# The Catholic Record

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cribers changing residence will please give old as well as new address.
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LETTERS OF RECOMMENDATION Apostolic Delegation. Ottawa, June 13th, 1905.

nomas Coffey
Dear Sir.—Since coming to Canada I have
reader of your paper. I have noted with satisthat it is directed with intelligence and
r, and, above all, that it is imbuse with a strong
tic. spirit. It strenuously defends Catholic
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control of the spirit. 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 lines it has done a great deal of good for the welfare of religion and country, and it will more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly 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.

Linvessity of Ottawa.

Ottawa. Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1000.

off. Thomas Coffey
Dear Sir: For some time past I have read you
meat Sir: For some time past I have read you
meatimable paper, the CATROLLE RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and at right
pleasure, I can recommend it to the faithful. Bless
lag you and wishing you success, believe me to remain. Yours faithfully in Jesus Christ.
TD. FALCOMIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, OCTOBER 12, 1912

WHAT PEOPLE ARE SAYING OF THE OUTBREAK OF ULSTERIA

The daily press has given so much space to the Ulster campaign against Home Rule, the scare-headings are so startling, the impression conveyed is that Ulster is so unalterably, irrevocably opposed to Irish self-government that civil war will inevitably follow any attempt to bring Ulster under the control of a National Parliament in Dublin.

We have been asked so often as what bearing all this may have on the fate of the Home Rule Bill that we deem it opportune to collate the opinions of some prominent men who are in a much better position to answer the question than any on this side of the Atlantic.

T. P. O'Connor, one of the most distinguished and best informed journalists of England, and especially well-informed, because particularly interested in the Home Rule question, says in his last weekly letter to the group of newspapers which have secured him as a regular correspondent:

The Ulster celebrations, though addirably stage-managed and fully remirably stage-managed and fully ported by a large expenditure of me and free telegrams to every journal ready to accept the full reports, pro-duced little impression on English or Scotch opinion. Some autics in the Ulster performances appealed strongly to the Englishman's sense of humor and even the Tory journals rebuke Sir Edward Carson for accepting honors and salutes which are always reserved here for royalty, and also for the use of the national flag for party purposes and of course for the threats of treason and civil war by men holding such high posi-tions. Sermons by Christian ministers in) the bitterest sectarian strain aid this intolerant spirit also and are this intolerant spirit and deeply resented. Stories are getting into the English papers of the transport of the fanti-home rulers to force unwill-ing people into their ranks, and some of the leading manufacturers in Belfast openly proclaim their disgust and scept-icism with regard to the whole moveicism with regard to the whole move-ment. In the meantime the Belfast merchants, especially in the clothing busi-ness, who do the most of their business in the south of Ireland and who send drummers to every Irish town and village, are growing very uncomfortable over the return of their drummers with-out orders. Southern Ireland's patience at length has been exhausted by the brutal assaults on the Catholics and Protestant Nationalists in the Belfast shipyards and by such tomfoolery as the wooden cannon, nurses with ambulances and the toy rifles in the processions The apprehension of further riots as the immediate and sole consequence of the inflammatory speeches of the anti-home rule leaders excites at once ridicule and resentment, and even the Tory organs in England accompany their comments on these outbursts with the confession from man after man on the Tory side that it is impossible to raise antagonism or even attention in England by the de-nunciation of Home Rule, and the further onfession-that even in the by-elections where the Tories have won, no Tory has found it profitable to debate Home Rule but had to confine himself to an attack

Wm. Redmond, M. P., who represented an Ulster constituency for seven years, claims to know his Ulster. and declares that "the talk on this side of civil war in Ireland because of the Ulster disorders is the merest bosh." He reminds us that of the thirty-three Ulster members only seventeen voted against Home Rule and he tersely added "half of Ulster cannot be expected to Rule Ireland."

on the unpopular Insurance Act.

"Gadsby," the Canadian newspaper man who saw the circus in Ulster, was evidently not much impressed; it is a case of distance lending enchantment to the view. At close range Gadsby writes in this strain:

Last night's meeting in Ulster Hall, together with the overflow, drew some twenty thousand people, who listened with eager interest to the conventional

strong language which public men use when they want to mean anything or nothing, according to the context and circumstances. Although the speakers included two Marquises, one of them a Salisbury, nothing was uttered that should cause Premier Asquith to lose his regular sleep. Sir Edward Carson, the hero of the movement, said nothing that would throw him into the tower.

that would throw him into the tower.

Sir Edward is a master of the sound and fury, which means anything the hearer likes to take out of it. Lord Charles Beresford came nearest to smearing the red hand of Ulster over the proceedings, but even Lord Charles scouted the possibility of coercion or civil war in Ulster. Most of the rebellion in Ireland seems to be confined to the Unionist newspapers. Considered as a climax to the ten days' whirlwind campaign of the five Ulster counties, these careful speeches were downright disappointing. F. E. Smith, M. P., who plays second to Sir Edward Carson, was plays second to Sir Edward Cars almost jocular. Any armed resistance he sees is evidently not enough to trouble his mellow cynicism.

About the strongest sentiment quoted was the Duke of Abercorn's slogan:
"We will not have Home Rule." This

"We will not have Home Kule." This is not exactly an epigram, but it sounds heavy, coming from a Duke.

If the speeches were guarded, so were the telegrams of sympathy from Lord Lansdowne, Bonar Law and Mr. Balfour, who were unable to appear and help Sir Edward's show along. Something was grumbled about a constitution destroyed ad a House of Lords crippled be helping the people. A good deal was hinted, but there was nothing doing or that a circumspect statesman might have to face as a deadly parallel

Perhaps the most interesting and illuminating comment on the situation comes from a Protestant Belfast man of commerce, Sir Hugh Mack. He says:

"We Belfast men know the value of the silly resolutions and the trash which is being talked. Not a single vote will be turned, not a single convert made. The whole thing is designed to intimidate the Government and to throw dust ate the Government and to throw dust in the eyes of the British people. The leaders do not represent Ulster feeling. They are a handful of lawyers uncon-nected with Ulster.

"Lord Pirrie—a Canadian born, by the way—whom this gang revile, has done more for Belfast than the whole

Unionist Council ten times over.

"If they can frighten Parliament by their antics and defeat the Government Sir Edward Carson will be Attorney General and Mr. Campbell the Irish Lord Chancellor, and other lawyers

Lord Chancellor, and other lawyers would get their jobs. "But the effect of their speeches may lead to rioting in Belfast. I have lived here since 1854, and I have seen the same thing sgain and sgain.
"This is the last frantic struggle for

the ascendancy of party. When it is over we shall get Home Rule, and every-thing will settle down quietly." Lord Pirrie referred to above is the head of the great ship-building firm of Harland and Wolff, and a staunch Home

Finally, speaking for the Government

Sir Rufus Isaacs said: "I speak for the government when say that these incidents in Ulster will not turn us one hair's breadth. We are undismayed, we are undaunted by all these performances. We shall pursue policy calmly and patiently, with our such wisdom as we can bring to bear upon the question with which we have

We may conclude, then, that all the sound and fury was as barmless as the wooden guns carried in the Orange parades, that the whole show culminating in the Solemn League and Covenant was a solemn farce, that the pharisaical prayer meetings and preaching impressed the British people in about the same measure as the vaporings of some Toronto pulpiteers impress the Canadian people, and, in the words of Sir Rufus Isaacs, that the Government undismayed and undaunted will not be turned aside a hair's breadth by the Ulster perform-

WHERE WILL THE EDUCATIONAL FADDIST STOP?

Time was when it was confidently predicted that when education became general all the evils that afflict society would cease. The illiterate were the great menace; multiply schools, give every one an opportunity, nay, compel every child to learn to read and write and th whole mass of the population could be reached, their intelligence and conconscience stirred by that mighty power for good-the output of the printing press. Well, every one can now read ; but a large proportion of those who have learned to read have acquired neither the taste for nor the habit of reading. In what are these superior to those who cannot read? Yet we boast of those nonreaders as compared with the illiterate of other countries. A still larger proportion, perhaps, read what is positively injurious to themselves both mentally and morally. The late Goldwin Smith called confirmed novel-readers intellectual drunkards. And he was right these read for the pleasurable excite ment of mind and imagination precisely as the inebriate drinks to stimulate his fagged mind and body. In excess it would be difficult to say which form of inebrity is the more harmful.

Universal education, as it was under stood some years ago, has failed to prove the remedy for all the ills that society is heir to. No one now disputes this; but the remedy now is more education. The three R's no longer are to be con sidered as the foundation of elementary education. Some one conceives the brilliant ides of having the whole rising generation taught the evil effects of

alcohol on the various organs of the human body. Forthwith physiology and emperance are added to the school curriculum, and the poor little schoolchildren are expected to acquire a knowledge of the human body, its organs and their functions, that hitherto was the special equipment of medical practitioners. This is but one of the long list of fade with which the curriculum is overloaded, and which are

crowded into the short school day. No one will deny that it would be a good thing if country children had a knowledge of agricultural chemistry, but some teachers and parents prefer that they first learn to read intelligently. Nature study, civics and the deleterious effects of tobacco may all be shown as useful and desirable subjects for the elementary school, but the result of the attempt to teach everything desirable is to teach nothing well.

"We are under no extreme necessity," says a recent educator, "of penning children in a room and chaining them to a bench and there branding the three R's upon them." Here we have the typical faddist. "Penning children in a room," "chaining them to a bench;" now the school children are never kent at one time longer than an hour and three quarters; that is the longest period in the short school day that pupils remain in the class room. What utter rot it is then to talk of "penning" and "chaining." But there is the further cruelty of "branding them with the three R's." Just in proportion as the faddist has his way the three R's suffer. In spite of better training of teachers, better equipped schools, larger salaries and wider interest in school affairs, the schools of to-day, in many cases, give s less thorough grounding in the elements of education, all that the elementary school can or should attempt to do.

Mr. Frederick T. Gates, chairman of the General Education Board in the United States, draws a dismal picture of rural schools as they are, and advocates something stupendous as "the country school of to-morrow."

A great group of buildings; ample grounds; " we shall call to our aid, of course, the experts from the chemical and agricultural colleges and universities, our schools of forestry and of veterinary medicine. They shall lecture and demonstrate before us and be in constant correspondence with us."

"Every boy and girl shall be taught what to eat, how to eat and how to cook. Then there will be lessons in farming that will transform country life into the ideal, the idvilic. The children them selves will form a community, with allotments and employments, a common social and perhaps a common manufacturing and commercial life of their own, or these ample grounds. They shall all be demonstrators of the highest achievable results in field, garden, kitchen, sewingroom, orchard, vineyard, pasture, dairy, lawn, and meadow, not forgetful of the flowers and of the beauty of the land-

And again : "We shall train the child for the life before him by methods which reach the perfection of their adaptation only when the child shall not be able to distinguish between the pleasures of his school work and the pleasures of his play." Recreation is to be a new science and a new art,-"Ultimately there will be professors of popu-

"But the life is more than the meat as the body is more than the raiment. It is in the souls of the children that our purpose rests."

This is perhaps enough, though there is much more, quite as extravagant, not to say delirious. Leaving aside for the moment the preposterous project of teaching immature children all the complicated science and arts necessary for ideal farming, there is a fundamental element in education entirely overlooked or deliberately ignored. That is the influence of the home life as a factor in education. The home, the family, is the first school. It is God's own school system. And though we are not likely soon to attempt to realize the dreams of the distinguished faddist whose essay we are considering, still the fact that the President of the General Board of Education addressing leading educators from all over the country, can calmly outline the ideal country school, which will feed, clothe shelter and educate, even form the very souls of the children, while excluding and ignoring the home, the family, and the duties and responsibilities of parents, is somewhat alarming. The ideal determines at least the direction in which the school system will be devel-

It is the educational ideal of socialism which would abolish the family and home education and transfer parental respon sibilities and duties to the State.

Another tendency of the educations faddist is to regard as penal servitude any conditions of school life where children are obliged to practice self-restraint and learn something of self-control, obedience, respect for authority, and the discipline of orderly habits of work.

The Church has always emphasized the rights as well as the duties of parents in the matter of education, and

to restrain and correct the socialistic endencies of modern educational faddists.

To curb the tendency to reform world and the world's work by teaching all things knowable (and a few other things) to the immature child we may trust the sanity, the common sense and the experience of the common people.

NEWMAN'S APOLOGIA

In a recent editorial article, mention was made by us of the neglect of the publishers of Everyman's Library to include in their series any of the works of Cardinal Newman, and of their silence with respect to a suggestion made by this writer that some one or more of Newman's famous works might be issued n the now famous Everyman's Library. We are glad to see that now the omission complained of has been to some extent repaired. Messrs. Dent have added a reprint of Newman's Apologia pro Vita Sua, which they publish with an introduction and notes by Dr. Charles Sarolea. We do not know who Dr. Sarolea is, but we fear that he is an applorist of Kingsley whose impulsive attack upon Newman was the means of calling forth the Cardinal's matchless defense of his course in embracing the Catholic faith. The introduction to the work should have been entrusted to a more competent man. From Mr. W. S. Lilly, who edited the Characteristics " from the writings of Cardinal Newman, and who wrote the article on Newman in the Dictionary of National biography ; from Mr. Wilfrid Ward, the author of the recently published Life of the Cardinal : or from Prof. Gates, of Harvard, a non-Catholic, whose charming introduction to a selection of Newman's works, intended for the use of college students, we might expect an introduction worthy of the work published.

The introduction, however, if it turns out to be unsatisfactory, may be ignored-It is the work itself as it came from the pen of the Cardinal that the public will read. It will be a reprint of the original ssue and will contain those chapters on Kingsley which were omitted from the standard edition. Cheap editions in paper covers have already been published. Everyman's edition, like the other numbers of that series, will cost one shilling, and we feel it will have an extensive sale. We hope that every reader of the CATHOLIC RECORD who is not already possessed of a copy of the Apologia will procure one, and study it with the attention it deserves. It the Carsons and Londonderrys will cut is the greatest work of its kind written in the English language.

## SIGNIFICANT

At the great public meeting in Toronto to sympathize with the Ulster Unionists there was present a large gathering of the rank and file of the ridiculous Orange Order. The platform contained men whom we of course expected to see there. Hon. Dr. Pyne and Hon. Thos. Crawford were strongly in evidence, as well as Mr. J. S. Willison, Col. Denison, School Inspector J. M. Hughes, brother of the Minister of Militia, and others. It would be strange if the two Ministers of the Ontario Government were absent. They must perforce swim with their constituency, but we have a suspicion at the dupes they looked down upon. The vote of the meeting was anti-Home Rule and denunciatory of the Hibernians. The Unionists and their sympathizers in Canada are largely a collection of Jekvils and Hydes. If they were to parade the streets as Sandwich menthey would on the front board have: "We are the champions of civil and religious liberty," and on the back board : " For everyone except Papists." As proof positive that such is the case we take from the Toronto Globe of the 28th an account of the situation as it is in Belfast :

" During the recent visit of Mr. Winston Churchill to Belfast the Harbon Board there declined to permit the First Lord of the Admiraty to inspect the harbor. The result to Belfast has been the transference of Admirality work and subsidies, for naval outfitting to Haulhowline in the south of Ireland. But who compose the Belfast Harbor Board? It is a close borough and an exclusively Protestant body. Out of a salary list of over \$55,000 there is the name of only one Roman Catholic, who receives \$1,250 a year. The Belfast Poor Law Board has a similar record. On its list of over has a similar record. On its inst of over five hundred salaried officials—as dis-tinct from wage-earners—this body em-ploys only fifteen Roman Catholics, and their salaries, out of a total of \$375,000, aggregate only \$8,000 a year. The Bel-fast Water Board has a salary list of \$20,000 a year, on which appears the name of only one Roman Catholic with name of only one Roman Catholic with an annual remuneration of \$325. In Londonderry City \$845 goes to Roman Catholic officials out of a total of \$33,315. It is the same story all over Ulster where the Unionists are in control. In Dungannop, for instance, where Nation-alists and Unionists are about equal in population, there are two Roman Cath-olic employees—both scavengers—and in a salary list of \$2.875 a year the paltry sum of \$180 a year goes to Catholics.
"Unionism means privileged class rule;
Home Rule stands for equal rights for

And conditions are quite as bad in the city of Toronto so far as Catholics it is safe to say her influence will go far are concerned. It is notable that the

press of Canada with very few exceptions have either condemned the course of the Ulsterites or allowed the agita-

tion to continue without any criticism It is bad enough to notice laymen mployed in this execrable business, but when some of the clergy engage in it also it cannot fail soiling their clerical wardrobe. Most Rev. Dr. Crozier Parliamentary Archbishop of Drogheda learing that the House of Comm eventually pass the Home Rule Bill, has invoked Heaven's aid to perpetuate Protestant ascendancy. His litany would read in this wise: "From the langer of being compelled to give the 'Romanists' equal rights, good Lord deliver us."

But let us look at the other side of the shield. Here is the condition in

Dablin: "The population of Dublin are Catho lics by an overwhelming majority. How have that Catholic majority acted in the matter of religious teleration. Let the records tell. Here are a few o them. Since 1843 there have been twenty-three Protestant Lord Mayors of Dublin. During the same period the office of Sheriff has been held by Protes tants thirty-eight times: so that Catholic Dublin Protestants have be chosen to the high office of Sheriff much than Catholics. always been a considerable number of Protestant members in the Dublin City Council. As to city officials the following is given as a list of well paid offices held by Protestants in Catholic

Dublin at the present time: "City marshall, city engineer and borough surveyor, assistant engineer, inspector of buildings, clerks of works, superintendent electrical engineer. three assistant electrical engine resident drainage engineer, two assistant drainage engineers, clerk of drainage, superintendent medical officer of health veterinary inspector, superintendent of disinfection, superintendent of sanita-tion, collector of market dues, first and second legal assistants, and dozens of subsidiary positions."

There is something of the stage and unny-paper Hibernian about the Ulterdemand government Downing street and propose to against it.—Toronto Globe.

THIS IS THE shortest and best in erpretation of the situation we have yet seen. Perhaps nowhere else in the world, save in Ulster, can be found a community of full-grown men and ever women who are so completely under the influence of a political hypnotism. They are easy subjects, for the reason that they have inherited great prejudices and stupid bigotry. When all is over and Home Rule comes and Ireland is happy, united and prosperous, the same figure in history as Pitt and

## A DETESTABLE CONSPIRACY The Guardians of Liberty, which may

called American Orangeism, are be-

inning to make a stir. The New York

limes of Sept. 11, describes a demonstration they held in John Stree Church. After prayers a person named Charles D. Haines declared that the Republic was in danger because of the appointment of a Catholic Justice White, to the Supreme Court. And the fact that Major-General Thomas H. Barry, another Catholic, was placed in command at Governor's Island, gave cause for suspicion that the Pope had designs on the religious and civil liberties of Uncle Sam's children. Some day he may escape from the Vatican-as country with hordes of "Romanists," and, as a consequence " life, liberty and the pursuit of happiness" would then be things of the past. At the prayer meeting Mr. Applegate, a man prominent in the publishing business, entered strong protest against the idiotic procedure of the Guardians of Liberty What does this man Haines mean by this talk of blood and war between those who are of different religions? declared Mr. Applegate. The partisans of Mr. Haines and those of Mr. Applegate appeared to be about equally divided. There was much disorder and strong words were used in the meeting house, which is supposed to be a place of worship. In the midst of the furore the choir sang the "Doxology," and the contestants gradually retired from the building. A sad reflection upon the Christian sentiment of the country is the fact that at all gatherings of this kind men who are rated preachers of the Gospel are to be found in strong evidence. Bishop William H. Burt of the Methodist Church is, we are told by the Times, a member of the organization, as well as Daniel E. Sickles, who is known as a prominent Bull Moose supporter. The name of General Horacio C. King of Brooklyn appeared as a Guardian on some printed matter scattered broadcast by the society. This the general declared to be the case, but said he was induced to join by false representations, and that, having ascer tained its real object, he had promptly sent in his resignation. It was also stated that a Jewish Rabbi, Dr. Joseph Silverman, of Emmanuel Temple, Nev York, as well as many other Jews, were nembers of, and took a deep interest in the organization. In a letter to Car dinal Gibbons, Mr. Silverman says :

"I am in no way affiliated with the 'Guardians of Liberty' and am not responsible for any of its acts and have

no sympathy with the campaign it is waging. As far as I know no Jew is associated with the 'Guardians of Liberty' and I do not believe that the ssociation will gain any followers mong my people."

The Guardians will probably make little stir until after the Presidential election. No doubt can there be that they have been, like our Orange Association of Canada, banded together for election purposes by scheming politicians. As was the case with the defunct A. P. A. it will not be long before many of them will take to the stool of repent ance and profess sorrow for their tem porary lunacy. This will not avail. lowever. They will be marked men in he community, and by all good citizens will be characterized as either simpletons or political desperadoes who will stop at othing to gain their ends.

### HARD HITTING

For long we have been criticizing, with deserved severity at times, the modern mode of conducting services in the churches of the sects. In some places the departures from the old standards have become scandalous. We are pleased to note that His Lordship Bishop Sweeney of Toronto has made a pronouncement along the same line, and as well draws attention to the "scientific reasoning that pulls to pieces the whole Bible, refusing passages as not applicable today." But who, may we ask His Lordship, is responsible for these conditions? At the time of the break-away from Rome, church authority was discarded and people were told to interpret the Scriptures for themselves. What wonder, then, if we have an infinite variety of clashing opinions as to the meaning of passages in the Holy Book, and what wonder, too, if, given full liberty in this regard, the hundreds of jarring sects having made plunge from the rock of Peter followed their own bent in the matter of conducting church services? Under these conditions, too, we need not wonder that the spirit of indifferentism, which His Lordship deplores, has become very evident amongst the people at large. In oments of calm reflection surely the Bishop of Toronto must realize that after all there is only one substantial care for the spiritual ills of our time-a return to the centre of unity, the Church founded by Christ, where alone there is certitude of faith and a discip line which ever stands as a bulwark against the vagaries of weak human nature. The Bishop said:

The same evils that called forth the different clauses of the Bible still exist, though in a different form. St. Jude's message still applies to the foes of the church to day. There is the scientific reasoning that pulls to pieces the whole Bible, retusing passages as not applicable to day. There is the foe of in-Bible, reason able to-day. There is the low able to-day. There is the low able to day which bids its followers to desire the constitution of the c authority of the church; make tated authority of the church; makes them go from one church to the other, refusing to settle down in any one parish, thus destroying the solidarity of the church. Then there is the foe of indifferentism, the hardest of all to com bat and the one working the most harm. From this cause the church becomes an auditorium, the music must "modern," the preaching must be se tional, the man with a real message tossed aside as unworthy of note. account of this evil our professions faith are are vague and couched in velvety language, the vices of the day are handled with silken gloves.

A WORD TO PREACHERS We confess to having a sincere interest in our fellow citizens belonging to the Ministerial Association. Knowing that they will not take our advice we still feel it to be our duty to tender it. Day after day we are given instances of their irritating interference in matters pertaining especially to the Sabbath Day. We hold to the observance of the Sabbath as it was in the mind of Our Divine Redeemer. They hold to the observance of the Sabbath in that cruel and crass and narrow and heartless and un - Godlike fashion lauched upon the world in the days of old by the Paritans. The Ministerial Association have resolved themselves into a sort of special police for the enforcement of the Puritan conception of one of the commandments. There are nine others which seem to give them but little concern, more especially, on occasion, that which has reference to bearing false witness against our neighbors. In some sections of the province they have brought about at times a reign of terror. Not long since they put a stop to the running on Sundays of a trolly line—the poor man's automobile-between London and Port Stanley. This action has created in the minds of the people who attend their churches not a little indignation. The St. Thomas City Council, by a unanimous vote, have decided to petition the Governor in Council to exempt this Traction line from the provisions of the Lord's Day Act. About a week ago one of our Benefit Insurance Companies had a meeting in Sarnia and the members chartered a boat to take a run up and down the river on Sunday, but on second thought the excursion was called off for fear of the Lord's Day Alliance. Now no less a body than the Dominion Railway

for looking over conditions appertaining to railroad matters in St. Thomas on the Sabbath Day. No doubt Dominion Government will be asked to reprimand or perchance dismiss these criminals. But here is a nut which the Alliance, even with a sledge hammer, will find it very difficult to crack It would make the subject for a very vigorous debate at the next meeting of the Lord's Day Alliance: "Licence Inspector Galpin, of London, assisted by a policeman, raided a house on Sabbath Day, August 29, in this city, and found a quantity of liquor therein. The condition of some of the residents proved that the intoxicating liquid was freely used. Now the question is: "Has Inspector Galpin a right to work on the Lord's Day ?" Would the business in which he is engaged justify this course? Would the alliance exonerate him on the plea that he was engaged in a laudable undertaking? And, if so in this case why not in others? But the worst of all is to come. From out their own household comes a scathing rebuke to the ministers of Toronto. Rev. R. B. St. Clair had been arrested and convicted on a charge of circulating immoral literature and sentence duly recorded by the court. According to the strict letter of the law he was guilty, but this is the case: He had

printed a number of copies of an immoral publication for circulation amongst his fellow ministers to show them, we take it, the necessity of interference to suppress such publications. We may fairly infer that he acted on the principle that the end justifies the means, but if anyone were to accuse him of holding such a doctrine, no doubt he would become indignant and say, foundationless as it is, that only the Jesuits hold to such an opinion. Some of his brother ministers, notably Rev. T. T. Shields, a Baptist, has taken up the cudgels on his behalf and swings it wildly at the heads of the police department. His pulpit utterances in regard to the preservers of the peace are clearly of a most libelous character and doubtless if a priest were in his place there would be a smart appeal to the law to call him to account. Priests, however, seldom or never get into scrapes of this kind, because they have the habit of minding their own business. Whenever they do find it necessry to interfere for the promotion of public morality they are sure of their ground and take a course strictly in accordance with common sense. Inspector Kennedy, of the Morality Department, Toronto, when asked what he would do in regard to the ntterances of Mr. Shields, replied : " I never pay any attention to what the pulpit says, it runs off me like water off a duck's back. What can the people expect when the pulpit is preaching no hell? It is a deterrent to morality.' These be strong and significant words from a staunch Protestant. To sum up. It is unfortunate that our ministerial friends so frequently and so causelessly trespass on pastures outside their own domain. It may of course happen at times that the criminal authorities are remiss in their duties, but there is a seemly way of correcting this abuse The ballot box is, or should be, all pow erful. We wish to draw the attention of our ministerial friends to another point. Scarcely a week goes by that they do not glorify this or that secret those which assume a combative attitude towards the Catholic Church. Do they not know that by the use of the grip and the password many a time a cloak is thrown over the wrongdoing of officials in the public service. Toronto is a veritable nest of oath-bound, secret combinations. Instead of condemning them they are commended by the pulpiteers whose purpose it is to promote morality by statute. Let us tender a bit of advice: If they would preach the gospel from their pulpits and go about day after day doing good amongst their people, exhorting them to follow in the footsteps of the Master, and, where need be, engaging by word and act in works of charity, they would be doing something worth while, something praiseworthy. This vexatious interference in mundane affairs brings them but sharp, and, we must say, deserved criticism.

## JUST LIKE "KIT"

"Kit," (Kathleen Blake Coleman) for many years conducted the Woman's page of a Toronto paper. She is a brilliant Irishwoman and ever proud that she has Galway blood in her veins. We think we are justified in saying that in her time she was the most widely read and most highly appreciated woman writer on the Canadian press. Her contributions came to us bubbling over with the marks and tokens of a great warm heart and a cultured mind, which gave us brain work sparkling with the wit and humor, the grave and the gay, of human nature. But it was only when dealing with Irish affairs that she was ever at her best. The very name of Ireland seemed to call up in her breast the sweetest and tenderest emotions. served in word pictures which even a Dickens might envy. A pity it is that Board are about to be called to account | such a mind is not always young but we