rarest flowers usually donated on such occasions will be barred out. It will be interesting to know what particular brand of clergyman will perform the ceremony. The Episcopal clergy have set their faces against it, or, rather, the vast majority of them. Possibly a weak brother may be picked up to tie the knot. If all the clergy of the Episcopal church show a brave front, and refuse to have anything to do with the "marriage," Col. John J. Jacob Astor will not be dismayed, for there will be found clergymen of other sects who will come to the rescue with alacrity.

THE MODERN craze of moving pictures has created a tragedy in New York. On the 5th of September a picture show was given in that city at which was present a man named Richetti and his eighteen year old daughter Rosa. They saw the story of a tragedy in which a father killed his daughter and then himself. "I'll do that to you some day," Rosa says her father told her. Early on the next day Richetti crept to his daughter's bedside and shot her, and then fired a bullet into his own head. It would not be just to enter a sweeping condemnation of moving pictures shows because of the horrible crime committed by this unfortunate man. These exhibitions might in many cases be made to serve a useful purpose. They might become an educational influence and lead young people to higher ideals, but, sad to say, in too many cases the gross, the criminal and the immoral are presented by the proprietors if thereby the receipts may

be enhanced. As with the degraded newspaper, so with the picture show. Some men do not care what they print or what they exhibit if it pays. We have seen representations which claim to be approved by the censors in New York. If such be the case the censors ought to be removed as soon as possible, because the pictures were decidedly immoral. Until such time as the public are assured that moving picture exhibitions are of high class, we would advise parents to keep their children from going to see them.

MR. S. H. BLAKE, K. C., of Toronto, was chairman of a committee of the Synod of that diocese which was authorized to draft a resolution in regard to the Ne Temere decree. "Are the people of Canada," says the resolution, "to be humiliated by dictation from any outsiders on the question of their marriage laws? Are they prepared to admit, in a land where religious equality is one of our constitutional rights, that such a canon as the 24th of the sixth session of the Council of Trent should be allowed to be superimposed on our Dominion?" We will send Mr. Blake a copy of our paper of last week containing a full report of the speech delivered by Mr. Walter Mills, K. C., a member of the Synod of Huron, which met a few weeks ago at Stratford. He will therein find a complete refutation of the stand he has taken on the Ne Temere decree. Mr. Blake is a man of very strong prejudices, and his legal sense is somewhat clouded by his intense hatred of the Catholic Church. Sad it is to think that a descendant of the great Blakes of Galway—men who in Church and State suffered and died for the old faith under a persecution equal in intensity to that which prevailed in the old Roman Empire when Christianity was in its infancy—should now be found in the ranks of the persecutors of the Spouse of Christ.

IN COOK'S CHURCH, Toronto, Rev. Mr. Taylor delivered a speech on the labor problem. "The church," said he, "is fighting strongly against oppression. We are trying to create a settlement of this great labor problem. There are two things which should be accomplished, namely, a more adequate compensation, not simple living wages and shorter hours. The church is with you and will help you in both accomplishments." Mr. Taylor's program is an admirable one and we wish him good luck. The efforts of himself and his brother ministers will, however, avail nothing, because they do not and cannot speak with authority. They are merely the employees of the pew holders and they will have to say and do just what their employers direct. "Socialism," continued Mr. Taylor, "proposes to put dynamite under the whole system, and will encourage incompetents—the lower half. There must always be a managing class of men—men of temperance, of justice, and moral stamina." Very true indeed, but who are to call the managing class of men to account when they go wrong? Not, as we have said, Rev. Mr. Taylor and his confreres, because they are utterly powerless. He may tell us we can enact laws to obtain the desired purpose. Quite correct, but what cares the man with a bad conscience for statutory provisions. What always counts for much in cases of this kind is the divinely constituted authority of the Catholic Church. The prince as well as the peasant must bow to her commands, or cut loose from her fold.

MARY QUEEN OF SCOTS AND HER ACCUSERS

The question of the beatification of Mary Stuart, Queen of Scotland, being again raised in Roman ecclesiastical circles, has given rise to much discussion in the press as to the character and career of the unfortunate and much maligned Queen. The bulk of the contributions to this discussion are shallow and ill-informed to a degree. Some have been found to maintain that because there are certain incidents in her career that are as yet not fully elucidated, and which are held by writers of a particular school to tell against her virtue or sanctity, she is thereby disqualified from the honors of the altar. The objection will not hold either in law or logic. Putting aside for the moment the entire lack of historical proof as to any charge that had been made by Mary's enemies, the presumption of her guilt at any period of her life would stand for naught in the light of her subsequent martyrdom, for "blood wipes out all stains." Or, as Bishop Macdonald of Victoria, putting the climax to the discussion, said: "Martyrdom, in the eyes of God and of the Church, is more than beatification, more even than simple canonization; for martyrs rank before confessors. It is their enviable privilege by one heroic feat of Christian fortitude to win at once the honors of the altar and the fadeless crown." Further, as the Canadian Bishop felicitously expresses it, do Mary's eighteen years passed in English prisons in the exercise of all the Christian virtues,

count for nothing? The Church has accorded the honors of canonization to saints who at one time were guilty of far greater sins than have been laid to the charge of Mary Stuart. To require then that she should ever have worn the white flower of a blameless life is, quoting the defender of Father Damien, "a mighty Spartan standard to issue from," a Church which has raised to her altars, and reckons among her chiefest glories, a Mary Magdalen, a Mary of Egypt, an Augustine, a Margaret of Cortona.

Thus far the Bishop of Victoria. But as a matter of fact, was Mary Stuart guilty of the crimes imputed to her by a clique of blood-thirsty ruffians who, as the surest way to overcome the Church, sought the Queen's destruction? The subject is too vast a one for treatment in a weekly paper. It has occupied the attention of some of the acutest advocates and profoundest historical investigators of recent years, and while it cannot as yet be claimed that the last word on the subject has been said, the researches of such writers as John Hosack and Andrew Lang, both Protestants, have gone a long way to Mary's complete vindication. The great aim of Buchanan, the Queen's most virulent traducer, was to poison the wells of history against her. How well he succeeded, the prevailing prejudice against her memory, even to this day, is the most convincing proof. The surest way, therefore, to set aside his calumnies is to get at the fountain head and to uncover the original documents. How, in given instances, this has been accomplished may be seen in the matter of the Minutes of the Privy Council of Scotland concerning the "Casket Letters." We transcribe, condensed, a passage from a posthumous work of Hosack's bearing upon the subject. It renders every assertion of Mary's Scottish enemies absolutely worthless as evidence, not against her only, but on any subject whatsoever.

"On his return to Scotland," says Hosack, "Murray was appointed Regent, and the first judicial account of the evidence against the Queen is contained in a pretended copy of an act of the Privy Council, dated December 4th, 1567. . . . This paper states, among other matters, that 'by divers her privie letters, written and subscribed with her own hand, it is most certain that the Queen was privie to the murder of the King.' This pretended Act in Council is signed by Murray, Norton, Glencairn, and twenty-five other members of the Council." Then after summarizing the discussions that have arisen out of this Act and the use made of it as presumptive evidence of Mary's guilt, Hosack goes on: "It is truly surprising that not one of the many eminent persons who have discussed the point, has taken the trouble to examine for himself the Book of the Privy Council, which is still to be found in the Register House at Edinburgh, and is in perfect preservation. The book in question contains no such Act as printed by Haynes, and stated to be a true copy of the original. No original exists, and no original ever existed; there is not the remotest reference to be found in the Register Book relating to the alleged letters of the Queen, and the inevitable conclusion is that no such letters ever were produced in Scotland at all. The imposition thus practised by Murray (in sending this pretended Act to Cecil to justify the deposition and imprisonment of the Queen) and his associates upon the English Government by pretending to furnish a judicial declaration of the Queen's guilt, is one of the most remarkable incidents in the Marian controversy."

This has, beyond cavil, a far more important significance than its bearing on the character of the Scottish Queen. It shatters, as Mr. Edward Peacock has well remarked, the whole superstructure upon which the charges against her have been based and destroys faith in every other record that has emanated from Mary's enemies. Their immediate purpose was to destroy her, but over and beyond that foul intention was the deeper and wider one of destroying utterly the ancient Church and Faith of the Scottish people. It thus becomes evident that Mary Stuart was doubly a martyr, and that, as even Froude has remarked, "it was on account of her creed that the English Protestants insisted so fiercely on her punishment." This is the prime fact that, should her cause ever be introduced at Rome, will tell most strongly in her favor.

CATHOLIC GENEROSITY

Church Progress says that "not infrequently do we hear it said these days that Catholic generosity has become tainted with the prevailing selfishness of the times." "We are also told," continues our excellent Western contemporary, "that there is a tightening of the Catholic purse strings against appeals to stimulate the material progress of the Church and the material movements which necessarily result from a wonderful growth in this country." The Church Progress asks "if these are facts, or are they merely conclusions born of an enthusiasm that

would see every ambition immediately satisfied?" People who make a close study of Catholic life will answer in the affirmative. There are noble souls in the Church amongst the poor, the fairly well-to-do and the wealthy. With those who have only the minimum share of the world's goods, the spirit of giving for the things of God is perhaps more real and apparent than with any other class. Very true it is that amongst the fairly well-to-do, the majority perform their part, but some exhibit a niggardiness which ill accords with their profession of love for the old Church. In the circle where bank balances are bulky there may be found many who give cheerfully and liberally, but we regret to say there are many more whose hearts are steeled to everything save material advancement. They have plenty and to spare of the pleasures of life. They squander much wealth in the social whirl, and serious thought of God and God's Church and its necessities give them but little concern. The bishop and the priest do their very best in the work of spreading the faith, but in many cases their hands are tied from want of means. With limited resources at their command they do wonders, but few can calculate the amount of good that could be done were Catholics of goodly wealth more generous in their donations to the church. The want of spreading the faith is perhaps more keenly felt in small centers of population than anywhere else. In many sections may be found a dozen or a dozen Catholics who have opportunity of being present at the Holy Sacrifice of the Mass but once a month. The priest assigned to the mission may have two or three other places of a similar character. To reach all his flock even once a month he will have to drive many miles in all weathers, and the severe labor and anxiety bring the grey hairs to him before his time. He struggles on and gives of the best that is in him. But he is not able to do the work as he wills. In such places, the faith of Catholics could be strengthened, and considerable accessions to the faith obtained, were a modest church and pastoral residence erected. Such a happy outcome would be the result were certain Catholics more generous. Too many of them are imbued with the spirit of indifference. In church matters they are in the habit of postponing thought, and from lack of resolute action the tares grow amongst the wheat. The genuine Catholic spirit in country places wanes, and oftentimes dies, and non-Catholics are not given an opportunity of knowing the truth and beauty of the old and much maligned faith. There are wealthy Catholics who could, if they would, erect and endow a small church in rural districts. Were they possessed of the sterling Catholic spirit of their fathers, they would lose no time in giving of their means to such noble work, a work that would redound to their glory both here and hereafter. Would we had amongst us more men of the sterling apostolic zeal of Mr. Eugene O'Keefe, of Toronto.

REV. MR. DAVY AGAIN

Some time ago we referred to remarks made by the Rev. J. Davy, Presbyterian Minister, at an Orange celebration in Unity, Sask., which showed that he had been going back many centuries in the history of the world with the purpose of picking up little scraps which would reflect upon the government of the Catholic Church. Rev. Mr. Davy, we are told, is what is known in the West as a "sod-buster." He has taken up a homestead, and does a little preaching of the Gospel as supplementary work. He appears to be not only a sod-buster but a muck-raker. [We stated we had a suspicion that he had been reading Margaret Shepherd. This he denies, and quotes James Anthony Froude, the dear good man ought to know, if he has a passing acquaintance with the history of our own times, that James Anthony Froude is to the same class as Margaret Shepherd. He came to America twenty-five years ago to lecture on Ireland and the Irish, but met his Waterloo in New York when brought face to face with Father Tom Burke the great Dominican. Mr. Froude was acting as the agent of the English Government of that day. His tour had a political significance. He had a remarkable facility for inexactitude of statement and his historical works in consequence take a very low rank amongst those of historians of repute.

In passing we may refer to another case of this kind. A Toronto paper made reference to the unfair treatment of Protestants in the province of Quebec. The charge was without the least foundation in fact. Public men of repute and of Protestant faith have ever and over again denied these charges, and in fact stated that in this respect the province of Quebec would afford the province of Ontario an object lesson in fair treatment of the minority. Mr. Robert Sellers of Huntingdon, Quebec, was quoted as the authority for these foundationless charges against the habitants. But Mr. Robert Sellers is also in the Margaret Shepherd class. His

unfriendliness toward the Catholic Church and his Catholic neighbors, dictated by a robust Protestant bigotry, renders his statements of little value. A business transaction which would be perfectly lawful and just in the province of Ontario, is, in the mind of Mr. Robert Sellers, an act of Popish aggression in the province of Quebec.

A PHILANTHROPIST

Some well intentioned fireside philosopher has directed a post card to the CATHOLIC RECORD containing some very good advice. He tells us that financial disturbance and social unrest have come over Europe and America. Addressing us as an editor he says: "Its effects on Canada will largely depend on you, the editors, as public teachers. If you condone corruption and propagate falsehood, whether through fear of men or for gain to yourself or party, you are a blind leader of the blind. Honor God in your paper, and He will shelter the country, for your sake, in the coming storm. Righteousness, not riches, exalts the nation. What shall it profit a country if it gain the trade of the whole world, and lose the soul of its best ideals? By thy words thou shalt be justified, and by thy words thou shalt be condemned."

We are heart and soul with our friend, whoever he may be. Would that we knew him, so that we might slap him on the back and say: Go on, friend, upward and onward. We will try our flights heavenward. We will try and follow you. With you we condemn corruption and falsehood and we refuse to be blind leaders of the blind. In our own humble way we are endeavoring to bring all mankind, including our Fire-side Philanthropist, into the fold of that Church which has braved the battle and the breeze for two thousand years—whose foundation is the solid rock, and against which the minions of Satan will fight in vain. If all our neighbors were members of Holy Church, obeying its every precept, our philanthropical friend would have no need of sending out sermons on postcards. Dear friend, do not again address us. You are but wasting time—and a cent. Keep on addressing these missives to the Toronto papers.

THE "MENACE"

A subscriber has sent us a weekly paper called The Menace, published at Aurora, Mo. The Rev. Theo. C. Walker is editor, Phelps and McClure publishers, and Mr. Marvin Brown is the circulation manager. We hope our American friend will not send us any more numbers of this sheet. Rev. Theo. C. Walker's facility for misrepresentation surpasses anything we have ever seen in print. The Know Nothings of sixty years ago would be ashamed of him and it is only a question of a short time, we think, when Uncle Sam's Postmaster General will confine The Menace entirely unto associate with the respectable matter which passes through his mail bags. We never before heard of Rev. Theo. C. Walker and we do not know which of the thousand and one little sects lays claim to him. This we do know, however, that the governing body of the particular denomination to which he belongs will not consider his ordination an asset to that body. Rev. Theo. C. Walker essays to fling to the world a sheet containing the most gross libel upon the Catholic Church, its institutions and its hierarchy. His appeal is to those who are as base-minded, as ignorant, as narrow and as bigoted as himself. Calumnies that have been exploded generations ago are given the vigor of youth by Rev. Theo. C. Walker. To one and all of them we will not make the slightest reference. Life is too short. If any one can be found to believe them it will be another demonstration of the fact that the race of fools and the race of liars will always be with us. A glance over the editorial writings of Rev. Theo. C. Walker gives us the impression that he does not believe in a hereafter. The commandment, "Thou shalt not bear false witness against thy neighbor," has been beautifully perverted by Rev. Theo. C. Walker. Dear reader of the RECORD, do not send us any more copies of The Menace. We do not know what to do with them. The rejected literature which we throw in the waste basket will fly at us in protest if we deposit it there.

You may assuredly find perfect peace, if you are resolved to do that which your Lord has plainly required,—and content that He should require no more of you,—than to do justice, to love mercy, and to walk humbly with Him.—John Ruskin.

DEATH OF VERY REV. JOSEPH BROWNE, V. G., PETERBORO

Another of the Old Guard was called to his reward on Sunday, Sep. 3rd, when the Very Rev. Joseph Browne, V. G., passed peacefully away at St. Peter's Presbytery, Peterborough.

Seventy-one years ago, Joseph Browne was born near Roscrea, County Tipperary, Ireland. At the age of fourteen he came to Canada, and commenced his studies for the priesthood at Regiopolis College, Kingston, completing them at Quebec.

Had he lived until next February he would have seen the golden jubilee of his ordination. The late Father Browne ministered to a faithful and devoted people at Napanee, Perth, Port Hope and Douro, endearing himself to his spiritual children, and winning the esteem and respect of the non-Catholic portion of the community. He was parish priest of Port Hope for twenty-one years, and it was there, on his twenty-fifth anniversary of his ordination, that the dignity of Vicar General was conferred upon him. Falling health induced him to relinquish the charge of Port Hope, and for a few years he removed to Douro, where he assisted the pastor in the work of an extensive parish. Eight years ago, his health growing steadily worse, he retired to St. Peter's Presbytery, where, relieved from all external cares, he calmly and peacefully prepared for death. A brother of Father Browne's is a priest in the American mission, and a sister is a member of the community at the Mercy Convent, Killrush, County Clare, Ireland. Other members of the family are still living at Kingston (the wife of Senator Sullivan), Brockville, Toronto and Roscrea, Ireland.

The body was conveyed to St. Peter's Cathedral Monday evening, where it lay in state until after the singing of the Requiem Mass on Tuesday morning. At the Mass, His Lordship the Right Rev. Bishop O'Connor, presided, and the Most Rev. M. J. Spratt, Archbishop-elect of Kingston, occupied a place in the sanctuary. The celebrant of the Mass was Father Hogan of Perth, (who received First Communion from the deceased priest.) Rev. Father Murray of Cobourg was deacon, and Rev. Father Seanlon of Grafton, sub-deacon. Rev. Dr. O'Brien, Sacred Heart Church, was master of ceremonies. The Ven. Archdeacon Casey, Lindsay, preached the funeral sermon. In addition to those already named the following priests were also present: Very Rev. R. Roche, C. S. B., Provincial Basilian Fathers; Father Duffus, Kingston; Father McWilliams, Kingston; Rev. Fr. Hurley, C. S. B., St. Michael's College, Toronto; Rev. Father Conway, Peterborough; Rev. W. J. McColl, Rector of St. Peter's Cathedral; Rev. P. J. McGuire, Downeyville; Rev. J. Phelan, Lakefield; Rev. T. B. O'Connell, Warkworth; Rev. F. J. O'Sullivan, Port Hope; Rev. M. J. Fitzpatrick, Ennismore; Rev. Michael McGuire, Douro; Rev. Father Galvin, Kinmount; Rev. Father Casey, Campbellford; Rev. John O'Brien, St. Peter's Cathedral; Rev. J. V. McAuley, Sacred Heart Church, Peterborough; Rev. Fathers T. O'Brien and J. J. McCarthy, St. Peter's Cathedral. Interment took place in St. Peter's cemetery. May he rest in peace!

THE NEW IRELAND

We are all of us familiar with the words of the song that relates how a certain gentleman once "met with Napper Tandy," and having asked him how was Old Ireland, received the not very consoling reply that it was "the most distressful country" in the world. No doubt Napper Tandy had good reason for so answering his question, but conditions have so changed since then that if he were now to revisit the Emerald Isle he would have to revise his impressions considerably. The last thirty years have witnessed the beginnings of an advance after long and bitter centuries of tyrannical repression. Ireland was, and is, mainly an agricultural country. The land is its great wealth, and the closing years of the nineteenth century have seen the transfer of the soil from the landlords to the tenants, thus for the first time since the invasion giving the people an interest and a stake in the land they cultivated. Previous to the Gladstone Land Act of the eighties the Irish tenant farmer paid an altogether exorbitant rent to his landlord—a gentleman who occupied his time entertaining in London or gambling in Monte Carlo, and who never once put his foot on the estate from whence his revenue flowed. The tenant's father and grandfather had paid this rent, and yet the grandson was no nearer to owning his farm than if they had never paid a cent. Moreover, and this was the worst blot on the cursed land system that paralyzed Ireland, if the tenant improved his holding the rent was inevitably raised, and if he refused to pay the increase, or was unable to do so, he was turned out on the roadside, his wife and children left homeless, his house pulled down by the "crombar brigade," and nothing left but death on the roadside from starvation,

or fever and a watery grave in the emigrant ship. It is indeed an appalling picture. And much as we may deplore them, can we wonder that, with all their intense love of home and homelies, many of these poor harassed peasants were driven to desperation at seeing their all taken from them, and wreaked vengeance on their oppressors!

Sometimes we Irish are told that we are a lazy, good-for-nothing people. It would be well for our would-be critics to study the history of the first half of the nineteenth century and see if it was humanly possible to build up the country under such conditions. The system that then obtained in Ireland made it essential for the tenant's welfare to let his farm deteriorate. If he improved it he did so with the consciousness that he was but signing his own eviction notice. Gladstone changed all that. He gave the tenant a right to compensation for improvements, and made it impossible to have him evicted with the ease of the pre-land-act days. Still the land was not yet the tenant's. It was only in 1903 that the Purchase Act made it possible for the people to buy out their farms, at a certain number of years purchase, with money advanced by the government. This Purchase Act has worked wonders. Already more than 300,000 tenants have become the absolute owners of their holdings, and with the responsibility that ownership always gives, have set themselves to work to build up a new Ireland on the ruins of the old. Those who were dispossessed during this Land War have been, or are being, reinstated, their homesteads built for them, and their farms restored, by government.

But it is not alone agricultural Ireland that is advancing. The country as a whole is on the upgrade. This upward movement is fed from many springs of national life and wealth. The awakening so stirrs over the whole frame of the country, through her agriculture, industries, education, social endeavour, her moral and intellectual state, that she is to-day not only a progressive nation, but, within her own limits, amongst the most rapidly and soundly progressive nations in the world. There is no reason from henceforward for speaking of Ireland as a "distressful" country. With her tenant farmers peasant proprietors, her evicted tenants reinstated, her agricultural laborers well housed, her university question settled satisfactorily, her industries booming, and the drink evil practically banished, she promises in the near future, under the blessings of Home Rule, to become a veritable "gem of the sea." The intellectual awakening that is so noticeable a feature of present-day Ireland is mainly due to the Irish Language Movement initiated by a Mayoist professor, Father Eugene O'Growney. To this Gaelic League also the Industrial and Temperance Movements owe much. Besides the Gaelic League there is one other great factor in the making of Ireland represented by the leader, a brilliantly edited weekly review of Dublin. Militantly national and uncompromisingly Catholic, the Action has revolutionized thought and action in Ireland; it has exposed sham and hypocrisy, condemned abuses, stiffened the wavering, supported the valiant, and exploded the humbugs. It has taught Irishmen, too long used to content themselves with fine talk, the meaning of the verb "to do." It has made history—the history that is represented by the title of this article—"The New Ireland." COLUMBA.

NOTES AND COMMENTS

The CATHOLIC RECORD's congratulations are heartily extended to the authorities of St. Francis Xavier College, Antigonish, N. S., on the opening of their new Science Hall, and the blessing of the corner stone of the new University chapel, which happy conjunction, of events took place on the Feast of St. Bartholomew, August 24th. The ceremonies were presided over by His Lordship Bishop Casey of St. John, N. B., and the dedicatory sermon was preached by the Very Rev. Dr. Thompson, himself a graduate of Roman colleges and a devoted friend of Catholic higher education. The double event inaugurates a new chapter in the history of this very successful seat of learning, and establishes for the Catholics of Nova Scotia a share in the enviable reputation which that province has earned as the mother of scholars and statesmen. To the gifted President of the College, the Very Rev. Hugh Macpherson, D. D., the event must have been an occasion of great rejoicing, upon which his friends over all Canada will felicitate him. And we cannot forbear reflecting upon the consolation it would have afforded to the great heart of Bishop Cameron, the consistent friend and patron of St. Francis Xavier's, who was not spared to participate in the ceremonies of inauguration and dedication.

A VERY noteworthy, as it is a very unusual incident occurred recently in Ireland. The Rev. Father Louis White-side, S. J., who had but a week previously been raised to the priesthood at