The Catholic Record

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order.

proved and recommended by the Archbishops of porto, Kingston. Ottawa and St. Boniface, the loops of London, Hamilton, Peterborough, and lensburg, N. Y., and the clergy throughout the Ominion.
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Obituary and marriage notices cannot be inserted accept in the usual condensed form. Each insertion of cents.

For the publication of special notices such as favors received, etc., the price is 50 cents. When subscribers ask for their mail at the post fine it would be well were they to tell the clerk to the them their CATROLIC RECORD. We have information of carelessness in a few places on the part of selvery clerks who will sometimes look for letters

dubscribers changing residence will please give old as well as new address. In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 249 Maine street. LETTERS OF RECOMMENDATION
Apoetolic Delegation.
Ottawa. June 13th, 1905.

Apoetonic Designation Appetent of England In the 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 streamously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recomend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

DONATUS, Archibishop of Ephesus.

DONATUS, Archibishop of Ephesus.

CITAWA, Canada, March 7th, 1900.

Citawa, Canada, March 7th, 1900

Str. Thomas Coffey

Dear Sir: Fer some time past I have read your
setimable pape. the CATHOLIC RECORD, and congraulate you upon the manner in which it is published.

Its matter and form are both good; and a truly
Catholic spiri pervades the whole. Therefore, with
pleasure, 1 res precommend it to the faithful. Blessplag you and wishing you success, believe me to retag you are wishing thirthully in Jesus Christ.

TD. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, NOVEMBER 23, 1912

THE PARTY OF GENTLEMEN

On a "snap" division the Tories outvoted the Government on a financial clause of the Home Rule This somewhat childish victory was obtained by a number of dignified Unionist members hiding in the neigh borhood of the House of Commons. The unsuspecting Liberals were unable to muster their forces when the trick be came known, so the Tories scored a famous victory. That the vote was no indication of defection from the Home Rule ranks is evident from the fact that four days previously, on a similar resolution, the government had a majority of over a hundred; and on the day following, on the opposition motion to adjourn, the government majority was 109. To leave it go at that was to relegate the famous victory to the limbo of masterly retreats. So the party of gentlemen showed their regard for the dignity and decorum of the Mother of Parliaments by indulging in one of the most disgraceful and riotous scenes ever witnessed in that august

And the aristocratic young bloods of the Tory party promise to renew the riotous obstruction because they say any method is justifiable to enforce respect for constitutional procedure. The suffra gettes have familiarized us with this argument : " The end justifies the means."

There is nothing very alarming in these outbreaks. They are the frantic efforts of caste and privilege to stem the rising tide of social reform. Though the Englishman dearly loves a lord, he likes to see the lord retain some semblance of self-respect. Political power is rapidly passing from the party of gentlemen to the common people; and the party of gentlemen is rapidly becoming

THE FINANCIAL INTERESTS OF CATHOLICS

Last week we called attention to the fact that the almost inconceivable sum of \$3 000 000,000 was under the absolute control of a few men, and these few almost exclusively non-Cath-olic. Nine-tenths of this amount is made up of the savings of the people deposited in the banks, with trust companies, or accumulating in the hands of life assurance companies. Catholics are 42 per cent. of the population and therefore contribute 42 per cent. of this vast accumulation of capital.

There may be those who would trovert the last statement. The Catholics of Canada are not so rich as non-Catholics, say some, and therefore it is not safe to assume that they have contwinnted their full quote of the savings which make up the enormous capital which we are considering. This at first blush seems to be true; but a little consideration will show that the conclusion is unwarranted. It is the poor, or the comparatively poor, who deposit their savings; the rich find more profitable investments. If, as some claim, Catholics as a class are poorer than non-Catholics, then it is probable that their savings represent more than 42 per cent. of the accumulated capital of Canada.

But suppose our share is only onethird, then Catholic savings make up \$1,000,000,000 of Catholic money over which Catholics have little or no control. For the building of churches, convents, colleges, hospitals, orpha asylums, homes for the aged, and similar works the Catholics of Canada borrow many millions. From whom? From those who control Catholic savings, be news to the Education Department savings on which the depositors are re- in the ancient city. The Church claims Not long since Rev. Dr. Speers, Superceiving perhaps 3 per cent. Interest on the right to impart to the child in its intendent of American Missions, pub-

these loans is paid at the rate of 5, 6, 7, even 8 per cent. In Western Canada where the need is greatest, the rate is highest.

Now it is evident that if Catholic Banks, Trust Companies and Insurance Companies controlled even a portion of the Catholic savings millions of dollars ould be at the disposal of men in entire sympathy with the works of religion, iety, and charity undertaken by the Catholic Church.

The establishment of such institutions , therefore, of supreme importance to the maintenance and extension of the Catholic Church in all its varied activities.

There is snother important consideration. Amongst our bishops and priests there are able financiers. But there are others who need expert advice in financial matters, quite as much as they do on legal questions. A Trust Company is under expert financial control. To s Catholic Trust Company bishop, priest, religious order or layman can, on occasion, come with confidence for exper advice on matters financial.

As we think of the financial int of Catholics many other considerations present themselves; but at present we shall content ourselves with calling the attention of thinking Catholics to the bnormal conditions now obtaining. the obvious one.

If present conditions continue the fault is not in the stars but in ourselves.

A CHINESE CASE

Kingston. It is a hopeful sign of the times and well worthy mention. Two Methodist ministers in the city named, Reva. T. W. Neal and John Webster, refused to marry K. F. Sam, a young Cainese laundryman, to a sixteen year old girl. The Chinaman had secured a marriage license, having been accompanied to the issuer by the father of the girl. Rev. Mr. Webster interviewed the girl's mother and she objected to her daughter marrying, one reason being that she was under age. We say this action is a hopeful sign of the simes, because it indicates greater care on the part of Protestant ministers before uniting people in the marriage bond, Several operations come to mind in connection with this matter. Is the China man a Christain? If not, what should be the action of a Protestant minister in the matter? One of the parties not being a Christian, would it not have been more becoming on his part to refer the matter to a Justice of the Peace? Then again, these young people having procured a marriage license the law of he land gives the minister power to perform the ceremony. In refusing does ne not at least ignore the law? Has he a right to do this? This is where conscience comes in. How happens it then that ministers of the Gospel are so prone to criticise priests of the Catholic Church when they too at times refuse to carry out the civil when it clashes with the divine law? Altogether we may hope that the promulgation of the Ne Temere decree has been the means of giving our separated brethren a wholesome lesson in the matter of performing

marriage contracts.

A QUEER CATHOLIC an editorial in the Winnings Free to the statements of Mr. R. L. Calder in regard to education. The editor says Mr. Calder concluded that he considered himself a fairly good Catholic, but he saw the child hehind the school where others saw the Church, and the child was more important than the Church. He forgets that were it not for the Church the child grown to manhood would play a sorry part in the community. Mr. R. L. Calder may be a very estimable gentleman; he may stand well in the community, but it gives us just a little shock to read his declaration that he is a fairly good Catholic We may surmise that he is of the broadminded kind who has opinions of his wn in regard to the Church and its government. We will have such people always with us, but we may be thankful that their number is insignificant. One such may be found in every ten thou sand Catholics. On the part of our sep arated brethren it is the custo to glorify the Public school or the Godless system of education. Mr. R. L. Calder, being a fairly good Catholic prefers to be with the multitude. "The system in Nova Scotis," he said, "rather than the Ontario system is the one tha should be taken as a model for Quebec. In Nova Scotia there was no dogmatic religious teaching in the schools and outside the Acadian French schools there were only three Separate schools in the whole province." Further on he declares that "it was because of the doctrine that the Church alone had the right to give or refuse education to the child that we have the backward educational condition of Quebec." We did not know before that the Church authorities in Quebec claimed the right to give or refuse education. This will also

every day school work a knowledge of lished a papal encyclical being a con-God and His law and our future destiny. Mr. Calder would have God knock in vain at the schoolhouse door. Christ would make appeal to the hearts of His little ones to be good, to be honest, to be pure, to follow in His footsteps. But Mr. Calder would have none of it. Many of Mr. Calder's mould have made a concession in our favour. They would permit Christ to visit the children for a brief period after school hours. Whilst many of the ministers of the sects are opening their eyes to the fact that our Godless system of education is a failure, that because of it in the time to come we will have a generation largely made up of "Young Turks," we are sorry to note that there is to be found even one Catholic-even a fairly good one-lauding that system which pays court only to the dollar. We may say to Mr. Calder that true educatio must have Christ for its corner-stone Even a fairly good Catholic ought to hold to this doctrine. It is unfortunate for his argument that he made it so soon after the Macdonald election That event gave us an example of what men will do when not guided by divine ideals imbibed in the schoolroom. And the abominations of that election contest are not to be laid at the doors of the humble people who might be There is only one remedy, and that is called unlettered, but the "Higher Up," who may boast of long years o training, beginning with the Public school and ending with the University We are sorry Mr. Calder is but a fairly good Catholic. It is a miserable thing to be neither fish, flesh, or good red A peculiar case has occurred in herring. He ought to be with us or

REV. DR. GRIFFITH THOMAS

We do not know whether this gentle nan is a home grown article or an im ported one. He lectured recently in Porosto, and the report of his talk appeared in the World. Almost anyhing will find admission into the columns of the World that will not bring it into conflict with the policeman. We have not seen a line about Rev. Dr. Griffish Thomas in any of the other Toronto papers. Such a lecture as the World reports would be promptly blue penciled by their managing editors Rev. Dr. Griffith Thomas appears to be a Dicksonian character. His deliverance smacks strongly of the sayings of Sim Tappertit in "Barnaby Rudge." Abusing the Pope and "Popery" is always in fashion and begets large audinces of uninformed and prejudiced people. In connection with the Church of the Epiphany they have a Men's Club. That it was to increase the membership of this club, which, are told, has now two hundred mark, was doubt less the reason why Rev. Dr. Griffish Thomas was called and Rev. Dr. Griffith Thomas requisitioned the Pope to come to his aid. We will quote number of this gentleman's astounding statements. "The Roman Catholic Church in countries other than Canada," he said, "is now obtaining the release from Purgatory of departing souls by the payment of 15 cents, the cost of a Purgatory Bull." Just here we may remark that Rev. Dr. Griffith Thomas should have put the matter in different form. The bulls should have been put down as 15 cents each, two for 25 cents or \$1 per dozen. This would look more business like in Angio-Saxon sountries. Note the remarkable cunning of Rev. Dr. Griffish Thomas: "in countries other than Canada." If he were speaking in Brazil he would say: "in countries other than Brazil." He went on: "This I know to be positively true and if necessary I can prove it to we characterise Rev. Dr. Griffith Thomas as a cowardly, shuffling individual. If he were a manly man he would "prove it to the hilt" there and then. Why does he not come out in the open and give us the whole story? Is he waiting for a challenge? Does he want some one to knock a chip off his shoulder and have a controversy with a 'R manist," in con-

Rev. Dr. Griffith Thomas continued: "In Canada we see Romanism in its very best dress. You have to go to South America, France, Italy or Spain to ap-preciate just what the teachings of Rome really are. In these countries, tor instance, the purchasing of a bull, which is retailed in the stores, is all sufficient to make sure passage for a

nection with which there would be Mar-

quis of Queensbury rules and gate money

oul in Pargatory." He was kind enough to say that he did not believe the practice was followed in Canada, but it was neverthe less practicable for Roman Catholic in this country to enclose 15 cents in a letter to France or Spain and have the precious piece of paper sent to them. If it is such an easy matter to obtain one of these bulls surely Dr. Griffith Thomas would have become possessed of the precious document-It is trying to have patience with a preacher of this character. He is either a very simple person posses sed of much bigotry, easily imposed upon, or he has deliberately entered the lists as an agent of the "Author of Lies."

emustion of the priests of South America for immorality. A priest of the diocese of Columbus, Ohio, spent two years finding out the source of this document. It was simply a forgery. Dr. Speer grudg-ingly admitted that he was mistaken. He was not gentlemanly enough to apologize for the unsavory part he took in the transaction. About three years since a most ridiculous slander appeared in the Presbyterian Record of Montresl, having reference to religious practices amongst the French Canadians. It came to the Record editor from a correspon dent. Week after week we demanded proof of the truth of the charges from the editor of the Record. Finally be consented to communicate with the writer. Then the editor gravely informed us that the correspondent admitted that the story was simply "fiction." If Rev. Dr. Griffith Thomas is a manly man he will produce the proofs of the purgatory bull matter. Every day we have announcements that many of the most prominent and intelligent sectarians are wending their way toward Rome. To counteract this movement men like Rev. Dr. Griffith Thomas are ndesvoring to stem the tide by advaccing the most ridiculous canards in regard to Catholic faith and precise. Spread fal choods bravely, openly, defiantly-stick to them through thick and thin. This appears to be the cry of the route march for Rev. Dr. Griffith Thomas and his co-workers who have entered upon a crusade against the Church of Christ. Let us give one ex-

ample: "Dr. Thomas expressed the view that if the Roman Catholic Church permitted its members to have free access to the written word and make direct confes sions to God it would fall to pieces as a

In every Catholic Family Bible is printed the following:

POPE PIUS VI.

Beloved Son: Health and Apostolic Benediction.—At a time that a vas y attack the Catholic religion, are cir-culated even among the unlearned, so the great destruction of souls, you judge exceedingly well, that the faithful eedingly well, that the faithful Holy Scriptures; for these are the mos abundant sources which ought to be left open to everyone, to draw from them purity of morals and of doctrine, to icate the errors which are widely eminated in these corrupt times this you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to everyone's capacity: especially when you shew and set forth, that you have added explanatory notes, which being extracted from the hol-lathers, preclude every possible dange of abuse: thus you have not swerred either from the laws of the congregation of the Index, or from the constitution published on this subject by Benedict XIV., that immortal Pope, our pre-decesor in the Pontificate, and formerly, when we held a place near his person, our excellent master in ecclesi-astical learning, circumstances which

we mention as honorable to us.

We therefore applaud your eminent
learning, joined with your extraordinary plety, and we return you our due acknowledgments for the books which you have transmitted to us, and which you nave transmissed to us, and which, when convenient, we will read over. In the mean time as a token of postifical benevolence, receive our Apostolic Benediction, which to you, beloved son, we very affectionately impart. Given at Rome, on the calend of April, 1778 he fourth year of our pontificate.

PHILIP BUONAMICI. Latin Sec. To our beloved son, Anthony Martini, Catholic Church in this respect may we not conclude that Rev. Dr. Griffish Thomas is guilty of similar misrenres entation in regard to the purgatory buil. But, speaking of purgatory, does he torget that his church would to-day hold fast to that doctrine had it not been defeated by a mejority of one in the English House of Commons ? Does he forget that at one time, only a generation age, a Jew was the administra tive head of the Parliamentary Church to which he belongs and that the same Jew had also the appointing power in the establishment? Does he forget that his church is a thing of shreds and natches and that his clerical brethren are forever darning this parliamentary church to keep it from passing out of sight—to keep it from being placed on the shelves of the old curiosity shop

which contain the remnants of so many heretical beliefs in the past. The Vicar of the Church of the Epiphany, Rev. Dyson Hegue, alec played a role on this occasion. He supplied the humor. In moving a vote of thanks he commented favorably upon the lack of bitterness and personal antagonism evident in Dr. Thomas address "Roman Catholics." he said must not be condemned as individuals but as a body." Or in other words, he would go into St. Michael's cathedral and look with the utmost contempt upon the congregation, but he would embrace each one on coming out. Further: "He knew many exceptionally fine characters who were Catholics and he only hoped the example of purity and true Christianity shown by Catho lic women was more widely followed." Rev. Dr. Hague and some of his fellow clergymen would then have us believe that "Romanism" is a most unlovely thing, a degraded, superstitious sect-

and in the same breath he tells his own people to follow the example of purity and true Christianity shown by many Catholic women. In commending the intemperate and untruthful utter ances of Rev. Dr. Griffith Thomas he grievously wounds us and straightway contributes of his means to purchase ottle of opium liniment for our use in redicating the pain. These disturbers of the peace will, we suppose, continue to be active in the community so long as the spirit of bigotry and intolerance

signing politicians, is abroad in the laud. There is in England a clergyman named John Frederick Leaworthy. In a time of brain storm he made a charge somewhat similar to that of Dr. Griffith Thomas. He was not as wise in his generation, however, as the Toronto preacher. He made a definite charge, and here is the result :

fostered by misfit clergymen and de

"To the Very Rev. Monsignor Henry J. Grosch, Rector of St. John's, Duncan Terrace, Islington: 'On Sanday, the 23rd of September

On Sanday, the Z3rd of September, 1912, in Finsbury Park, in the hearing of a number of persons who were gathered together, I made the statement that you had undertaken to obtain the release of the husband of a Mrs. Davis trom Purgatory if she paid you the sum of 25 5. *Such statement was absolutely false and without any foundation who "The statement was made by me in the heat of the moment, but on consider

ation I realize that it is not only untrue of the Cathelie Faith, and you in particular as a priest.
"Under these circumstances, I unreservedir withdra w the statement, admit

ting that it is untrue, and express my sorrow and humbly apologize for having made snen a statem may publish this apology if you think fit to do so. "Dated this 5th day of October, 1912.

"(S gaed)
"John Frederick Leaworthy,

"34 London Street, Caledonian Road, N.
"Witness to the signature of John F.

"(Signed) H. H. TURNER. "Managing Clerk, Measrs. J. Descon lewton & Ca., 16 Finsbury Circus, E. L., Solicitors."

ANOTHER ONE Nearly all of the Canadians who caseed a fortune in Canada and then went to the Mother Country to spen it, dearly loving the glamour of nigh society, have reflected but little predit upon their native land. Canada has no reason to be proud of them. The latest example of this sort is Mr. A. C. Morton, a member for a Scotch constitnency. He spent his early years in Canada. He is seeking renown by moving an amendment to the Home Rule Bill declaring that anyone promulgating or seeking to make operative the Ne Temere or Mosu Proprio decrees will be guitty of an indictable offense. As the promulgation and enforcement of these decrees has to do with Catholic practice only, infringing not at all upon the rights and liberties of non-Catholics we may take it that Mr. Morton's state nent is an artful subterfuge designed to draw away attention from the merits of the Home Rule Bill. The action of the Catholic Church authorities in the matters referred to leave Cassar all his rights but they demanded that what beongs to God must not be interfered with. Mr. Morton and those in his class think only of Cacear and his particular interests. The rights belonging to God and to God's Church are not in their eyes worthy the slightest consider ation, but God, nevertheless, will have his own. The fight with the world has continued from the beginning and doubt-God is all-powerful we need have no ear of the ultimate outcome

AS TO DIVORCE A Royal Commission had been author-

ised in England to investigate the divorcedaw. The majority report recom nends that the two sexes be placed on quality before the law with regard to rounds for divorce. It shall be granted or adultery, desertion for three years, incurable insanity after five years con Snament and habitual drunkenness found to be incurable after three years. So recommends the commissioners. One feature of the majority report we may commend. The cases are to be tried by a judge and the public are not admitted The report also recommends the prohibition of the publication of the trials until they are finished and the printing of portraits of parties shall also be prohibited. It would be better, however, we! think, were the report prohibited either before or after the trial. The minority report, which is signed by the Archbishop of York and two other nmissioners, opposes the extension of the causes for divorces on the ground that this is destructive to the sanctity of the marriage ties and family life. The proceedings of the Royal Commission bring to mind the initiatory step towards the Protestant Reformation, the application of Henry VIII., a veritable Bluebeard in the flesh, to the Pope for divorce from his lawful wife, a woman whose virtue was never questioned. There were Bishops in those days who were afraid of Caesar and weak human nature made the patron of ignorance and idolatry. them the pliant tools of that monarch

whose very name makes a black blot on English history. The Parliamentary Church was established and Parliamentary Bishops placed on the episcopal throce. His Grace of York must surely have fully realized the weakness of the Establishment when the report of the Royal Commission issued. He will have to console himself with a minority report. Notwithstanding what the law of God may declare he will be forced to accept the ruling of the secular power. The position of the Archbishop and his brother bishops is pitiable. Caesar rules. They will have to bow their heads in submission.

According to the Catholic Herald of Indis, the new Premier of China, Lee Tseng Tsiang, is a Catholic and a staunch friend of the Church in her missionary work among the natives. He owes his conversion to his wife, who is a native of Belgium. It is also said that that the great Sun, the first President of the Chinese Republic, intended to join the Catholic Church, but has not one so yet. The Church is making progress in China, and under conditions now so favorable, this will be even reater in the future.

In one respect at least Japan, though barbarous nation, is in advance of Canada. There are some people in our Dominion who think it highly improper nd dangerous to have a Catholic Premier. This was the feeling in some quarters when Sir John Thompson and Sir Wilfrid Laurier occupied that post,

THE LATE VICE-PRESIDENT SHERMAN

-With pleasure we publish the follow ing letter received from a distinguished Catholic American, having reference to the late Vice President of the United States. He was a manly, broad-minded man, one who was ever willing to give all the people what our American neighbors call the "square deal :" New York, Nov. 8, 1912

Dear Friend:—We think it due the memory of the late Vice President, Hon. James S. Sherman, to call the always maintained able attitude he always main toward Catholic Indian interests.

While a Protestant himself, Mr. Sher-man brought to the discharge of his

public duties a mind singularly free from bigotry; he approached all ques-tions of importance to Catholic Indians in a broad and generous spirit.

Among his many official acts to better the condition of the Indians (whose interests were especially under his care as chairman of the House Indian Com mittee) we may single out for special praise his attitude in the Trust and Tribal controversy, in which the Cathois authorities contended for the Indian parent's right to have his own money used for the support and education of He was unwavering in his support of Father Ketcham's splendid work in that case, which finally resulted in the sustaining of the Church's contention by the Supreme Court of the United

States.
We also owe much to him for the ab rogation of the "Browning Ruling," which denied the Indian parent the right to choose a school for his child and gave the power of selection arbi-trarily into the hands of the Indian

For these reasons we feel that Vice grateful and pious remembrance by those co-operating in work for the Cath-olic Indians. Very sincerely yours.

The Directors of the Marquette League Eugene A. Philbin, President

E A LANCASTER M. P. the father of the Lancaster Marriage Bill, which was ignominiously ejected from the Privy Conneil, will not down. Together with a few other members he appears to be taking a post graduate course in the School of Sproule, the text books used being those of John Kensit and Co., London, England, publishers. Seeing no hope of having the constitution altered so that it might justify the introduction of a similar bill to the one that is now dead and buried, he wants to tack on a clause to the criminal code making anyone guilty of an indictable offense who would promulgate the Ne Temere or Motu Proprio decrees. Mr. Lancaster is the "Member for Fada." As Artemus Ward would say: "He is an amoosin' cues." He takes himself seriously, however, but the "Member for Fads" is the only one who pays any attention to the "Member for Fads."

THE CAPITAL TRUST CORPORA-

TION This company, incorporated by special act of Parliament, is now doing ousiness throughout the Dominion The authorized capital is \$2,000,000 and the head office is in Ottawa. A notable feature of our financial life in the past twenty years is the remarkable success of trust companies, the stock of which has been eagerly sought for and bought by the most prudent financiers. Before one of these companies obtains a charter from the Dominion Parliament evidence must be given of undoubted solvency. In the case of the Capital Trust Company the names of the provisional directors are quite sufficient to guarantee stability. They comprise nen who are foremost in financial and business enterprises. Their names are as follows :

M. J. O'Brien, Railway Contractor, Montreal; M. J. Haney, Civil Engineer,

Toronto ; Richard P. Gough, Merchant, to; C. A. McCcol, ex-M. P., ermen, Ottawa; D. Murphy, ex-M. L. A. Gentleman, Ottawa ; Geo. P. Brophy, Civil Engineer, Ottawa; W. J. Poupore, ex.M. P., Contractor, Mon-Poupore, ex-M. P., Contractor, Mon-treal; John J. Seitz, Manufacturer, Toronto; L. N. Poulin, Merchant, Ottawa; John J. Lyons, Contractor, Ottawa; A. E. Provost, Merchant, Ottawa; R. W. Tobin, M. P., Lumber Ottawa; R. W. Tobin, M. P., Lumber Dealer. Bromptonville; Hon. A. E. McPhillips, Barrister at Law. Victoria; Hon. William McDonald, Senator, Cape Breton; Hon. Peter McSweeney, Senator, Moncton. N. B.; W. H. McAuliffe, Lumberman. Ottawa; Provisional Secretary, A. E. Corrigan, E.q., 115 Sparks

We predict a splendid future for the Capital Trust Company.

PURITANISM ON THE WANE

The Catholic Church, infallibly interpreting the mind of Christ, has always exercised a sweet reasonableness and tender consideration in her provision for the observance of the divine law Contrast her method of sanctifying the Sunday with that of the post reformation Puritans, the Scotch kirk of to day, or the blue laws of the Lord's Day Alliance! The Protestant panaces for the ills of society is invariably an appeal to Caesar. Having disclaimed all notion of infallibility, professing to teach mere opinions and speculations about the gospel of Christ, creeds and dogmas became ever vaguer and more shadowy, and the reasons for their observance approached daily nearer the vanishing point. Lacking any teaching authority Protestantism realized how absurd was the pretence of trying to enforce its enactments as church laws, and consequently fell back on the civil power as the only sanction for its pronouncements. The Puritan Sunday was, and is, a human institution, the Catholic Sunday is the third commandment reduced to practice. The Catholic Church slone dares command men with authority. This is the secret of the large attendance at Catholic places of worship compared with the small attendance at Protestant services. Catholics believe that the Church has power to command, even as Christ, under penalty of damnation, and hence they regard attendance at Mass as absolutely necessary. Protestants, holding the theory of private interpretation, naturally feel that Sunday church-going is a mere matter of caoice. The minister's reading of the Scripture cannot, and indeed does not, claim to bind their conscience. Why then should they inconvenience themselves by going to hear him? If the civil authority compelled them to go to church no doubt they would go in order to escape the penalty of disobedience. So far, however, the Puritans have abstained from taking this step, and have contented themselves with having the civil power prohibit certain things which in their eyes tend to secularise the Lord's Day. Under the heading of things so prohibited are Sunday amusements. But there are not wanting signs that the sponsors of the blue laws are gradually awaking to the unreasonableness of this strict prohipition, and are beginning to see that here. as in everything else, common sense approves the Catholic standpoint. The Catholic Church does

absolutely forbid rational amusement on the Sabbath. Indeed, after seeing that her children render homage to their pleased than otherwise to see that they spend part of the day in recreation of a suitable kind, believing with St. Paul that we can do everything for the glory of God. That this attitude does not tend to diminish respect for the Sabbath as the Lord's day, those who are familiar with let us say, the Irish Sunday, will readily agree. Nowhere else are the people so free to take part in legitimate Sunday amusement, and nowhere else is the re ligious aspect of the Lord's day so much in evidence. Quite recently a writer in the English Church Times has been advocating a similar attitude towards Sunday observance by the Eaglish people, but as the Tablet very well remarked, this is impossible unless England returns to the Catholic faith, as Catholics alone can strike the golden mean in this regard. The city of Cleveland has been experi-

nenting with this question of Sunday recreation as favored by Catholics with the result that in one year there was a reduction in arrests for drunkenness and disorderly conduct of 75 per cent. The obvious moral from this is that so far from legislating against interesting Sunday amusement, it would be well to encourage it. If proper facilities are given our young people to recreate themselves in the open air they are not so apt to seek the fetid air of the saloon. Space was provided in Cleveland for Sunday baseball, tennis and golf, and although at first opposed by every pulpit except the Catholic, results have more than justified the experiment. A little more anthority in religion, less of the Puritan blue laws, and a thorough grasping of the idea that "the Sabbath was made for man, and not man for the Sabbath," would do more towards sanctifying the Sabbath in a day than the