

The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher.

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

Mr. Thomas Coffey
My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with interest and pleasure that it is imbued with a strong Catholic spirit, and that it is a truly Catholic paper, in its principles and in its aims. I have followed these lines with a great deal of good for the welfare of religion and country. I am sure that you will be able to 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 Delegate

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 27th, 1900.

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. Blessing you and wishing you success, believe me to remain,
Yours faithfully in Jesus Christ,
J. D. Falconer, Arch. of Larissa,
Apos. Deleg.

LONDON, SATURDAY, MARCH 16, 1912

SOME REFLECTIONS ON THE BRITISH COAL MINERS STRIKE

Greater than war between Britain and Germany is the significance of the gigantic strike of the British coal miners. Its significance is not lessened by the prospect of speedy settlement; even though the strike be over before this issue of the RECORD reaches our readers, the fact remains that it discloses a condition of things of tremendous import, and lays bare the flimsy foundation on which the whole British industrial and commercial edifice is built.

The wealth, the capital of Great Britain is concentrated in the hands of the few, while the many, millions upon millions, are in a state of abject dependence on the few, a condition essentially the same as slavery.

During the past year Hilare Belloc, a close student of history and modern economic conditions, has contributed a series of articles to the Catholic World, treating comprehensively of the rise and development of European civilization, which was inspired, guided and animated by the Catholic Church. The Catholic Church was and is the soul of European civilization. Mr. Belloc treats, of course, of the Reformation, its causes, and its results. In the January number he deals with the economic results of the Reformation; in the light of the present strike this article is of supreme interest.

He notes the Socialist argument that the "Industrial Revolution"—that is the mechanical inventions and discovery of new instruments and methods of production—was the cause of centralization of the whole economic scheme in the hands of comparatively few to the destruction of the widely-distributed methods of the past.

This he maintains is absolutely false; as a matter of fact and of history capitalism was established before the industrial revolution.

"It was only because the industrial revolution fell upon a society already capitalist that the industrial revolution, the discovery of modern methods of production, instead of bestowing good fruit, have borne the execrably poisonous fruit of our great cities: and the force which established capitalism in Europe before the advent of the new industrial methods was the Reformation. The matter is not one of conjecture; it is one of historical record."

Mr. Belloc points out that the modern industrial system arose in Britain. All, or nearly all, its great discoveries were originally British discoveries, and were there first applied.

"And the Britain upon which this transformation in the methods of creation of wealth fell, was a Britain which had passed as to the making of its laws, as to the possession of its soil and of the major part of its instruments, into the hands of a small, wealthy class. That power of the small wealthy class in Britain had been created by the Reformation, and established by a host of statutes, administrative measures, legal decisions and acts of state which are directly traceable to the great sixteenth century change."

Our author then points out that one of the predisposing causes of the Reformation was the dangerous extent to which the British people had allowed their wealthier men to occupy the "Commonwealth. Little less than a quarter of the land of England was, upon the eve of the Reformation, in the hands of the squires. This state of affairs would not have endured, but would have been broken by the Catholic spirit. But the confiscation of the monastic lands by Henry VIII. rapidly and enormously

emphasized the plutocratic character of society. First the squires, before the possession of less than a quarter, became the possessors of more than one-half of the land of England. Next, in company with the great merchants, they destroyed the Crown and turned it into a salaried executive post of which they were the masters. Thenceforward it was easy for the new rich class to concentrate in their own hands both the means of production and the right of making and interpreting the laws of property. The industrial revolution, roughly speaking, took place between 1720 and 1780.

"Wherever during that period a new invention or process, had to be capitalized, the inventor could find no one to furnish the capital, save within that already monopolist class which dominated every organ of the commonwealth."

"That is why Capitalism and Industrialism grew to be the twin giants of evil during the eighteenth century. The more wealth grew the more it was concentrated in the hands of the rich, and the more the population grew the more that population was bred hopelessly proletarian."

Now let us look at the actual condition of the British proletariat as revealed by the great strike which shows the power of these poor slaves to paralyze every industry, to stop every commercial activity and to bring hunger, suffering, disaster and ruin to the nation.

The minimum wages demanded by the Miners' Federation varied in different localities, as Yorkshire 7½ shillings a day; Lancashire 7; North Wales 6; Somersetshire and Bristol 4 shillings 11 pence; North Cumberland 6 to 7 and Scotland 6 shillings a day. That is varying from \$1.18 to \$1.80 of our money. Remember these are not the wages the miners are getting, but what they are now demanding.

The other day we read in an English paper that the coal miners were generally a well paid but improvident class. It is probably true that they are comparatively well paid as British workmen go. The following statistics are given by an English Economist, L. G. C. Money, who has studied exhaustively the living conditions of the working classes:

Of the 8,000,000 adult working men of Britain 1,000,000 receive less than 20 shillings a week; 1,600,000 get between 20 and 25 shillings a week; 1,680,000 from 25 to 30 shillings; 1,680,000 from 30 to 35 shillings; 1,040,000 between 35 and 40 shillings a week, and the remaining million £2 or more.

Twenty shillings, \$4.80 a week! The boasted wealth of England grinds the faces of the English workmen. No wonder there is degeneracy, physical, mental and moral. No wonder there are millions of "unemployables."

It may be urged that we do not take into account the difference in the cost of living. The same authority, quoted above as to wages, draws up, after laborious study, a minimum weekly table of expenses for a father of a small family. That meagre minimum absorbs 37 shillings and 9 pence, and this calculation assumes that the father works fifty-two weeks in the year. Not one in six British workmen makes even 37 shillings, 9 pence a week; or, according to the preceding table of wages, 5,000,000 adult workmen receive less than a living wage; reckoning 5 to the average family 20,000,000 British men, women and children are living below the level of decency, not to speak of comfort. A fertile soil for the seeds of socialism!

"Every evil," says Hilare Belloc, "if it is of a fundamental and moral sort, may be observed (when it has produced its fruit) to attempt to remedy itself by yet another evil. So it is with the capitalist scheme of production which has its roots in the Reformation. It takes its moral vices for granted, thinks of them as normal to human nature and necessary to any condition of society, and then proposes to remedy their intolerable effects by the inhuman scheme of Collectivism."

"Well, in this matter as in every other important social affair, the Catholic Church is on one side and its enemies on the other; and the spirit of the Catholic Church, where it prevails in the future, will not permit industrialism as we now know it, and will certainly have nothing to say to Collectivism, but will restore the normal and fundamental institution of property, widely distributed, among free men, which distribution with its accompanying freedom, was purely of temporal effects, the chief effect the faith had upon European civilization."

One is safe in predicting, that while glare of publicity shines on the squalor of the British proletariat, Protestant ministers will hardly be heard contrasting boastfully and triumphantly the wealth, progress, industrial and commercial supremacy of Protestant England, with the backwardness, stagnation and decay of Catholic Spain. England, where wealth accumulates and men decay, is a poor proof just now of the divine origin of Protestantism.

Meantime, babies die, children are robbed of childhood and innocence, men and women slave for shamefully inadequate wages, and human life on its

material side is degraded to a limit which antiquity never knew and which mankind to-day will certainly not long tolerate."

MORALS IN THE SCHOOL

Miss A. E. Marty is President of the Ottawa Teachers' Association. At a recent meeting she delivered an address on the moral education of the children in the Public schools. "By moral education," she said, "I mean the teaching not only of duty towards family, friends, community and country, but also of duty towards all mankind and the consequent importance of international duties and rights. Moral training is obtained from the organization of the school, such as courses of study, methods of discipline, the recreation, and the personality of the teacher." It will be noted that this lady, an excellent woman and an excellent teacher, we doubt not, leaves God out of the question entirely. She tells us it is a most desirable thing to be polite, to be considerate to our neighbors, in fine, to cultivate a disposition along the aesthetic line, but our duties to the Author of All—to the Crucified Who died for us—gives her no thought. It may be, notwithstanding, Miss Marty is recognized as a good Christian woman, but if so, why does she discard the Christian training of the children? Catholics, of course, have little concern, in a general way, with the conduct of the Public schools. They have their own system of education in which God is given first thought, and in which, every hour of the day, the children are reminded that Christian doctrine is, as it should be, the very corner-stone of education worthy the name. Children who are reared along from the primary class to the highest university honors, devoid of a sense of obligation to, and love for, the good God above us, may be very polite, very lady-like, very gentlemanly, emitting in conversation beautiful phrases, in immaculate English, but the heart that loves not God, that does not love his fellowman for God's sake—the heart that seeks but position in society and wealth, is but as a stone, and presents a sorry sight. Possibly Miss Marty considered that the teaching of religion in the schools, taking into account the numberless and sharp divisions amongst the sects, would not be an acceptable theme, and therefore recommended the teaching of morality—minus Christianity. The Godless school is a pitiable sight. With such a situation, what of the future, when the present generation has gone the way of all flesh?

The typical Orangemen of the concession line is made subject to hallucinations under the tutelage of the district boss who has become ambitious to climb into prominence. The typical Orangeman sees things at night because he has read the Orange weekly and sees therein fairy tales of persecutions and torturings centuries ago. But granting that some of these ridiculous stories have some foundation in fact the typical Orangeman and the editor of the Orange paper will close their eyes to the fact that torturings are going on in this our day and in our very midst even in holy, God-fearing, Bible-loving, Orange Toronto, for a few days ago evidence was given in court that at the Victoria Industrial School the little boys had been systematically tortured for running away. Here is a little evidence which is illuminating:

THE MOTHER'S STORY
"I went to see Wilbert on the next visiting day," said Mrs. Spain, "and I was afraid when I saw the condition he was in. He was just like a child getting over a sickness. He was very thin and pale. That room in the basement of one of the cottages was very cold, and I was nearly frozen when I was sitting there. He looked half starved, and he had only a cotton sheet and a pair of blankets over him, and no mattress, and no underwear, only a cotton night shirt. He was kept like that all through the cold weather. He showed me the shackles that were on his ankles. When I went away I had to lock the door on him and return the key to Mr. Parker." Fred Spain, Wilbert's older brother, corroborated the evidence of his mother, and said that he had seen the marks of a beating on Wilbert's back and legs. The shins were raw and black, he said. An ordinary pair of handcuffs was produced, which Fred Spain said was like the ones he had seen on his brother's bare ankles.

A DESERVED REBUKE
The Calgary Herald, of January 22, refers to the criticisms of the Western Canada Gazette of a sermon recently delivered in a church in the first named city. The minister's name is not given, nor that of the church, but here is the text:

"Real Estate in the Pulpit—Calgary Minister Furthers Proof of the Tendency of Present-Day Ministers to Introduce Sensationalism into the Pulpit."

The reference of the Western Canada Gazette to the matter is so forceful and so timely that we copy it in full.

"A Calgary clergyman on a recent Sunday evening devoted the greater portion of his sermon to a harangue on real estate conditions in this city. It is not necessary to dwell upon what the reverend gentleman said. Suffice it to say that he denounced the manner in which the business was generally being conducted. Real estate methods may be in need of adjustment. For the sake of argument we are quite willing to admit that such an adjustment is necessary. But why should a minister attempt such a readjustment from his pulpit? Did he imagine that his congregation was composed of real estate speculators and that their method of speculation was endangering their future state of existence? We hardly believe this to be the case. To be the thinking mind it would appear to be but another indication of the desire for sensationalism which is rapidly creeping into the pulpit."

"Not so very long ago the pulpit was held sacred to the teaching of the good old gospel—the pure and simple gospel of our fathers and forefathers who attended a God's house for the purpose of offering up their devotions and listening to an expounding of His Word. To interpret the meaning of many passages in the bible is not an easy task; there are many seeming paradoxes to be explained, many lessons to be made clear, many messages to be transmitted, and many hearts to be cheered by the unfolding of the promises contained within the sacred book. It is, we believe, that they may be in a position to do this that young men spend several years in college before formally entering the ministry. If, however, the present condition of affairs is continued, it will not be necessary to have a knowledge of the bible in order to enter the ministry—a fair oratorical ability and a church will be all that is necessary."

"We do not believe, however, that sermons such as that mentioned above meet with general approval. We believe that in the church in question the greater majority of the congregation would have much preferred to listen to a plain and simple exposition of the word of God. The daily press affords a surfeit of the sensational. For six days in the week the average citizen rubs shoulders with the world; he witnesses its joys and sorrows, its happiness and its misery, and on the seventh day he expects a momentary respite from the difficulties, worry and sordid details of the week-day. Imagine then the disappointment of those who attend church in the expectation of hearing and learning better things, when they are com-

pelled to listen to a sermon on real estate, a sermon which probably contains nothing new to them—in fact, he believes many in the congregation would have been able to give their minister additional pointers if they were so requested."

We may be thankful that our separated brethren are beginning to realize that in too many non-Catholic pulpits the preaching of the word of God has given place to passionate outbursts, carefully penned and committed to memory during the week, on topics belonging exclusively to the layman and the world. More consistent would the sensational preacher appear were he to drop the name "Church" altogether as applied to his meeting house, and call it a lecture hall, a place for the dispensing of choice music, the exchange of views on current events, and other entertainments of a like character, not forgetting "Rationalism" once in a while, by way of tone, as it were. Serious-minded people are coming to the belief that "Back to Rome" is the only safe course left open to them. They would return in multitudes were it not for pride on the one hand, and on the other their false notions of the true Church, because they have not studied its claims from the inside. They have taken their inspiration regarding it largely from the "weeds" who have been ejected from its communion for good cause, and from pulpits who find it profitable to abuse and misrepresent it. Rev. C. O. Johnston to wit.

OGLE R. GOWAN'S LEGACY TO CANADA

The typical Orangemen of the concession line is made subject to hallucinations under the tutelage of the district boss who has become ambitious to climb into prominence. The typical Orangeman sees things at night because he has read the Orange weekly and sees therein fairy tales of persecutions and torturings centuries ago. But granting that some of these ridiculous stories have some foundation in fact the typical Orangeman and the editor of the Orange paper will close their eyes to the fact that torturings are going on in this our day and in our very midst even in holy, God-fearing, Bible-loving, Orange Toronto, for a few days ago evidence was given in court that at the Victoria Industrial School the little boys had been systematically tortured for running away. Here is a little evidence which is illuminating:

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SHACKLED FOR A MONTH
Wilbert Spain, who is a slight boy of fifteen years, then gave his story. When he had come back on Jan. 9, after running away the third time, Mr. Ferrier had said to him, "We had better chain you up for a while." He was then taken to the basement of No. 5 cottage, and put in bed, and the handcuffs were put on his ankles by Mr. Parker, one of the guards. He was kept there for a week before Mr. Ferrier went to see him. When the superintendent did go to him it was to give him a thrashing of about fifteen blows with a leather strap on his bare skin. He was thus confined for a month, during which the handcuffs were removed only twice, once when Mr. Gordon, another guard, got him to go and read to about forty of the other boys, for an hour, and once to have a bath. Breakfast—Two pieces of bread and a pitcher of water.
Dinner—Two pieces of bread.
Supper—Two pieces of bread and fresh water.

This was the menu on which the boy was fed during his period of confinement.

We will be surprised to be told that Orangemen have nothing to do with the government of this institution, as nearly every public office in the gift of the people of Toronto goes to some member of the lodge. Toronto is a lodge-ridden city.

At the recent anti-Home Rule meeting in Massey Hall the manipulators of the Orange vote were in evidence. It was a ridiculous fiasco. The Globe is the only paper, so far as we have seen, which appraised the gathering at its true value. In its issue of March 2nd it thus refers to it:

How many of those in Massey Hall on Wednesday last recalled Artemus Ward's account of his interview with the future King of England half a century ago? The Duke of Newcastle had incurred the wrath of the Orange brethren by his refusal to allow the then Prince of Wales to receive an Orange political address on his visit to Canada. The humorist in his own inimitable way described the incident.

A saving sense of humor would go far to solve the Ulster problem. But it is to be feared there were no Artemus Wards at the Massey Hall meeting. The humorous sally at the expense of the Orangemen can be recalled to-day with great profit by those who have ears to hear:

"Just then," says the great humorist, "I met a long pershenn of men with gownds on to 'em. The leader was on horseback, and ridin' up to me, he sed: 'Air you Orange?'"

"'Air you an Orangeman?'" he repeated sternly.
"I used to peddle lemons," sed I, 'but I never dealt in oranges. They are apt to spile on your hands. What particular leonatic asyllum hev you and yure friends escaped from, of I may be so bold?' Just then a sudden thowt struck me, and I sed: 'Oh, yure fellows who air worryin' the Prince so, and givin' the Jook of Noocastile cold sweats at nite by yure infernal, catwauls, air you? Well, take the advice of a Amerighin siltersenn. Take ori then gownds, and dees't try to get up yur religio'ate ower Albert Edward, who wants to receive you all on an ekal footin', not keerin' a tinkers' cuss what meetin' 'ouse you sleep in on Sundays. Go home and mind yure business, and not make noosees of yureselfs. With which observashuns I left 'em."

ANOTHER ASPECT OF THE RELIGIOUS QUESTION

Protestants object to Home Rule for Ireland because they fear it will lead to a great Catholic revival. For more than three hundred years the Ascendancy, which for all practical purposes means the government, has strained every effort to win over the Irish people to the "reformed" faith. The persecutions of Elizabeth, the penal laws of Queen Anne, the unjust discrimination of later days, all miserably failed to make converts of the Papists. Ireland is to-day as Catholic as it was before James engineered the "Plantation of Ulster," or a foreign legislator devised the code of laws which Burke described as the most hellish and infamous that ever proceeded from the perverted ingenuity of man. Here is how the special correspondent of an English newspaper writes of the failure of proselytism:

"I set forth on Sunday morning to see what could be seen of religion as it actually appeals to the citizens of Dublin. Incomparably the noblest fabrics in a town full of churches are the two ancient Cathedrals of St. Patrick's and Christ Church built in the gracious Gothic of Strongbow's days, but now Protestant, though disestablished. On approaching these venerable piles one scarcely knew whether or not service was proceeding—some of the more obvious doors were closed—but on obtaining entrance at last one heard the tender and pleading melodies of the English Prayer Book gently echoing over a congregation which did not fill the nave, let alone the aisles and transepts of the edifice. The worshippers were reverent and devout; well dressed every one of them; I could not detect a hint of poverty as poverty is known in Dublin. 'If,' said my guide, 'you see a man here with a top hat, you know he is going to a Protestant church or chapel.' That was one of two contrasting pictures. Look now at the next."

We visited the Catholic Pro Cathedral and two other Catholic churches—one conducted by the Carmelite Order and the other by the Jesuits—all of them vast structures in the Italian manner. Turning off O'Connell street we ran into what in London I should describe as a football crowd—hundreds of working men, a fair number of women and girls, and children not a few. What I asked myself, can be the excitement that people should gather like this on a Sunday morning? It was the Pro-Cathedral emptying after Mass. We entered, but strange to say, the church was as full as ever. A new service, with a new congregation, had commenced. Surrounded by the other churches, one Mass following another from 6 o'clock onwards till noon, and the people, the workers, men as numerous as women, filling, nay, crowding, the churches every time. Various are the estimates of the percentage of Catholics who attend Mass every week. It is apparently agreed that there is a clear majority, and some put the figure as high as 90 per cent. of available.

HOME RULE AND ROME RULE

One look around upon these serried masses of Catholic worshippers, hundreds of them haggard with privation and toil, and then one thought of the saying "Home Rule means Rome Rule." What worlds has the Ascendancy left for Rome to conquer? Whatever may be the position under a national Parliament, it is certain that under Unionism the faith and message of Protestantism have not a chance of general acceptance in Ireland. The Roman Church practically untouched by modernism, is a strange evolution has identified it with the people in their sorrows and aspirations. It is the working men themselves who collect the dues for the priests, who run the confraternities and Sodalties which meet monthly, and even weekly, to promote devotion, who talk to one quite simply of their creed, what it means to them in difficulty, and how they encourage each other in it. One of the most prosperous sodalties consists of barmen, as they would be called in England, or "grocers assistants," who labor in the composite public houses.

Whatever may be true of France, of Spain, of Portugal, there is no trace in Ireland that one can discover either of scepticism masquerading under a convenient cloak of Catholicism, or of a rift between the Roman Church and the people.

Well may we ask with this English correspondent, "What worlds has the Ascendancy (i. e. the Protestant free-masonry minority who now rule the country to the utter exclusion of Catholics)

left for Rome to conquer?" If, "under Unionism the faith and message of Protestantism have not a chance of general acceptance in Ireland," how can Home Rule lead to a great Catholic revival? If "90 per cent. of available" are docile children of the Church what becomes of the cry that Home Rule will mean Rome Rule? Whether the Home Rule bill becomes law or not the Catholic Church will continue to rule the consciences of her children. "The faith and message of Protestantism have not a chance of general acceptance in Ireland" whether her laws are made in Dublin or Westminster.

COLUMBA

NOTES AND COMMENTS

THE GLOBE'S Parliamentary correspondent, writing of an animated debate in the House, speaks of a certain member as "cooling like a sucking dove." We understand now why the Globe has a weekly editorial on ornithology.

A PRESS despatch gives out the information that the imposing array of electrical signs advertising pianos, automobiles, and other commodities—not to mention sundry brands of Scotch whisky—which is a feature of New York at night, is now outdone by a sign, 130x62 feet, advertising the "Men and Religion Forward Movement." It reads: "Welcome for Everybody in the Churches of New York; Religion for Men; Men for Religion." We are further informed that this is "the beginning of a great advertising campaign for religion," financed by a group of Wall Street capitalists. It is advertising all right, but it would be just as well to omit the "religion." To serious men it is a nauseating example of the pass "religion," as understood by the sects, has come to in these latter days.

AS AN echo of the Bishop Hay centenary of last October may be quoted the saying of Bishop Ullathorne: "The Sincere Christian" is the most solid and complete course of Catholic teaching in the English language." And coupled with it might be the affirmation of Bishop Hedley of Newport (himself one of the soundest and most practical religious teachers of our day) regarding the author of "The Sincere Christian," that he was "one of the greatest pastors and staunchest confessors of Scotland, or of all Britain, during the eighteenth century." In the reviving interest of the present day in Catholic religious literature let us hope that "The Sincere Christian" will have its due meed of attention.

A PROTESTANT Nationalist, Mr. George Crawley, speaking at a meeting of the East Waterford Executive of the United Irish League, said that he did not fear Home Rule as he had always been better treated by his Catholic neighbors than by his own co-religionists. When evicted from his farm some years ago, his own clergyman refused to give him shelter, but a Catholic neighbor took him to his home. It was so always. The Orange fear of Catholic intolerance, of which we hear so much, is based solely on the fear (the groundless fear) of a just retribution. It is not in the creed of Catholics of any nation to oppress even so pitiable a creature as the Belfast-Toronto Orangeman.

THE BELFAST Unionist is often referred to as "Irish." He is not and never was Irish. He is an exotic, planted in Ireland by the Cromwellian invasion and, with some honorable exceptions, has failed wholly to absorb either the genius or the temperament of the Gael. His observance of the Feast of St. Patrick even, is anomalous, and is usually characterized by an acid if stupid denunciation of Irish ideals and aspirations. In the present crisis the "preservation of liberty" is the burden of his cry, but, as his attitude to the liberty of the oppressor he has in mind. As well hope for reason from a tadpole as from the average Belfast Presbyterian. "Reason," "Free-speech" or "Liberty of Conscience" are words beyond his ken.

THESE WORDS do not of course apply to Irish Protestants as a whole. Home Rule and the integrity of Ireland have known no truer friends than Irish Protestants of another type. We do not refer to certain historic names such as Henry Grattan, Wolfe Tone, John Mitchell, Robert Emmet, Thomas Davis, and a host of others, emblazoned on the tablets of a nation's heart, but to the many thousands, unknown to fame, who, hand in hand with their Catholic fellow-countrymen, have dared all and suffered all for the preservation of Erin. But the Belfast Unionist has nothing in common with such as these. He is a stranger within the gates who has appropriated to himself the fourth part of a nation's heritage. Yet, even so, Ireland wishes him no ill, but, on coming into her own, asks of him nothing more than that he shall now lay aside the rusty weapons of the past and, even at this late day, bear a man's part in the working out of her great destiny.

WE ARE reminded of these facts by the death, within the past fortnight, of Canada's gifted son and Ireland's faithful servant, Edward Blake, who, in the maturity of his powers, gave to the country of his fathers, unstinted and selfless service that he might at length realize the ideal for which rivers of blood had been shed in the past. Edward Blake was a Protestant of the Protestant, but he was not of that alien race which, in the wake of Cromwell, came to transplant better men. In his veins flowed the real Irish blood, and while his education and environment were not, perhaps, conducive to the Nationalist spirit, he was great enough to see beyond the petty prejudices of a day, and, like his great compeer, Gladstone, to do his part in the effort to right a great wrong. For that, not Irishmen alone, but every man devoted to the cause of Right and Liberty will honor Edward Blake and, as the years go on, accord him a high place in the ranks of the world's statesmen. His life is the strongest reproof that could be administered to the benighted and reactionary policy of Belfast Unionism.

THE TORONTO end of the Anti-Home Rule campaign outdoes even the Belfast wing in its ignorance and fanaticism. An audience assembled in Massey Hall two weeks ago to voice the Lodges' protest against the "disemboweling of the British Empire." It was addressed by the Hockens, the Gearys, the Hinkses and several others whose names are conspicuous in the campaign against the Ne Temere decree. But not a member of Parliament, or a public man, the sphere of whose influence extends beyond the limits of Toronto, ventured to put in an appearance. The reason of the latter is not far to seek. No man with any reputation in the affairs of Canada at stake would venture to identify himself with so ridiculous and unreasoning a cause.

AS THE Windsor Record pertinently asks: "What license has a crowd of Orangemen in Toronto to claim a monopoly on this loyalty business?" About the same right, it may be answered, as a mule to moralize on the iniquity of the kick, or certain persons that might be named to sermonize on the evils of detraction. The Globe recalls Artemus Ward's definition of Orangemen as "a long pershenn of men with gownds on to 'em," and the same amiable philosopher's advice to them to "go home and mind their business," and adds: "It (Orangemen) has resisted every advance of the tide of democracy. It has clung with childlike tenacity to the tattered robes of the privileged classes. . . . And their leaders still ride on horse-back—ride into place and emolument," on the strength of their party-ties. Who can gainsay the truth of the picture?

THE TORONTO STAR very unctuously descants upon the increase of Protestantism in Canada as compared with the increase of Catholicism, and uses this questionable statement as a text to allay the fears expressed in some quarters on the subject of "Catholic aggression." "Whatever may be going on in South America," it says, "it is certain that in Canada it is Protestantism that is gaining ground." We are not concerned to controvert the Star's figures, but, assuming their correctness, it is remarkable what walls we hear from time to time regarding the "crowding-out" towards English-speaking Protestants in the Province of Quebec and in Eastern Ontario. Whatever story the West may have to tell (and that is for the future to decide), it is certain that Catholics are not losing ground in their old strongholds.

BUT THE STAR assumes too much. Mere figures are no proper criterion of growth in the realm of the spiritual. In mere statistics, Catholics are always at a disadvantage. For, to be a Catholic means something in this and in any age, whereas, men of any other religion, or of none, rank in statistics as Protestants. What we mean is, that for one to become a Catholic, he must take on something, profess a fixed and definite creed and forego much that the world holds as precious, whereas, in reversing the process, a Catholic simply lets go by the board what convictions and restraints he had. On this account the uphill fight is always with the Church, and Protestantism is fighting down hill. But, on the other hand, under the ever-increasing process of dissolution outside the Catholic Church, and the growing indefiniteness of Protestantism, it means less and less, year by year, to be a Protestant, whereas, in the Church, it means more and more to be a Catholic. Figures, then, are no indication of the strength of the two systems, and even if the process of Protestant expansion which the Star claims, continues to increase, that means but little against the solid phalanx of Catholics with their definite creed and imperishable organization. The Star's boast is ill timed. It might better concern itself over the conservation of what is left of Christian teaching outside the Catholic Church.