### The Catholic Record

Price of Subscription \$1.50 per annum United States & Europe \$2.00 ".
THOS. COFFEY, LL. D., Editor and Pub

cribers changing residence will please give ol

LETTERS OF RECOMMENDATION Apostolic Delegation. Ottawa, June 13th, 1905.

omas Coffey Jear Sirnee coming to Canada I have reader of your paper. I have noted with satishat it is directed with intelligence and and, above all, that it is imbued with a strong ic spirit. It strenuously defends Catholic les and rights, and stands firmly by the teached authority of the Church, at the same time ing the best interests of the country. Followse lines it has done a great deal of good for principles and rights, and standshing of the function ings 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 demore and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing or your work, and best wishes for its continued success Vance serve sincerely in Christ. pest wishes for its continued success irs very sincerely in Christ. Donatus, Archbishop of Ephesus. Apostolic Delegat

Ottawa, Canada, March 7th, 1000.

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

LONDON, SATURDAY, MARCH 23, 1912

THE ETHICS OF STRIKES

The stupendous power, which organ never before by the results of the great English coal strike. But the question is, are working men justified in using this stupendous power so as to paralyse industry and commerce, and cause millions to suffer the direst pangs of hunger and privation. This is a question both practical and pressing for Catholics. From press, pulpit and platform we have grown accustomed to hear that socialism threatens the very exist ence of civilized society; we admit the truth of the warning, but custom has made it stale. It required something like the great coal strike to make us realize the titanic forces that may easily come the weapons of socialism in the impending war on society.

Many non-Catholics look upon th Catholic Church as the greatest conservative force that makes for the salvation of society and Christian-civilization; indeed this fact is clearly recognized by socialists themselves. Thinking Catholies know that the Catholic Church alone can save the civilization which she created. But the soulless, economic system of to-day is not vital to civilized society, rather is it a malignant growth thereon, not less a menace than socialism of which it is the cause. Socialism cannot be fought merely by showing its fallacy and inefficacy; something We gave the statistics last week show ing that 5,000,000 adult workmen of England were receiving less than the neagre minimum required to support a small family, taking into account the prevailing prices there.

Leo XIII, has defined the Catholic the condition of labor which has been aptly called the Magna Charta of the

They have a right to wages that will support them in decent comfort.

They have a right to wages sufficient to make for their families decent

They have the right to the time and means to live the domestic life and thus rear their children in the humanizing influences of family life. The family is God's school system and is more important than any other educational system

They have a right to be treated as human beings composed of body and soul and not as beasts of burden, drudges or

Leo XIII. asserts these rights, and asserts also the right of workmen to unite in order to obtain those things to which they are entitled.

May they strike even when their ac tion entails such consequences as we are now witnessing? They have an undoubted right to use the means to attain their just end.

The great theologian, Father Liberstore, S J., towards the end of his long life, devoted to the teaching of Catholic philosophy and theology, published a work on the Principles of Political Economy. Except in Leo's encyclical itself. with which Father Liberatore's Principles are in complete accord, we shall find nowhere a more authoritative exposition of Catholic teaching with regard to economic questions.

Speaking of strikes he refers to the excesses, riots, acts of violence, terrorism, all of which he unqualifiedly

But, abstracting from these excesses and considering strikes in themselves, we have to say that, given free compet-ition, they are one of the rights of the

operatives, and cannot justly be con-demned or repressed."

He then considers the following ob-

at all, strikes, it will be urged, do serious harm. They suspend production impede commerce, take away the profits of capital, disturb the econ order, and sometimes go so far as to stop the supply of necessaries. Society as a right, therefore, to forbid them, even under heavy penalties.

"All this is true," replies Liberatore, and society would have an indispu-able right to forbid strikes and put table right to forbid strikes and put them down, if it fulfilled its duty of protection. But the liberalistic fancy for unbridled competition restricts it to the purely negative task of not permitting violence; and therefore the workman can only be expected to keep within the negative duty of not breaking the law. As to the rest he may use his freedom. If capitalists by refusing may force the workman to compete in lowering wages, the workman by refusing may force the masters to compete in higher wages, because they have no other weapons to fight with."

Admitting that capitalists are some imes not to blame, being forced by competition to give less than they would, Father Liberatore asserts that "it is no argument against strikes. It only proves that the economic system is

It behooves Catholics to know the position of the Church on these matters. The Church is with the working man in his fight for freedom and independence; the Church asserts his rights and upholds them, while condemning utterly the destructive principles of socialism. The rank and file must understand this and proclaim it : the mighty force of socialism receives its impetus from the fact that it offers itself as the only medy for intolerable abuses, which the Church freely recognizes and unhesi-

In the case of the Welsh mines, there is an agreement between owners and miners which does not expire till 1915. Here it might appear that the miners are not justified in striking. They certainly would not be so justified i they were receiving enough to live or decently, but such is not the case.

There is a parallel between the con dition of the miners and that of the armers of Ireland. Freedom of contract there was none, the Irish tenant had to agree to the rack rent or starve. Parliament recognized that an essential condition was lacking and established and courts which, despite the contract between tenant and landlord, reduced the rents to a reasonable basis. So with regard to the alleged obligation of contracts with the mine owners we might quote Father Vaughan, S. J., who in St Patrick's Cathedral, New York, recently

"Leo XIII. reminded the employer of labor, that there was a dictate of nature more imperious and more ancient than any contract between man and man; that remuneration for work must be sufficient to support the man and man; ufficient to support the wage-earner in

# MINIMUM WAGE

In view of the fact that the whole colossal coal strike with all its appalling consequences hinged on the question of minimum wage, it is opportun to examine the morality of this demand of the strikers.

Later economists generally treat labor as anything else that is nd sold, the price, therefore, being regulated by the law of supply and emand.

Liberatore thus comments view:

"First of all to look upon labor as merchandise, and wages as its price, it a false manner of considering it and the a false manner or considering it and the source of grave errors, of which the worst is it loses sight of the workman's dignity as a humane being. Labor is a human action; and an action cannot prescind from the agent, nor from the quality of the agent. Labor, thereprescind from the agent, nor from the quality of the agent. Labor, therefore, cannot prescind from the man, nor from the consideration due to man. Man means the human pair, male and emale, and their family : male and female He created them—and God blessed them and said: 'Increase and multiply.' Virtually, therefore, work is to the workman that which is necessary for the main-tenance of himself and family.

"By such reckoning current wages ought to be regulated."

We have quoted thus at length from this eminent theologian, as there are Catholics so frightened of anything that savors of what they think is socialism that they condemn as socialistic that which the Church herself advocates, thus playing into the hands of socialistic agitators.

Father Liberatore deplores the fact that the current price of labor is so often below the natural price. "This." he says, "is a festering sore in the social system, that justifies the murmuring of the poor, and puts into the hands of the socialists a terrible weapon which they successfully use."

It follows, then, logicelly, from Catho lic principles, that the minimum wage is morally right. The State has the right and the duty to secure for the workman the natural price of his labor.

Mr. J. Shaw, K. C., Chairman of the Powell Duffryn Steam Coal Company, tells us that

onspiracy against the State and the

people. Rugineering it are a group of yndicatists who are practically anar-

Of course, the privileged favoured classes are the State and the people. The million or more coal miners are presuming to think they are part of State and some of people There may be socialists and even anarshists amongst them or their leaders but their demand for a living wage is neither socialistic nor anarchistic, but a natural right.

Again Mr. Shaw tells us that "th minimum wage principle is economically unsound, and would ruin many coalowners in South Wales."

The poor coal-owners of South Wales will hardly be compelled to move with their families into the "incestuous warrens of the poor." Economically unsound! Yes, if it be a canon of Political Economy that the rich employers may combine to depress wages below the standard where decent living is possible, and that poor workmen may not combine to force wages up to that standard.

It is good to find another type of capitalist in Sir Arthur Markham, a great coal owner, who, in addressing miner's meeting, at Northingham, advocate the minimum wage. He declared that no undue burden would be placed upon the coal industry or consumer if a minimum wage of eight shillings daily were paid every collier. He contended that the coal-owners had raised ridiculous arguments against the minimu

Eight shillings, \$1.92 a day, would practically double the starvation wage many of these poor fellows are now getting. Premier Asquith's recent proposal was a minimum of five shillings for adults and two shillings for boys. Well may Father Liberatore, speaking

eay:
"To remedy this evil, statesme should give their utmost attention; private individuals their charitable oare; economists their earnest study. If Political Economy does not succeed in suggesting a remedy for so great an evil, it is an empty and useless science."

REV. R. J. CAMPBELL

The Rev. R. J. Campbell, pastor of the City Temple, London, England, has succeeded in getting himself again into the limelight.

Mr. Campbell held public attention for a while as the exponent of a New Theology which practically amounted t, the announcement that he rejected

Then he, a professed Christian miniser, denied the divinity of Christ and salled his denial of the Master a new view of the Incarnation.

He was recently in Canada and occu pied various pulpits in churches which still call themselves Christian. As a matter of course the press gave liberally of its space to his pulpit inanities and platitudes.

Now, this New Thelogian, this Christian clergyman, who does not believe in Christ, this self-advertising pulpiteer socialmed by people and press, has a new message for mankiud, one so important and urgent that the Associated Press cabled it to us without delay.

"One is sometimes influenced to ques tion whether there has been any progress in the world at all, or whether if it has cost. Of I believe there has been pro-gree, but the question is whether it has really furnished a sufficient reason for the existence of humanity in a material

"Frankly, I don't believe so. Are things to day so different from ancient Egypt or Rome, when precisely the same economic questions were being fought as those which still confront the modern world, such as the free distribu-tion of food to the poor and legislation for fixing wages-and prices?"

Whatever God may think, R. Campbell does not believe there is a sufficient reason for the existence of humanity."

This poor blind guide of the blind tells them nothing matters, nothing is worth while, and invites them to flounder with him in the ditch of unbelief, pessimism and despair.

Last week a man was arrested for reaking a window in the City Temple as a protest against the teachings of the minister. If this man had been charged with duty of guarding City Temple property his position would be analogous to that of Rev. R. J. Campbell himself.

# OLD TALK

A Halifax correspondent has sent us paper containing the report of a sermon of a divine who is not unknown to our readers. This gentleman, preaching in St. Paul's church, declared that the rule of faith is the Holy Scripture alone Now, a rule of faith by which to regulate our lives must be within the reach of every one, for God wishes all men to be saved. If the Bible be the sole rule of faith we can say without any hesitancy that Our Lord made an impossible rule strange because the Bible and the Bible for the vast majority of His followers. It only has been tried with results that could not have been a rule for the first | cannot but pain the Christian. It stands Christians because the Scriptures were not written for a long time after the multiplication of sects, of opinions and establishment of Christianity. St. John delusions, and the assertion of self. It establishment of Christianity. St. John

and of the first century. Where, then, ere the Christians of those first years o find their religion since there was no Where did the millions who lived before the invention of printing find their religion? They could not, and for obvious reasons, possess a Bible. A rule, if of any value, must be clear. Is the Bible intelligible to all? On the contrary is it not full of mystery? To make any atempt to understand it years of patient tudy are required. What, then, of the Anglicans who do not study it in this nanner? What of the hundreds of different sects all claiming the Bible as their rule of faith and all finding in the Bible a different religion? And how explain the extraordinary phenomenon of the Anglican Church tolerating within its precincts mutually incompatible and reconciliable opinions.

A rule of faith must be able to furnish s with all the truths necessary to salvation. Now, the Bible does not give us the sum total of apostolic instruction. It does not decide the mode of baptism : it does not clearly determine whether infants are to be baptized : it does not definitely confirm the change from the Sabbath to the Lord's Day : it leaves no determined a great number of questions upon which Christians are decided. The Bible does not decide all questions of morals. Hence it follows that a rule. which cannot be within the reach of every inquirer, which is neither clear to all nor able to give us all truths necessary to salvation, cannot be the rule made by the God of wisdom and goodness. He who will take, says the dis tinguished Dr. Delbrück, the Scriptures as the highest source of a knowledge of faith-he declares it to be something which in its very nature it can not be which is not in consonance with the intentions of the Lord : and which from its own evidence it does not wish to be: and I add, which, in the first centuries when Christianity arose in its primitive vigour and strength, it was not.

### DUE TO THE CHURCH

The reverend gentleman cannot deny the Catholic Church. And yet that Church, according to the Protestan homolies, was in abominable idolatry for eight hundred years. Now is it not strange that he can pin his faith on the Bible that was in the possession of a Church deluged with idolatry. He says that the Bible is sufficient. There is not a word in it from cover to cover to substantiate this statement. On the contrary, St. John says that if all that Jesus said and did was written the whole world, in his opinion, would not

be able to contain the records. We wonder if it ever occurred to divine to account for his belief in the inspiration of Scripture. He cannot prove it by Protestant arguments.

WHAT DR. BRIGGS SAYS "Biblical history shows," to quot Dr. Briggs, " that the Church is a great fountain of divine authority. If we go back of Church history into the Rible history we find that the Church antedates the Bible. If there had been no divine authority in the Church there would have been no divine canon of Holy Scripture. Jesus Christ commissioned His apostles, and the Holy Spirit planted the Church and trained it in its earliest and most important lessons of life, institution and doctrine. before a single one of the writings of the New Testament canon was written.' -" Whitter," p. 21.

# TOO NOISY

We are not surprised when ministers do not see eye to eye with us in doctrinal matters. But we confess to a sense of bewilderment when they are not loth to press into service against us the arts of misrepresentation and of prejudice. Surely they should be advocates of fair-play. Why, then, should they. while discussing the Ne Temere, caricature it and use it to fan the embers of bigotry. The words of Mr. Mills, K. C. are to the point. "We hear," he says, without question, any slander of the Church of Rome. We are too apt to learn the facts concerning her from her enemies and we regard her through the misty wall of sectarianism as a monster and an enemy. Now this attitude is unfair . we should study her through her best men, read writings of her best authors, visit her churches, and meet her priests, and by close association learn that her great aim, like our own. is to reclaim mankind."

This advice should be heeded by the divines who are using the Ne Temere to justify a childish petulance and an exhibition of things that are shunned by self-respecting citizens.

# STRANGE INDEED

It is strange to hear an Anglican preacher talking of Scripture as the final court of appeal. We say it is for spiritual anarchy. It means the did not write his gospel till towards the has been tried in the Anglican Church to say, "Many happy returns,"

and has proved on application to be the cause of Anglicans holding mutually irreconciliable and contradictory doctrines. Dr. Schaff, in "Creeds of Christendom," Vol 1., says that the Church of England nursed at her breast Calvinistic Puritans, Armenian Methodists. liberal Latitudinarians, and Romanizing Tractarians. Matthew Arnold, for instance, a good Churchman according to his friends, was the utterer of words which are usually found on the lips of an infidel. Rev. Mr. Gorham denied baptismal regeneration and was sustained by the highest authority of his Church. Lord Halifax looks with suspicion upon all Protestant sects : but Dr. Arnold, of Rugby, proposed "that all sects should be united by act of parliament with the Church of England on the principle of retaining all their distinctive errors and

Some Asglicans champion apostolic uccession and others curtly dismiss it as unwarranted. Some teach seven sacraments and others hold but two And so on through a bewildering variety of opinions defended by Anglicans who professed to revere the Scriptures as the final court of appeal.

#### AN AIM AND WORK

To be effective an organization must have some definite aim and labor mightily to attain it. Not words but achieve ment can nourish and strengthen it. We have seen societies that promised well languish and die because they tolerated the "talker" and forgot to justify their existence. Again, a society may be but an aggregation of dawdlers who utter many words, kill time with various devices and serve but to encum per the earth. The society that is keyed up to the concert pitch must exer ise a powerful influence upon the comnunity. It engenders enthusiasm and akes every good work done an incentive to greater exertions. It preaches the faith and becomes a factor in the formation of public opinion.

#### STRANGE PEOPLE Our good city of London was this weel nvaded by the Grand Black Chanter

which we take to be one of those divis-

ons or branches of Orangeism which

bserve unrestricted reciprocity in ig-

orant bigotry with all the other sec tions, from the Most Worshipful County Lodge to the Most Worshipful Sovereign Grand Lodge. The average citizen, both Catholic and non - Catholic, is smazed as well as amused at the proceed ings, as published each day in the daily press. Such gatherings are smiled upon by the reporter, as they give him copy. It helps to fill up the newspaper. The grave Grand Master from the conees ion lines has been seeing things at night, for he tells us that the Popethat saintly and venerable personage in the Eternal City, whose great fatherly heart possesses but deep affection for human kind-has serious thought of making havoc with our civil and religious liberty. It would be a mistake were theOrange magnates to conclude that the public at large take their proceedings seriously. Their resolutions make no greater impression upon the big public than those of Grand Juries, the Tooley Street Tailors, or the Lime Kiln Club of Detroit. They are given a moment's thought, like a horse race or a hockey match, and then placed on the shelves have to move away or send their we no mediocrities looking for prominence, and no fat offices to be filled by "Climbers," Orangeism would have been given a more or less respectably conducted funeral long ago. The Ne Temere decree and Home Rule have given the Black Chapter a bill of fare this year. It goes without saying that the members of the Orange Association know as little shout the real intent of the Ne Temere decree as a six year old child about Grack or the South Pole. But they will proceed to prattle about it notwithstanding. For the Orangeman it is quite sufficient to say that it comes from Rome, and that the Pope's name is attached to it. We have printed much about the Decree in the CATHOLIC RECORD. As life is short we do not purpose publishing it all again for the benefit of the Black Chapter But, were we to do so, they would not read it. We will, however, in a spirit of charity give them an item, taken from the North Bay Despatch and Tribune, of March 5th, which tells the whole, or nearly the whole story. We would admonish the brethren to read it, commit it to memory, and then pray our good Lord to give them the grace become good citizens and not sances," as Artemus Ward would

say. Here is the item: "A young French-Canadian girl from Mattawa married a local Italian on February 23, but afterwards regretted her choice. She appeared in court with her mother and said she was afraid to live with her husband any longer, he wouldn't work and she feared he would do her interest The husband was afraid to live. jury. The husband was also in court and a settlement was reached whereby the wife returned to Mattawa with her mother and the husband promised to contribute \$5.00 per week to her sup-port. The couple were married by a

And he duly and decorously collected his fee, and wished them, we were going

As to Home Rule, the Orangeman has bad conscience, and once a year he poultices it with a "Croppie Lie Down" esolution. The Orangeman has but little claim to be called an Irishman. He has ever been s foreigner in the country, and has ever played the part of the foreigner, at the bidding of his English master, for a consideration, and the consideration was ascendancy over his Catholic neighbor, and the enjoyment of Dablin Castle patronage. Our testant young men who join the ranks of Orangeism add nothing to the capital stock of the future. They should beware. The Ward Boss has something in view and he wants their votes.

Many a time have we thought it would be imprudent to take the average Orangeman seriously, for indeed his doings are often comical in the extreme While in London, Ontario, the Black Chapter has placed itself upon record as opposed to bi lingual schools, demanding that we should have but one language in this British country, at the Capital we behold Dr. Sproule, speaker of the Commons, and late Sovereign Grand Master, sitting up late at nights studying French actually offering up prayers in that language.

#### BIGOTRY BREEDERS

It is an easy matter at all times rouse the demon of bigotry. The press dispatches are sometimes responsible for this. We are, however, willing to dmit that the gentlemen who send out hese reports are not always to blame They merely give the facts, but bigotry s so atrociously suspicious that an unust inference is at once arrived at by ultra-Protestants. A few days ago a press dispatch from Montreal told us

"A dark picture of the condition the Protestant elementary education in the province of Quebec was drawn by Rev. J. A. McFariane at the meeting of the Montreal presbytery. As superintendent of home missions for the Montreal and Ottawa presbyteries, Rev. Mr. McFarlane had conducted investigations, and he gave the results in a report. Our rural schools are being wined out and with them our country wiped out, and with them our country congregations and missions must go down to ruin. Evidence goes to show down to ruin. Evidence goes to show that four-fifths of the English-speaking Protestant families that are being driven out of the province are leaving because of the school difficulty. He also said that 1,500 Protestant children were in Roman Catholic schools. Of 700 Protestant rural schools, 500 were not open ten months in the year, and of the 200 open for ten months many were inefficient. There were 800 teachers, in these schools, of whom more than 400 were not only uncertificated, but were unqualified."

Rev. Mr. McFarlane, we believe. Rev. Mr. McFarlane, we believe

allowed his intolerant spirit to control his pen when he wrote that Protestant are being driven out of the Province Nowhere in the wide world are non-Catholics treated with more justice and more kindly consideration than in this Catholic section of the Dominion Would we could return the compliment. Let us suppose a case. There is Catholic settlement in Province of Ontario. The old people go to their eternal home, and many of the next generation move to the Republic or the North-West. After a time the number has dwindled to such an extent that it is found impossible to support a separate school, and either which no religious instruction of 'any kind is given, or in which, as is often the case, a Protestant atmosphere pervades it. Would it be just in this case to say, with the purpose of creating unfriendly feelings in the minds of Catholics against their Protestant neighbors. that the Catholics had been driven away from the neighborhood? We have too much of this narrowness and bigotry spread broadcast amongst non-Catholic by pulpiteers of the Hincks, Johnston and McFarlane school. They are un desirable citizens, and we will be much mistaken if our Protestant fellow citizens do not, in the long run, estimate them at their real value, and consign them to a low place in the life of our

# SOME HARD KNOCKS

Dr Andrew Macphail, whom we take o be a good Presbyterian, writes his views on the Ne Temere decree in the ast number of Toronto Saturday Night. It is well worthy the careful study of those narrow-minded people, of both the clerical and lay school, who are, guided by bigotry alone, ever ready to cast a stone at Rome. Here is what the Dr. writes:

It would seem to be the easiest thing It would seem to be the easiest thing in the world to enact a Dominion marriage law. Protestants are just now eagerly protesting with zeal and a high degree of acrimony that reason in its more obvious, and therefore in its falser, aspect should be made to apply to the custom of marriage. They forget aspect should be made to apply to the custom of marriage. They forget utterly that it is just in countries where marriage is made a matter of law and reason that the union is most uncommon, most unfruitful, and most freely terminates by divorce. Where marriage is an affair of civil contract, the contract is of the feeblest, too feeble to stand the

Protestants themselves are partially sensible of the frailty of a civil mar riage, and endeavor to give to the ceremony a sacrosanct character by the

employment of a celebrant who is en-titled to keep a register and has at the same time something to do with religion. To Catholics marriage is a sacrament, and its virtue lies alone in that. Any

ramental nature of a Catholic marriage, detracts from the Protestant marriage such sacrosanct quality as it has, and at the same time he does his best to degrade all marriages to a merely civil status.

The decree which begins with the Latin words, "ne temere," or in English "lest rashly," is nothing more than a regulation made by a particular church and bluding alone upon the consciences of those who choose to avail themselves of any benefits which may flow from a connection with that body, just as the admonition of another church against the practice of attending the theatre is restricted only to Methodists. I suspect that much of the objection to this decree arises from theological jealousy pect that much of the objection to this decree arises from theological jealousy because it really is binding upon the Catholic conscience, whilst the Protestant churches are incapable of making any such regulation, because they are aware that their adherents decline in advance to be bound by decrees no matter how salutary they may be.

Those who are so confident that the Catholic Church is wrong in its attitude towards marriage would do well to reflect that marriage and divorce are

Catholic Church is accounted to the country of the catholic transfer of the catholic together. The Catholic Church is the bul wark of the institution of marriage in Canada, where we have had only 434 divorces in the last forty years, as compared with 1 274 341 in the United States in the same time. Having regard to the number of people in the respective countries, divorce is 320 times as common with them as it is with us, and the rate is increasing three times as fast as the population. This condition of affairs may well be counted to the Catholic Church for righteousness even by those who have inherited the traditional hatreds of the old world. The church is already too weak. No

The church is already too weak. No friend of humanity should wish it weaker. In times of great spiritual activity the church is least necessary. As the spirit grows cold it must find a refuge within an ecclesiastical organization where it will be kept alive until zation where it will be kept alive until some saint comes to awaken it into new life. The Catholic Church carried humanity over the wastes of the Middle Ages, and the Church of England justified itself by the production of John Wesley and George Whitefield, names which are pertinent to the present argument that churches should leave one another alone. It is one function of Protestantism to protest, but it is not the only one, and protesting is merely a negative virtue. There will be Ultramontanes in Quebec so long as there are Orangemen in Ontario, and their mutual hatred are as bad for the cause of religion as they are for the welfare of the country.

### NO CAUSE FOR ALARM

Now that the Grand Black Chapter has closed its proceedings, has called upon God to save the king, and enter tained feelings of a different character toward the Pope, we hope our Protestant neighbors will enjoy sweet composure in the hours of rest. We hasten to assure them that notwithstanding the gruesome picture painted by the delegates to the Grand Chapter, their liberties still remain intact. They need not repeat the lullaby of the North of Ireland mother, "Go to schleep or the Pope'll get von." We can confidently assure them that there are no Ross rifles in the basement of the Cathedral, Father McKeon has no "Long Toms" tucked away in St. Mary's hall, and the good nuns are but making war upon misery, degradation, poverty and sin, bringing up in the fear and love of God the little waifs placed in their care, and tending with a Christlike regard the indigent ones whose steps are moving in life's winter time Orange gatherings ever leave but a streak of acrimony, a fog-like, increasing and unreasonable bigotry, which the sun of intelligence quickly dispels Sleep soundly, neighbors. What the Pope is doing is for your welfare as well as for that of Catholics. Your civil and religious status is now and ever will be, so far as the Pope and the Catholic Church are concerned, as impregnable as the little mountain at Springbank.

### NOTES AND COMMENTS THE INSTITUTION known as the Upper

Canada Tract Society, which, under cover of zeal for religion, conducts a book store in Toronto, is taking a hand in the present vicious campaign against the Catholic Church in Ontario. Passing by its door on Richmond Street the other day our attention was attracted by the elaborate display of anti-Catholie books in its window-a display calculated to inflame the intolerant spirit which, in the minds of the ignorant and debased, does duty for religious fervor. "The Escaped Nun," "The Irish Priest," and "Shall Rome Reconquer England?" rubbed elbows with the latest lurid productions of Joseph Hocking and other decadent novelists. So far indeed from making any display of religious literature in keeping with its name, the whole window rather rivalled a railway book stall-with this qualification, that no such book-stall now-a-days would lend itself to so vicious a propagands. That is a distinction monopolized, it seems, by denominational publishers and tract societies. And yet the same individuals would be insulted if their honesty or respectability were called in question

THE EFFECT such a policy, whether on the part of preacher or publisher, has had upon the churchless multitude, or even upon their own people, is well illustrated by a letter in one of the Tor-