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Apostolic Delegation.

Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have
been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and
ability, and, above all, that it is imbued with a strong
Catholic spirit. It strenuously defends Catholic
principles and rights, and stands firmly by the teachings and authority of the Church, at the same time
promoting the best interests of the country. Following these linesit 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. With my blessing on
your work, and best wishes for its continued success.
Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus.
Apostolic Delegafe
University of Ottawa.

Ottawa, Canada, March 7th, 1900

Mr. Thomas Coffey
Dear Sir: For some time past I have read you estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published to make any one and the matter and form are both good; and a true Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Bising you and wishing you success, believe me to main.

Yours faithfully in Jesus Christ.

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

LONDON, SATURDAY, MARCH 30, 1912

#### THE EVOLUTION OF THE CONDI-TION OF LABOR

A London paper, published before the strike was called, has an interesting interview with our late Governor-Gen eral, Earl Grey, in which he emphasizes the idea that there is only one solution of industrial troubles. That is co-partnership. His Lordship maintains that the evolution of the condition of labor has been proceeding steadily and im mutably, throughout the centuries, from the time when the workingma was a slave in the dark ages of British history. From a slave he became a serf, and from a serf he became a hireling. The next step will be from a hireling to a partner.

Of co-partnership between labor and capital we shall speak of another time ; just now we shall examine the stateme that the condition of labor has evolved steadily and immutably throughout the centuries.

Steadily the position of the worker was bettered until the Reformation cut athwart the evolution of Christian civilization, created a privileged capitalistic class, and degraded the workingman to a condition of absolute dependence on capital, which is, in essence, slavery Again, they are emerging from that con dition, but whether or not the revolt of the slaves will disrupt society depends on the acceptance or rejection of the Christian teaching that obtained before the Reformation. The force that make for the betterment of labor conditions now is without doubt trade-unionism; and trade unionism is in danger of falling under the influence of socialism. A flerce and growing antagonism has arisen between capital and labor. The workman looks upon the capitalist as usurper fattening on the fruits of labor; man as a disturber, who covets other people's goods. To allay this antagonism Leo XIII. recalled the benefits of the old Guilds which united masters and workmen to protect the moral and material interests of the members under the guidance of Religion. These, he suggested, should serve as a model for something similar but suited to the changed conditions of the times.

"Our forefathers were not slow to understand that association is the only means of insuring for the workman stability of life, and the only means of defending the master against the exces-Corporations he three fold ses of competition. Co were multiplied in the character of civil, professional and religious. Every corporation had its own particular laws, its elected heads, its emblies. It made its own rules, had assemblies. It made its own rules, usure jurisdiction in the trade, administered its property and its income. Having a life of its own, its own privileges, its own organs, its own syndics, it formed a perfect corporation in the urban communication. ity, which was not then, as it is now, composed of detached individuals with equal rights, but resulted from a social union, varying in importance according to the class or profession of its members. Thus judicially organized labor flourished for nearly six hundred years, pro-ducing those wonders of art that still are objects of admiration and proof of s

Contrast this picture of the past with the labor unions of to-day based or bitter antagonism to the employers, who in turn are united not to help but to repress the workmen whom they heartily

The old guilds, on the contrary, were based on the mutual interest of master and workman, and their purpose was

The Catholic teaching is that wages should be determined by the natural right of the workmen to live a decent human life. The principles of the political economy that has held away for the

last few hundred years ignore the hum rights of the wage-earner, regarding him merely as a " hand" to be paid just as little as possible.

The guilds, moreover, took into ac ount the whole man, and Religion had its place to minister to his spiritual needs. The unions of to-day are occupied with material conditions solely, and threaten to fall under the control of those who are as bitterly opposed to religion as to capital : while over against them the union of capitalists is cupied solely with material things also ignoring all the duties and responsi-

No. the evolution of labor condition has not been continuous, and we are face to face to-day with the consequence of the break with the past, the abandon ment of those principles which guided the evolution of labor from the slavery in which the Church found it, through serfdom to freedom and finally to Christian organization.

#### TOPSY TURVYDOM

Some time ago President Taft vetoed the bill admitting Arizona to State hood because the State constitution contained the provision for the recall o judges if the people were dissatisfied with their decisions on the bench. At the time many serious men, regardless of politics, condemned the pri-ciple involved in the recall.

Now, however, Mr. Roosevelt, ex president and again presidential candidate, espouses the initiative referendum and recall. Not only does he advocate the recall of an unpopular judge, but also the recall of judicial decis A judicial decision, and especially one affecting the Constitution of the State may be and should be reversed, if it runs counter to popular sentiment. This is the famous Charter of Democracy as defined in the ex-president's Columbus speech.

His strongest argument for the revis. ion and reversal of judicial decisions by the people is based on a recent decision of the Court of Appeals of the State of New York. This court held that the Workmen's Compensation Act was un constitutional because it contravened that clause in the National Constitution which forbids the taking of property without due process of law. To the layman the decision seems to justify the harge "perfunctory legalism."

"It is a position," says Mr. Roosevelt, "that has been condemned over and over again by the wisest and most far-seeing courts. In its essence it was reversed by the decision of State courts in States like Washington and Idaho, and by the Supreme Court of the Nation in a case but a few weeks old."

That being the case, one wonders why is deemed necessary to make the eople the last court of appeal in interreting the State constitution. But no. ot the last court of appeal, for the exresident after advocating the submission to the people at some subsequent lection, special or otherwise, the question whether or not the Judge's interpretation of the constitution is to be

"If it is sustained, well and good. If not, then the decision is to be treated as reversed, and the construction of the Constitution definitely decided—sub ject only to the action of t Court of the United States.

So the final and definite decision of ately final action of the Supreme Court It is difficult to see what the people gain except the doubtful privilege of being more or less continuously entertained by the turmoil of elections "special or otherwise."

Then why stop at the Supreme Court if the principle be sound? Mr. Roose velt has a grievance against the Supreme Court of the Nation and airs it.

"In all these cases the judges have decided in every which way, and it is foolish to talk of the sanctity of judgefoolish to talk of the sanctity of ludge-made law which half the judges de-nounce. If there must be a decision by a close majority then let the people step in and let it be their majority that de-

Then he proceeds to ridicule the Su reme Court for reversing its previous ecisions for a century on the question of the national income tax. But strange ly enough he does not hold that the people have a right to revise the " legal formalism" of this highest court of the nation, which " not only perpetuated s lamentable injustice in the case of the man himself, but set a standard of injustice for all similar cases."

The Charter of Democracy and the spirit to which it panders are the outome of a false philosophy and a perverted conception of authority. That the people are the subject of authority. that all authority comes from the people is an error so common that it is accepted as a fundamental principle of democracy. It is, nevertheless, an error incompat ible with Catholic teaching, intrinsically absurd, and in direct contradiction to all

the lessons of human history. The Church has ever taught and still aches that all authority is from God, Choose the subject of authority as you please, the authority with which he is invested comes from God. The King who succeeds to the throne by hereditary right, the president elected by the

ple, the father in his family, the judge on the bench, the policeman on his beat, the priest in his parish, the bishop in his diocese, all are invested

with authority which comes from God This doctrine ennobles man and dignifie bedience to lawful authority. The attempt to exalt the people by making them the source of all authority degrades at once the idea of authority and the virtue of obedience.

The Catholic doctrine as to authority by no means prevents correction of abuses, for abuses and mistakes have rized every exercise of author ity from the father in his family to the Pope in the chair of Peter. But denial of the first principle of Catholic teach ing with regard to authority is to take the first step towards anarchy.

Catholic philosophers hold that the eople cannot be the subject of author ity for the common sense and self-evid-ent reason that as a people they can not exercise authority.

All history proves this to be the case The family must have a head. Nature asserted this before God gave the com mandment-Honor thy father and thy nother. In the beginnings of nations when the family grows into a tribe, instinctively, naturally and necessarily they choose a chief. As the tribe grows into a people, the chief's duties becom manifold and other officials become necessary. The evolution goes on til we have the highly complex organization

But always and everywhere at ever stage of development were authority and obedience as the very warp and woof of society. Abuses of authority necessit ated reforms. But no attempted reform pased on the denial of authority even led to anything but confusion. And to make the people the origin and source of authority, to submit all exercise of authority to their approval, is to deny all real authority. It is the princip of the Protestant Reformation which has brought about religious anarchy.

The demagogue of to-day is nodern counterpart of the syco phantic courtier in the days of despot and unjust kings. The actual dema gogue, and potential courtier, flatter the passions and prejudices and power the people. The Hampdens and Pyms and Simon de Montforts of to-day are those who have the moral course and patriotism to tell the truth to the people even at the risk of popular disfavor. And one great truth that needs to be inculcated is that all authority is of God. Abuse of authority will be found in every country, but a great deal of the abuse of authority in the United States grows out of the low and false conception of authority both by those who are subject to it and those who exercise it. The "appeal to the people," even from judicial decisions, will lead inevitably to pandering to the crowd, and the crowd's contempt for authority, judicial and other, will grow apace. How much farther will it be necessary to go to justify lynching negroes? The people, the origin and source of all power and authority, take it into their heads to exercise their undoubted right without waiting for " their servants to whom they have delegated part of their power."

The courtiers of the people play a more contemptible role than did the sycophants in the courts of kings.

Absolute kings did not hesitate "recall" judges who were not sufficiently servile to the royal will, nor, occasionally, to behead them "for the encourage ment of the others." Absolute monarchy failed to destroy the bench, but succeeded in destroying itself. Absolute democracy will not fare better in its attempt to substitute the popular will for the principles of law and jus-

#### " THE NON - CONFORMIST NEWMAN"

Perhaps no single individual so filled the public eye and so swayed the intellectual and religious life of England in the last century as John Henry Newman. Indeed, the Oxford Movement, of which he was the soul, is, perhaps, still the most vital religious influence in England. Just at this time when Ward's new Life of Newman is being widely discussed, the death of Dr. Fairbairn, Principal of the first non-Conformist College at Oxford, invites comparison with the great. Cardinal Dr. Fairbairn's admirers do not hesitate to say that Anglicans admit that "the greatest theological scholar and the weightiest intellect in Oxford was Fairbairn the non Conformist"

And to him they attribute the hono of checking the Oxford Movement and starting the current of religious thought running in the opposite direction.

An admiring disciple of Dr. Fair bairn sums up his religious position thus :

"That a Church, which is a collect "That a Church, which is a collection of individuals, should be able to bestow what no single human soul composing it possessed, seemed a sheer impossibility; that the certainty unattainable by the soul in its converse with God and in his service should be attainable when a host of baffied souls got together, chose one of their confused members as a guide and authority,

elothing him with infallibility, (appeared a manifest and pitiable absurdity."

If this be the " illuminating service of Newman's antagonist at Oxford, we can understand why his work of check ing the Oxford Movement has remained comparatively unnoticed.

The Catholic Church is not a collect tion of baffled souls who choose one and slothe him with infallibility. Christ, the Son of God, chose twelve spostle and bade them go forth and teach all nations, "and behold I am with you Then He the Master, not the twelve nor the twelve with the disciples, chose one Simon and said : "Thon art Peter and upon this rock I will build My Church and the gates of hell shall not prevail against it." "I have prayed for thee that thy faith fail not-confirm thy brethren." " Feed My sheep-feed My

"And I will ask the Father and He shall give you another Paraclete, that He may abide with you forever. The spirit of truth whom the world cannot

That a church was founded by the Eternal Son of God Who promised to remain with it to the end of time and to send the Holy Ghost, the spirit of truth. to abide with it forever, is the Catholic position. And it is left untouched by the argument against a man made church composed of "baffled souls" who choose one and clothe him with infalli-

It is not surprising if Dr. Fairbairn's personality and "illuminating service" to bring back "the exercise of reason in the field of religion" was made known to most people by reading his obituary notices, while Newman's influence still nermeates the Church of England, and his name and fame still fill the Englishspealing world.

## ONCE MORE

We have mentioned it before, but le s repeat, that the average novel of to day is either a testimony to insipidity or a revelation of the depths of base ness to which a writer in quest of money can descend. To spend time over fiction, with never a suspicion of a thought in it, is inviting mental stagnation. But to give hours to tasting the vile rubbish concocted by men and women who seem to be without the most rudimentary ideas of morality is court ing blindness of soul and spiritual ruin It is bewildering that any self-respect ing person should allow a spinner of words to paw over their soul and to be smirch it with eroticism. We know that critics see vistas of beauty, wise lessons, profound thought and graceful diction in books that preach insidiously but effectively the gospel of the Flesh and the Devil. But many of these critics, being but hired men with no standards of worthiness and dignity, would see beauty in almost anything. They are but echoes of the publishers who seek a market for their wares Better far to do nothing - to dream than to allow our minds to be sewers for the turbid waters of much of the trash that is scattered broadcast. Parents are the divinely appointed censors in this matter.

# BEWILDERING

Why some men repeat oft-refuted calmnies against the Church is beyond our ness, refinement and dignity. These ehension. Environment, upbring ing and education influence us, no doubt but not to the extent of misstating facts established by unquestionable evidence For the reputable Protestant historian has shown that many of the charges against us are but fairy tales. He has uprooted from the fair-minded that the formation was the source of liberty He has pressed into service the search light of research and enlightenment with the result that the Reformation is seen in all its unloveliness. And he has also made clear that profound thought is not incompatible with Catholic faith. In view of these facts how is it that men who are neither ignorant nor degraded continue to declaim, with an assurance that is bewildering, worn-out calumnies Of all styles of upholding Protestantism says De Nevin, the Protestant theolo gian, we may say that is absolutely the worst which can see no sense or truth whatever in Catholicism, out holds itself bound to make it at every point as bad as possible, and to fight with tooth and nail every word that may be spoken in its praise. Such wholesale and extreme pugnacity may be very convenient as it calls for no discrimination : it requires neither learning nor thought And he goes on to say that the vanity and impotency of this method of dealing with the Church must become apparent in proportion precisely as men are brought to look at things with their own eyes : and then the result is that sensible people are very apt to be taken with a sort of quiet disgust toward the whole interest which they find thus badly defended and to look upon the other side as an injured and persecuted cause And yet, despite this wise counsel, men who pride themselves upon keeping step with progress use wespons that have

BOYCOTT THEM

To an indignant subscriber we beg to say that an effective protest can be made against the advertisers who believe that caricaturing things Catholic is the best method of reaching the pocket of the public. These advertise ments are a distinct affront to the Cath olic who has the faintest sentiment of lovalty to the Church. Born either of dden ignorance or of malice, they stir up and perpetuate evil prejudices. But organized protest in the shape of a refusal to purchase the wares of such advertisers can, as a rule, achieve desired results. For these people, however they regard the Church, have a venera tion for the dollar no matter whence it comes. Our advice is boycott them.

OTHER WAYS

It is not necessary to " crack a safe '
to be a thief. Nor is it necessary to be a company-promoter in search of the confiding mortals who are credulous enough to believe these highly - colored reports of enormous profits to be made from small instruments. We know there are philanthropists in the world. but we confess to a suspicion of these far-away mines, etc., that are eagerly waiting to benefit us. Nor is it neces sary to defraud workmen of their wages to be a thief. The merchant who gives short weight is a thief. So is the man, who, paid for eight hours, gives but six or seven. They who inveigle customers by lying advertisements or who charge exorbitant prices are thieves. These things may be regarded as of little consequence by the world, but they are not so held by God. The man who is strictly honest in all dealings with others will not have Restitution dogging his steps and warning him always of the danger to

## HOW DO THEY DO IT?

The Napoleons of Finance do not al ways live in regions where there are parrels of silver and bags of gold They may dwell where there is never the click of the ticker nor the frenzied shouts of the speculators nor the noise of telephone bells and scurrying mes engers. For instance, may we not place a laurel wreath on the young men who achieve great results with little means. Behold him as he goes forth to work or on pleasure bent. Well groomed, he is resplendent with the air of satisfaction that connotes well-being within and without. He patronizes the theatre; is fastidious about food and drink : takes part in " a little game now and then and is ever ready with his contribution to this or that club. Now. surely, he who seems to make \$10 grow where there was but one is entitled to be called a Napoleon of Finance How is it done? He may, of course (pardon the word) "sponge" on his parents. He may be so utterly selfish as not to contribute to the meintenance of the home. He may avoid all church dues, or he may be one of the gentry who are always in debt or always borrowing. We are unable to solve the problem. Perhaps one of these days they may enlighten us as to the financial ability of which they give abundant proof.

THEIR PROGENITORS The London Suffragettes have put away for a time their sensitiveriotors are somewhat like th seven thousand ladies who marched to Versailles on the 5th of October, 1790 They did not smash windows, but they broke into the Constitutional Assembly and behaved like hoodlums. They invaded the royal palace and made the King go to Paris. On the way thithe they danced and sang to the accompaniment of blood dripping from the heads o officers who had defended their master.

A NEW ROLE FOR ST. PATRICK Each year the dear little shamrock appears to be growing in favor, and each son and daughter of Ireland bestows upon it a more devoted love. Nor is this regard confined to Catholics. Our separated brethren, who have come to us from the Emerald Isle, wear the emblem of that country proudly too, and many

who are not Irish carry the shamrock to pay compliment to the Irish. So enthusiastic have some of our separated brethren become in their love of fatherland that many of them-some clergymen, some laymen-have possessed themselves of the belief that St. Patrick himself belonged not to Rome, but was a good Protestant. In turn he is claimed as a Presbyterian, Episcopalian and Baptist. When St. Patrick's Protestantism was first advanced nearly everyone ranked it as a joke, but it has been repeated so frequently, that now we have people who give it serious thought. By what curious course of reasoning they have arrived at this conclusion it would he difficult to iragine. Even in this craze we find a Sullivan who has outstripped all his neighbors in originality and recklessness of statement. He has made a plunge never before attempted by anyone who had given up the old faith to don a new and more fashionable long since been relegated to controverattire. Here, then, we have Rev. Dr. Sullivan, of Montreal, proclaiming from and starves in Ireland for Ireland's

Baptist pulpit in that city that St. was not only a Protestant, but was an Anglican in doctrine, a Presbyterian in position and a Baptist in practice. Dr. Sullivan has not, at latest advices, informed us what particular sect Mrs. St. Patrick belonged to, and if the children followed the faith their father. Furthermore, we are left in the dark as to whether the boys belonged to the Y. M. C. A. and the girls embers of the W. C. T. U. But all this will come in due time. We have often wondered why this foolish superstition was permitted to live. But live it will, we tancy, as long as there will be found people to believe in the genuineness of the Jesuits' oath and the

# REV. MR. WALSH, GRAND

chain prayer.

CHAPLAIN At the recent meeting of the Orange Black Chapter in this city, Rev. Mr. Walsh, as becometh a Grand Chaplain made a fiery and foundationless state ment in regard to the action of s priest in Owen Sound who, he said. went about separating married people one of the parties being a Cath-It is sometimes not becoming to take notice of these scands mongers, but when they step beyond all reasonable bounds and deliberately slander the Church and its Bishops and priests, a term should be put to their escapades. The following letter explains

Editor Free Press :- My attention was called to the report, in your issu of yesterday, of the vitrolic effusion made at the public meeting of the Orange Grand Lodge, held on the even-ing of the 13th inst, in the City of

Men in their sane senses do not usually take the oratorical pyrotechnics of Orange lodges seriously, for they are for the most part vague generalities. But our speaker was dangerously par-

If your report of the orations be co

rect, one Canon Walsh "declared that a priest in Owen Sound, whom he referred to as a Roman scoundrel, went about that town seeking to separate wives from their husbands."

Now, dear sir, as I have charge of the Roman Catholic congregation of Owen Sound, with several sasistant priests. I beg the Reverend Canon to name the priest referred to and I assure him the the grand lodge.

I furthermore challenge Canon Walsh, or his informer, to name one instance in Owen Sound within the last five years,

in which a priest sought to separate a wife from a husband, or a husband from If Canon Walsh is unable to verify his statements, I shall be compelled in justice to regard him not only as one who makes statements that are utterly false, but also as a vile and cowardly

niator, a pitiable exposent of that andment which says: "Thou shall Thanking you, Dear Editor, in anticipation for your valuable space, I remain

Yours truly, R. T. BURKE, Pastor of St. Mary's Church, Owen

Sound, Ont. Owen Sound, March 15, 1912.

A LEARNED MAN GONE WRONG

Last week Principal Hutton, of Tor-

nto University, delivered an address before the Canadian Club of London. We are told that be is a gentleman of rare acquirements and that he is perhaps the foremest Grecian scholar in Canada. His address was on "Ireland." posed the appointing power. The death Passing strange it is that while he is so of the late Senator Miller leaves a well versed in matters pertaining to Greece his knowledge of the true history of the sister isle should be so neagre. Like the late Prof. Goldwin Smith, Principal Hutton is an English Pro testant, and is wont to look at matters Irish through English Protestant spec tacles made in Belfast. To hear the Eng lish Unionist, when descenting on Irish affairs, one would be led to suppose that England had ever been to the Emerald Isle an indulgent mother - that the Irish at some time or another had formed a co-partnership with England—that the owners of Ireland's soil had not been ruthlessly dispossessed of their holdings by English bullets and bayonets and cannon-that there never had been a Cromwell and that the old Irish Parliament is a myth. Mr. Hutton, like many another learned and estimable gentle man claiming the possession of an over flowing measure of Anglo-Saxon blood, is wont to throw bouquets at Ireland and the Irish, but they invariably have a stone concealed somewhere. He has singled out for unstinted laudation Bishop Burkeley, of whom the world has heard but little; Dean Swift, who has given us some charming literature and brilliant flashes of wit Edmond Burke, a truly great statesman and Parnell, a man of much ability, a master of Parliamentary tactics, and a true lover of Ireland. One and all of faith. these we may be proud of, but why has

he so studiously ignored the mention of

great Irishmen who were Catholics. In

his English Protestant picture gallery

he has no room for the portraits of Irish

Bishops who were the greatest scholars

of their day, no room for O'Connell,

Meagher, McGee, Charles Gavin Duffy,

Tom Moore, the poet, Father Shee-

never makes a good colonist. He stavs

"The Irishman

han and John Redmond.

sake." So declares Mr. Hutton. He would not starve in Ireland had he not been robbed of his rights by Mr. Hutton's countrymen. Given a fair field and wanting no tavor, he has made his way to the top in every country in the world save his own.

It is passing strange that there are Englishmen who will not open their eyes to the fact that under Home Rule the British Empire will be stronger than ever. There is every reason to believe that this class, like their brothers in Ulster, are actuated by stupid bigotry. We may hope that the progress of events will undeceive them. It will not be long, and then they will be ashamed of themselves.

## ANOTHER MOVEMENT

Now that toboggan sliding cannot be indulged in on the Sabbath in Toronto. the Lord's Day Alliance have unearthed another enemy and the vigilant Rev. Mr. Rochester will doubtless bring all his energy to bear on a new enemy of the sad Sunday. The Ne Temere market is dull, the Jesuits' oath market is quiet, but the bi-lingual market and Manitoba Separate school markets are buoyant. These two last named enterprises will not, however, give the Alliance quite enough to do and some other exciting problem must be unearthed. Truly the Lord's Day Alliance and that Canadian Lime Kiln Club, the Grand Black Chapter, are benefactors of the juvenile reporter. He dearly loves copy, and the Lord's Day Alliance dearly oves to give it to him. The Toronto Saturday Night hits off in this fashion the latest escapade of this restless and most indiscreet and decidedly narrow aggregation of the Blue Law cult:

"Close the Harrison baths on Sunday." "Close the Harrison baths on Sunday," is the headline of an article in a recent issue of a Toronto evening paper. This journal then goes on to point out that as sliding has been prohibited on the park slides, maintained by the taxpayers, on Sunday, the public baths are now receiving the serious consideration of the Lord's Day Alliance. The question of keeping Alliance. The question of keeping these baths open on the first day of the week has—I am still quoting the paper, which is a respectable, and usually truthful journal—been reported to the truting journal—been reported to the Rev. William Rochester, general secre-tary of the Alliance, and is now receiv-ing his serious consideration.

If the Lord's Day Alliance is even

If the Lord's Day Alliance is even attempting to be consistent, they must, of course, call upon the city to do away with such unGodly pleasures as a bath on the Lord's Day, as these baths are owned by the city, and keeping clean by means of them necessitates unnecessary labor. By all means let's close these baths. What business has a poor man to have a bath anyhow? Is not swimning in a pool a species of recreation to have a bath anyhow? Is not swimming in a pool a species of recreation and amusement? And as for a shower, it is clear enjoyment. What right have the citizens to thus conduct themselves on a Sunday? A tin wash dish is good enough for any man who does not hap pen to own a bathtub of his own to gether with an automatic hot water heater. Away with the baths. Let us be good if we are obliged to go dirty.

# SENATE VACANCIES

A number of Senate vacancie, principally in the Nova Scotian contingent, at present exists. In making appoint ments to this, the highest legislative body in our country, it is necessary that care should be taken in the selection. and we feel sure this will be the guiding motive of those in whose hands is revacancy for the selection of Catholic in Cape Breton. The name of Mr. Joseph A. Gillis, M. P., has been very prominently mentioned as that of a gentleman emineutly qualified occupy a seat in the Upper Chamber. By profession he is a prominent barrister and in faith an exemplary Catholic, respected to a degree by every citizen of Cape B reton. The late Senator, Hop. Mr. Miller, represented Richmond County in the Local House. Mr. Gillis has represented the same constituency for nany years in the Federal Parliament. Cape Breton is populated almost entirely by French Acadians, Irish and Scotch. It is but the simple truth to state that amongst all these people the selection of Mr. Gillis for the Upper House would be not only acceptable, but exceedingly popular. The Premier will make no mistake if the prize goes to the member for Richmond.

# THE LATE SENATOR MILLER

The late Senator Miller was the last survivor of the senstors appointed at confederation. He was born and brought up a Catholic, but on one or two occasions he had differences with those in authority. These differences, however arose out of private affairs, and it is safe to say that at no time in his long and strenuous career did he falter in the

It was probably to emphasize his be lief that he left among his papers the following declaration which we give verbatim.

"The longer I live the more resolved I am to die a Christian and a Catholic.
The trend of the age is to wards free
thought and infidelity, and the Catholic
Church alone successfully asserts the
principle of authority so necessary to resist and overcome that tendency, instil the divine teachings of 'Sermon on the Mount."