## The Catholit Rexaxd




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|  |  |  |  | $\begin{aligned} & \text { a novel is good or bad, so long as it in- } \\ & \text { vites a profitable sale. The commerical } \\ & \text { motive controls the writer, why should } \\ & \text { it not. } \end{aligned}$ |  |  |
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|  |  |  | time in consigning the Pope to a place where the standard of comfort is low． Some of us send our children to Eag－ |  |  | nuthivision mixim sum |
|  |  |  |  |  | Churches，Schools and Large Buildings Carling Block，London，Canada AUTOMOBILES，LIVERIES，GARAGF | Electric Lighting <br> Power Service <br> The London Electric Co＇s．System |
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|  |  |  |  | the day．Laws on the subject are most－ ly inoperative．Protective societies against vice in some of the larger cities， | D．S．Perrin \＆Company |  |
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|  |  | forbidding loyal subjects to do what by the law of the land they have a right <br> to do． | and the saints ；things which，if wecould coaceive them happening in Ireland at all，we could do so only by put |  |  |  |
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THE CATHOLIC RECORD

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| been published by R ．T．Crane，or ${ }^{\text {a }}$（4 | ＂The stude |  |
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|  | Profeasor David Start Jordan，in an |  |
| does not believe in higher education，a fact which may have unconsciously lassed his views，even on questions of fact． |  |  |
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| dent life at Harvard，he says： |  |  |
| all such large institutions there |  |  |
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| Mr．Crane then prefaces the detailed |  |  |
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| following is from a letter re |  |  |
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 assisted and approved by God，so also
tho inability of any church to produce
 not His approval and foreerer brands her
as an impostor． gambling－high and low One very amrited characteristio of
ndrem
arnegie is his ruyged candor．
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that not tone in the United States are







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THE CATHOLIC RECORD

 olic notion, from the leanets of he Lvon
gelieal Allisuce in England, and from
the pagea of the Oanadian Orange organ the pages of the Canadian Orange org
The Maria Monk. We commend
Jesuit Fathers for the action they ha Jesuit Fathers for
taken. They have remained silleut,
other priesta have remained other priests have remsined silent
long time on the prinelple that long time on the principle that it
not become a gentleman to ta
notice of the antice of not become gentleman to take
notice of the anties of every uurraly
street gamin, but it is wise totake action
when bigotry has gooe mad, and u class when bigotry, has gove mad, and a class
of pulpiteers, , or church-Allipg purposes, of puipiteres, ,or churdeneods agninst the
deiliver tirade of
Catholice Church which produce in the minds of their non Catholie nelghbors,
not only feelings of distrust, but oftennot only feelings of distrust, but onten-
times seads to injurious discrimination
in our social, business and publio life.

THE ORANGE ORDER Last week we briefly demonstrated
how anhistorical and absurd is the
olaim of Orangeism to stand for olsim of Orangeism to stand for civil
and relligious liberty. We showed how and ral its origin in religious bigotry,
how it has constantly opposed every just concession to the Catholites of Ire-
land, and how, fnally, it has ever been and, and how, fnally, it has ever been
on the side of the oligarchy and against
demoeracy. In this connection it may democracy. In this connection it may
be well to quote the testimony of Lord
Pirie, the Protestant head of the greatest shipbuilding firm in the world,
that of Harland and Wolff, Beifast. Lord Pirie stated at a reecnt meeting
in Belfast that in his experiencee he had never come across a case of religious in-
tolerance on the part of Iris Catholie
employers, but he regretted he could not say the eame of his own oco-religion
ists. "No Papist Need Apply" was generally true of the industrisl north
And in the same connection he remind And in the same connection he remind-
ed his hearers that their city of Belfast
had never yet elected a Catholio masor, whilst on the other $h$, nd many Protest
ants had filled the office of chief magis trate of Dablin. Bat it is hardily neces-
sary to go to Ireland for evidence of this kind. We sometiness bee the same
spirit manifested right here in ou
midst. The leopard finds it hard to midst. The his spotsand and even the free ait
change
of Canada cannot dispel the illusions o with bigotry, and whether he hails from Belfast or Toronto, an Orangeman is a
Orangeman still. Orangeism is a standing protest
against Romioh idolatry and superati-
tion. Every once and a while, but more especially on the twellth of July, we
are given blood-eurding pictures of the happen that we come under the infla-
ence of Rome. Of course the brethren such a dire calamity. Let us aee how out in practice. Are those who
the drum stick morally saperior to who prefer to finger the beads? In the
year 1910, Ulister had 1383 illegitimat births, or half of those in Ireland, and
of these 1,383 haif took place in the
logal and virtuous county of Antrim, mhere Orangeism is all-powerful. The
Catholic county of Cavan had 22 suok
cases as against 600 for Antrim, Catho1ic coanty Monaghan 35, Fermanagh
38 and Donegal
Ig ose Orangeism apparentI stretches liberty rather far. By
their fruits you shall know them.
An Orageman is nothing it not law-
abiding, bet here again statistics are An Orangeman is nothiag
abiting, but here again statistics a
decidedly in favor of the lawless Papis
In 1999, the e latest returns availabie the number of indietable offences com-
mitted in Ulister reached the total of
3 , 182 , wheresas Connaught had only 641 . In the same year the claims for malic-
louns injuries in Ulster totalled 329 ; in
Connanght 107 in Connaught 107 . Let an see the edacational statis-
ties bear out the assertion that Orange-
iim speells enlightenment. Accoraing
to the eensus of 1901 the percentage of per the ensus of
persons over five years of age who were
able to read and write was, in Ulister
79 , in Manster 81. At the General
Eleotion in January 1910, the number of
 intolerant, lawless, ignorant, and im-
moral. By their frutity you shall know
them. In subsequent artieles we shall
turn the searchlight on some other ot
its vain pretensions.
CtwumBA
notes And OOMMENTS. and the love of free speech furnished by
the Uuionists of Ultater in their attitude
towards the First Lord of the Admiralt will not ie lost upon the world at iarge
It inlostrates so convicingly the saper
io entightenment and inteltigence fo
which that portion of His Masestrs'suab
jects has ever been conspicuous, an
contrarixise, brings into startling r other Catholic cities of Ireland. $=-$ $==$


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 sin and its forgiveness wonld dot caus If we would only ask ourselves whe loved Him as He deserves to be love
and as we do this iastead of trying ho come out right in the end, the who
matter of saving try to follow this line? It it ino tancoifu
thing beeono our power. Plenty o
Ourristians have done it botore us, 8 little afraid to commit ourselves t



## SPIRITUAL BIRTH IN THE PRESENCE OF THE BLESSED SACRAMEN


The evil of divided Christianity pro-
dacee by the great revolt of the six-
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presumably gone when they whek to what had they


As a neeessary consequence came
division. There is nothing to compel
nis ind
one individual to sacrifice his oponpon
to another wo has but the same anthor-
to another who has but the same anthor-
tiy and the same means of arriving ata
conclusion.
Hence is is it hard to see
how ander such a non-anthoritative
system there could be ant thing but tue
most divergivg opinions and antimately
The facts of Protestantism, bear out
Hhat was sure to be a foregone out con-
clasion even before the system of pri-
cate jugment


| divided and subdivided seetseratse thith their |
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| peeuliarly qualify ing tenets. Protest |

group of men that set. up their

is very difficult to see how the differ
Far be it ir om us who have ever held
stead tost the Church divinely
had pray that the day may come whe


The sanals of Rome are fall of simi-
lar eforots which have been made efforts
Which were all huredoomed to fatiore. The latest effiort of littie Count Bonr
was not at all brougt to bear dignififed by bressure
oases but it is of suthlieient prominemen There is no divoree problem eonfront
ing Catholics and it is not altogethe ing Catholies and it is not aitogethe
duat to the eftect that the Churh bans
divorce. It is is due to the canse. Go
 ceptioun, the workings of the espeex
graces imparted by the sacrament on
matrimony will make themselves apparThere is not only no divorce, but
there is no desire tor divoree among
practical Catholics. alloy of attempted civil cootracting
nd allead to overfolowng with the bene
nd dietion of Our Blessed Lord, imparted
through the sacrament which His
priest one that is ont irksome, one than, in the
exercise of the practical Catholicism in nd a reguar utilizztion of the graces
the sacramentals, is a union that can The Charch in her position on the varied one jot or tittle from the positio the simplest sort, having but one con-
struction, admitting of one course alone having, but one interpretation. Tha
position has been unswerving devotion A thousand years from now, exactly
as ive hundered years ago, she wiil stand
for the sanctity and the indissolubility of the marriage bond, a bond which will en as now, when even the last shreds eresy of free love, under whatever nise, have gone to the disgraceetul abode
no ofivion whioh is its itherent and in-
nvitable eternal destination.-COleveland
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