

The Catholic Record

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LETTERS OF RECOMMENDATION

Apostolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey. My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly for the welfare of religion and country, and at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for more and more, as its wholesome influence reaches Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 27th, 1900.

Mr. Thomas Coffey. Dear Sir:—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful, blessing you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ, T. D. FALCONE, Arch. of Lucca, Apoc. Deleg.

LONDON, SATURDAY, JUNE 15, 1912

NOTES AND COMMENTS

WHAT LOOKS like a singular oversight is the omission of any representative of the Catholic episcopate or priesthood from Ontario on the General or Provincial Committees of the Canadian Peace Centenary Association organized at Ottawa last week. Of the denominational clergy from every Province there is a full quota, but of the English-speaking Catholic clergy of the entire Dominion the solitary name that appears is that of His Grace the Archbishop of Vancouver. From even the Catholic Province of Quebec the non-Catholic clerical representatives are in the majority. With whom the selection of this committee rested is not stated, but whoever they were they cannot be congratulated on largeness of vision, or sense of proportion.

REV. DR. MILLIGAN, about whose vagaries the RECORD had something to say last week, is classed by a Presbyterian scribe in the Globe as "probably the church's most brilliant preacher." That, probably, is a matter of taste, even among Presbyterians, but from any point of view, the assertion cannot be called very flattering to Dr. Milligan's clerical brethren. We have in mind the opinion expressed by an old Scots elder in our hearing more than thirty years ago, after listening to a discourse by this "brilliant preacher," "that he had "ower much wind," and if we may judge by innumerable published utterances in the interval, the old elder was not very far astray. Catholics may perhaps recall Dr. Milligan's imputation that "they worship colored lights," or his more recent pronouncement to the effect that "Protestants are Catholics," and "Catholics idolaters." The truth is that Rev. Dr. Milligan is a purveyor of senseless platitudes, who mistakes noisy declamation for philosophical oratory and confuses an unlovely bigotry with zeal for his own. If he is rightly characterized as Presbyterianism's "most brilliant preacher," matter of fact outsiders will be disposed to regard the Presbyterian pulpit as in rather a bad way.

A VERY successful mission recently held by a Jesuit Father in the Islands of Elgg and Cauna, those outposts of the Diocese of Argyle and the Isles, recalls an incident in the past history of the Hebrides which is not without significance in estimating the means by which the great body of the Scottish people were robbed of their ancestral Catholic Faith.

THE ISLANDS of Elgg and Cauna have always remained Catholic, and in the long struggle precipitated by the Reformation were destined to keep the lamp of faith burning and to bear witness to the past fidelity of Scotland as a nation. Midway between Elgg and Cauna lies the larger Island of Rum, and it is with this less happy region that the incident we refer to has to do. It is related by Dr. Johnson in his celebrated "Journey to the Western Islands," (1775) somewhat after this fashion: The inhabitants were fifty-eight families, who continued Papists for some time after the Laird took up with the new fashion in religion. Their adherence to the old Faith was strengthened and encouraged by the Laird's sister, who also remained faithful, until one Sunday, says Dr. Johnson, as they were on their way to Mass, they were met by Maclean (the Laird), who

gave one of them a blow on the head with a yellow stick, and drove them to the kirk, from which they had never since departed. From this incident, the inhabitants of Elgg and Cauna, who remained steadfast, called the Protestantism of Rum the "religion of the yellow stick."

THE INCIDENT does not perhaps reflect great lustre upon the stamina of the inhabitants of Rum, but it bears eloquent testimony to the otherwise indisputable fact, that the people of Scotland did not voluntarily abandon their religion, but were defrauded of it by means more or less drastic, often to the shedding of blood, by those whom they regarded as their natural leaders and protectors. And it was Scotland's special misfortune in that age of unrest to have fallen under the domination of a corrupt and time-serving nobility, who counted nothing as loss if thereby it could enrich itself. In that fact the whole history of the Reformation in Scotland is inseparably bound up.

THERE is much consolation then in the story of the mission which has just been held in the two Catholic Islands of Elgg and Cauna—the first since the Reformation. The Catholic population in the interval had greatly dwindled, largely through emigration, and a priest had been maintained among them with difficulty. But under the apostolic labors of Father Campbell, S. J.—a Gael of the Gaels as he is said to be—the Faith has now taken on new vigor and vitality. Everyone whom age or strength permitted took part in the mission and, without exception, communicated at least once. The missionary was conducted from one island to the other with something of royal state and rejoicing, and altogether the result, says a correspondent, forms a great page in the history of this inaccessible region. It indicates, too, the means by which Scotland may yet be won back to her ancient allegiance.

AS THE CATHOLIC Faith takes on new vigor in Scotland, Presbyterianism seems to partake in the general tendency to decrease, which is causing so much concern to English Nonconformists. We have seen how Methodism has, according to its own official declaration, been suffering steady decrease in every department for the past decade or more. In Scotland matters are not in a much more hopeful condition. The decline in church attendance is notorious. "Some startling facts," says the Westminster Gazette, "are disclosed in the annual return by the Glasgow City Chamberlain on the churches of that city. There are ten buildings included on the list, and these provide accommodation for 9,045 persons. At present, however, there are practically as many total sittings as are taken up—the totals respectively being 4,445 and 4,500. In one of the most central churches, St. Enoch's, it is stated that only 151 sittings are let and 721 unlet. And this in the city of Chalmers and Norman Macleod!" Not much warrant here for Presbyterians to moralize on the state of France and Portugal!

FEW WHO have noticed the name "Trochu" on the map of the Canadian North West, have any idea of its origin. Among the officers who resigned from the French army rather than have any part in the war upon priests and nuns, was M. Trochu, a nephew of the famous soldier whose name, says the Tablet, is for ever associated with the story of the siege of Paris. Ten years ago M. Trochu bought a tract of land in Alberta and settled there. His work as a pioneer, it is pleasing to know, has greatly prospered, and to-day the little city which bears his name is the centre of a flourishing colony. It is situated 75 miles N. E. of Calgary, on the main line of the Grand Trunk Pacific, has a population of 600, and expects to have 1,500 before the year is out. It contains a Catholic church and school, and a community of nuns are building a convent. It boasts also a newspaper, the Trochu Tribune, published, be it noted, in the English language. The land around is the very finest of wheat land, and the prize oats of Alberta were grown within six miles of the city. Not a single case in the district, it is stated, can be quoted where a homesteader has failed to "make good." So that Trochu may smile upon the future. In this case, what was France's loss is Canada's gain, and may prove the prelude to other accessions of equal quality from the old land to the new.

A PLEASING story is told of the late Archbishop Stonor, whose long residence in Rome made him well known to English-speaking Catholics the world over. The Archbishop enjoyed the distinction, it is said, of being the only person, in recent years at any rate, who was privileged to take a dog with him, not to the Vatican only, but into the private apartments of the Holy Father. He was a great lover of dogs, and had a Great Dane, named Beau, who was his inseparable companion.

THE ARCHBISHOP was held in great esteem by Pius IX., who hearing of his four-footed friend expressed a desire to see him. Accordingly, on his next visit to the Vatican, Mgr. Stonor took his dog with him, and into the presence of the Sovereign Pontiff. The same experience was repeated under Leo XIII., and both Pontiffs developed so great a liking for the Great Dane as to ask that he always accompany his master when he came to see them. Beau was in fact said to be the only member of the canine race who had been repeatedly received in private audience at the Vatican, and to have enjoyed the unique distinction of having had the hands of two Popes laid upon his head in kindly caress. The story gives a touch of human interest to the most exalted office in the world, and a pleasing glimpse of the kindly nature of two of its most illustrious occupants.

THE TEACHING OF CATECHISM

ON this subject we recently made certain criticisms of Father Holland's article in the May number of the Ecclesiastical Review, dissenting entirely from his argument that because of the lack of fitness, the lack of training in the average Sunday school teacher, the lesson-book should be in the question and answer form. Rather an ingenious justification of memorizing without understanding is this.

"But such a condition does not militate against the method, since it would seem to be practically inevitable in the correct statement of a religion as set out in Lord's own statements, or explications of doctrines. Often he uttered truths which at the time of their utterance seemed only to confound and bewilder the Apostles. 'These things I have told you,' he said, 'that when the hour shall come, you may remember that I told you of them.' (John 16: 4).

It is hardly a reasonable conclusion from the above that we should go on "confounding and bewildering" the children by such question-and-answer lesson-books as are generally used in teaching religion. Of course we do not impute this conclusion to Father Holland whose article we characterized at the outset as suggestive, helpful and practical. But it would be one explanation of the present method of teaching catechism.

In the Normal schools psychology is taught, and rightly so, since those whose duty it is to instill ideas into the young should know something of the origin of ideas. Just how helpful Normal school psychology may be is beside the present question. But from a psychology, not taught in the Normal schools, that of St. Thomas Aquinas, the advocates of modern pedagogical methods can find full sanction for all their claims.

St. Thomas taught in a single sentence all the psychology that the ordinary teacher need know, and some may think a good deal more than most of them do know. Concerning the origin of ideas he said *Nihil est in intellectu quin prius fuerit in sensu*, which may be freely translated, "there is nothing in the understanding that does not pass through the senses." This suggests and justifies the use of the blackboard object lessons, in fact all the modern devices which enable the teacher to reach the pupils' understanding through more than one sense; and the catechism method of using the hearing alone is thereby condemned by the Angel of the Schools as emphatically as the advocates of modern methods could wish. How often is the blackboard used in teaching catechism even by trained teachers? How many of them think of using pictures?

An old professor to whom he owes much, once asked the present writer, why can they not bring these modern methods of pedagogy down to some general principles that one might study and appraise their value? The question at the time seemed one of those suggested by the dark-age ignorance of those who knew not modern pedagogy. But with further mental grasp that came from the study of scholastic philosophy, the question seemed the most natural in the world. The realization of the piecemeal methods of non-Catholic teaching, as contrasted with the training in generalization of the Catholic college, suggested the attempt to reduce modern pedagogy to some general principles. And, (with some little reserve), we succeeded in reducing it to a single word: Illustration.

Without further authority from pedagogy, our philosophy, modern or ancient, let us appeal to the example of the Great Teacher. A certain lawyer once asked Him the question "Who is my neighbor?" Now the Model of teachers might have answered: "A Mankind of every description, even those who persecute us or differ from us in religion." But He did nothing of the kind, even though it was a lawyer and not immature little children He was addressing. He proceeded at once by the modern method of illustration.

And Jesus answering said: "A certain man went down from Jerusalem to Jericho, and fell among

robbers, who also stripped him, and having wounded him went away, leaving him half dead.

And it chanced, that a certain priest went down the same way: and seeing him, passed by.

In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I, at my return will repay thee.

Which of these, then, in thy opinion, was neighbor to him that fell among robbers?

But he said: He that showed mercy to him. And Jesus said to him: Go, and do thou in like manner.

What child can fail to visualize the series of scenes as the story progresses. They appeal to the imagination, they reach the understanding, and they impress themselves on the memory.

What a contrast is Christ's method to the method of the catechism. Now, since the teachers of catechism are for the most part untrained the parable of the good Samaritan (and all other parables) should be embodied in the lesson-book. The children, even the very young children who cannot themselves read the parables, eagerly listen, and learn them when they hear them read. They remain in the memory, their obvious meaning is at once grasped, their deeper significance will come later. When later in life they hear references to any parable the preacher has so great an advantage of stirring the dormant memories of a holy childhood.

We have taken a single catechism question and contrasted the catechism method of teaching the answer with the Christ's manner of answering the same question.

Christ's method is the modern pedagogical method.

Therefore we dissent from the view that "Normal school training, no matter how excellent for the ends for which it is given, does not fit a person to teach religion."

THE BELGIAN ELECTIONS

THE election in Belgium resulted in the complete vindication of the policy of the Catholic party, which for a long period has made Belgium one of the most prosperous and progressive countries in the world. The new chamber will contain 101 Catholics, 44 Liberals, 39 Socialists and 2 Democrats, or a majority for the government of 16 over all other groups combined. It is not a curious fact that the press despatches stated that the government was sustained by a "slight" majority? Sixteen in a House of 186 members is not so bad; it is equivalent to about twenty in our House of Commons at Ottawa. Had either Mr. Borden or Sir Wilfrid Laurier emerged from our recent elections with a majority of twenty over all other groups combined it would have been considered a great victory, for smaller groups have a habit of gravitating towards the party in power.

Now note the tone of the press with regard to the Socialist post-election riots. Jesuit colleges, Catholic churches and convents were wrecked by the violent champions of freedom, and the press, which is anti-clerical in sympathy, has not a word of honest condemnation for these dastardly outrages. Imagine the case reversed—the anti-clericalists winning by a majority of 16, no slight majority then but a glorious victory. Then imagine (if you can) the defeated Catholics rioting, wrecking, pillaging. Finally, imagine the tone of both press despatches and press commentaries.

Then just think it over. Later it will be especially interesting to note the tone of the press comments when these cowardly miscreants who attack the defenceless women of Catholic convents, are tried and punished as they deserve.

We shall be very much surprised if the proceeding does not add a few names to the litany of "martyrs" which ends at present with St. Francisco Ferrer.

THE POSITION OF CATHOLICS IN NOVA SCOTIA

THE prudent business man takes stock of his affairs once a year to see where he stands; and it will do no harm for the Catholics once in a while to do a little stock-taking to ascertain how they are keeping pace with their fellow citizens of other denominations. If this is done reasonably and honestly, if only the facts are presented, and fair inferences from the acknowledged facts, if naught is set down in malice, no offence can be given to anybody and good may come of it. With a view, therefore, of showing how the Catholics stand in Nova Scotia, a few short articles will appear in these columns, dealing with the more important aspects of the matter.

The Catholics of Nova Scotia are in the main of French, Irish and Scotch origin. The French are the descendants of the expelled Acadians, and they are to be found in the counties of Yarmouth and

Digby in the west and in the counties of Antigonish, Inverness and Richmond in the east. There are also many French people in Cumberland and Halifax. They are industrious, frugal and law-abiding. They are for the most part farmers and fishermen. With the educational advantages which are now open to them, they will no doubt soon take their proper place in other walks of life. The Irish Catholics are to be found in considerable numbers in the city of Halifax and in many of the towns and in scattered settlements throughout Nova Scotia. The Scotch Catholics are in Antigonish, Inverness and Cape Breton. The Irish and Scotch, having the advantage of speaking the prevailing language, as well as being able to attend institutions of higher learning, wisely provided for them long ago by their far-seeing leaders, have heretofore played a more important part in the professional and business life of the country than their French co-religionists. The figures of the census of 1911, giving the statistics as to religion, have not yet been published, but in the census of 1901 the Catholics formed about one-fourth of the total population. Happily, the relations between the Catholics of the different nationalities are most harmonious. Whatever may have been the conditions in times now long past, at present there is no division among them arising out of differences of race. This is as it should be. It is only by united effort, on legitimate lines, that their common interest can be protected.

Looking at the public side of things the Catholics are not holding their own in Nova Scotia. They are not in as good a position as they were twenty-five thirty years ago. They are being crowded out of many of the places which they held in past times. Whether this is the result of inefficiency on their part, or of cohesion and alertness on the part of non-Catholics, may be discussed later. No-body claims and nobody could approve of the appointment of a Catholic to a position for which he is unfit on the ground that he is a Catholic. We have recently had some sound declarations from distinguished American prelates pointing out that the professional "Catholic" politician—the man who makes his religion and his politics a business—is to be given a wide berth.

That point is too plain to require demonstration. And that we now and again encounter co-religionists of that class must be obvious to all who have experience of affairs. On the other hand, we must consider the unfairness of the practice which would reject the Catholic in favor of the non-Catholic, who is in nowise his superior and who may be his inferior. The writer of these notes can well remember the time when one of the ablest men in this Province ever produced—a Catholic—was appointed to an important public office and of the chagrin of one or two of his associates, who never came within a hundred miles of him in ability or character, because they were not preferred. The same thing is being enacted every little while. All we can claim in fairness is that fitness should be considered in every case, and that in endeavoring to ascertain fitness the same test should be applied to the non-Catholic as to the Catholic.

With the educational advantages which are now placed within reach of the Catholic young men, there is no reason why there should not be as many competent young Catholics ready for public service or private commercial service, in proportion to their numbers, as non-Catholics. In the distribution of intellectual gifts, Providence does not discriminate between religious denominations. In mental cultivation there seems to be about the same advantages open to all. In moral training Catholic young men are exceedingly well cared for.

Now, let us examine the facts. Take the Legislature of Nova Scotia. The Legislative Council consists of nineteen members, five of whom are Catholics. The proportion seems to be fair and there should be no complaint on that score. It is not so in the House of Assembly. Out of thirty-eight members six are Catholics. Assuming Catholics to be one fourth of the population—and probably the census of 1911 will give a larger per centage, there should be either nine or ten Catholic members in the lower house. In two counties in which the population is overwhelmingly Catholic, the Catholics generously elect a Catholic and a non-Catholic member. One cannot discover similar generosity extended to the Catholic body. Instead of more than one fourth the Catholics have less than one sixth of the representation. It might be better, it is to be hoped that it never will be worse.

A real grievance, however, occurs in the distribution of portfolios in the Provincial Government. Before Confederation one or two of the best portfolios went to Catholics and for several years after Confederation this measure of fair play was maintained to Catholics. When the salaried portfolios were reduced to three, one was assigned to a Catholic. Thus in the Hill Government, Hon. Mr. White held office; in the Holmes government Hon. Mr. Thompson was Attorney General; and again in the

Pipes and Fielding governments, Hon. Mr. White was Attorney General. Then for a number of years the Catholics were deprived of a portfolio, until Mr. Murray took the Hon. C. P. Chisholm into his government. On Mr. Chisholm's defeat at the last election, the Catholics again lost the portfolio. For Catholics this is not a party question. It is a question of right. They are entitled to one of the portfolios and they should demand it, no matter what political party is in power. If they do not demand it, they will never get it. If they do demand it in earnest no government can safely long deprive them of it. The Provincial Government of Nova Scotia is composed of men of standing and ability, but it is no reflection upon them to say that it would not be difficult to find several of their Catholic supporters who measure up well to the average of ability now maintained by the government. This exclusion constitutes an injustice to a large section of the people of Nova Scotia, and those to whom the injustice is done should demand its removal. Let the Catholics, therefore, demand fair play from both political parties. If either party refuses it, there will be more to say.

TO BE CONTINUED

NEEDS DISCIPLINING

It is to be regretted that our Methodist friends have not in their church system some regulation under which one of their ministers, possessing an unruly tongue and upon occasion making a sorry exhibition of himself, cannot be disciplined. Rev. C. O. Johnston, of Toronto, is sadly in need of fatherly advice and guidance on the part of the older heads in the church. He is nothing if not turbulent. It is of importance that all members of the different churches in Ontario's chief city should work harmoniously together in business and social life, each following the bent of his theological convictions in a becoming and Christian-like manner. Rev. C. O. Johnston and two or three other ministers in the Queen City seem to have a commission—not a divine one but the opposite—to set people by the ears who otherwise would be living in harmony. Wishing to be known as ministers of the Gospel of the Prince of Peace they are in reality but the agents of the Prince of Discord. It will be remembered that a few months ago the editor of Saturday Night, a Protestant gentleman, administered a scathing rebuke to these pulpiterers who deal in sensationalism in their churches, and who discard Truth and stir their splendid misconceptions of the Catholic Church and its adherents, knowing that thereby they will attract a vaudeville audience, be enabled to look with pleasure upon a well-filled collection plate, revel in the reading of a column notice in the next day's daily paper, and look for a divine call to a fat church in the near future. On the 2nd of June Rev. C. O. Johnston made a fierce attack upon St. Michael's Hospital, Toronto. As he was preaching to the Orangemen it was of course necessary that his sermon should be heated up to the boiling point. The Globe tells us that the scene was unique, and that as the speaker proceeded with his vigorous arraignment of the Catholic Church the sympathy of his congregation became more and more manifest, despite the day, the place and the occasion. (Italics ours.) "Towards the conclusion," the Globe continues, "the gathering gave itself up frankly to its sentiments and repeatedly broke into rounds of applause. When the preacher concluded he was accorded an ovation with both hands and feet which would have made the heart of the politician glad." This in a building which is supposed to be a place wherein our divine Saviour is worshipped and wherein one would expect to find an atmosphere of decorum and recollection! That the Boyne water might be thoroughly heated the preacher posed as a martyr. Because he had dared to speak the truth he declares that stacks of letters had reached him with every mail, charging him with every crime on the calendar. "They (meaning Catholics of course) have pursued me with vituperation, falsehood, hatred and revenge." The rev. gentleman is either living in dream-land or speaks not the truth for revenue purposes. Now if he is worldly wise and wishes to make a handsome fortune he will publish a book containing the "stack of letters." They must of course be genuine if the signature is attached—not the manufactured, anonymous kind, the work of a penny-a-liner. We do not believe there is one Catholic gentleman or lady in the city of Toronto who would think it worth while to write an abusive or any other sort of a letter to the Rev. C. O. Johnston, because, gifted with a fair share of common sense, they must realize that the only treatment for such a person is silent contempt. In the course of the preacher's sermon he made a serious charge against St. Michael's hospital. One of the patients he claimed was a Catholic woman married to a Presbyterian by a Protestant minister. She was visited by a man who told her that she was not married at all. Mr. Johnston gave the name of

the nun and said he had the name of the priest and was prepared to make it public. "We don't want," said Mr. Johnston, "any of our people to go to St. Michael's hospital if that is the kind of thing goes on there." And this, the report says, brought renewed applause. In the Toronto Globe of Tuesday, June 4, appeared the following:

The authorities of St. Michael's Hospital deny any knowledge of the case cited by Rev. C. O. Johnston in his sermon to the Orangemen on Sunday, in which it was alleged that a patient had been approached by a nun and priest and told that because she was married by a Protestant minister her marriage was not a proper one. In an interview with the press yesterday the Sister Superior of the Hospital stated that she knew nothing of any such case. "Supposing the charge were true, how would such a thing happen," the Sister Superior was asked. "Well, I could not say exactly, but it might happen by the patient herself talking more than was necessary. Of course, here, just as in other hospitals, when a patient is admitted we ask the religious denomination, but quite frequently the patient insists on saying much more than the name of the sect. Some want to give an explanation of how they came to belong to that particular sect, and a Protestant woman who had married a Roman Catholic might tell that fact to the nurse."

It may be that we have not heard the last of this. Ranting preachers sometimes go to such lengths that it will be found necessary to call them to them in a court of Justice. Rev. Mr. Johnston, upon being interviewed, said that he would stand by his guns, and wants an enquiry. An enquiry may or may not be held. Judging the matter from this distance, our opinion is that Rev. Mr. Johnston is a man of such little importance that the authorities of St. Michael's hospital might not deem it advisable to take any notice of him.

At the Anglican Synod of Niagara Rev. J. Ethering, of St. Thomas, declared that there is much adoration of the almighty dollar and too much adoration of the rich man. This from gentlemen who have been in the habit of holding up the wealth and prosperity of Protestant countries as proof of the success of Reformation principles, is peculiar indeed. Catholic countries, wherein the rich are not very rich and the poor not very poor, have been stigmatized as retrograding because of Romanism. England, perhaps the richest country in the world so far as bags of gold are concerned, is an intensely Protestant country, yet one out of every four persons in London dies in the work-house, asylum, or hospital. In 1910 more than two million persons were so destitute that they were obliged to receive parochial relief.

A KNOTTY PROBLEM

Our Methodist brethren are confronted with a condition which will bring to many of them a severe wrestling of conscience. The use of tobacco in any form has been almost from the institution of the sect tabooed. Rules of a more or less drastic character have been laid down for the governance of the faithful in regard to the use of the weed. While a layman may be in good standing and yet enjoy his evening cigar, the use of tobacco is strictly forbidden amongst the clergy, or, rather, those holding high office in the councils of Methodism. Tobacco has its uses as well as its abuses, and why it should be looked upon with disfavor by the Methodist sect alone is somewhat surprising. Tea, the cup that cheers but does not inebriate, is a favorite beverage amongst Methodists. Tobacco also cheers and does not inebriate. Hence why should it be denounced? We can understand the attitude of the sect in regard to intoxicating drink, but for the life of us we fail to see why it should fall foul of tobacco. In connection with this movement a difficult problem has arisen which will not be easily settled. If a Methodist follows closely the rule of the sect in regard to the use of tobacco, would he be justified in growing it upon his farm? A large section of the county of Essex is given over to tobacco raising. It has become profitable. Will a Methodist be found who will refuse to till his land with tobacco seed? And if it is wrong for him to do this will he be obliged to allow the fat profits of tobacco culture to be enjoyed by his Presbyterian and Baptist neighbors? It is an interesting situation. Some time ago a Methodist friend of ours, an enthusiastic church worker, most scrupulous in the observance of Methodist discipline, and, as might be expected, an out and out prohibitionist, believing that those engaged in the liquor traffic were outside the pale of salvation, became a partner in a barrel works. A friend drew his attention to the fact that he was engaged in the manufacture of whiskey barrels and that such an occupation was inconsistent with his professions. He took thought for a moment and decided to keep on making the barrels. "When we witness the vagaries of the branches lopped off from the centre of Christian unity we fancy many a good Protestant soul cries out in anguish: 'O! for a Rome to guide us.'"