The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.
Ottawa, June 13th, 1905.

Mr. Thomas Coffey

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 by 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, 1900.

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, MAY 13, 1911

A PROSELYTISING DOUBLE-HEADER

Some one has sent us "Our Young Folks," a periodical of Chicago for April last. Why it should have been sent to us is, not that we have any use for it, but that our darkness might be enlightened by a double-headed story which it contains. It is entitled "What a Bible can do." The wish is often father to the thought. Yet even in romance we expect a certain amount of natural development rather than artificial evolution. Here, however, we have what the writer pretends the Bible to have done but which as a matter of fact was never done The scene is laid in Dublin, where a poor widow, with scruples, is advised by her priest to distract herself by attending some entertainment at the Rotunda. The priest gave her tickets for the purpose. By mistake she enters some heretical conference where a portion of St. Paul's Epistle to the Hebrews was read. Her ears were opened and her eyes were enlightened. She asked for a Bible. This she took home and read it with the imaginery eagerness of a starving pauper at a richly laden table. The Bible was only a borrowed one. She read for a fortnight. Her confessor, by a strange coincidence, failed to pay his usual visit. He came, found her reading the Bible, took it from her in spite of her protests. After a time the lady went to the priest's house when the door was opened by a nun. Within a room to which she was shown there lay the lifeless form of her confessor in a coffin. The nun exclaimed that the poor man had died cursing this lady because she had given him the Bible. This was his last word. Weeks went by. The woman bought a Bible for herself and read it. The thick Roman scales fell from her eyes. Her errors dropped one by one until she stood up, we suppose, at least, without any guile. Then came back the nun who had met her at the priest's door This time she had a different story. It was not like the former. Instead of cursing the poor woman the priest had died blessing the woman, and all because she had been the occasion of getting him a Bible. Then after the priest's funeral the nun read and she got pardon and peace. There is no use in criticizing such rotten trash or appealing to the common sense of our separated brethren. They are too prone to believe the most unlikely story for us to gain a hearing. Scene and characters might be chosen with some show of truth and judiciousness before exciting contempt or bearing with them their own condemnation. Dublin or any other city in Ireland is an unfortunate selection for the stupid development of such a stupid plot—if plot it can be called. Irish peasants are not easily deluded as the story would have its readers believe. The worst is that deception and falsehood mark the Catholic characters throughout—penitent, priest and nun. Would it not make a show of reality to sprinkle a little honesty into some one of them? There is not even a joke to lighten the seriousness of the different situations. When all those concerned are Irish we might expect some relaxation of the kind. At any rate the pill might be sugar-coated. Or there might be some semblance of truth in the yarn, rotten as it is at every turn of the spindle. Here is a priest yearning on his deathbed for a Bible, after reading it every day through his preparatory studies and priestly life. It is worse than folly to pretend that the Bible ever appealed to people in the manner in which this story pretends. All that that sacred volume contains has been in the hands of the Church and used for the benefit of the faithful with a lavish, authorized power which the mere reading can never bestow. What surprises us is that the proselytising agents of Protestantism are never weary of insulting Catholics or deluding their own people. If there is any deceit to be practised it must have a priest for its author. If any light falls upon the benighted Catholic it falls athwart the prison of some Bible-reading or some other unlikely plan never suggested by our divine Lord and never adopted by the apostolic missionaries of nations. That a child of St. Patrick or a priest of the Irish race or a good religious should lie the way this story pretends is not at all creditable to the author. It is a bad, abominable lesson to teach "Our Young Folks"—for it puts a premium upon falsehood and supports perversion with deceit. If this is all a "Bible can do" it is a pity ever to have poisoned the children with such temptation. The enemy of our salvation offered false bribery to our Saviour with similar pretence. From start to finish and from the intention of the story to the concluding paragraph it is as corrupt with malice as it is black with deceit. Dublin is a most unlikely scene and Irish Catholics too well trained to be ensnared with lies or perverted by stupidity.

BLUNDER NOT OURS

A paragraph in the Christian Guardian charges us with saying that: "Between two Catholics a betrothal is not binding upon either party unless made in writing and signed by a priest." We never said any such thing. It is difficult for people who have no law to understand how others live under a law. The Indian roamed the woods at his own will. When circumstances changed and he was rendered subject to law he fretted under it. There is a close parallelism between the law of the Catholic Church on matrimony and the laxity under which non-Catholics are betrothed, married and divorced. Our brother confesses that our statement "staggered" him. We are staggered that he should ever have been staggered. What the Church aims at in all her laws concerning the sacraments or the steps which lead up their administration or reception is that their sacredness and decorum shall be duly conserved. Betrothals or engagements outside the Church are less scandalous than farcical. They bring into ridicule what ought to be revered, and expose to the fickleness of feeling what ought to be the subject of serious reflexion. Now the Christian Guardian may rally from his stagger when we assure him that the Church has no idea of freeing either a young man or a young woman who have plighted faith in writing or without writing. A distinction must be carefully preserved between the promise to marry, given and accepted, and the official betrothal. There is no obligation for the latter. And as a matter of fact no such form is exacted or in the majority of cases insisted upon either by the Church or the parties themselves. The promise to marry is prior to the betrothal; and as it concerns a serious matter entails a grave obligation. We see no difference between a promise to marry and any other grave promise. Theology makes no such distinction. That promise to marry is not, without the signature of the official witness, viz. the priest, a betrothal. What is the difference, the Christian Guardian and Dr. Hincks will ask? That is just where the Catholic Church has law and respect for such a grave promise and one which has a close connection with the sacrament of matrimony. The promise to marry, being a grave one, is binding, from which either party cannot be freed without an equally grave cause. Each may free the other. This private or unofficial engagement, if we so call it, involves only the two individuals between whom it, as a contract, has been passed. On the other hand a betrothal affects others, so that if it be broken not only are the two heretofore engaged individuals separated, but others in direct line of affinity are involved. Since, therefore, a betrothal extends its curbing influence to others beyond the contracting individuals it is prudent and at the same time equitable that some special form and condition should be required differentiating it from an engagement. As to the obligation arising from the common principle it is the same. In closing we repeat our denial, stagger as the Christian Guardian may. The blunder is not ours. We place it at our neighbor's door with the assurance that we know a little about theology and canon law. If our fellow journals would likewise study these subjects they would not so frequently expose themselves to unpleasant displays of ignorance or to fits of suspicious staggering.

LITTLE NELLIE

In contrast to the trashy, unfounded story referred to in our columns we turn to the true edifying life of a young chosen soul known as Little Nellie of Cork, a pupil of the Industrial School of the Good Shepherds. She was, by permission of the Bishop, allowed to make her first Communion at the early age of four years and three months. She had asked the favor so frequently and so fervently that the heavenly gift was granted. The young child made her first Communion on the first Friday of December, 1907. She died on Feb. 2 in 1908. Between these two dates this good child received Holy Communion thirty-two times. Undoubtedly Little Nellie fulfilled much in a short time. Her life is brief and easily told. Nothing marred its peace unless the marvelous tokens of heavenly favors lavished upon her by Him for Whom she yearned and Who called her so early to Himself. This short life closed in 1908. Then followed the brief of the Holy Father about children making their first Communion. Was there any connection between the two events, or what connection could there be between a simple little Irish child and the great Head of the Catholic Church? God has His ways, and they are not our ways. At any rate the companions of Little Nellie, who belonged to the school of St. Timbar, after the Pope's decree wrote to the Holy Father a touching letter about their saintly classmate. "We pray to her," they wrote, "and almost always our prayers are heard." They made novenas for a year to the Little Nellie asking her to obtain for them the great miracle that not only her own companions but all the small children of the whole world might have the privilege of receiving holy Communion as near her age as possible. "Would it be wrong to think," they ask, "that this decree was granted through her intercession and that to our dear Nellie we and all other young children owe this great privilege?" They entreat the Holy Father to make of this chosen flower a little saint, the little saint of the children's communion. 'Our Little Nellie was so fond of flowers and especially of violets that many used to call her the Little Violet of the Blessed Sacrament." These young children received from the Venerable Pontiff a letter of thanks for their prayers, with the fervent wish that they might be always good like their companion, Nellie, who in early life had been called to heaven to pray for all. The Eucharistic, from which this synopsis is taken, closes with a brief account of a remarkable cure due to this child of benediction. A man in Glasgow afflicted with a cancer which his physician had pronounced incurable was cured after a novena made to Little Nellie. The physician, a Protestant, was so deeply impressed by this case he stated that if anything could induce him to become a Catholic it was this extraordinary cure.

WHO ARE THE BIGOTS?

Last week I had something to say about the Orange bogie that Home Rule means Rome rule. To-day I would like to draw the reader's attention to another aspect of the Irish question about which we hear considerably less. Naturally enough when the Orange orators are on the stump, they forget to tell us that Dublin Castle rule means the rule of the Thirty-nine Articles. Oh no, if we are to believe these apostles of civil and religious liberty, nobody who ever toasted the pious and immortal William ever gave a moment's thought to a man's religious opinions. It is only the priest-ridden Papist who makes the religious test essential. Therefore as a logical consequence in the north-east portion of Ulster, where the reformed religion rules the roost, you have the most complete and absolute equality, whereas in the Catholic South and West everyone who does not believe in the Pope is tarred and feathered. But let us see.

In a certain town in Tipperary that has the honor of being my birthplace, there are three Protestant families. In the country district upon which the town depends for its support there are not more than half a dozen in as many hundred. Yet the principal store in the town is owned by a Protestant and an Orangeman to boot. I would like to ask my Orange orators what supports him? Even the Orange intellect ought to be able to find the answer. And remember this is no solitary exception. All over the country some of the most prosperous merchants and business men are non-Catholics who depend entirely for their support upon the Catholic community amongst whom they live.

Now let us take the other side of the question. Does a similar state of things exist, say, in Antrim? Again, let the Orange orator answer. I do not quote this instance of Catholic tolerance as something for which they deserve credit. I confess I cannot see what the Hail Mary or the Thirty-nine Articles have got to do with the quality of the cloth a man offers for sale. But the fact must be noted that whilst creed never counts with the Catholic purchaser it always counts with the Protestant. And not only is this the case in Ireland, but the same spirit exists here in this free Dominion. If a Catholic were to start in business in a purely Protestant community here in Ontario it is ninety-nine chances to one he would be forced to put up the shutters inside of a week. Indeed he might thank his stars if his store was not wrecked the very first day he dared to open his door. Again I ask my Orange brother who is the bigot?

And now we come face to face with another startling fact. Most of these Protestant business men who are growing rich on the money of their Catholic neighbors have not a Catholic in their employ. I take one or two examples at random. Sligo is a town in the west of Ireland, the population of which is more than ninety-five per cent Catholic. Some of the principal business men are Protestants, and in their establishments, apart from basket boys and porters, there is not a single Catholic assistant. They employ Catholics only in the lowly positions for which they cannot find Protestants. The Catholics go out of their way to deal with Protestants to show how tolerant they are, and this is what they get for it! Take one more instance—this time from Westport, County Mayo, where a Protestant is as rare as a statue of the Virgin in a Presbyterian Church. Lord Sligo is a large landowner in Westport. All his tenants are Catholics, and yet Lord Sligo never yet employed a Catholic on his estate. What is true of Lord Sligo is true of every other Sourface, be he Lord or plain Mr. In the various land offices in the town there is not a single Catholic. In the sub-sheriff's office they are all Protestants. All the officials of the various banks are Protestants. Of course there is no bigotry here. The Catholics are indeed twenty to one of the population, but the Protestants are twenty times as honest, as intellectual, and as moral. Catholic money is good enough to fill Protestant coffers, but it would never do to let them have some of it back in the shape of salaries. No wonder these bigots fear the hour of vengeance. But deep down in their hearts they know it is a lie and a libel to say that when Ireland comes into her own she will retaliate. Of course under Home Rule this boycott of the people must cease. This the bigots know, and this it is that inspires their hostility to Home Rule.

At the January municipal elections Catholic versus Protestant ideas of toleration were very forcibly demonstrated. Cork and Limerick elected Protestant and Unionist High Sheriffs. Wexford elected a Protestant Mayor. Bandon, Castlebar, and Kilkee elected Protestant chairmen, and Acklow and Thurles Protestant vice-chairmen. All these cities and towns are overwhelmingly Catholic. On the other hand, in Ulster there is not a single instance of a Unionist Council electing a Catholic or a Nationalist, and this is true of towns wherethe Unionists have little more than a bare majority. Remembering all this one is almost tempted to wish that Home Rule would indeed mean Rome Rule. If only the cases were reversed what a howl would go up on behalf of the poor persecuted Protestants. But since it is only the Papists who suffer who cares. Serve them right.

By the Local Government Act of 1898 the administration of county government was placed in the hands of popularly elected councils. In those counties where Catholics are in a big majority more than half the positions in the gift of the people are held by Protestants. In the few districts where Protestantism is supreme Catholics are shamefully excluded. It is likewise with government patronage. "No Catholics need apply," is the slogan of Dublin Castle and all its ramifications. Who are the bigots?

"COLUMBA."

NOTES AND COMMENTS

SISTER M. Estelle (Miss Lucy Nolan) of Loreto Abbey, having completed her course at Queen's University, Kingston, has obtained her degree of Master of Arts. This may be taken as fresh evidence that the teaching orders of Ontario are keeping fully abreast of the requirements of the time in educational matters. The Community of Loreto has now many representatives on the honor rolls of the universities, and that they are making good use of their attainments each recurring matriculation examination of pupils under their care testifies.

THE LATEST vagary of Rev. R. J. Campbell of the City Temple, London, England, is to institute an order of "preaching friars." These "friars" are to be, for the present, celibate; are to live abstemious lives, make quarterly or annual retreats, and, in other ways simulate the externals of the genuine article. It is a pity these sectarians cannot break away from their past without masquerading under false colors. Mr. Campbell will soon realize that the cowl does not make the monk, and that it is impossible to graft a Protestant branch upon the Catholic tree. Monasticism as an institution was cast out root and branch by the "Reformers" of the sixteenth century, and if the Anglican Church with all its power and prestige has been unable to revive it in our day, a socialistic preacher, whose creed practically excludes a personal God, is not likely to be successful.

WHAT HAS been an annual event in Inverness, Scotland, for some years, is the visit of Mr. Theodore Napier, a gentleman from abroad, who on each successive anniversary of Culloden makes a pilgrimage to the battlefield, attired in full Highland costume. Mr. Napier, though not of Scottish birth, has throughout his long life never wavered in devotion to Jacobite ideals, and each year delivers himself of a set protest against the present state of Scotland in a scornful if unimpassioned denunciation of the Hanoverian dynasty. The old gentleman's devotion is somewhat out of fashion now, but is in full keeping, nevertheless, with the unconquerable spirit of pre-Reformation Scotland. As such, the annual event has come to be looked forward to in the Highlands and is respectfully greeted by the populace.

IT MAY not be generally known that a great granddaughter of the Ayrshire poet is buried in Guelph. Her parents resided there for many years, but in 1875 returned to Scotland, and word has just been received of the death of the father in Dumfries. The widow, Mrs. Jane Burns Brown, still survives, and is, probably, the last lineal descendant of the poet. We remember the old lady well during her residence in Canada, her relationship to Robert Burns being a frequent subject of conversation in circles of our acquaintance. A monument is to be erected over the grave of her daughter, which fact gives to Guelph an interesting literary association, worthy to be bracketed with that of John Galt its founder and an honored name in English literature. The "Annals of the Parish," though not as famous as the "Vicar of Wakefield" ranks with it as an imperishable classic.

ACCORDING to the Inverness Courier, the census now being taken in Scotland shows a startling shrinkage in the rural population. A variety of theories are broached to account for this, among them the "call of the colonies;" "prospects of a wider career abroad;" and "longing for new social surroundings, economic independence and possibility of advancement." That these have all some bearing upon the question will not be denied, but none of them go to the root of the matter. The real cause goes back some centuries and finds its genesis in the decline of the spirit of nationhood consequent upon the Reformation. What began with that great apostasy was accelerated by the union of the crowns, pushed on to the inevitable end by the sacrifice of Scotland's ancient parliament, and precipitated to a conclusion by the failure of the 'Forty-Five, which has somewhere been called, "the last expiring gasp of Scottish nationality." The expulsion of the people from the land and their consequent expatriation has followed as a matter of course, and no step to remedy the evil can ever be effective which falls short of the restoration of the land to its original uses.

IN THE course of a Review of a history of "The Archbishops of St. Andrew's," Andrew Lang, to whom the vindication of more than one historical name is due, has this to say of the great though much-maligned Cardinal Beatoun: "It was Beatoun's merit," he writes, "that, while Scotland was the prey of personal and unscrupulous ambitions, he was not to be bought, or cajoled, or trapped by any man. He tried and finally burned Patrick Hamilton, a young married abbot of Lutheran opinions. The Archbishop had to let the law of the land take its course or resign his position. He clearly gave Hamilton a fair chance of escape, but, like Socrates, Hamilton preferred to die for his opinions. The Archbishop (Cardinal Beatoun was Archbishop of St. Andrew's) founded the College of St. Mary in the University of St. Andrew's; since the Reformation the Presbyterians have founded no colleges in St. Andrew's, on the other hand one college was sold in the eighteenth century. Beatoun must have been a man of miraculously clean life, for Knox and the rest of the Reforming historians appear to tell no *fabliaux* about him. He does not seem to have tortured and burned men and women as witches and warlocks."

But Beatoun himself, patriot though he was, was foully murdered by the "Reformers," Knox himself being one of the conspirators. This certainty outweighs tomes of controversy, still Knox's apologists pass it by. "Marvellous is the power of a fundamental view."

IN A sermon preached recently at Broadway Methodist Tabernacle, Toronto, the Rev. Wesley Dean said:

"The city of to-day contains a proportion of people as truly heathen as any in other parts of the world to whom we are sending missionaries. All the problems of our modern civilization converge in the city, and if our Christianity cannot solve the problems of the cities in a so-called Christian country, we have no religion to export to foreign lands."

This is just what we have been telling our Methodist friends all along, and it is a fact patent to every rational observer. It would be well for them and for the world at large if they could be brought to realize the heavy contract they have on hand at their own firesides and desist accordingly from meddling in the affairs of other lands. It is, perhaps, the consciousness of their own shortcomings and the utter breakdown of their system as a religious force that makes them so eager to drag others down to their own level. The Rev. Mr. Dean has mapped out a vocation which he might pursue with profit in reminding his brethren that they are living in a fool's paradise. He should take his friend, Dr. Hincks aside and have a heart-to-heart talk with him.

THE SAME Dr. Hincks, it may be said in passing, has himself been telling tales out of school. "The clergyman," he has been telling the Oddfellows, "is as easily bought as the daily press. When you wonder why he carefully avoids reference to topics that have aroused the whole country, it is, because he is an hireling." "One of the greatest dangers to the country," he had been saying, "is a hireling press. You often wonder why the daily press sidesteps the issues of the day. It is because they are bought." We are left to conjecture as to whether he means the clergy of his own denomination or of Protestantism generally. In any case, he draws a very unflattering portrait for which his brethren in the ministry are not likely to thank him. We have had occasion sometimes to criticize the words and actions of ministers and to expose the utter recklessness of the methods of many of them in their attitude towards the Catholic Church. But we should have hesitated to put them, as a class, on so low a level as does Dr. Hincks in the words just quoted. Our own opinion is that the words are libelous. We have known many Protestant ministers who were men of high ideals and who discharged their duty with fearlessness and conscientiousness—men who would not stoop to the unscrupulous, popularity-seeking tactics recently identified with Dr. Hincks' own name. Possibly the words were uttered under feelings of chagrin and self-reproach at the thought of such as these.

ANOTHER METHODIST preacher, the Rev. J. W. Graham, has come to the rescue of the theological colleges under the auspices of his denomination. He was delivering the baccalaureate sermon to the graduating class of Victoria College and set out to refute the impression now abroad to the effect that Methodist seminaries are "hot-beds of sensualism and atheism." On the contrary, he claimed, "they were never more spiritual than they are to-day," and, as proof, he stated that three-fifths of the students of the universities of this continent, and five-sixths of the teaching staffs are members of some evangelical church."

IN COUPLING the words "sensualism" and "atheism" with Methodist theological institutions, Mr. Graham was, we are disposed to think, somewhat unfair to his own. We had, at least, not heard that things had gone so far. But if he considers that membership in evangelical churches is, on the other hand, proof of orthodoxy, he trifles with the intelligence of the age. That the evangelical bodies have cast their moorings and embarked on the shoreless sea of speculation is one of the outstanding facts of recent years. No one—not even the Methodist clergy themselves—dream of questioning it, even though a rapidly shrinking minority shut their eyes to the inevitably consummation. It is indeed a common matter of reproach among the more spiritually-minded laity that from the pulpit flows an ever-increasing stream of rationalistic teaching. That conservatism lingers longest among the laity was made evident by the discussion at Victoria College, itself, last summer. And at the General Conference which met later in Vancouver, Modernism (or Jacksonism) so far triumphed as to have evaded the issue and had it traversed to "some more convenient season." Rev. Dr. Cleaver's lament that Victoria had "permanently injured the faith in God of scores of aspiring students" meanwhile stands. How would Mr. Graham reconcile this with his more roseate view? Or how contrast it with his own Christian Guardian's pronouncement that only twenty-two per cent. of their young men in the cities of the United States attend any church? The latter statement dovetails better with the same journal's opinion that a large percentage of nominal Protestant workingmen are indifferent or even hostile to the evangelical churches.

FROM A Congregational pulpit in Toronto, two weeks ago, the Rev. J. W. Pedley entertained his congregation with a discourse on Papal infallibility. The extracts published in the daily papers make it painfully evident that there is no limit to the silliness of even some educated men when their religious ire is aroused. The calm and dignified bearing of the Holy Father, and of Catholic ecclesiastics everywhere under the avalanche of ignorant diatribe called forth by the decree Ne Temere, is the most effective answer to it all. None other is called for or will be forthcoming. Men like this Congregational romancer, have to earn their stipends, and it would, we opine, be ungracious to set too rigid a limit to the range of subjects at their disposal. The Church, certainly, in their judgment seems fair game.

MEETING OF INTERNATIONAL CATHOLIC TRUTH SOCIETY

The Twelfth Annual Meeting of the International Catholic Truth Society was recently held at the headquarters of the society, Brooklyn, N. Y.

The meeting was called to order by the Chairman, Rev. Wm. F. McGinnis, D.D., President of the society; Mr. F. A. McCloskey read the minutes and a report of the preceding annual meeting was presented to the members present. The reverend president addressed the meeting and heartily welcomed the members who had gathered from far and near to show their interest in the important work of the society. He expressed satisfaction at the amount of work accomplished by the society during the past year and touched briefly upon the various phases of the work. The society was not fulfilling what it had originally started out to do. The limited financial resources of the society, which the treasurer would show in his report, was the one drawback that stood in the way of development along the various lines of activity. Notwithstanding this want of financial aid, he had much pleasure in calling their attention to the marked progress of the society during the past year in the matter of remailing Catholic newspapers and magazines to isolated families in the South and West. Nowhere has, perhaps, a greater spiritual want been supplied than by this re-mailing department sending thousands of religious newspapers to the desolate mission fields of the South and West. Bishops of various dioceses have recognized the need of this distribution. Missionaries are still sending in the lists of poor Catholics and well-disposed non-Catholics to whom Catholic periodicals would be welcome. The president instanced several cases where the influence of the reading of these papers produced gratifying results. One lady from Louisiana wrote that herself and family had not an opportunity to attend Mass for years and the papers and pamphlets of the society filled a great want in her household. A lone Catholic in South Dakota wrote that hostile publications were supplied gratis, and up to the time that he came in contact with the society, he was defeated in his efforts to defend the Church from the attacks of his neighbors, who were primed in their arguments against it by "The Appeal to Reason" and other publications. The president had received several enthusiastic letters of commendation from Bishops and priests far off the "beaten path" so that this apostolate should be a stimulous to every serious Catholic to join this movement that demands such simple sacrifices and gives such an abundant harvest of gratifying results.

After expressing his appreciation of the action of some of the clergy in introducing the fruitful custom of having racks in the vestibules of the churches for the literature of the society, the reverend president dwelt on the meritorious feature of the society in repelling attacks against their holy religion which for some time past seemed to be on the increase, especially in the provincial and city journals of the country. That was a laborious and delicate task and it demanded a vast amount of labor that the Society cannot give any tangible account of in the reports, still an untold good is done in the region of the guilty publications. Slanders are refuted and a knowledge of Catholicity is brought before the minds of a fair minded but misguided people. A quietus has been given to ex-priests and other professional slanderers during the past year through the medium of the society, when it sent information and material to deal effectively with gross misrepresentations against the faith of Catholics. Many cannot grasp what such a labor entails when hurried requests are made for the intervention of the society in numerous calls. If Catholics were duly alive to such work, more active co-operation, moral and financial, would be given by them to such a deserving cause. The literature sent out by the society during the year was next referred to by the president who quoted the testimony received as to its efficacy. Several newspapers from California have welcomed the appearance of such explanatory reading that presents Catholic and social problems in their true light. His Excellency, the Apostolic Delegate favorably noticed the efforts of one of their pamphlets by Rev. Lucian Johnston and His Eminence Cardinal Gibbons sent paternal recognition to the writer of another pamphlet published through the society. A wide field is open for their activity in placing Catholic truth before millions of people who are yet strangers to it and in many cases enemies through the hitherto unchecked sway of their calumniators. The reverend speaker next aroused the attention and sympathy of his audience in unfolding the work of the Press Committee through which "Notes and Comments" are furnished to many journals throughout the United States and Canada. He graphically described how the American people are great readers of the press and whatever ideas that many millions of our people receive on religion it comes through the non-Catholic newspapers. "The Notes and Comments" on Catholic subjects are supplied by the Society and published semi-monthly gratis to papers in different cities, thus placing a knowledge of the Church before the eyes of the unchurched millions who never before read or heard of the Church but in a false light. Want of funds to develop this propaganda for