

# The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Faclan, 4th Century

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LONDON, ONTARIO, SATURDAY, JUNE 3 1911

1702

## The Catholic Record

LONDON, SATURDAY, JUNE 3, 1911

### WORKING OVERTIME

The would-be prophets are as vociferous as ever. Using their abnormal vision they discern the symptoms of disintegration within the Church and predict her downfall and disappearance. These prophets are wont to declare that "thoughtful Catholics are chafing under the tyranny of ecclesiastical despotism. These thoughtful ones live in the land of nowhere and are fitting companions for the phantom of bigotry. But the more thoughtful a Catholic is the more does he understand the beauty and wisdom of his faith. Every Catholic, thoughtful and otherwise, knows that the Church is changeless, because she is divine. She creates no new creeds. By divine charter she is indefectible and infallible and will be here to the end of time. Adown the centuries are the graves of those who strove to stay her progress. Some of them used the sword; others the pen; a few essayed the role of prophet: but they are gone and the Church is more vigorous as to her human side than perhaps at any other stage of her history. Unbound by concordats, freed from the interference of princelings, animated by the spirit of salutary discipline and purged of scandals, she fronts the world with clear-vision and resolute heart, and does her work of shepherding and saving in a way that extorts praise from even her enemies. Her passionate love goes out to Rome, the centre of Christian faith and charity. Her spiritual head, the beloved Pius X., is in the hearts of her myriad children, and his voice ringing around the world is heard with reverence and obeyed with the docility that is the mark of the true Catholic. If these prophets with the big words would but read the past history they might be inclined to stem the tide of their verbosity. They dwell upon troubles here and there, defections and what not, as if all these manifestations of human nature portended dissolution. But history, written by Pastor, or Janison or Cantor—history that gives facts in all their beauty or viciousness—tells the reader that the Church has withstood enemies from within and without, has fought corruption in the sanctuary as well as outside it, has felt the hostile hand of the great ones of the earth—and has emerged from all the stress and storm of conflict all the stronger and purer. But the prophets will not cease their clamour. The old Church irritates them. They will not try to find out why in the world there is an organization that teaches with authority and goes its way unafraid of foes and confident of victory. They don't understand why we have a Holy Father at all. For centuries the cohorts of the world have endeavored to destroy him. They have exiled and murdered him: they have battered down his house with axe and gun; they have cried out to him that he must modify his doctrines—and yet every generation sees Peter and hears him teaching the all-wise things that fell from the lips of the apostles. This is disconcerting to those who measure the Church with a human rule and view her by the light of either prejudice or misconception. But, ye prophets, why not be fair to yourselves? Do you think that the Church which is so full of vitality, so well organized, counting her children in every rank of society, will be destroyed by verbal onslaughts? Make an earnest effort to account for her existence. Study will give you little time for words, and prayer would lead you to the fold, and then you would understand why the woe-predicting prophets make us smile.

### BLATANT TALKERS

Any blatant talker can get an audience nowadays. The words may be destitute of a suspicion of thought, but let them be directed against doctrine and they are forthwith acclaimed as wisdom's weightiest utterances. To us it is a never-failing source of wonder that this type of lecturer can be tolerated. And yet divines fulminate against Quebec, for example, such as to their own satisfaction and to the approval of some citizens. It is the veriest puerility to talk of giving the Gospel to the benighted French-Canadian. Every fair-minded man, who has any knowledge of Quebec, admits that with regard to true civilization that province has nothing to learn from any section of the Dominion. Revering the law, respecting the thoughts of others, devoted to the cause of education, the French-Canadian makes for permanent national stability.

### CHANGING TIMES

A time was when the Reformation was bemoaned in every key as the benefactor of humanity—the source of the graces and blessings that are attributed to this generation. Eulogy, however, is to-day less plecteus and more discriminating. As a sign of the change we notice that educators of repute wish to have as aids to the development of character pictures and statues in the school-room. Some of their exhortations on this matter are in perfect accord with what is said about them by Catholics. The Church has always recognized this and has ever pressed into service for the benefit of her children the creations of brush and chisel. Under her fostering care and protection and inspiration, art, garbed in purity, has breathed into canvas and marble visions of the true and beautiful. And these visions have helped humanity heavenward. The Reformers, however, had no regard for artistic beauty. They did not produce anything in architecture or painting or sculpture. And art-critics, while they marvel at the creations bequeathed to the world by the Catholic genius, lament that they carried the secret of them to their graves. Not only were the Reformers powerless to add one thing to the world's storehouse of beauty, but they vented an iconoclastic hatred on the art possessions of the Church. In England spoliation became the law of the land—the statues crashed from their niches: roof and rod-loft were laid low and the sunlight started on the whitened walls. In Holland and Belgium the work of statue and painting and church destruction was carried on with malignant persistence. In France, wherever the Huguenots prevailed, says Hume, the images were broken, the altars pilgared, the churches demolished, the monasteries consumed with fire. John Knox began, in Scotland, a campaign of fire and desolation. Churches and monasteries were levelled to the ground, and their artistic treasures destroyed. The insensate fury of the Reformers despoiled Ireland of her architectural beauties. Wherever the Reformers obtained a foothold they waged war, fierce and relentless, against art. Dominated by hatred they saw no beauty in the massy piles and statues fashioned by the Catholic; but, of sterile hearts, they could bring nothing to take their places. They lacked inspiration, and they were not of the men who, upborne by love and prayer to the world beyond the spheres, caught and imprisoned visions of beauty in marble and canvas. No wonder that Comte said that the ideas and feelings of man's moral nature have never found so perfect an expression in form as they found in the noble cathedrals of Catholicism. And Ruskin says that they are the only instance, perhaps, that remains to us of a faith and feat of nations. They have taken with them to the grave their powers, their honors; but have left us their admiration. The thoughtful may well say with John Wesley: "God deliver us from reforming mobs," and are, as if to expiate the iconoclastic fury of their forbears, attesting, by their use of pictures and statues, the wisdom of the Church in this matter.

### CATHOLIC TRUTH SOCIETY

The publications of the Catholic Truth Society are an effective antidote to the pamphlets and books issued by the rationalistic press. Small in size, well within the resources of the most modest pocket-book, done in simple language by specialists lay and clerical, they should have a ready and extensive circulation in every parish. One can find in them a clear exposition of doctrine and an answer to the questions of the man in the street. For example, Socialism is becoming a more and more vital question, and dressed in picturesque language, allures while it soothes the many who are longing for a new earth under a new heaven. The Catholic Truth Society takes up this subject and shows what it means, its practicability, and its refusal to be conditioned by the facts of human nature. On the other hand it, while lamenting the existence of inhuman social conditions, points out how the toilers' lot may be bettered. If our people read these publications they will have a fund of knowledge for inquirers and a protection against noisy demagogues and unthinking editors.

### THE NE TEMERE

The Anglican Bishops of Canada have not, we are inclined to think, given the Ne Temere Decree concerning marriage dispensation consideration. Referring to a decision in Quebec, annulling a marriage solemnized by one authorized by the State, they say in a Pastoral Letter addressed to every Anglican

clergyman in Canada: "Whereas we believe the said decision to be contrary to the Christian ideal of marriage, to involve grave civil injustice and to be in its consequences destructive to the home-life of the people, etc." The Bishops do not realize the import of the Papal decree. So far as the Christian ideal of marriage is concerned the history records the Church's constant defence of the sanctity and perpetuity of marriage. And when the Roman Pontiffs withstood the most potent princes who sought with threats to obtain the Church's approval of their divorces, they fought not only for the safety of religion but even for that of civilization. The Church will guard hearth and home to the end of time. Furthermore, the decree does not involve grave civil injustice. Leo XIII. teaches that Christ entrusted to the Church the entire control over Christian marriage. She determines conditions under which it is received. These powers are hers, not from the State but from her Divine Founder. Although Leo XIII. teaches that Christ entrusted to the Church the entire control of Christian marriage, he does not say that the State has nothing to do with marriage. On the contrary, he insists that the Church does not wish to interfere with the civil consequences of marriage. The Ne Temere is a blessing to Catholics and will be observed despite the protests of Anglicans. There is no question of ever-riding the rights of the State; and it is a libel on common sense to say that it is destructive to home-life. It deals with the internal interests of the Church. We say again that to read preconceived opinions into the Decree, and to ascribe to it all kinds of imaginary troubles, is not in harmony with either fair-play or the most elementary principles of courtesy.

### AN IRISH QUAKER ON CATHOLIC TOLERANCE

English papers of the Tory and Unionist stripe continue to publish letters from people who pretend to be very much astonished at the possibility of Home Rule. The burden of the communications is that under a native parliament in Dublin the Protestants of Ireland would be oppressed by their Catholic fellow-countrymen, who are largely in the majority. Now as the Review has often declared, there is not the slightest danger that there will be anything but the square deed meted out to the Protestants of Ireland, many of whom are Home Rulers—under a Parliament in College Green; and we believe that the bulk of Irish Protestants believe in this firmly. But there are some, particularly in the north of Ireland, where religious differences have often led to excesses, who are, or pretend to be, very much exercised, and who are raising in England the bogey of Irish intolerance. The London Spectator has been printing a number of letters recently on this matter, and among them we are glad to find the following from Mr. John Ernest Grubb, an Irish Quaker, in the Carrick-on-Suir, County Tipperary, Ireland. Mr. Grubb writes: "Sir,—My attention has been directed to a letter from Miss Anne W. Richardson, of Mossallan, Co. Down, in your issue of March 18 last, which contained statements as to the state of feeling existing between Roman Catholics and Protestants in the South of Ireland. Miss Richardson may be an authority as to the state of affairs in the north-east of Ireland, but she has not lived in the south of Ireland, and she has not had the experience of social life there that I have had. I must be somewhat egotistical in order to establish my claim to be a competent witness, one who can give reliable evidence on this question. I am a member of the Society of Friends, and have spent my life as a trader at Carrick-on-Suir, Clonmel, etc. in the south-east of Ireland. I have taken an active part in the public life of my neighborhood. I am a justice of the peace for the counties of Tipperary and Waterford, and have been for many years an elected member and (chairman) of the county council of Tipperary south and the Urban Council of Carrick-on-Suir and other public bodies. Ninety to ninety-eight per cent. of my constituents are Roman Catholics, and it is religious intolerance, as you say, which has not been chosen for these positions. As regards the willingness of Roman Catholics to elect Protestants to public boards, I may add that a Protestant Unionist and a Quaker lady were (the latter for many years) elected guardians of the poor at Carrick-on-Suir. A Quaker Unionist has for many years been vice-chairman of the board of guardians at Clonmel, and I could cite a host of other instances, including priests, writing to place Protestants in posts of profit and responsibility when they were suitable for such appointments. With reference to Miss Richardson's statement about Waterford, the Salvation Army ladies there told me yesterday that they held their open-air meetings without molestation, sometimes wearing uniform. One or two police are at times present as spectators, and this good order has prevailed for a long time. The case of the Salvation Army officer who was injured on Waterford Quay about the year 1900 is an isolated

occurrence, and, if I remember rightly, tactfulness might have prevented friction. Within my own knowledge two or more preachers, some in clerical costume, pray and preach at fairs in this district. They are listened to quietly, and are not molested, although they stand in the way of traffic, the country people drive their carts around them. It would be impossible to picture a better and more Christian reception. The fair folk are one hundred to one Roman Catholics.

Three or four Protestants have, within the last few years, taken farms in this district previously occupied by Roman Catholics, and their relations with their Roman Catholic neighbors have been altogether harmonious. The time has arrived when public opinion must become so loud in its expression that public men must stop and attend."

control of the province. Our third alternative is to amend the British North America act, so that it makes a uniform marriage law for the whole of the Dominion of Canada, from the Atlantic to the Pacific. Mr. Patterson then took up the objection that such a course would only make unnecessary trouble, and that the better way were to pass the matter over, "I do not like controversy," said the preacher, "but there are some things that are worse than warfare. There are times when adherence to the principles of peace would make one a traitor to the Prince of Peace. This thing must be agitated so as to secure action by the powers that have to handle it; it must be before a clergyman of their respective persuasions, in regard to their matrimonial contract. If a Catholic priest were to officiate at a marriage ceremony uniting two Protestants, he would be deserving of the severest censure, and the marriage would be illegal. Likewise a Protestant minister in debarred from officiating at the marriage of two Catholics. Provisions are calculated to meet the social occurring case of a marriage between a Catholic and a non-Catholic person, provisions to which the non-Catholic party can have no consistent objection. But here, we are not in Quebec. One wonders why Quebec kept the preacher so busy to enlighten his audience on a subject of no home interest to them. What had the story of a lecherous brute and an innocent soul to do at all with either Quebec or the Pope, or Edmonton? Errors are possible everywhere. The Rev. A. B. Kennedy, a Baptist minister of Niagara Falls, may feel sore now for having officiated at the marriage of a couple. The husband was lately arrested for bigamy and abduction; the bride is sixteen years old, and heart-broken. Possibly a Baptist minister styles himself only a civil servant in regard to the solemnization of marriage. That is, he declines to consider the sacred character of the contract. What need is there, then, of a clergyman at all, at the function? Why, again, are some ministers so willing to officiate at the subsequent marriage of parties that prove to have secured a civil divorce from a previous legal marriage? Do they forget, by the way, that man cannot sever what God has bound together? In every age the real Church has denounced divorce and distortions of the marriage bond, which cause a great deal more immorality than the Pope's decree will ever occasion. Herod was a statesman; he personified the State in his days; yet he was a bigamist under cover of the then existing law. John the Baptist voiced the claim of the church on the sacredness of marriage. Henry the VIII. was like Herod, and the then reigning Pope did like John. Napoleon I. attempted, too, to walk in the footsteps of Herod and of Herod. He met with the indomitable condemnation of the Pope who lived one hundred years back. Well, the Church must be at variance with human lust, and with some features of human legislation. It may be happily intended that the church, for conscience sake, declares null and void a contract which the state approves. The church may happen to approve, under particular circumstances, what the state punishes with imprisonment. Consequently, there are two domains quite distinct, the one of civil legality, the other of religious conscience. It is no fault of the church if some individuals cause their allegiance to one domain to clash with their obedience to the other. There are still nowadays a few men who can behave according to the motto of old. "It is better to obey God than man." Yours truly, Rev. L. CULIERIER.

### REPLY OF REV. FATHER CULIERIER

A CIVIL SERVANT Editor Bulletin.—A local Baptist preacher has been loud of late in his denunciation of some marriage legislation severe censure, and the marriage, the echo of his sermon has found its way into the public press and to the reading public. Did he mean to have the Quebec Civil Law, or the Papal pronouncement to become the Marriage Ordinance in Alberta?

For the clearer information of those who read the report of the sermon, I crave some space in your paper to state as follows:

The Civil Law in the Province of Quebec is perfectly fair to all religious denominations. According to that law Catholics must be married in the presence of a Catholic priest. Protestants must appear before a clergyman of their respective persuasions, in regard to their matrimonial contract.

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### URGES RELIGIOUS TRAINING

Another voice, and a strong one, is raised in the church which is calling for religious training in public schools. At the Plymouth Congregational church, San Francisco, recently Rev. R. W. Rogers preached on religious training in the public schools, the title of his subject being "Eight About Face—or the Finest Resolution in the Bible." He said, in part: "The question of religious education in our public schools has been brought forcibly to our attention and should be kept before the American people until we find an unprejudiced and non-sectarian way of introducing into our educational system more moral and essential religious training. Not only as Christians but also as Americans we should insist that the conscience as well as the intellect of the future citizens of our country should receive proper training. "Our schools are not entirely Godless, for many of the teachers and pupils have staunch Christian character. But we are facing at this very moment of over-emphasis on the intellectual to the neglect of the moral and spiritual real danger of what might be called a criminal literacy the danger of making crime more capable by knowledge and evil less repulsive when clothed in culture. A public school system that blends the moral, religious and secular training in a practical manner will insure us of a safe type of citizenship. "France and America have not done what England and Germany have in introducing religious training into their school systems. In both of these countries a practical method of religious instruction has been provided." Catholic Columbian.

### SIGNED PLEDGE WHEN HE WAS A BOY

In an address on the liquor question recently delivered by Hon. W. J. Bryan in Lincoln, Neb., he said: "If drinking is unnecessary, expensive, hurtful and dangerous, what is the wisest course to pursue? I believe that too little emphasis has been placed upon the importance of total abstinence. While I would appeal to those not to drink because drinking is unnecessary, expensive, hurtful and dangerous, I would make an appeal on even higher ground. Even if one feels that he can afford to spend money for drink and is sure that he can withstand the temptation to drink to excess, still there is a sufficient reason why he should join the total abstainers rather than remain in the ranks of the moderate drinkers. Man is responsible for his example and if he loves his brother as he ought to, he will seek to strengthen those who are weak by an example that will be helpful. He will not for the fleeting pleasure of an occasional glass risk leading others astray. It would require a great deal of pleasure to outweigh the anguish that one must suffer who is conscious that he has been the means of blighting the life of one who looks to him for an example. Society is divided into two classes on this subject, those who drink and those who do not drink. In every land this line can be drawn with accuracy. If one drinks at all he is known either as a moderate drinker or as a drunkard, and the term moderate drinking is so uncertain that his example will be made to cover a multitude of sins. It is the part of wisdom to identify one's self with those who do not drink at all. This course, from a dividends in economy, in health and in security. I signed one pledge when I was a boy, and I have never neglected an opportunity to sign it since. I shall continue to sign it, whether or not my example will help another. I may not be able to do much affirmative good in the world, but when I come to die I can at least feel that no man can ever say that my example has led him to begin or continue the use of intoxicating liquor as a beverage."

### STURDY SCOTCH CATHOLICS

A Scottish lady who endured a good deal for the faith died some time since in the person of the Hon. Mary Stuart, daughter of the late Lord Blyntyre. She was received into the Church as long ago as 1886, by one of the Jesuit Fathers at Farm street, and though she met with much opposition from her father, she became one of the most generous and enthusiastic supporters of Catholic charity and endeavor. It is related of the old Earl that when in Scotland at his residence, the Earl of Kinnear House, he used to bring even kinds of physical force to work to prevent his daughter from hearing Mass and as the nearest church was at Housaton, seven miles away, a favorite dog was to accompany the Hon. Mary's boots. But the old Scotsman had to deal with a Scotsman as determined as himself and with all the native loyalty that came once espoused. Miss Stuart, refused to wear a wig, and her footwear, would tramp the fourteen miles to the Church and back on foot and come in after Mass with a smiling face. She never married and her health was affected by these long journeys, sometimes over sodden roads or through the snow, very often fasting, that she might receive Holy Communion. It is said her faith was also the bar to her happy union with a well-known land owner of the country. May she rest in peace for her journey is now at an end. Even now there are some Catholics in the far Highlands and the Hebrides who must rise with the dawn or long before it, in winter, and gladly do these sturdy mountaineer plod over the hills, for sometimes as many as twenty miles rather than miss their Mass upon a Sunday. But these men and women are of a sturdy and noble breed, the town bred Catholic who cannot make a quarter of an hour's walk through a rain shower for his Sunday Mass.—Casket.

### CATHOLIC NOTES

The Argentine Republic is about to build a national memorial church in Rome. Ireland has just completed its national church. Over \$13,000 of the \$25,000 to be subscribed for the Young Men's Catholic Association of Canton, Ohio, has been secured. All the Catholic young men of that city belong to the association. Bishop Ladden, of Syracuse, has presented to his diocese one hundred and five acres of rolling meadow land, which will be used for cemetery purposes. The land cost \$5,000, and was paid for by the Bishop from his private purse. An average of 17,000 pilgrims, pagans and Christians, have been visiting daily the shrine of St. Francis Xavier, at Goa, India. Wonderful cures are reported from it. St. Francis' tomb is glorious. Jerusalem is to have a telephone system, electric lights, water system, and street railways. Three changes have been planned by the Turkish government, according to information sent to the American state department.

A press dispatch from Rome, date of May 11, announces the appointment of Right Rev. Mgr. J. H. Thon, chancellor of the Diocese of Wichita, Kan., as Bishop of Lincoln, Neb., in succession to the late Right Rev. Thomas Bonaccini, D. D.

One very significant feature of the Roman celebrations of this year was the opening of the Quirino Theatre in Rome on the night of Good Friday. Never before has ever anti-Christian bigotry attempted that method of insulting the memory of our Lord's death.

James Halkett Reid, playwright and author of the recently produced drama, "The Confession," now playing in New York, has been received into the Church. The ceremony took place in the Paulist Church, New York. Mr. Reid was baptized by Very Rev. John J. Hughes, superior of the Paulist order.

A well-known Scotch priest has just celebrated his golden jubilee in Edinburgh, Scotland. Monsignor Provost Grady of St. Patrick's was ordained in Rome fifty years ago, and has since labored in the lowlands and the Highlands of his native country, rekindling the sanctuary lamp in more than a dozen towns and villages where it had died out.

The Sacred Heart Review makes the excellent suggestion that young Catholics men of education, who feel they ought to do something to offset the dangers of Socialism, could do nothing better than join a conference of the Rev. Vincent de Paul Society. They will obtain a knowledge of the problem of poverty, as working members of a conference, that they can not get from books.

On Sunday May 7, Archbishop O'Connor dedicated the new Dominican monastery in Brighton, near Boston. The new structure, which is perched on the summit of a high hill, is in the Spanish mission style of architecture, with white adobe walls, truncated towers, red tile roof, wide, airy windows and many gilded crosses. It is dedicated to Blessed Gabriel, a servant of God who was a member of the Passionist order.

In a letter to Canon Soldani, of Milan, Cardinal Merry del Val conveys the Papal approbation of the organization of a permanent committee in Italy for the purpose of leading Italian pilgrimages to the various Eucharistic Congresses that are to be held in the future in different countries. Such committees have been already formed in all the important cities of Italy to promote the scheme.

Holland, a country which was tolerant to Catholics only during the last fifty years is fast developing a splendid Catholic population. At present out of six millions of people, it counts two millions of Catholics. Three out of its nine cabinet members are Catholic; six of the members of the upper house of Parliament, and twenty-five of the one hundred members of the lower house are Catholics.

An unusual incident occurred in Washington, D. C. recently, when a number of lawyers, all Catholics, among them John H. Reddin, the U. S. supreme master of the Fourth Degree, K. of C., were admitted to practice in the United States Supreme Court. Their admission was moved by a Roman Catholic United States Senator, and they were sworn in by a Roman Catholic Justice. It is doubtful if such a combination of circumstances ever occurred in history before.

"The present Lord Dillon," says the Marquis de Fontenay, "is of royal lineage and is the seventeenth viscount in his line. Although he is president of the society of Antiquaries, and of the National Portrait Gallery, as well as a trustee of the British Museum, also a former officer of the army, and one of the most useful members of the peerage, he has no seat in Parliament, not being a representative peer of Ireland. While he himself and his wife are members of the established church, his only son and heir, Captain the Hon. Harry Lee Dillon, has become a convert to the Church of Rome."

Showing his gratitude for the loan of \$1 when he needed it, D. J. Quillan, a traveling actor, has returned it with \$1,000 interest. The money was borrowed last September from the North Platte, Neb., Council of the Knights of Columbus, so that the interest period covered less than six months. Mr. Quillan found himself stranded there and wanted to join his company at Grand Island, about one hundred and fifty miles away. F. T. Redmond, presiding officer of the council, was the man to whom Quillan applied. The request was granted and nothing was heard further of it until a draft was received recently for \$1,004, with the request that the money be used for the good of the order.





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Subscribers changing residence will please give old as well as new address.

LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey

Dear Sir:—Since coming to Canada I have seen a reader of your paper. I have noted with satisfaction that it is imbued with a strong Catholic spirit.

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

LONDON, SATURDAY, JUNE 3, 1911

WHAT DOES METHODISM TEACH?

A strange attempt to solve the above question is now made at Montreal. Dr. Workman, who had been dismissed from his professorship in the Methodist Theological College of that city, has brought an action for libel against the college for wrongful dismissal. The defence is that Dr. Workman taught during his professorate doctrines not in accordance with Methodistism. To any one accustomed to Catholic discipline the court drama is decidedly farcical. We suppose that any judge must decide his case according to the evidence presented. This decision may not mean that Methodism teaches thus or thus. A judge will simply decide that within the views held by the witnesses, Dr. Workman was justified or not justified in his teaching. Here is the weakness, that a professor of a church college has to bring his old board to a civil court in order to obtain redress. Justice Weir obtained the admission that there was a broader interpretation given doctrine-to-day than fifty years ago. Yet the witnesses maintained that the doctrinal standards were in no wise affected thereby. That condition cannot long subsist. Elastic standards may bear a certain amount of stretching. But there is a limit. The next point was that the witnesses held that notwithstanding private judgment a Methodist minister is bound in conscience to teach the doctrines as outlined in the standards of his faith. That makes the minister nothing but a servant, whose private judgment as a Protestant precedes his teaching as a Methodist. Still greater becomes the confusion when the witnesses begin with their account of Methodist teaching. Dr. Carman undertook to state that being the head of the Methodist body he had a right to speak in their name. This was denied the next day by Dr. Young, who swore that Dr. Carman was not the head of the Church—that there was only one head, Jesus Christ; and that Dr. Carman was only chief servant in Canada. Who therefore can speak for Methodism. Authority, it must be admitted, is nil. There being no judicial power within the Church whose decree could be enforced, the trial is brought before a civil tribunal. Again there is no authority, from the youngest candidate of the ministry to the Chief Superintendent who has power to speak in the name of any one else. However sincere Dr. Carman may be, it is the second time in which his claim for infallibility has been practically challenged. He cannot go far when in Toronto laymen vanquished him, and now in Montreal ministers contradicted him in the witness box. Nor does the Doctor seem quite sure about the resurrection of our Lord, which he thinks may be interpreted in an allegorical manner. Well, there is no use trying to find out what Methodism teaches. Even if we knew to-day we should have to revise it to-morrow. One thing alone is constantly made manifest, the utter lack and the absolute need of divinely constituted authority, without which there is no truth to be believed, no guide to be followed.

Lord, we pray not for tranquility, nor that our tribulations may cease; we pray for Thy Spirit and Thy Love, that Thou grant us strength and grace to overcome adversity.—Satanar.

No deliberate hypocrite has ever yet succeeded even in the wayside booths of public life. There must be a spark of sincerity somewhere.—John Oliver Hobbes.

IRELAND AND THE CORONATION

A few weeks from now the eyes of the world will be centered on the world's capital and the splendid picture that will have for its centre-piece the crowning of His Majesty King George V. And on that day when the King enters Westminster Abbey to receive the crown of a world empire, there will stand round about him such an assemblage as mortal eye but seldom looks upon. Kings and emperors, presidents of free democracies, rulers of distant realms, black and yellow and white, princes, and ministers—the royalty and the sovereignty of the universe will do homage to our King and his consort. Royal George will be crowned King of the British Dominions beyond the Seas, and so it is but right and fitting that there beside him should stand the acknowledged representatives of these five dominions which the genius and the brain and the brawn of Britain has called into being. But from all this splendid tribute of loyalty and esteem one nation, one people will be absent. It is true that in no portion of his majesty's dominions is there more sincere and genuine loyalty to his crown and person than in Ireland, and yet it is the irony of fate that when her king is crowned Ireland must stand aloof. Right gladly would she be there, and right well does she deserve a foremost place in the glorious pageants, for Irish hands and Irish hearts have wrought of their best in the making of the empire. But whereas in every other portion of that empire her citizens hath the sweet air of liberty—whereas in every other land over which the Union Jack floats it is the symbol of freedom, the people's hope—in Ireland King and throne and flag have come to mean tyranny and slavery. A small and exclusive oligarchy have appropriated themselves the King and all that he stands for, and, whilst proclaiming their unshaken loyalty, have studiously set themselves to exclude from all share in the blessings of British rule and the government of their country the vast majority of the country's inhabitants. The King is theoretically above politics, but in Ireland the King has been made a party cry—God Save the King has been made to mean—"Damn the Papists." And this it is that explains why Ireland, though loyal, is forced to stand aloof from this imperial celebration. This is her position—we honor our king, but until he ceases to be the special property of our political enemies we cannot logically unite with them in expressing our loyalty and regard. Any other stand is rendered impossible by those very people who point to Ireland's refusal to recognize the coronation as proof of her disloyalty. If the Irish party were to attend the coronation these same people would proclaim to the world that now she was contented and therefore there was no need of reform. It is to draw attention to this strange fact that Irishmen are the only white race within the empire to which England refuses to grant the boon of self government that Ireland stands aloof. But at long last it seems as if this stain on the Empire's record were about to be removed. And when that day dawns Catholic and Nationalist Ireland will at length be free to take her place in the festival of the empire without fear of being misunderstood. "COTTEBA."

belonging to it is no better than it ought to be.

But advice from Topeka, Kansas, tell us that a Protestant minister, Rev. Chas. M. Sheldon, author of a noted work entitled "In His Steps," declares that "every pastor of a Protestant church should have a confessional." "The relations of the minister to his congregation," Dr. Sheldon says, "should be such that his people would be free to go to him and confess their troubles and receive advice." The same report tells us that the Rev. St. Emmanuel church of Boston is carrying out this idea at the present time. We have the authority of Rev. Mr. Sheldon on this statement. "I don't in the least advocate the doctrine of the forgiveness of sins," added the preacher. In this he is consistent. For what would be the use of advocating what he has no power to grant? The confessional, without the power to forgive sins, is indeed a barren institution.

IF WE UPRAY ANY PARTICULAR BAPTIST MINISTER WITH THESE INCONSISTENCIES HE HAS A UNIQUE METHOD OF OVERCOMING THE DIFFICULTY BY THROWING THE RESPONSIBILITY UPON SOME OTHER SUB-DIVISION OF THE BAPTIST BELIEF.

The Baptists consider the scriptures to be the sufficient and exclusive rule of faith and practice and in the interpretation of them every individual enjoys unrestricted freedom. The sect is a fragmentary one. Besides the principal Baptist communions we have the Baptist Church of Christ, The Campbellites, The Dunkards, The Free-Will Baptists, The Old Two-Seed-in-the-Spirit Predestinarian Baptists, The Primitive Baptists, also called Old School, anti-Mission and Hard Shell Baptists, The Seventh Day Baptists, The Six Principle Baptists, and The Weynebrenerians. No doubt there are many more, but this is enough to show that the sect occupies a very inferior place even amongst Protestant denominations. Yet its preachers are more demonstrative than any other division or sub-division of Protestantism.

A NOBLE WOMAN DEAD

From day to day there comes to us intelligence of the death, in countries far away and on this side of the Atlantic, of persons more or less distinguished in the activities of the world. But seldom has a greater loss to religion been sustained than by the death of Mother General Digby, of the Sacred Heart Order. This sad event, which will bring profound sorrow to many in every corner of the world, occurred at Jette Sainte Pierre, Brussels, Belgium, on the 21st of May. On that date cablegrams were despatched to every house of the Order in the world, announcing the sorrowful event. Included in this number was the Convent of the Sacred Heart in this city. All with the more was the announcement felt with deeper sorrow because this heroic soldier in the service of God and God's Church was known personally to the majority of her sisters in the faith, having made a tour of inspection of the houses of the Order some years ago. She was at that time somewhat advanced in years, and her manifold duties were beginning to make serious inroads on her strength. We can therefore appreciate the nobility of character which enabled her to continue at her post of duty during the past twelve years. Congestion of the brain was the immediate cause of her death. It is well over a century since the Sacred Heart Order was founded in France by Blessed Madeleine Sophie, one of the most remarkable women in the spiritual order in the history of the world. Her noble resolve was to train the daughters, especially of the nobility of France, to take their place in the highest circles of society as models of gracefulness and Christian womanhood. Her splendid effort revolutionized as it were the social conditions about her, and her wonderful activity in the work succeeded in placing convents of the Order not only in all the principal cities of France but on the continent and even in America. Each succeeding Mother General of the Order followed in the footsteps of Blessed Madeleine Sophie, but none with greater energy, fortitude, perseverance, and spiritual enthusiasm than Mother Digby. She was the eldest daughter of an Irish nobleman and was educated in England, Belgium and France. Her sister, the Countess Geraldine, still residing in England. Well has she carried to full fruition the splendid traits of the family to which she has brought increased lustre. Surveying the world's work for Christ which lay before her—contemplating the activities which it would be necessary to put into being that Christ's kingdom upon earth might be nourished and guided and guarded, that increased and ever-increasing numbers of souls might be garnered for life eternal with Blessed Madeleine Sophie in heaven—the clouds that at her touch were turned to sunshine when difficulties came in view—all these rendered her life more than precious to her Sisters of the Sacred Heart. And we may not wonder then that her removal was the sundering of a mother love. It was difficult to adequately estimate the value of the great life that has gone out from us. She had attained

a ripened age and the glory of her good works and the glory of her faith, modelled after the blessed foundress, brought to her death-bed, may we not believe, choirs of angels to bid her welcome to her sisters in heaven. The world of commerce, the world of ambition for things of the world, knew but little of Mother Digby. Her life, her heart, her eyes were ever turned to the blue above, and the directing of little souls towards heaven was of infinitely more value to her than the riches of the universe.

Not only will her death be mourned by her sisters in the faith, but countless thousands of ladies in the world will look back upon their lives in convent homes as one of the fondest treasures of memory, and will never forget her in their prayers. Jealous of death, they will guard her still in their aspirations before God's holy altar. Gratitude demands this, for to Mother Digby and her sisters they owe the possession of that beautiful spiritual code which surrounds them and guides them until their eyes close upon all earthly surroundings. A great woman has departed. May it be that, in her place, God in His goodness will make selection of one who will do as much for His heaven.

On Tuesday morning, the 23rd May, solemn Requiem Mass was celebrated in the convent chapel of this city for the repose of the soul of Mother General Digby. His Lordship Right Rev. Dr. Fallon, Bishop of London, occupied the throne. In addition to the community and the young lady pupils the chapel was completely filled by former pupils of the institution.

A DEGENERATE

A letter of Father O'Reardon, parish priest of Madoc, in this issue, will be read with interest. Would that it could be perused by every non-Catholic in the province. In the Eastern part of Ontario an unfortunate man calling himself an "ex-Capuchin monk," is going about from place to place in the rural districts telling the people about his experiences as a monk and retailing the customary nonsensical and foundationless stories concerning the practices of the Catholic Church. This undesirable citizen, whose eccentricities have been caused by too freely using the opium pipe, confines his talk to localities where he knows a Catholic catechism has hardly ever been seen by non-Catholics. Like Margaret Shephard, who was also an opium fiend, he wanders into districts intensely Protestant where he knows the same old story about Romanism will be as attractive as the circus to a small boy, and a heavy collection plate will be the outcome. The Baptist denomination seems to be his god-father in Ottawa, and shame it is for the Baptist denomination to have anything to do with him. But an insane hatred of the Catholic Church will drive people into peculiar eccentricities. However, taken as a whole, the "escaped monk" business is not as profitable as it was in the days of old. The schoolmaster is abroad. Even the idiosyncrasies of the Orangemen are disappearing gradually and the institution would go out of existence long ago were it not that political misfits find it a stepping-stone to prominence. By all means we say, do no violence to the escaped monk. Treat him with contempt. After all, his work may be productive of good as the opium dreamings of this so-called lecturer may turn the minds of many non-Catholics to a desire to know what the Catholic Church really is.

NOTES AND COMMENTS

REVIEWING SIR WILLIAM BUTLER'S AUTOBIOGRAPHY, a Globe contributor has this to say of the causes of the South African War: "Unless the Salisbury Chamberlain and Balfour-Chamberlain despatches and correspondence throw a different light on these events other than is revealed by the copies of Sir William's letters and telegrams to the Imperial Government, and of the letters and telegrams from the Imperial Government, and of interviews with Lord Milner, High Commissioner of South Africa, the responsibility for the outbreak of the war must be placed on the shoulders of the then Government of Britain, aided by the secret machinations of some British millionaires residing in South Africa. The story as told by the General in these pages, enlightened as they are by copies of important documents, is unpleasant reading for those who had vainly hoped that 'vexillation and apparent double-dealing had no place in British diplomacy.'"

This was patent to calm observers at the time, and it is a view that in the light of past events in our own history might have been expected to dominate in Canada. But the country was carried off its feet on a wave of jingoism and imperialism, and committed to a policy even at variance with its best traditions. The narrative of Sir William Butler—than whom Britain had no more devoted son—is but the first instalment in vindication of those who stood on the unpopular side.

THE REVELATION made by the last census on the process of depopulation which for many years has been going on in the Highlands of Scotland has made a profound impression, and, as the Globe

expresses it, has had an alarming effect upon the public mind.

The evil is not one, however, of recent years. It began with the expatriation of the Catholic class after the collapse of the Rising of 1745, and has been in operation to a greater or lesser degree ever since. Within the past ten years the movement across the Atlantic has been augmented by the "fure of Canada," and this is likely to be still further increased for some years to come. Ten years ago the number of emigrants was 8,869. In 1910 it was 33,366, making a total within the decade of almost a quarter of a million. This means that the story of Ireland is being repeated in the sister kingdom, but that while the tendency in the former is to check the outward flow through having located the cause and applied the remedy, Scotland as a nation has not yet fully awakened to the enormity of the evil.

THE ROOT of this, undoubtedly, lies in the land laws, which, since the downfall of the clan system, have absorbed the ancestral acres into the hands of the few and turned the hills and glens into game preserves for the amusement of absentee landlords and their friends, too often alas! in these days alien in race and sentiment. This spectacle of huge herds of deer browsing on the hill-sides where, in days gone by, shepherds tended their flocks, is one to sadden and depress. This was forcibly impressed upon us in passing through Perthshire and Inverness-shire on the Highland Railway three years ago. For miles after mile of the journey no living thing was present to the vision save these countless head of deer, and in response to the remark of a fellow-passenger to the effect that the sight was a fine one, we involuntarily retorted that it would rather seem men than deer. It is, indeed, one of the most melancholy facts of recent history that, as a writer in the Globe puts it, "grouse and pheasant preserves and deer parks flourish, while men decay in Scotland," and that, looking for the true remedy, "manless land for landless men would go far to restore normal conditions and stay the national decay that has already set in."

And a glance further back to the initial cause of the denationalization of Scotland will not fail to trace it to its betrayal to the English crown by the "reforming" miscreants of three hundred and fifty years ago.

IN CASTING about for a remedy for this decreasing population the Inverness Courier cannot suggest anything better than that the Highlands should emulate Switzerland and fall back upon the tourist traffic as the mainstay of their people. It is at considerable pains to show how Switzerland has prospered as the playground of Europe, and goes on to elaborate the many advantages along this line that Scotland possesses even beyond the Alpine country. In 1905, as official statistics show, Switzerland reaped a harvest of over seven million pounds from this source, and enlisted capital aggregating some thirty-one millions sterling. But, on the other hand, the nation has been transformed into a race of servants and bounty-seekers, having little in common with their liberty-loving ancestors, who, in the olden time, held the power of Austria at bay, and thought no privilege equal to the faith and national independence which, like Scotland's, had been maintained by force of arms for centuries. Sad fate would it be then for the sturdy, high-spirited Celtic clansman to settle down as the hired servant of the pleasure-loving plutocracy of to-day! From an end such as this may a kind Providence preserve him! Rather should he emulate the men who of his own race in Ireland have fought the fight for faith and fatherland through long centuries so successfully that the prize is now almost within their grasp.

THAT RITUALISM—that is, the attempt to give to religious exercises something of the dignity and decorum which characterize the offices of the Catholic Church—is now a force to be reckoned with in the Church of England goes without saying. But that the hydra-headed monster (as the Covenanters were wont to call it) should have raised its head in the Presbyterian Kirk of Scotland, is indeed a startling sign of these changing times. In the Presbytery of Forres, recently, a petition from three hundred and seventy-four members and adherents of the parish church was considered, protesting against the re-introduction of the Cross and lectern into the services. Five of the petitioners appeared to support the appeal, but without avail, for the Presbytery after hearing arguments pro and con, dismissed the petition by a standing vote.

NOW, WHEN it is considered that the whole fabric of Presbyterian public worship is based upon the denial of the legitimacy of the use of "any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever," and that during the entire existence of the

Presbyterian sect, from its beginning in the sixteenth century to the present day, its formularies have not ceased to denounce the crucifix as "an emblem of Satan" and "the badge of popistry," it may be seen how great is the departure of the Presbytery of Forres from the essence and spirit of the Calvinistic heresy. The iconoclasm of the Reformation in Scotland rises up as a silent witness against them. And when it is further remembered that Jenny Geddes, the stool-thrower of St. Giles, is a sort of patron saint of the Kirk, all its formularies, its confessions and covenants, written in the blood of adherents of the old order, vanish into the thin air of mere idle, human assertion. But one thing is accentuated by this incident, and that is that the Confession of Faith has been dethroned from its former proud position as the arbiter of the destinies of Presbyterian Scotsmen. Nothing would be surprising after this.

SCOTTISH EXCHANGES bring us intelligence of the death, a few weeks ago, of Mr. Alexander Machardy, High Constable of Inverness-shire. Mr. Machardy had occupied that responsible office for more than thirty years, and, according to the testimony of leading men in the Highlands, had rendered meritorious public service. He was well-known outside of Scotland and enjoyed the friendship and confidence of her late Majesty Queen Victoria. At his funeral, which took place from St. Mary's Catholic Church, Inverness, a large gathering of notables assembled and followed his remains to Tomnahurich cemetery, among them being the Mackintosh of Mackintosh, Lord Lieutenant of Inverness-shire; Sir John Macpherson-Grant, Bart; and Sheriff Wilson of Edinburgh. The Requiem Mass was celebrated by the Rev. Colin Mackenzie, assisted by Fathers MacQueen and Joseph Machardy. The widow of the deceased, if we mistake not, is a daughter of the late Charles Robertson, Toronto, for many years a director of the old Toronto Savings Bank, and an active member of the Society of St. Vincent de Paul.

CURIOUS REASONS are brought forward sometimes for the change so often advocated of the name of the Protestant Episcopal Church of the United States. Without wishing to cut loose from their Protestant antecedents and characteristics, the High Church element are anxious, painfully anxious, to annex the name Catholic, and to masquerade under it. But of all the reasons advanced for the change one recently brought to our notice takes the palm for artlessness and novelty. It appears that great difficulty has been experienced in translating the present designation into foreign languages, and in certain instances the attempt lands its missionaries in the mire. For instance, it has been discovered that the only possible equivalent for Protestant Episcopal Church in Chinese is THE CHURCH OF THE CONTRADICTIONARY BISHOPS, and as a contemporary has pointed out, that comes very near to "The Church of Contradictions," an excellent and accurate description, it can scarcely be denied, of the organization in question. With a snag of this kind impeding their progress at the start, it would be difficult to imagine what would happen if the Thirty-nine Articles, let us say, were submitted to the same process. It might be a good thing in the long run to submit all Protestant creeds or Confessions of Faith to the investigation of Chinese philosophers. They are said to have a very effective way of exposing shams.

MUCH SORROW has been felt in ecclesiastical circles in Rome as throughout Europe, over the death, recently, in the college of St. Michael, Brussels, of Rev. Father de Smet, S. J., President of the Bollandist Society. Father de Smet had been identified with the "Acta Sanctorum" since 1877, and to him belong the honor of inaugurating the new period in the work which is one of the glories of intellectual Belgium. He was also instrumental in establishing, in 1882, the "Analecta Bollandiana," a review of critical hagiography, by means of which the Bollandists have been kept in permanent contact with historical scholarship in other fields. Entering the Society of Jesus in 1851, he was ordained priest in 1863, and his life from that on was mainly devoted to study and teaching, so that when the call came to take up work on the "Acta" he was well equipped for the task. That the choice was well made results have proved, and now that he has gone to his reward the Church on earth mourns. The Holy Father, it is said, was much grieved at his loss.

There is much self denial in restraining our disposition to do all we feel prompted to do. It may be a very great act of patience to leave undone what we would like to see done at once. It may be a great act of humility to suffer those about us to see that we are as weak as others in the flesh. The valor of the valiant woman without her prudence is not wisdom. Love for the order, love for the community, love for the poor,—well, that is best shown by keeping oneself able, not by disabling oneself.—Archbishop Ullathorne.

IS THIS ANOTHER A. P. A.

Every twenty years or so there develops here in the United States an anti-Catholic feeling which expresses itself in an attempt to organize a Protestant into a political party against Catholics. The fact that such organizations in the past have always failed, and failed miserably, seems to have no lesson for those who "view with alarm" what they are pleased to call "the papal domination." At present there are indications that such a movement is being prepared for. Of course it will go down to defeat like its predecessors—in fact it may even die a-borning. Yet it will be at least interesting to Catholics to note how far this dark lantern movement is likely to get.

For some little time past there has been emanating from the "Protestant Educational League" an organization whose only address is "Box 2069, Boston," a number of leaflets reminding of A. P. A. days. In one of these leaflets entitled "What We Have to Face," the P. E. L. announces that said leaflet is being sent to "those clergymen only who are said to be true to Protestant principles." Clergymen favored with this important publication are informed that "Rome's greatest battle for the supremacy of the papacy in 1912." It seems that Rome next year (according to the sapient P. E. L.) will put Theodore Roosevelt in the presidential race and will back him for all it is worth. In the event of his winning Roosevelt will—the leaflet does not tell us just what he will do, but it is to be surmised that he will do something handsome for the Pope, the Cardinals, and all the rest of us. Having told this much the leaflet goes on to "blackguard" the Protestant ministers who are on friendly terms with Catholics, and to incite Protestant church-members to demand that their dominies "show up the evils of Popery."

The other leaflets are of the same kind, containing similar absurd statements. The whole thing would be simply laughable were it not that in spite of the era of better understanding and good feeling that has characterized the relations of Catholic and Protestant fellow-citizens hereabout for the past ten or fifteen years, there is always a latent anti-Catholicism among Protestants which is easy to stir up. Upon this the Protestant Educational League counts. But American common sense usually asserts itself over unreasoning prejudice. The P. E. L. has a political axe to grind. But it is surely grinding it for its own neck in the long run. But, Dear Sir, are some people imagine call the essence of the truth, a false, but calumny and people will the latter, a literature published myself received here as a source such a source third book of absurdity of therein. A priest that trophy was know there slinger, and absolutely he pretend official texts cedents being say about

One of the most encouraging features about this recurrence of bigotry is that no one is willing to stand sponsor for the P. E. L. It is a base-born child, and every body is ashamed to have anything to do with it publicly. This shows more than anything else the esteem in which it is held even by those who are the authors of its being.—Sacred Heart Review.

An effort of a similar character had lately been made in Canada to resurrect the P. P. A. The editor of a yellow anti-Catholic weekly paper, the editor of a daily paper and a political misfit, who once held a high position, called a meeting of Protestant gentlemen of Toronto with this purpose in view. The result was a disappointment to them. The Protestant gentlemen, because they were gentlemen, refused to have anything to do with the despicable scheme.

THE "EX-MONK" OPIUM-EATER

TIMELY LETTER FROM THE PARISH PRIEST OF MADOC

To the Editor of the Madoc Review: "Dear Sir:—In this age of enlightenment, when all men are seeking after true knowledge, and as true knowledge must come from facts, and as these facts may not be known to all, we very often are compelled to rely on a teacher who has made a study of them and who has had special opportunities of so doing; consequently only one of enlightened mind, free from prejudice, and a person who is entirely swayed by truth and honor and justice is capable of being such a teacher. Such men and such teachers are sought for in the departments of life; and a man who has not such qualifications will not get a hearing from any enlightened fair-minded body of people.

How can it happen then, as has happened recently here in our midst, that a fellow parading a distinctively Irish name, pretending to be an expert, can come into a place with a large percentage of educated men and women and be accepted by some of them as a teacher on the most important of all subjects, that of religion? You would at least, think they would require his proper credentials before introducing him as a teacher to the community and in their churches.

Now, here are this fellow's credentials. Here are his claims to Catholicity and his knowledge of Catholicity. Here are his claims to being a member of a religious order. Here are his claims to being an ordained Catholic priest.

Dear Editor:—The following statements are not mere assertions on my part; they are statements which have been public property, published in numerous influential and widely circulated newspapers in many countries over the signatures of most honorable and highly educated men as you can see from their addresses, and if any doubt should remain in the mind of anybody or any curiosity to be satisfied they may read for themselves the original letters from these gentlemen, as I will leave these letters at the Review office. He was received into the Catholic Church at St. Paul's, West Derby, Liverpool. He then entered Ushaw College, Durham, but left after some months," says the Right Rev. W. H. Brown, the President. "He then went to Farnham, Wales, as he thought he had a vocation to be a Capuchin, but he was expelled after a few months," says Father Albert, the Guardian of the Monastery, "because he

became a victim of the 'Fath West Derby' vocation to paid his way to the Cape of the Capuchin made any vow not, there was an ordines such in a cheese-fa but doubtless more lucrative devoted to the ions associated in circulated in an appeal for styles himself Fathers, the li more entitled the layman who the Monastery. When will bugged by the business of 'gally' "When the Protestat "look out for Pope's garden justice, the Bied, Dea of Madoc and amongst us a such a man, such doctrine and cause su able people, from such a m such claims title of a t When will the eyes such as he, w monstrosities practices. V Catholic mel practice as t Catholics; do less mortals; and I will works count doctrine a practiced i the priest o church were and misrep tion or clerg the cause su as uproot w community? our business mind our laws of God we are not l list is convi newly-found circulate the ly Christ dis sander as t But, Dear are some pe imagine call the essence of the truth, a false, but calumny and people will the latter, a literature published myself received here as a source such a source third book of absurdity of therein. A priest that trophy was know there slinger, and absolutely he pretend official texts cedents being say about

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