

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.

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 shows all that is implied 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 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,

DO. FALCONE, Archbishop of Ephesus.

Apostolic Delegate.

UNIVERSITY OF OTTAWA,

Ottawa, Canada, March 7th, 1906.

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 pleasure. I can recommend it to the faithful. Blessings upon you and wishing you success, believe me to remain,

Yours faithfully in Jesus Christ,

JO. FALCONE, Archbishop of Ephesus.

Apost. Deleg.

LONDON, SATURDAY, DECEMBER 16, 1911

SUPERSTITION

Of all charges against Catholic countries, Catholic ages, and against Catholic people generally, perhaps the most common is that of superstition. The committee appointed by the Federated Catholic Societies of the United States to examine the new Encyclopedia Britannica find, amongst other features offensive to Catholics this old reckless charge of superstition. In view of the amazing misconceptions and misstatements that make up the Protestant Tradition it may be rash to say that none is more groundless than this one of Catholic superstition. That such a sin is and has been found amongst Catholics is, of course, true; but the Church, instead of fostering, sternly disavowed everything tending towards superstitious beliefs or practices.

If we take superstition, in the ordinary sense in which the word is used as arising from religious feeling misdirected and unenlightened, we shall find that the charge might with a hundredfold more reason be made against Protestants. In the name of religion it was that Mormonism was founded and propagated until it has grown into the hideous power it is to-day on this continent. In the name of religion Dowdism fooled thousands, Christian Science is humbugging millions, and Spiritism is deluding millions more. And all these monstrous superstitions find their adherents not amongst Catholics but amongst the ranks of those who charge us with superstition.

These remarks are prompted by a remarkably outspoken article in a recent number of Hampton's Magazine entitled "The Heathen Invasion." The article is devoted to the account of the remarkable spread of the propaganda of Eastern Heathenism and Occultism in America. And lest the reader should imagine that this is one of the religious vagaries of minor importance that occur every day in this enlightened land and age so free from superstition, the writer lets us know something of the wide-spread influence this pagan propaganda has already attained in this Christian land:

While the churches of America are spending \$20,000,000 annually in the cause of foreign missions the pagans have executed an amazing flank movement; they have sent their emissaries to us. To-day the tinkling temple bells ring out with a derisive, jarring note in a Christian land.

Seattle has its Buddhist temple; San Francisco has its Hindu temple; Los Angeles has its Krishna temple.

The Vedanta Society of New York has laid at West Cornwall, Connecticut, the corner stone of a greater temple than these. It is marked, as are stones and trees set apart for worship in India, with red paint, the sacred vermilion. And graven deep in New England granite is set the most holy word of the Vedantists—"Om."

Chicago, Illinois, and Lowell, Massachusetts, have their Zoroastrian temples to the sun, another of which is to be erected at Montreal. At Chicago also the Bahais, a modern Mohammedan cult, are building their great Mashrak-el-Azhar to represent their sect in the West.

It was the Congress of Religions at the Chicago World's Fair in 1893 that with a spirit of fine religious toleration beckoned the first holy men from their fastnesses in the Himalayas. That benign condescension has proved fraught with far-reaching consequences. The Sramas and Babas who came to America discarded in India the simplicity of their Sanhyasin garb for gorgeous robes more tempered to Western taste. They arrived albed and sandal shod, to

prove an attraction that outshone the plain American variety of divine, the minister in a frock coat and white tie. The Easterners were picturesque personages whom American society welcomed in the drawing-room.

The incense of sandalwood burned in their honor all the way from the Lake Shore drive to Fifth Avenue and the Back Bay. At social functions all poets, artists, authors and musicians stepped aside to at least second place. These dusky-limbed Orientals sat on drawing-room sofas, the centre of admiring attention, while fair hands passed them cakes and served them tea in silver china. It was far better than squatting, clad in a yellow loin cloth, at some heathen temple's gate. They remained among us.

Then as to the class of persons who form the converts from Christianity to paganism we are given some interesting information. Miss Sarah Farmer, a wealthy and cultured New England spinster, gave her entire fortune to the founding of Green Acre, a pagan mission, where for years she was a familiar figure until, her mind unbalanced, she was transferred to the Waverly, Mass., Asylum for the Insane.

This is the first name of a goodly list which closes with that of the wife of a college president.

The handsome and cultured wife of

President Winthrop Ellsworth Stone of Purdue University at Lafayette, Indiana, has abandoned home and husband and children to join the sun worshippers in the study of yoga. Dr. Stone went before the board of the Presbyterian Church and announced: "I am utterly crushed. I want your prayers and your sympathy. I love my wife. She is as dear to me as she ever was. I hope that she will some time yet come to her senses and return to me and my boys."

Further record of the devastation that follows in the wake of the trailing robes of the "Masters" from the East, may be read from day to day in the newspapers.

The details of the "worship" are too ugly for us to print. Perhaps we go even too far when we give the plain unvarnished opinion of a plain New England farmer, Ben Rogers, whose farm is in the neighborhood of Green Acre. Some one called to see one of his boarders. "She ain't here," said Uncle Ben. "Could he tell where the lady was?"

"Gone a-niggerin' in the pines," was the contemptuous information that Uncle Ben vouchsafed.

We have given enough of this latest (or is it the latest?) Protestant superstition popular especially amongst the cultured.

A DISCUSSION lately took place in the Senate of Canada bearing on the question of bread. It was represented that there exists a bakers' trust and that what is supposed to be a one pound loaf seldom weighs more than thirteen and a half or fourteen ounces. In the sale of almost every article of food the long suffering and patient public is swindled in one way or another by some of the captains of industry. The lethargy displayed by the law officers of the Crown throughout Canada in the matter of protecting people against frauds would lead one to suppose that some of them at least are not true to their trust; or let us put it in another way: perhaps they are too true to their trust. However, if they do not show a little more alacrity in this respect would it not be a good plan to refer this and like abuses to, say, the Lord's Day Alliance.

TEXT BOOKS FOR CATHOLIC SCHOOLS

In the current number of the Catholic World, Father Francis O'Neill, O. P., has an article under the above caption.

We are not going into the subject treated by Father O'Neill, nor are we going to endorse his article unreservedly. We do not propose even to review it. But there are one or two sentences that appeal to us so strongly that we think them worthy of reproduction.

Hitting off the facts that have obtained in educational circles in the States, and we must admit in Canada also, though to a less degree, the following is delicious:

"The rising generation was just about to be blighted, their youthful enthusiasm destroyed and their intellectual powers warped, when suddenly, all was saved by the introduction of plastic manipulations in red clay."

That educational systems and educational methods must vary largely with the philosophy of life is certain; that the U. S. Universities have a fearful and wonderful variety of such philosophies is self-evident; therefore we quote Father O'Neill:

"If those who busy themselves in attempts to awaken what they call the 'social conscience of the masses' would but pause a moment, they might realize that there is nothing good in to-day's programme for the 'uplift of humanity' which is not drawn directly from the teachings of our Lord."

Just one more quotation which appeals to us as very important, but which failed to appeal to some educators for whom we have great respect. It helps to prove our own contention:

"Of all the memories which come back to us so vividly as we pass along the years that lie open before us, what ones are so luminous as those associated with our old school books."

Mr. JAMES BERRY was for ten years public executioner to the British Government. So does Mr. James Berry advertise himself. He has resigned his position and now he is travelling as a lecturer. "My Life Story" is his text. On the 10th inst. he related his experience to the Young Men's Christian Association of this city. It may be said of Mr. James Berry that he is no worse than others who have taken to the foot lights. If Mr. James Berry had been a bad man in his day and has now taken to himself a change of heart it is cause for thanksgiving, and if the members of the Young Men's Christian Association desire to hear Mr. James Berry relate his life story and descent upon prisons and prisoners they have, under our constitution, a perfect right to do so, but there will be a variety of opinions as to the good or bad taste of the Young Men's Christian Association engaging this class of lecturer. There is a something about it that gives one the same sensation as an electric shock.

LOCAL OPINION

We are in receipt of another communication from Rev. Father Cline on this interesting question. In view of the fact that many municipalities will vote on the by-law in a few weeks, it is borne in on us that we have touched on a question of quite immediate importance to many of our readers. Father Cline's is not the only protest we have received, but because his is the most complete, because his sincerity is undoubted and unquestioned, we have given him the floor. Our other correspondents will understand, then, why we have not noticed directly what they have urged; it is because Father Cline includes their points.

It would not be convenient, and it is not necessary, to publish Father Cline's letter this week; but we shall do so next week when we shall have a word or two more to say on the subject.

A NUMBER of ladies in Toronto call themselves Methodist deaconesses.

Would it not be correct to call them lay nuns? Dissatisfied with the conditions laid down by their superintendent, Miss Ora McIlhenie, twenty of them went out on strike on the 7th of December. They want the superintendent dismissed or they will not return to their "vocation." Complaint is made that the rules are too strict and recommendations for promotion are not to their liking. A few years ago a community of Anglican nuns in Greytown, N. Y., were received into the Catholic Church.

They discovered that they were—to use a Kiplingism—"not daughters in their mother's house," but wandering in the wilderness, and ineffable joy was theirs when they traced their path to their real home and became Spouses of Christ. The Methodist deaconesses of Toronto, we doubt not, are good, well-meaning ladies. They are, however, but trying to play the nun. May they be given grace to recognize and embrace the reality.

THE OLD CHURCH RIGHT AFTER ALL

A few generations ago many well-meaning persons, with sincerity of motive we doubt not, launched upon the American Republic and upon Canada the Public School system. It was dubbed a noble project, this education of our boys and girls in a heterogeneous mass in schools from which were to be obliterated all forms of religious teaching. As a consequence we are now reaping the whirlwind. An editorial article in the Toronto Globe of the 4th of this month quotes approvingly a paper, the author of which is Miss Agnes Repplier, a talented writer on sociological questions in the United States. She attributes the evils present in the industrial and commercial world to the false standard of success set before the children in the Public schools and colleges. This she calls the "headlong worship of the success fetish." "Few in the present age," she says, "will deny the obviousness of false standards of morality. Men are drifting from the old moorings that held former generations in safe harborage. The golden calf is once more set up for worship. Marriage and the home are no longer sacred. In the common mart of idle luxury honor is bought and sold. Crime dogs the footsteps of wealth. A capacity to strike hard bargains and to amass dollars is the passport to a place among the successful. A false standard of success in our day judges men not by what they are, but by what they have. Modern society laughs in its beard at the old poet's ideals of manhood: 'I would be measured by my soul; the mind's the stature of the man.'"

Looking for the cause of this deplorable condition, she asks if the schools are to blame. Of them she says:

"Never once in the course of his whole Public school life is the average American boy told that the great benefit of education is to enable him to lift himself above the struggle for material success and give him a somewhat wider field."

Adapting Miss Repplier's line of thought, the Globe editor continues:

"The false standards of commerce have produced a reflex action upon education. The worldly successful man demands an 'efficient' education for his son. Not character and honor—but service and sacrifice—but commercial success is the be-all and end-all. Character-building is the last thing thought of. The first fruits of 'efficiency' in the school are seen on the playground. What is the main ideal of modern sport? To win. Everything else gives place to this ambition. The ambulance corps on the football and hockey grounds attests the small value played by many upon sport as a factor in the evolution of character. The boy who opposes brute force to scientific play on the college campus will in later years feel justified in cornering wheat and driving his business rivals to the wall. Popular opinion clamors for success on the playing field. To meet the public taste sport has been commercialized, and professional players are bought and sold in the open market. Low ideals of education produce low ideals of sport, and lower the standard of commercial morality."

Of the United States Miss Repplier says: "America is not considered an honest nation. It has a world-wide reputation for astuteness, but not for honor—not for commercial honesty." As to conditions in our country the Globe editor asks: "Is it well with the lad? Is it well with our schools?" We may answer that it is not well with either one or the other. We have fairly smart boys and girls in the Public schools and clever young men in the colleges, but were a careful estimate made of the extent to which their life work is grounded upon maxims of religion, we doubt not the result would produce not a little consternation in the minds of the thoughtful people of the country. In almost every case it will be found that the accumulation of wealth is the one great ambition of the rising generation. They fail would model their lives upon the examples set them by their elders. True it is that we have very honorable business men in the country, but true it is also that we have another class who respect not the rights of others in their mad stampede after the golden calf. In almost every rank of life nowadays may be found clever, highly educated, commercial and financial flibustiers who form secret conclaves known by various terms—trusts, mergers, associations of gentlemen, etc.—who place fictitious values upon foodstuffs and other articles of commerce that they become millionaires in the shortest possible space of time. A faint attempt is sometimes made to curtail their power, and that big baby the public is appealed to without avail, for the reason—and there is nothing after all like telling the bald truth about the matter—that an altogether too large portion of the electorate may be bought for a price like a herd of cattle. A good illustration of present day conditions may be found in the fact that an enterprising American, not long ago made a wager that he could make \$5,000 a day for two hundred days, thus becoming a millionaire. He made it. But how? Ask the stock gamblers and the trusts. Would that both in the United States and Canada we had men big enough and brave enough to wrestle with and throw them. We will have to wait and see. Meantime the producer and the consumer will continue to be exploited for the benefit of the voracious middleman.

MARSHALL BROTHERS, Keswick House, Paternoster Row, London, England, publish an illustrated publication called the Missionary News. If the editor of Marshall Brothers' production were subject to imprisonment for telling lies the number and the variety would entitle him to a life sentence. The South American Messenger is another publication which has reached us. It is published in Liverpool. We notice that Mr. Robert E. Speer, of New York, is one of the contributors. In regard to South American affairs, Mr. Robert E. Speer was, about a year ago, proved to be a dealer in falsehoods, but, notwithstanding, he is still doing business at the same stand. Publications of this character are produced by characterless adventurers who prey upon the credulity of the Protestant community.

A SURPRISING ATTITUDE

The new leader of the Conservative Party in the English House of Commons, Mr. Bonar-Law, has taken an attitude in regard to the Home Rule question which will be surprising in a degree to the people of his native country, Canada. He must be well aware of the inestimable benefits which Home Rule has bestowed upon the Dominion; but he has thrown himself body and soul into the arms of that privileged class which fought savagely to deprive Canada of responsible government seventy years ago. The glamour of the Conservative aristocracy has been the means of turning the head of Mr. Bonar-Law, and he is willing to say thumbs down or thumbs up to their bidding. At a meeting in Lancashire, on the 7th inst., he declared that "his party had determined to fight Home Rule to the last gasp, and that it was the duty of Unionists to convince the people that Home Rule would bring Ireland not peace but the sword." "Ireland," he continued,

"wanted less politics and more industry." A poor historian is Mr. Bonar-Law, otherwise he is wilfully concealing the truth. If a historian, he ought to know that almost every vestige of industry was destroyed in Ireland by the predominant partner generations ago. "Mr. Redmond and his friends were promising Ireland more politics and less industry," said Mr. Bonar-Law, a statement which proves him to be as ready with robust inaccuracies as the typical Orange Grand Master in Belfast or Toronto. The English Tory leader also declared that the Irish were wise to try and get Home Rule if they could, as this was their last chance, and that the number of Irishmen wanting the measure was diminishing. "Another ten years," he added, "and the agitation would have died out." It is lamentable to notice that the great English Conservative party had to choose a low grade politician to lead it, for a low grade politician has Mr. Bonar-Law proved him to be. The agitation for the return of Ireland's stolen local parliament has been going on with increasing volume for over a hundred years, and now we are told by this Canadian, lifted by accident into a high position, that the Irish people are undergoing a change of heart towards the mother country—that they so dearly love those who gave them, but misgovernment for many centuries, that they are seeking, not Home Rule but closer relations. That the demand for Home Rule is growing less will be news for the people of the world at large. But Mr. Bonar-Law, ex-Canadian, advances the statement with light heart before an English audience with the purpose of catching votes. Not only is Mr. Bonar-Law a low-grade politician, but a shameless one.

FROM FAR Saskatchewan comes to us the information that in some book stores in that and the other western provinces the sale of Maria Monk's book is quite extensively advertised. It sells well, and will sell, so long as we have a class of people who are prurient-minded. These same people would sell immoral post cards and like literature barred from the king's mail bags if they dare. The man who buys and sells and reads and believes the statements made in Maria Monk's book is a moral degenerate. We need scarcely tell Catholics their duty in the matter. They should withdraw their patronage from stores where is offered for sale literature which defames their faith—literature which is devoid of truth and decency—scoffered broadcast by that class of publishers who care not what they print so long as it brings them money.

RELIGIOUS AUTHORITY AND A DYING SOUL

We call the special attention of our non-Catholic neighbors to the following article from an English Protestant paper, The Sunday School Lesson Illustrator, dated Oct. 1st, 1911. It is from the pen of Rev. Everett Burr, and we may say is a perfect picture of present conditions. In visiting the dying soul the hands of the sectarian preacher are empty, as he has no power to administer the saving graces and the sacraments which belong exclusively to the Church which was founded by our divine Redeemer and with which he promised to abide until the end of time. And not only at the sick bed are the ministers of the stray sheep empty handed. In their pulpits many a one feels he has no commission to preach the gospel, and about it he troubles himself but very slightly. Worldly matters are unvarnished in almost every conceivable way, and we are not in this, our day, astonished to find on Monday mornings in the newspapers reports from non-Catholic pulpits giving the preachers' view on sports, municipal and general government, finance and commerce, wealth and poverty, missions to the heathen by those who are not quite sure that Christ Himself is divine, and a variety of other topics far removed from the preaching of the gospel. It would indeed be advisable were our neighbors to study well the words of Rev. Everett Burr. He says:

"While preaching some years ago in a city, I found the Christian community very much agitated by the devotion of a vast fortune to the Romish Church by a woman, high in social rank, and one who all her life had had exclusively Protestant affiliations. She resented her dying hour and sought consolation at the hands of the Protestant clergy; with eager, pleading questions she interrogated her advisers, but one was especially devoting himself to scientific research and tried to divert her mind by interesting her in recent discoveries; another had just finished a seminary course in Germany and was engrossed in the criticism of the Bible; another was dealing with the theosophist, and still another was fascinated with some of the mysteries of Christian science; and each attempted to expound his dreams to the dying inquirer, when his helplessness to administer comfort to the stricken soul became apparent. In growing despair she called a Unitarian clergyman, who had no Christ to offer her anyway; and finding no real peace from either of these wretched comforters, in desperation she sent for a priest and began again her questionings, her pleadings, her explanations, telling her needs, her sorrow, when suddenly the priest interrupted her. 'Be still woman, keep silence. Hark to the voice of the

Infallible Church. I've not come here to listen to you. You're dying. I bring you the oracles of God through the Holy Church. Listen to me, woman.' The woman spirit was awed into obedience; her languishing soul leaned hard upon the authority of the priest before her. She died a Roman, and left her fortune to the Church that helped her in her real need. Men want truth. They want to know what they ought to believe, what they must believe. Is there a Thus saith the Lord behind and beyond which no man can go?" (Read Isa. 58; 13, 14.)

A GOOD WORK

Debating clubs amongst the Catholics of the Queen City seem to have taken a firm hold and there is promise that during the coming season increased enthusiasm will be evoked to promote and extend this beneficent work. We cannot too strongly commend this movement. The more it is encouraged in every centre of population in the Dominion the more will our Catholic people derive from its operation an asset that will be of inestimable value to them during their whole lives. Pastimes and sports have their place. All work and no play is a maxim not to be commended; but work which will give our Catholic youth a solid place in the life of the community should be of first importance. All honor to the brave Catholic spirits who have taken up this work in Toronto. It has been the fashion of some of our people to lean upon the priest for almost everything, forgetting that his parochial duties are ever onerous, continuous and trying. The priest is always ready to captain any good work that may be inaugurated for the benefit of his flock, but the apathy and indifference of some of our people in regard to matters of this kind is well nigh heartbreaking. The young man or the middle-aged man who is ever ready to not only suggest but give practical aid of every sort to movements for the uplift of our people is a blessing in the parish, but the come-day go-day laggard who merely goes to Mass on Sundays and contributes the smallest piece of coin to the support of his pastor, is but a poor specimen of a Catholic. He will tell you he is proud of his faith and willing to die for it, but the sacrifices he makes for it are not in evidence. True, he has the faith, but he has allowed it to grow cold and lifeless. In this issue we publish a mention of the opening debate of the Toronto Catholic Debating Union. Glad will we be to make like announcements for other places.

CORRUPTION AT ELECTIONS

A Toronto paper informs us that a well known public man recently declared in that city that it would cost a man about \$10,000 to procure nomination for parliamentary honors at a political convention. It thus seems that we are progressing very fast on the down grade. Realizing this we do not now hear as much as formerly about the methods of Tammany Hall in New York. In many of our Canadian centres of population there may be found practical politicians who could give Tammany Hall itself a few pointers as to the best method of coralling the electors. "Canada," says the Globe, "needs nothing else so much as it needs a campaign for the uplift of political morals." But how is this to be brought about? There is a canker of corruption eating away every vestige of the old time patriotism that was cherished by our forebears. In high station and in low station this corruption is visible. Those who have in their hands the administration of the election law have for too long been playing Rip Van Winkle. If we could only wake them up and induce them to disfranchise and prosecute the givers and takers of bribes at election time our prospects would be brighter. The most disheartening feature of the case is the fact that many citizens who hold their heads very high do not think it any crime to buy and sell votes.

A MANLY CLERGYMAN

In this week's issue of the CATHOLIC RECORD we are pleased to give place to a communication from Rev. Canon Robert Ker, of St. Catharines, a gentleman who holds high place in the estimation of his brother clergymen and the community in general. Would that his words could be read and studied by that class of public speakers who receive and richly deserve severe criticism at his hands. These men are positively a detriment to the welfare of the country. There is no reason why people of all races and all creeds in this Canada of ours should not entertain one for the other a kind and neighborly behavior. And this would be the case had we not in our midst a class of mischief-makers who, while professing to be leaders of thought and exponents of the gospel, are but sowing the seeds of rancor, and promoting without the slightest cause a feeling of distrust between neighbors. We hope ere long that a term will be put to their execrable conduct. They need to be disciplined by their congregations, and they deserve but the contempt of all good citizens.

NOTES AND COMMENTS

ADVENT, the season of rejuvenated opportunities and hallowed anticipations is with us again.

TWO UNLOVABLE specimens of Catholic Church membership, says the Sacred Heart Review, are the Mass miser and the Mass miser. But both have in Advent a seasonable opportunity of retrieving the past.

THE PROTESTANTS of Limerick have united with their Catholic fellow citizens in a crusade against filthy English papers. America, it seems, is not the only breeding ground of this noxious pest. Italy and France know it too well. In Ireland, happily, it has been a stranger, and in this honorable application of the boycott the citizens of Limerick, Catholic and Protestant, have not only struck a blow for the continued fair fame of their common country, but have demonstrated effectually that the sundering element in Belfast, which would forever perpetuate a cleavage in Ireland, is as much of an exotic as the poisonous press itself.

THE RECENT municipal elections in Scotland were remarkable for the number of Catholics returned in face of an active anti-Catholic crusade. In Airdrie the Catholic candidate had a majority exceeding the total Catholic vote, and in Monifeth the Catholic representative was elected by an almost purely non-Catholic vote, although every effort was made to organize a stampede against him. This is good evidence surely that the old no-popery cry has lost something of its power in Scotland, and that the day of light and reason is already advanced. There are still some sections of Canada that might emulate the example with profit.

WHILE on the subject of toleration it may be worth while summoning another witness in behalf of Catholic Ireland, in the person of Mr. J. H. Morgan, Professor of Constitutional History in the University of London. Prof. Morgan was the Liberal candidate for the western division of Edinburgh in the last general election, and although he failed to capture the seat he made a magnificent stand for Home Rule for Ireland. It was during that contest that he delivered an address in Edinburgh on "The Case for Ireland: A Historical Retrospect" and it is not too much to say that it has seldom been stated with such force and cogency. We are not concerned to review it here, but upon the subject of toleration, which under the auspices of Sir Edward Carson, we have been told is a well-known quantity in Ireland or elsewhere where Catholics are in the majority, Prof. Morgan's words merit more than passing attention.

WHATEVER the difficulties—and he thought the difficulties were grossly exaggerated—of settling the Irish problem, they were very largely of England's own creation. If Ireland was bitter it was because they had embittered her; if she was poor, it was because they had impoverished her; and if she was intolerant—which he denied—it was because they had denied her. Ireland had had a great civilization in the past, and it had been stamped out as if it had been a plague. The agrarian problem was a legacy of England's misrule in early days and with all the facts before him he had no hesitation in saying that "if he were an Irishman he would never trust the word of an Englishman in Ireland." The stories of breaches of faith of the English Government with the Irish people ran through Irish history to the present day, and "the worst thing about their policy to Ireland was that it was not a policy in hot blood, but a policy in cold blood."

TURNING THEN to the part the Catholic Church had enacted in Irish history, Prof. Morgan said: "I myself as a Protestant and from what I have seen of Ireland and read of her history, I am perfectly convinced that Protestants have nothing to fear from the Catholics." The reason why the Protestants of Belfast professed so greatly to dread intolerance on the part of Catholics was because they themselves had so freely practiced it—because they unreasonably dreaded some sort of a nemesis as a natural following upon their long reign of domination. This fear was a projection of the Protestant imagination and had absolutely no justification in past history or present circumstances. The feeling was industriously propagated by political parties in Belfast for their own purposes. But they had to admit that there was less crime and less bigotry in Catholic Ireland than in any part of the United Kingdom. The present contentment in Ireland was not to be imputed to satisfaction with things as they are. If Ireland is contented it is not the content of lethargy but of hope.

APPROPOS the ecclesiastical reconstruction of England and the erection of two new provinces, Birmingham and Liverpool, a good story is told of the Anglican Bishop of Liverpool, a crea-