The Catholic Record

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ascept in the usual concensed and the control of the publication of special notices such as 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 office it would be well were they to tell the clerk to give them their CATHOLIC RECORD. We have information of carelessness in a few olaces on the part of delivery clerks who will sometimes look for letters.

ribers changing residence will please give old well as new address.
In St. John, N. B., single copies may be purchatom Mrs. M. A. McGuire, 240 Maine street. 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 its insubued with a strong
Catholic spirit. It streamed and the strong catholic spirit. It streamed farmly 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 do
more and more, as its wholesome influence reaches
more Catholic homes. I therefore, earnestly recommend it to Catholic families.
Your werk, and best wishes for it continued success.
Your very sincerely in Christ,
Donatus, Archbishop of Ephesus,
Apostolic Delegate
University of Ortrawa.
Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1900.

Sir. Thomas Coffey
Dear Sir: For some time past! have read your
setimable paper, the CATROLIC RECORD, and congrasulate 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 rewain. Yours faithfully in Jesus Christ.

†D. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, OCTOBER 26, 1912

THE RELIGION OF THE FUTURE Mathew Arnold believed that the religion of the future would be some sort of modified Catholicism; of recent years, however, it has become the fashion to assert that the religion of humanity must discard all outworn creeds, and, above all, free itself from the shackles of dogma. Reduced to its simplest form, it must express the brotherhood of man, and teach as the one thing necessary the service of humanity. In their desire to appear broad-minded and at the same time cast contempt on the rigidity of Rome, even the pigmies of the pulpit echo and re-echo this de-

Beneath all this is the recognition of the passing of narrow national patriotism, or rather its broadening out so as to include all men as brothers. Socialism and even sane and legitimate labor movements have already swept away narrow national limitations. And this is only one of the many evidences of the rapid development of the larger patriotism that excludes no portion of

the human race. If this tendency is something real, and if the ideal be ever realized then the religions that are national or local, or adapted to certain climates and temperaments must give way to a universal religion. The somewhat dim realization of this fact is responsible for the groping after a world-wide religion, and the pathetic conception of such religion as without dogms or creed other than the service of the race.

Very Rev. Mgr. Benson, in the September North American, discusses the question under the title of Cosmopolitanism and Catholicism.

"Cosmopolitanism," says Father Benson, "is the last stage in a movement that has been developing for centuries : it is as inevitable a develop patriotism as patriotism is of the tribal instinct, and te tribal instinct of family affection."

The writer considers the Hague Con ference as a manifestation of its spirit; and the United States of America as the most remarkable manifestation of

In the former delegates of all civilized countries are attempting to establish a Supreme Tribunal whose decisions shall be final in matters of dispute—a tribunal which, if it ever effectively exists, will be a real 'Parliament of man and federation of the world;' in the latter there is exhibited the amazing spectacle of a dozen separate and dis-tinct nationalities, loyal to one flag, living in one country, and submissive not only to one government, but to one form of it too, and that essentially democratic."

Father Benson points that when England became intensely national, when she had wrenched herself free from the influence of the great continental powers, when she became vividly conscious of her own nationalism, "it was, humanly speak ing, the most natural thing in the world for her to insist on a national church.'

Many other examples of the national spirit endeavoring to express itself in a national religion will occur to anyone who glances over the history of the world. Gallicanism, Lutheranism, the Greek schism, indeed all the schisms, to confine ourselves to Christian Europe owed their origin to the spirit of nation-

"The household gods, tribal deities and national churches are the natural and inevitable outcome of each bond of unity in its expanding development, since, whatever be the truth or falsehood of any given religion, man in the long run will insist on some species of faith."

Hence in the new order of the future

"Now it appears to me simply amas-ing that so few of our Modern Thinkers ever seem to have dreamed, even theoretically, of the question as to whether Catholicism may not be the hether Catholicism may not be out suitable candidate in the f Its very name is Cosmopolitanism itself, translated into another mode of thought; only it is Spiritual Cosmopolitanism conceived two thousand years before

We should like to summarize mo Father Benson's arguments and can care forbear to quote more fully his own graphic language, but space forbids. Many of our readers will be grateful to us if they peruse the whole lengthy article. Following are the concluding entences:

"It is remarkable, if nothing m that that vision which prophets and kings are only now desiring to see— breaking down of partition walls be breaking down of partition with tween nations, a unity bearing itself upon a common humanity and judging itself to be of more value and permanence than local or temperamental divisions that have hitherto separated the sions that have hitherto separated the race of man into competitive and mutually jealous groups—that that vision should have been actually perceived by Catholic Christianity two thousand years before its secular counterpart—componitianism—was ever dreamed of years before its securar counterpart—
cosmopolitanism—was ever dreamed of
—word or thing. 'There is neither Jew
nor Greek, Barbarian nor Scythian,
bond nor free. They are all one. . .'"

THE CHURCH AND THE FRENCH REVOLUTION

The traditional view of Catholic writers for upwards of one hundred years has been that the French Revolution was primarily, and, in its essence, opposed to the Catholic Church. This pelief has been seriously questioned in little book recently published in Eogland by Mr. Hilaire Belloc on " The French Revolution." Mr. Belloc, as is well known, was born in France in 1870, of a French father and an English nother, and married an American lady. He is one of the foremost English Catholic litterateurs, and was, until recently, the editor of the Eye Witness. He was for four years the Liberal representative of South Salford in the British House of Commons, and has written extensively in support of the Church.

In the preface to his book he says: If a personal point may be noted, the fact that the writer of these pages is himself a Catholic and in political sympathy strongly attached to the theory of the Revolution, political should not be hidden from the reader. Such personal conditions have perhaps enabled him to treat the matter more thoroughly than it might have been treated by one who rejected either Republicanism upon the one hand, or Catholicism upon the other."

Having thus established his qualification for the task, he discusses the political and military aspects of the revolution, and begins the final chapter of his

oook as follows : " The last and the most important o the aspects which the Freich Revolution presents to a foreign, and in parti-cular to an English reader, is the antagwhich arose between it and th Church. As this is the most important, so it is the most practical of the histori-cal problems which the Revolution sets the student to solve; for the opposition of the Church's organization in has at once been the most profound which the Revolution has had to encounter, the most active in its methods and the only one which has increased in en, approach our business by asking of all: 'Was there a necessary and fundamental quarrel between the doc-trines of the Revolution and those of trines of the Revolution and those of the Catholic Church? Historically and logically, theologically also, those who affirm a necessary antagonism between the Republic and the Church are in error. Those who are best fitted to specific and the church are in the church proach the problem by their knowledge proach the problem by their knowledge, both of what the Revolution attempted and of what Catholic philosophy is, find it in proportion to their knowledge diffi-cult or impossible to answer that funda-mental question in the affirmative mental question in the affirmative They cannot call the Revolution : necessary enemy of the Church, nor the Church of Democracy. It is impos-sible for the theologian, or even for the practical ecclesiastical teacher, to put practical ecclesiastical teacher, to put his finger upon a political doctrine essential to the Revolution and to say, 'This doctrine is opposed to Catholic dogma or to Catholic morals.' Conversely, it is impossible for the Republican to put his finger upon a matter of ecclesiastical discipline or religious of ecclesiastical discipline or religious dogma and to say, 'This Catholic point is at issue with my political theory of the

He then traces the attempted suppression of the Huguenots under Louis XIV., and discusses the moribund condition of religious life in France on the eve of the Revolution. The former gave the Huguenots a special and permanent quarrel with the monarchy, while the latter misled the revolutionists into believing that the confiscation of church property was the easiest method of replenishing their exchequer with the least possible objection on the

part of the people. He points out that the true historical cement of the quarrel between the Revolution and the Church was the introduction of the "Civil Constitution of the Clergy," and adds:-"But the desire of the men of 1789 was not to kill the Church but to let it die; they thought it dying. Their desire was only to make that death decent and of no hurt to the nation, and to control there must and will be a universal re- the political action of a hierarchy that had been wealthy and was bound up

with the old society that was crumb ling upon every side."

The attempt to enforce this "Con stitution" produced an unexpected resistance on the part of the clergy, and provided the revolutionists with a definite concrete object for their attacks. The King and the clergy were thus, by a natural process, forced into each other's arms, and compelled to make amon cause, while the revolutionists lelt that their success depended upon their uprooting Christianity as well as Royalty. Mr. Belloc closes the chapter by the following description of the reault : followed immediately

"There general attack upon religion. The attempted closing of all churches was, of course, a failure, but it was firmly believed that such attachment as yet re mained to the Catholic Church was du mained to the Catholic Church was due only to the ignorance of the provincial districts which displayed it, or to the self-seeking of those who fostered it. The attempt at mere 'dechristianisation' as it was called, failed, but the months of terror and cruelty, the vast number of martyrdoms(for they were no less) and the incredible sufferings and indignities to which the priests who attempted to remain in the country were subjected, remain in the country were subjected, burnt itself, as it were, into the very fibre of the Catholic organisation in France and remained, in spite of political theory one way or the other, and in spite of the national sympathies of the pricethesed the one great active memory. priesthood, the one great active memory inherited from that time. Conversely, the picture of the priest, his habit and character, as the fatal and necessary opponent of the revolutionary theory, became so fixed in the mind of the Republicans that two generations nothing to eliminate it, and that even in our time the older men, in spite of pure theory, cannot rid themselves of an imagined connection between the Catholic Church and an international conspiracy against democracy. does this non-rational but ver eeling lack support from the uttera of those who, in opposing the political theory of the French Revolution, consistently quote the Catholic Church as its necessary and holy antagonist."

DOLLARS VERSUS DUTY

The other day the English papers contained a summary of the will of Mr. Hons Gaspard Schnitz, a "nitrate king," who died leaving an estate of about \$12,000,000. He was born in Switzerand, but lived for fifty years in Engand, where he accumulated a fortune in the South American trade. In his will he provided for his two daughters, but he made his legacies subject to the condition that if any of his children or the children of remoter issue having interest under the will should become a member of the Roman Cataolic Church or should marry a member of that Church, he or

she should forfeit all such interest. Somewhat similar provisions were con tained in the will of one Adare, a Toronto contractor, who died in July last, and whose will contained the following

"In the event of any of my children marrying any persons not of a Protest aut faith, all provisions herein made in heir favor shall be considered as reroked and cancelled except to the exext of \$1, which will be the whole extent every such child's interest in my

Mr. Adare was a prominent Orange-

Nobody will dispute the right of those gentlemen to dispose of their property just as they see fit, nor is it at all likely that those restrictive provisions will have the slightest effect upon the progress of religion. At the same time, they give rise to some reflections as to the state of mind that induces testators to make such restrictions.

Both men were presumably Protest ants. It has been the boast of Protestants that they favor liberty of conscience: that every man and woman should have the right to select his or her form of religious belief, without any dictation from any quarter. How far do they carry it out in those wills? Do they not in effect say to their own kin : If at any time you should in conscience feel obliged to embrace the Catholic religion, you must not do so; if you do, you shall pay the penalty by forfeiting the financial provision I have made for you. You must either disregard the promptings of your conscience, or go through life bereft of the property l have left to you?

That is precisely what they have done. Every reasonable man must know that only as a matter of conscientious duty in nearly all cases does a Protestant embrace Catholicism. One cannot see any worldly adventage causing or contributing to a conversion. It is almost always the other way. These worthy men would penalize their children and children's children, if from conscientious motives they became Catholics. Can anything be in such flat contradiction to the professions of liberty of conscience which they make? Can anything be more worldly or sordid than to hold out money prizes to one's own offspring to cling to a form of religious belief after they may have ceased to regard it as true? In the final result it matters little. The gift of faith has no connection with funds in the bank. Those to whom grace comes, will sacrifice everything on earth for what

conscience points out. The wishes of those testators can only have influence with people who worship material things, with those who put the dollar before the Delty. Those to land's Premier. The defence made for

whom the Church of God looks are they who are willing to take up the cross and suffer all things for the faith.

SOUTH AMERICA

Mr. John S. Ewart, K. C., is just home rom an extended trip in South America and is much impressed with the evidenses of development in that part of the world. He save :

" The twentieth century belongs Canada, but the South American Republics will loom largely in the picture, In 1910 the exports and imports for the tenRepublics amounted to \$1,750,000,000. Coming home a number of young Brazilians travelled with Mr. Ewart on their way to American universities. A considerable number come up each year mainly to study engineering, for which the development of these countries opens up an immense field.

Mr. Ewart believes that in the larger countries, at any rate, the period of revolutions is at an end, and one of great development under stable government is assured.

It is interesting and gratifying to know that from close observation this distinguished lawyer gives us a better impression of South America than is usually conveyed by returned mission-

The large German population in Southern Brazil has often given rise to the belief that Germany might there seek the coveted space for colonial expansion, but Mr. Ewart, after investigation, finds that the Germans of Brazil are themselves strongly opposed to any German conquest or control of their new home. So that, together with the Monroe Detrine, will render such conquest unlikely in the extreme.

THE OPPOSITION TO HOME RULE One naturally asks what is at the bottom of all the burlesque opposition to Home Rule which is manifesting itself in Belfast and in a few of the northern towns of Ireland. The rantings of Sin Edward Carson and his friends are simply intended to excite ampathy and if possible to intimidate the government into some change of policy. In that regard these incendiary agitators will, we confidently believe, fail of their purpose. Mr. Asquith and his colleagues do not appear to be the kind of

men who will quail before such futile

exhibitions as we read about.

There is the further enquiry as to why a section of Ulster are so opposed to anything in the shape of Home Rule When the Belfast delegation waited on Mr. Asquith to protest against the legislation, he stated that he provided in the Bill that the rights of the Protest ant minority should be safeguarde and he intimated that if the delegation would suggest any further safeguards he would consider them with every desire to satisfy any reasonable Protestant. If the bill can be improved, he said in effect, let us improve it. The answer of the delegation was that they opposed it in toto. They took the pos ition that no matter how well protected the Protestant minority may be, no metter how carefully their rights of property and freedom of religion may be nsured, they would not agree to have the desire of the great majority of the people of the island realized, now help

to make the Home Rule scheme a suc-Now, what is behind all this? A clever Protestant writer in a London daily newspaper answers the question. The motive is ascendancy. These people have ridden for over a hundred years on the backs of the majority. They have nonopolized practically every fat office in Ireland. They have controlled the administration. The police, the law, the judges, have been of their making. Now, they see their Ascendancy passing away and they make a last fight for it. The Irish people are rising from their condition. They have the land and their local councils. They are getting stronger, their influence is increasing and their elementary rights are being recognized by fair-minded observers the world over. The present opposition to Home Rule is simply the flual attempt to stay the tide of events; and it cannot in the nature of things be success ful.

MR. WATSON, POET

A short time ago, Rudyard Kipling, who has written verse of great merit, as well as verse and prose of no merit at all, published in the London Times some verses entitled "Ulster" which added nothing to his reputation. He obviously wrote for a money reward, as he had his production copy-righted, thus preventing the reprint of the verses except with his permission. His screed-it was not poetry in the proper acceptation of the term-produced a sensation for a few days and is now well nigh forgotten.

In a more recent issue of the Times William Watson has broken out in verses which he entitles "Ulster's Reward." Mr. Watson is the author of the disgraceful production known as "The Woman with the Serpent's Tongue," which was in reality a spiteful attack upon Mrs. Asquith, the wife of Eug-

him at the time was that when he wrote the poem he was bereft of his reason and our recollection is that that excus for the unmanly effusion was put for-

ward by a member of his own family. It is not inappropriate or even un-expected considering that Mr. Asquith is responsible for the Home Rule Bill, that Mr. Watson should come to the rescue of the Ulster patriots. Ulater he depicte as ever faithful and constant praying to be left with her mother (the other being England) to be one of the usehold forever; and the government represented as jooring at her loyalty. reading on her pride, spurning her, and flinging her saide.

Mr. Watson no doubt hopes to inare Mr. Asquith by the publication of these mock heroice. This is the pur oose, but the stony-hearted governmen is not likely to be deflected from its course by devices of that kind. The recent exhibitions given of Ulster's loyalty does not prove it to be the kind of loyalty that will stand the Empire in the hour of its stress; it is not the sort of loyalty that made sacrifices in the past on the battlefield; and it is too great a license, even for a poet to take, to represent it as the simon-pure,

nselfish article. And as to flinging Ulster out of the ousehold, however much she may deserve it, the suggestion is untrue. She is not to be cast aside any more than the colonies and the great Dominion are flung aside by receiving represent ative institutions. In fact, with her re presentation in the British House of Commons continued, she is very much more in the household than the Dominons have ever been. It is hard to make s martyr of poor old Uister, and Mr. Watson's attempts, like those of others which fly in the face of his history, will be unavailing.

ANOTHER ONE

Here is something rich and rare. In theCharlottetown Guardian of Oct. 8, appeared a despatch dated Toronto, Oct 5th, in which it is stated that " a student named Krymsniski, who has enrolled at McMaster University (Baptist), was, according to his own statement, subjected to persecution and imprisonment in a Quebec monastery. Several months ago, the young man says, he became a teacher of languages in a Montreal Catholic institution, and having visited the Polish Protestant mission became converted to Protestantism. When he informed the Roman Catholic superiors he asserts that they took him to a monastery and kept him prisoner until he eluded their vigilance. He managed to reach Montreal and became the guest of two Baptist missionaries, who arranged that he should take a course at McMaster." This is all very extraordinary indeed

ized by another Patrick Morgan? The editor of the CATHOLIC RECORD keeps pretty well in touch with current events and up to the moment of writing has not seen a word about this remarkable occurrence in any of the Ontario papers Can it be possible that some agents of the Evangelical Alliance have estab lished a falsehood factory with the purpose of defaming the Church of Christ? Most undoubtedly there is some one engaged in the business, otherwise these ridiculous canards would not appear so frequently. If there is such a person as brand anatched from the burning why has not a full statement of his grievances been published in the Toronto papers? If the energetic reporters of the Queen City had heard that such a tid-bit of news were to be had there would be a race to make s yellow heading sensation of it. The appearance of this despatch in the Guardian fifteen hundred or more miles away from Toronto of a matter of which Toronto people know nothing calls for an explanation. If there is such a person as this Polish young man in the Santist University, Toronto, we would ask him to make a full breast of this out rage perpetrated on him by these awful nonks, giving names of places and persons. It will be noticed that it was stated that he was a teacher in a Montreal Roman Catholic institution When it is considered that there are scores of Roman Catholic institutions in that city particulars are all the more desirable. He tells us too that he informed the Roman Catholic superiors about his change of mind and they took him to a monastery. We anxiously await particulars as to whom the

superiors were and the name of the monastery in which he was incarcerated The whole story has a chain prayer flavor. This is a shameful business on the part of some semi-demented haters of the Catholic Church. It may come to pass, and we hope it will, that a law will be enacted dealing severely with professional liars. Explanation, Guardian, please! Where did you get that despatch from Toronto? What makes

us very suspicious about the article referred to is that in the Charlottetown Guardian of Oct. 2, appeared a despatch from Freidrichshafen, on the lake of Constance, in which it was stated that children are gathered together under the

are of a priest and taken to the market where they are put up at auction and inspected like cattle. The Guardian editor appears to be a very enterprising person, for he gets despatches from very remote parts into which even correspondents of the London Times do no penetrate. In no other newspaper of the Dominion did this despatch appear Is the editor in the habit of clipping from missionary" periodicals where fiction of this kind is sent out for revenue purposes? We are hunting down this story and expect to be able to ask the Guardian in this case also for further

WHEN WILL WE REALIZE THE DANGER ? Recent events in Toronto give us

ad picture of municipal government by

oath-bound secret societies. Of the five

and twenty members of this year's council.

particulars.

the Globe tells us, no less than eighteen re members of the Orange order, and six of the eighteen are also members of the Sons of England. It might be safe to say that in the chief centres of population in Ontario the same ratio exists The average man one meets on th street seldom gives thought to the dangerous conditions herein existing. "Pro bably not one adult male in Toronto in ten," says the Globe, " belongs to the Orange order, yet more than two-thirds of the members of the council know the of the Antigonish Casket will not be password." It would be well for the lectors to consider to what extent this association is a conspiracy, not to promote but to retard the public weal. Those who follow the Toronto papers from day to day cannot close their eyes to the fact that misfits are elevated to high places because of the influence exercised by the password. Worse still, we were also given evidence quite recently that even in the administration of the law the sinister influence of Orangeism is oftentimes in evidence. The average Protestant citizen who has no connection with the lodge rooms is inclined to a course of inaction for the reason that Orangeism holds the Union Jack aloft and bears a militant attitude towards "Pope and Popery." leaders of Orangedom know his weak spot and plays upon it. Police Magistrate Denison, of Toronto, a man with whom we do not always see eye to eye, appears to be the one bright spot in the gloom that surrounds Toronto's city fairs. In the administration of justice he is impervious to the influence of the wink and the nod and the grip and the password. We take it that he is not conversant with them and many a time no doubt the brethren wished they had one of themselves on the bench instead of the doughty Colonel, who has regard for conscience and fair play in the administration of justice. Some day there will be an awakening. Debt pilbut there is one notable feature about it, ing upon debt, waste and extravagance namely, that there does not appear to and graft on all sides, and taxes mountbe a particle of truth in the story. Has ing up higher and higher each year, the Charlottetown Guardian been victimought soon to bring the tax-payer to erious reflection. The members of oath-hound secret societies are well organized. They are a compact body. This is where they have the advantage over their fellow citizens who belong not to the lodges.

SALUTARY ADVICE

Father Vaughan, the distinguished Jesuit priest, has a habit of hitting the nail straight and hard on the head. Here is a bit of advice he gives his pulous man owes a Unionist, say, \$1,000, fellow countrymen coming to Canada to he can refuse to pay, and the Unionist

better their condition:

"To my way of thinking there never was a land more ready to give a living wage to anyone ready to give in exchange for it an honest day's work. My advice to old country men coming out to this country will in future be, leave your eyeglass at home, and your knicker bockers and your hypercriticisms and your superiority. Put on a pair of overalls, pull off your coat, pull up your sleeves and put your back into your work until you are through with your work until you are through with it. Then, instead of being all in, down and out, you'll come out on top and become a useful member of an enterpris

ing community and not at all a bad advertisement for the old country." Had Father Vaughan been a considerable time on the ground he would have given them a few hints in another direction. When these emigrants began to come to the country the practical politician set his wits to work as to how they might be coralled for his particular party wigwam, and he devised the scheme of organizing what is called the they will not recognize its laws! If Sons of England" Society. It is ostensibly a benefit institution but in pay taxes they can drink no whiskey reality little else save a political machine operated for the politicians! selfish interests. Let us supply what we think Father Vaughan would have said : "Drop that Sons of England nonsense and be Canadians and give a wide berth to the ward boss. Study the conditions of the country and do your own political thinking. Cast your ballot with the party whose policy seems to give up smoking and drinking, and your mind to be the best for the the old ladies take the pledge general good. If you become the bench man of the ward politician you will receive and deserve but the contempt of your fellow subjects. Drop the use of ended with the signing of the "Covenant" that term 'British born.' It is the veriest nonsense. We are all British born. This shibboleth has been launched amongst you for a purpose by

the political trickster. It is an appeal to prejudice—an effort to keep you in a solid mass for ballot purposes.

THE MINER'S MAGAZINE

Mr. John M. O'Neil, Socialist, editor of the Miner's Magazine (now be honest, dear sir, is not your real name something like Rosenthal) has paid his espects to the editor of the CATHOLIC RECORD in words of burning indignation. Copying one of our editorials he says:

"The above editorial shows the pon-derous intellect of the scribbling cav-enger who furnishes verbel garbage to satiste the mentality of weaklings who satiste the mentality of weaklings who have vacant apartments in their cupolas. It is safe to assume that men and women of intellectual weight do not peruse the pages of the RECORD, for there is nothing to be learned from a light weight sheet carrying the ebuilitions of a driveling nonenity whose ocular vision has been obscured by the cobwebs of superattion. As a sample of the intelligence of the editor of the RECORD, the following nature page on the proven conclusively that ing paragraph proves conclusively that he is as brainless as a chattering idiot, and if honest in his conclusions, has no more conception of the principles doctrines of Socialism than a masculin bovine has of the planetary system.'

It will be noticed that he starts off with a vigorous rush from the plate, then tires out and his movement be comes a crescendo, but, gaining breath, he executes a wonderful sprint at the close. We hope our esteemed friend the editor jealous of us. He will notice by the above that the editor of the CATHOLIC RECORD has carried off the prize. If Mr. John M. O'Neil (or Rosenthal) and his fellow Socialists ever succeed in bringing about this Eden they promise us, and the goods and chattels are divided up, it will be found that the portion of Mr. John M. O'Neil (or Rosental) will not be the smallest.

WHEN HOME RULE IS LAW

Sir Elward Carson's Orange dupes who signed the solemn humbug of September 28th, pledged themselves to three things, one of which unhappily is not strong drink. If Home Rule be law they are not to acknowledge the Parliament in Dublin, not to obey its laws, and not to pay taxes to it.

The Carsonites will not acknowledge the Irish Parliament. Therefore they refuse to accept any paid jobs in the gift of that Parliament! We are rather sceptical. It would take more than this theatrical Covenant-signing to convince us that Orangeism will adopt any such self-denying attitude. If we know the Orangemen of Belfart we do not anticipate a march on Cork. Rather do we look forward to an undignified scramble for the fleshpots of College-Green. Indeed we would not be surprised to see Sir Edward Carson walking in the wake of the Boyne flag to demand the Irish Solicitor-Generalship.

The Belfast bullies will not acknowledge the laws of the Irish Parliament. In that case, if they want to solicit the advise of their leader Sir Edward, whose domicile happens to be in England, they will have to send a special messenger-because the Post Office will be under the Irish Parliament, and therefore the Unionists cannot use its postage stamps. The Orangemen must then carry their own letters, or send them by train or motor, or, perhaps, by one of Carson's mounted foot! Bye and bye when the Irish Parliament nationalizes the railroads the Carsonites cannot travel by train! If an unscrucannot recover the debt, because the Irish Courts will be a branch of the Irish Government! If a Belfast blackguard loots a shop in Dublin, the owner, if he happens to be a Unionist, cannot call a policeman, because the police will be under the jurisdiction of the Irish Parliament! Why even if the Boyne flag is stolen the Carsonites cannot recover it, unless by supernatural means! Really this part of the solemn humbug opens up delightful possibilities.

No Orangeman will pay taxes to the Irish Parliament. As a matter of fact the Imperial Parliament will continue to collect the taxes, so that Sir Edward's braves are pledged not to recognizethe British Parliament! Everyone knows the Orangeman has no sense of humor, but really this is the limit. Threatening dreadful things if they are not permitted to remain under the British Parliament, and in the next breath swearing the "Twelfth" demonstrators refuse to and so their parades may become comparatively respectable. If Danville's Belfast distillery refuses to pay duty so much the better for the competing distilleries. If Belfast tobacco manufacturers shut down rather than pay duty it will only mean more trade for the manufacturers in such places as Dublin and Limerick. If the Bellast corner boys against tea, we may expect a large increase in the number of the elect. Those who thought the circus were mistaken. Some thrilling comedy remains. Picture the Ocange ladies pausing in their congenial business of cursing the Pope to calculate what the