

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation,
Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have read 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 is a pleasure to find a paper which so clearly and so honestly states the truth, and which so firmly stands for the rights and authority of the Church. It is a pleasure to find a paper which so clearly and so honestly states the truth, and which so firmly stands for the rights and authority of the Church.

Yours very sincerely in Christ,
Donatien, Archbishop of Ephesus.

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UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.

My Dear Sir:—For some time past I have read 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 is a pleasure to find a paper which so clearly and so honestly states the truth, and which so firmly stands for the rights and authority of the Church.

Yours faithfully in Jesus Christ,
T. D. Falconer, Arch. of Leningrad,
Alcock, Deleg.

LONDON, SATURDAY, NOVEMBER 18, 1911

"RELIGION IN THE DOMINION"

By Rev. G. Watt Smith

"The fifth of a series of articles by this distinguished Ottawa clergyman, who will relate his convictions and the impressions he has formed since he came to Canada."

Such is the heading in the *Evening Journal* (Ottawa) of a very prominent first page article, one of a series as indicated. As it is desirable sometimes to see ourselves as others see us, we shall give some space to the views of the Rev. G. Watt Smith, but he then leaped into the lime-light by pronouncing the Gospel of Reciprocity, with, we must admit, but indifferent success. Now through the kindness of *The Journal*, which, however, disclaims all responsibility for his views, he remains for a while very prominently before the Ottawa public.

"There are a few of the kinds of religion in the Dominion which are ranked under the indefinite term of various. Some which have a racial origin, as among the Polish settlers who bring the priests of the Greek Church with them."

We have no particular reason for quoting these opening sentences of Rev. G. Watt Smith's article, unless as a specimen of his literary style, and a sample of accuracy of "the impressions he has formed." Let Polish reader may be puzzled; but let him wait, there are more things in G. Watt Smith's convictions and impressions than are dreamt of in Canadian philosophy.

"The first thing which strikes a settler who has taken an active part in religious affairs is the position the Roman Catholic Church holds in the Dominion." Thus he strikes the keynote of his religious impressions, but digresses at great length to tell us that there is an established church in Scotland and also in England. Of the Church of Scotland he says:

"But the grim spectre of establishment with its dogmatical endowment, is the ogre which bars all progress to an amalgamation of agencies which would do more than double the total effectiveness of the churches."

Of the Church of England he tells us many things well known before, but concludes with this emphatic and rather startling statement:

"In the light of a common Christianity the established church of England as a state institution is an offence to every unbiased, intelligent disciple of Jesus Christ; it bars the way to progress in the amelioration of the nation."

For convenience we shall place here what Rev. G. Watt Smith thinks of Anglicans in Canada, where "the accident of establishment is removed." He finds amongst them an aloofness, an exclusiveness, a foolish attachment to the doctrine of apostolic succession. "The fact that the clergy of the Church of England could not be induced in this city, even after the visit of Archbishop Madden, to form a branch of the Evangelical Alliance, is a fact of significant and sinister importance." However, there is a ray of hope for the Anglicans, Mr. Smith sees "signs of a better disposition to-day." Pointing out the utter folly of their holding aloof in Canada he invites the Anglican Church "to quit its backward looks to the things of hazy antiquity" and to form "a regiment in the general army of those who rank with the soldiers of the faith rediscovered by Martin Luther."

"The Baptists are an anomaly. In plain speech the Baptists do not hold communion with those who have not been immersed. That is a narrow and limited notion which the old country has outgrown."

"Congregationalism in Canada is a negligible quantity either as a training school for public life or a cult for intensive spirituality."

Presbyterianism and Methodism are all right. "What if there is an obscurantist dogmatism occasionally in evidence?"

We have kept the good wine for the last—Rev. G. Watt Smith's impressionistic convictions with regard to Canadian Catholics:

"Roman Catholicism stands in a privileged position in the old province of Quebec. When the new comers venture to express his surprise he may be reproved for his temerity by a reference to a dread document called the British North America Act. But while that document of a previous age may silence him, it cannot remove his surprise or bring him to acquiescence in the underlying principle. He knows that any religion which has a state recognition is a danger to the commonwealth, as attested by the red stains on British and other European history."

Rev. G. Watt Smith does not say in what way the Catholic Church is favored in the Province of Quebec over any other Church, so we presume it is just an impression he has formed since he came to Canada. It were idle to enter into a serious argument with an impressionist. He seems to think we stand in superstitious awe of the British North America Act; and airily informs us that that "monument of a previous age" does not "impress" him. It is too bad that the Rev. G. Watt Smith could not have had a word or two with the Fathers of Confederation, or even with the Home authorities, before 1867. The British North America Act would have embodied something worthy of reverence, and would probably not have aged so rapidly. However, the loss of that "previous age" is our gain; the Rev. G. Watt Smith is with us now; and he has brought to us over the ocean the great truth that "State recognition of any religion is a danger to the commonwealth." He is quite at home when he speaks of British people and British traditions. And yet there is an Established Church in Scotland; there is an Established Church in England; there is an Established Church in Wales; there was an Established alien church in Ireland until 1869. In Ireland Catholics had to give up to the title protectors one-tenth of the produce of their farms to support an alien church and ministry. There is no established church in Quebec, but the Catholic Church, the Church of the great majority of the inhabitants of the province, has certain legal rights, no one of which in the slightest degree infringes on the rights or hampers the freedom of Protestants, Jews or Infidels.

"If the present movement to create a new Nationalism in the Dominion identifies itself with an aggressive Romanism it will rouse sentiments which have long slumbered among British people, but which are none the less real and strong."

If we did not know that the Rev. G. Watt Smith is an "impressionist" we should ask him what he means by the stern warning and the slumbering sentiments.

The Eucharistic Congress, of course, secures the Rev. G. Watt Smith's attention. "It was a departure from British traditions to give that gathering even the semblance of government recognition, a fact which many remembered at the polls on the 21st of September." The Eucharistic Congress was given no government recognition. The Hon. Mr. Borden, and any number of his colleagues may attend an Anglican Synod, Methodist Conference or a general assembly, aye, and give some reason for the faith that is in them without incurring the censure of Catholics, and with no fear of "rousing sentiments" other than those of sincere respect for their outspoken adherence to the faith they profess.

Separate schools impress Rev. G. Watt Smith very unfavorably, just at a time when they impress many native Canadian educators, both Protestant and Catholic, very favorably indeed. But we shall have to readjust our views on matters educational or "the future of this nation will be eclipsed in gloom."

Rev. G. Watt Smith thinks that "the movement for union amongst the churches is an impressive and gratifying feature in the religious life of the Dominion."

"In this respect we bid fair to lead the motherland and to show our sister colonies the best way for which they have been blundering feeling in hopeless despair while the people were perishing."

We fear Rev. Mr. Smith is somewhat optimistic; but let us be thankful that we have impressed him favorably at last.

But who knows, if we had a few more "settlers" like Rev. G. Watt Smith—just a few—Anglican arrogance and exclusiveness might melt away, Baptists outgrow their narrowness, Congregationalist insignificance be recognized by Congregationalists, the occasional obscurantist dogmatism of Methodism disappear, and be merged into Presby—no, the reunited "army of those who rank with the soldiers of the faith rediscovered by Martin Luther."

Poor Papists and Romanists as we are, in the scholarly and courteous

vocabulary of the Rev. G. Watt Smith, let us be thankful that he recognizes the Catholic Church as a "branch of the common Christian religion." Let us get rid of Separate schools and be careful of rousing the slumbering sentiments of "the British People."

Rev. G. Watt Smith has helped us materially to understand something that previously, with our Canadian experience, we found somewhat puzzling—the British (pace Roman) opinion of certain types of non-conformist clergy-men.

THE CROSS AND THE CRESCENT

Italy has recently struck an harmonious note in the European concert by seizing Tripoli which belonged to Turkey. It is the divine admonition, "Let him who is without sin cast the first stone," were heeded, there would be, if not tacit approval, at least shamefaced silence throughout Europe and even in a large part of America. But political expediency has justified this sort of land-grabbing so often that the Italians may be excused for invoking it once more. The outspoken and irrepressible Theodore Roosevelt, now editor of the Outlook, says:

"As for the war between Italy and Turkey, I am not now concerned with its ethical justification. Personally, I believe that it is in the interest of humanity that Tripoli should fall under European control, just as it is in the interest of humanity that Morocco shall so fall; just as it has been of immeasurable benefit to mankind, and especially to Algerian and Egyptian mankind, that Algeria and Egypt should fall under the control of France and of England."

Whether or not Italy is observing the rules of civilized warfare, it is difficult to determine, despite the chorus of condemnation of alleged atrocities. An English officer with the Italian troops in the trenches outside the city who were firing on the enemy located, but not in sight, told of a withering fire from a hundred yards' distance being poured into the Italian ranks. After the momentary confusion they found it was from Turks or Arabs under cover in the rear, who had surrendered and whose lives had been spared. Naturally, such "non-combatants" would get short shrift from the Italian soldiers. It may be that such acts of Turkish treachery rendered reprisals a military necessity. Another, claiming to be an Egyptian officer now serving voluntarily with the Turks, tells a harrowing tale and calls for intervention. He may be a truthful and honorable man, but in the absence of any definite information on that point his letter can hardly be accepted as conclusive evidence.

We have a vivid recollection of the alleged atrocities of the Spanish General Weyler in Cuba; but the crowning iniquity which earned for him the title of "Butcher Weyler" was his gathering of the inhabitants into concentration camps. During the South African war a short time afterwards the British generals were obliged to adopt the selfsame policy with regard to the Boers, and the same papers that fairly burned with indignation at "Butcher Weyler" in Cuba, assured us that concentration camps were a just, wise, prudent, civilized and necessary war measure on the part of the British in South Africa. So we may take the "Italian atrocities" with a grain of salt.

There is another aspect of the Tripoli war which has furnished much copy for the correspondents, the attitude of the Vatican. One is forcibly reminded of a passage in the Gospel of St. Matthew:

"The Pharisees, going, consulted among themselves how to ensnare him in his speech. And they sent to him their disciples with the Herodians, saying: Master, we know that Thou art a true speaker, and teachest the way of God in truth; neither carest Thou for any man, for Thou dost not regard the person of men. Tell us, therefore, what dost Thou think, is it lawful to give tribute to Caesar or not?"

Cunningly devised was the snare! If Jesus said yes, He must run counter to the racial prejudices and ambitions of the Jews and range Himself on the side of the hated Roman. If no, then He could be denounced to the Roman governor as stirring up sedition against Caesar. But Our Divine Lord, reading their hearts, gave that luminous answer which has laid bare many a snare since then and will lighten the way to the end of time: "Render, therefore, to Caesar the things that are Caesar's and to God the things that are God's."

So on the outbreak of this war with Turkey, the anti clerical press of Italy announced, the associated press repeated the announcement, and our papers proclaimed with all the emphasis of capital letters that the Vatican approved. The Pope had issued an order to Catholic missionaries to remain at their posts. That was all. But the statement that the Vatican was in hearty sympathy with the war was as clever as the question, "Is it lawful to give tribute to Caesar?"

If the Holy Father approved of the war, then this approval would be of great value to the Italian Government, and would place the Pope in an invidious position with the millions of Mussulmans amongst whom Catholic missionaries were peacefully spreading the gospel of Christ. If he disapproved, then this

Italian Pope could be held up as opposed to the legitimate ambitions of his native Italy, and untrue to the traditions of the Papacy which inspired Christian Europe to hurl back the conquering hordes of Mohammedans which threatened to destroy Christian civilization.

Thus cleverly as their prototypes of old sought to ensnare our Lord in his speech, did the Italian Pharisees seek to ensnare his Vicar on earth to-day.

The most absolute neutrality of the Holy See could not silence the Pharisaical press; certain Italian prelates, as perhaps was quite natural, expressed their patriotic approval of their country's attitude. English, Catholic and Anglican prelates were not blamed for outspoken approval of the Boer war, though it was execrated by the majority of civilized nations. May the event of the Tripoli war be as happy as that of South Africa. At any rate, we need not be greatly surprised if Italians, even though they are Bishops, sympathize with their country's war in Tripoli. It is, however, grotesque to represent this war as a religious war, or as a war in the interests of religion, or as in any way similar to the wars of self defense in the ancient struggle of Cross against the Crescent.

Anyone will readily see that the Pope as head of the Church is in an entirely different position from that of any other Italian Bishop, no matter how prominent. So that these very pronouncements, giving color as they did to the anti-clerical attitude to compromise the Holy See, called forth in the Osservatore Romano the following statement:

"The Tripoli enterprise is an absolutely political affair, with which religion, as such, is entirely foreign. And everybody should understand this. In the present view, by an absurd hypothesis, a war based on religion, we should repudiate it as strongly as the *Messaggero*. Moreover we deplore and disapprove of commotions and discourses which, neglecting to take into account these criteria, suppose the existence in Italian Catholics of aspirations and tendencies which have no existence whatever. Those who speak in this thoughtless way fail to understand that, on the one hand, they are compromising most serious religious interests within the confines of the Ottoman empire, and that on the other, they are playing the game for anti-clericalism, native and exported."

On Saturday the 21st of October the *Osservatore Romano* contained the following brief but unequivocal official pronouncement:

"Not a few journals which wish to serve in Catholic ranks, and several orators, ecclesiastical and lay, discussing the Italo-Turkish war, express themselves in a way to make it believed that it is almost a Holy War, undertaken in the name and with the support of Religion and of the Church. We are authorized to declare that the Holy See not only does not assure any responsibility for such interpretations, but, quite bound to remain outside the actual conflict, cannot approve of it and deplores it."

It is safe to say that this will never attain through the press the publicity of the lying despatches attributing to the Vatican an active interest in, and a hearty approval of this (whatever be the outcome) sordid war.

The official note shows that, like his divine Master his vicar cares not for any man, nor does he regard the person of men; as head of Christ's Church on earth he will not allow himself to be compromised either by indiscreet friends or wily foes.

THE PUBLIC SCHOOLS

Last week we drew attention to the regrettable low standing of the Protestant denominational schools in the province of Quebec. We were more than astonished at our separated brethren allowing such conditions to exist. All the more so because they have for long posed as the champions of what we might call intense education. Bad as the conditions are in the sister province, we are now told that in the Public schools of Ontario we are confronted with a still worse state of affairs. The Toronto Globe of Nov. 3 deals editorially with the matter and declares that "the condition of this province as regards the qualification of Public school teachers is worse than lamentable; it is utterly scandalous." "A very large proportion of the teachers," continues the Globe, "in charge of the Public schools are without regular certificates, probably between one fourth and one third. . . . The situation has far surpassed the limit of endurance and no excuses or even explanations will be or should be entertained." We well remember that about twenty years ago a propaganda of intolerance swept over the province of Ontario because it was supposed that the Separate schools were not quite up to the mark in educational equipments. Ministers of the Gospel and members of the Orange lodges were worthy because some of the teachers in the Separate schools who belonged to religious orders did not hold the necessary certificates. From the home-tops it was proclaimed that "Romanism" was adverse to education and all good Protestants were called upon to denounce the conditions existing in the Separate Schools. True it is that the conditions existing a generation ago and the con-

ditions existing to-day are vastly different. In the old days Catholics were few and of limited means. Under adverse circumstances—and in this connection we may mention that in many places our schools were handicapped because of the gross intolerance of those who never took kindly to their establishment—they did the best they could. It has now come to pass that religious as well as secular teachers are fully qualified for their work and the results of the entrance examinations give us proof that the Separate school work has forged far ahead of the work done in the Public schools. There has been a great change, and now it would be the turn of the Catholics to call the attention of their neighbors to the injustice done the rising generation outside the Catholic fold by a slipshod, incomplete and miserably inefficient system of training in the Public schools. As citizens of Canada, and anxious for its future, we regret very much that the Public schools show such poor results, but we will not follow the example of those who acted so unreasonably in days gone by. We do not take it to be our duty to denounce the Public schools and initiate an agitation for their suppression. All we wish is that our separated brethren would be more up-to-date in the matter of education. If better results are not shortly shown would we be justified in stating that Protestantism spells ignorance. We must certainly would not, at least so far as the school curriculum is concerned, although we have about us every day abundant evidence that Protestantism spells ignorance so far as the Catholic Church is concerned. Brush up, Dr. Pyne! Brush up, Public school trustees! We shall be more than pleased if in the near future you make the Public schools as efficient as the Catholic Separate schools.

KEEP IT OUT

We take great pleasure in noting that there has been inaugurated in Ireland an active propaganda against literature of the baser kind which has been flooding the country from England. The publication of literature of an immoral tendency has become a veritable disease in the mother country and in the United States. Freedom of the press is one thing. License is another. Sooner or later the authorities will have to take some step to put a term to the circulation of publications which have a tendency to degrade and even brutalize the rising generation. There is a class of people, and a large one, whose motto appears to be "make money." We are quite well aware that reformations in this matter would be a difficult problem. The fathers and mothers of our country should be the first to take action and the authorities could lend their assistance by making and enforcing laws prohibiting the importation into Canada, by mail or otherwise, of publications which would be adjudged of an immoral tendency. It would be a huge task, we know, but the time may come, and we hope will come soon, when the publication of books will have to pass a rigid censorship before they are admitted to circulation amongst the people. The so-called freedom of the press has been proclaimed a glorious thing. And so it is in many ways. But there are hundreds, nay thousands, of people who have shamefully abused their privileges, looking only at the material side of their enterprise. The movement for cleaner literature has started in the good old county Limerick, and now it is sweeping all over Ireland. With the sanction and encouragement of Ireland's priesthood the people seem determined to have a thorough house cleaning and hereafter there will not be a market for London's penny dreadfuls. Against the yellow literature of the United States who will be the first to set the ball rolling in Canada. Unless something is done, in another generation we will be reaping the whirlwind. Meantime let us say to fathers and mothers that they should have careful supervision over the literature coming into their homes.

COMMERCIAL TRANSACTIONS

In the Toronto Globe of Nov. 7th, appears a despatch from Niagara Falls, Ont., which gives one of the reasons—the commercial one—which prompted certain clergymen to enter stout protest against the enforcement of the No Temere decree. It is a sign of the times that even some of our non-Catholic neighbors have become alive to the fact that scandalous conditions pertaining to marriage contracts prevail in the city of Windsor, Ont., and in the town of Niagara Falls, Ont. The despatch reads:

Niagara Falls, Nov. 6.—With the adoption of a resolution placing the International Interdenominational Ministerial Association on record as being unalterably opposed to the practice of ministers sharing their wedding fees with the hackmen, the last chapter of the Association's war on the commercializing of marriage was written at the annual meeting here this afternoon. Rev. A. E. Quinn, pastor of Main Street Baptist Church, did not comply with the Association's mandate to be present and show cause why he should not be expelled from the Association for dividing his wedding fees with hackmen. In-

stead he sent a letter resigning from the association. He also promised to discontinue the practice upon which the Association frowned. Rev. A. P. Kennedy, who recently resigned the pastorate of Morrison Street Baptist Church, also sent a letter to the Association promising to discontinue sharing his fees with hackmen. He did not tender his resignation, nor was he expelled.

And so the Rev. Mr. Quinn, (Oh! God help us! Is it a case of lost, strayed or stolen?) was in the habit of sharing his fees with the hackmen. As he promised to be a good boy hereafter and discontinue the practice, why, may we ask, has he sent in his resignation? Perhaps it is a protest against the association interfering with his business. Perhaps he will consider it a breach of the combies act dealing with restraint of trade. It is also most satisfactory to be told that Rev. A. P. Kennedy will henceforth keep the hackmen at a distance. Now it remains to be seen what action will be taken by those clergymen in Windsor who were always so easy of access whenever a shady piece of business along the matrimonial line was to be performed. We may take it for granted that they too had business transactions of a more or less lucrative character with the cabbies. This revelation of the conduct of persons who call themselves Christian clergymen tends not a little to bring certain forms of Christianity into disrepute. The more we think of it the more we feel convinced that the rev. gentlemen who operate the Gretna Greens in Windsor and Niagara Falls ought to be ashamed of themselves. No doubt they were within their rights so far as the law of the land is concerned, but, judged by the moral standard they cut a sorry figure. The manner in which they degraded the marriage rite leaves a bad taste in the mouth. It goes without saying that all these gentlemen may be set down as bitter enemies of "Romanism," because the Pope has sought to place the sacrament of marriage in that high and holy position which was in the mind of our Blessed Redeemer at its institution.

SEGREGATION

They have erected a new Orange hall in the city of Toronto, and the event was celebrated with some choice yellow fireworks. "Roman" candles were barred. Dr. Thornton, whoever he may be, advocated the purchase of lands in the North-west by the Orange order to plant settlements of Orangemen throughout that part of the country. The history of the order in Ontario will fail to convince us that such a movement would be a valuable asset in the North-west. Ontario would be a gainer, however, if some of them, particularly the Toronto brand, were to move somewhere else. Let us suggest to the Orange brethren that the massing of the members in certain sections would not then be utilized in platoons to turn an election here and there in Ontario. If the Orangemen of Toronto were to move elsewhere and settle on land in New Ontario or some of the western provinces what would become of the Beatties-Nesbites—the political schemers of the loud-voice and the heathen chinee trickery who essay to occupy high places by aid of the Orange vote—places for which nature gave them niggardly equipment.

THE BATTLE OF THE BOYNE

Another book on this miserable little fight near Drogheda has just been published from the ready pen of Mr. D. C. Boulger. It is based upon the French and other unpublished records of the war in Ireland in 1688-1691. Mr. Boulger appears to write with fairness. He regards as a great loss the departure of the Irish Brigade from Ireland to France. He says:

"It must be admitted that the departure of the Irish exiles who constituted the Brigade in France in no way benefited their country. It did not bring Irish problems nearer solution. It rather tended to make them more difficult and to aggravate a sufficiently complicated and threatening situation. At the most, the only beneficial consequence that I can see from it is that it was no longer possible for prejudiced Englishmen to taunt the Irish race with cowardice and to aggrandise a reign of victory on British soil—as a line of cleavage."

A result of the skirmish—for it was not more than a skirmish—was that the Stuart cause went down to final defeat. A writer in the London Times says it had other and far reaching results. He says:

"Another and much more serious result it had, taken in connection with the sequel the capitulation of Limerick: it left a sore which still rankles, it gave a Dublin parliament the chance to set a stain on the honor of England; it put back a glorious occasion for religious and political generosity, and it banished

from Ireland many thousands of her best blood. When the Irish exiles—who still refused to wear any uniform but the scarlet of England or to fight under any flag but the Cross of St. George—were partly disbanded and reduced to poverty at the Peace of Ryswick in 1696, there had been no wiser policy than to send to Brest and St. Malo and bring them home. But, unfortunately, they were Roman Catholics, and William emphatically was not; and that was the stone upon which more than a "broken treaty" has split from then to now."

Even now when a more generous feeling toward the Irish people is manifesting itself among the masses of the English people, there are not wanting men of narrow and bitter feeling who seemingly prefer to keep the people apart in order that their domination over the large body of the people of Ireland may continue. Time with its ameliorating influences is, however, against them, and the day is coming when the Boyne will be an amusing memory.

SIR JOHN CARLING

It is with the deepest sorrow we chronicle the death, on the 6th inst., of Sir John Carling, K. C. M. G., Senator of Canada, in the eighty-fourth year of his age. It is customary that there should come from the press and the people words of kindly regard when death takes from amongst us men who have been prominent in the public life of the country. As a public man and as a private citizen none deserved higher encomiums than the honorable gentleman who has now laid down his life work. In politics Sir John Carling gave of his best to the Conservative party and to the country. Although a strong party man he was ever the courteous, kind and honorable gentleman. He was a true gentleman; one who would never unnecessarily wound the feelings of another. His whole career from boyhood to old age was a model for our young men. High positions in the public services sometimes lead men into unbounded wealth. It may be honorably acquired and it may be otherwise. Had Sir John Carling never entered politics the conviction in the public mind is that he would, because of his great business ability, have amassed abundant wealth. At the end of well over half a century in public life, giving enthusiastic and conscientious and honorable service to his country he left it without taking rank amongst the wealthy. He was an honorable man, a man whose friendship was warm, constant and sincere—a man who has gone to his eternal home leaving not a stain upon his memory. When the young men of the country, whose ambition it is to enter the political arena, as adherents of one or other of the great political parties, are looking about for a model, well it would be if they would take for an exemplar that man amongst men who was known, and deservedly known, as "honest John Carling."

THE NEW JUDGE

With much pleasure we read the following press despatch from Ottawa. To Mr. Justice Kelly the CATHOLIC RECORD sends heartiest congratulations. Of one thing Canadians have reason to be proud, and that is the stamp of excellence which each member of its judiciary bears. It mattered little what government happens to be in power, there has ever been a determination to place upon the bench men of the very highest mould both as to character and legal equipment. The old government made no mistake when it named Sir Charles Fitzpatrick and Hon. Mr. Justice Anglin to the Supreme Court, and Hon. Mr. Justice Latchford to the superior court, and the new government has made a selection in Mr. Justice Kelly which will, we feel sure, meet the hearty approval of his brother judges, the legal fraternity, and the people of the province. The despatch reads as follows:

Ottawa, Nov. 9.—The high court vacancy in Ontario caused by the death of the late Justice McMahon is to go to Hugh Kelly, K. C. of Toronto. The formalities necessary to the appointment have yet to come, but there is no doubt that Mr. Kelly is the choice. Hugh Kelly is a well known member of the Ontario bar, and has been an influential member of the law society and public library board. He is a law partner of Hon. J. J. Foy, attorney general of Ontario.

Hugh Thomas Kelly, K. C., was born in Adajala Township, County of Simcoe, in 1858, the son of John Kelly, a farmer. After receiving a primary education in the local schools, he moved to Toronto and entered St. Michael's College in 1873, graduating therefrom in 1880, and entering what was then the firm of Foy & Tupper, of Toronto, the partners being Hon. J. J. Foy and a son of Sir Charles Tupper. Mr. Kelly was invited to a partnership in 1887, and has remained a member of the firm to this day, being widely known in the city as a clever and palustrious solicitor. During the past two years he has been president of the Toronto Bar Association, and was chairman of the Toronto Public Library Board in 1896 and again in 1909. He has been a member of the board of governors of the University of Toronto since 1906. In politics a Conservative, Mr. Kelly is a Roman Catholic. Rev. Father Father Kelly, of St. Basil's Church, Toronto, being his brother.