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

Mr. Thomas Coffey. Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wide 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 7th, 1909.

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, Sir, your faithful friend in Christ. TH. FALCONIO, Arch. of Lussara, Apoa. Deleg. LONDON, SATURDAY, OCTOBER 5, 1912

THE EXCEPTIONAL EDUCATIONAL OPPORTUNITIES OF FARMERS' CHILDREN

"A canvas of a large Eastern city showed that ninety-four per cent. of its leading men were brought up on the farm. Of one hundred representative commercial and professional men of Chicago, eighty-five were reared in the country. A census of the students of four colleges and seminaries showed that the rural districts furnished eighty-five per cent. The leaders are quickly succeeded by men from the country. They always have been, they always will be."

The foregoing statement was made several years ago by the distinguished divine and educator, Rev. Dr. Dwight Hillis. So far as the facts are concerned it has never been controverted. Subsequent independent investigations served but to emphasize the moral pointed out by Dr. Hillis. Controversy there was, but only as to the explanation of admitted facts.

That such should be the case may surprise many, and none more than farmers themselves. How often have we heard given as a reason for leaving the farm and going into the city, precisely the desire to afford the children greater facilities and opportunities in the matter of education.

True, with one-roomed ungraded school, often at a considerable distance from their homes, with the consequent irregular attendance due to bad roads and bad weather, with the relatively small amount of personal attention the teacher can give to any pupil or even to any class, it may seem that the country children are at a decided disadvantage.

In the graded urban school each class has the whole time and attention of the teacher. Add to this that both in the matter of salary and work, the conditions are such as generally secure to the town schools the best and most experienced teachers.

Nevertheless the work of the ungraded country school compares favorably with that of the graded urban school. We have in mind an Ontario county where, in proportion to population, a larger number of pupils pass the High School Entrance examination than in a neighboring city; and not only that but the average age of the county entrance candidates is a year and a half under that of the city candidates.

There is, we believe, nothing exceptional in this case. The reason, then, is not in the schools but in the conditions of farm life. And the fact that these conditions, in spite of inferior schools, supply something essential to the effectiveness of education, has been used by advocates of manual training in the schools.

Dr. G. Stanley Hall declared that "the farmer boy had to know about seventy different industries, and must daily meet and overcome the severest tests of industry and skill." Mr. Edward C. Vanderpoole, a New York teacher, advocating manual training, maintains that it is precisely because the country boy learns early that he can and must do something that he is superior to the city boy in resourcefulness and self-reliance. "All this is education and fits him for leadership."

Quite true, education neither begins nor ends with the class-room; but whether it be wise to try to crowd into the school day everything of educational value is a question we shall consider at another time.

Certain it is that the varied work of the farm that falls to the share of the growing farmer's lad, is of immense educational value. It supplies him with the opportunity to secure, (indeed

imposes on him as a necessity.) all the advantages that it is hoped to confer by adding manual training to the school curriculum.

Millions will be spent if the advocates of manual training have their way, and the practical results under the most favorable circumstances will not surpass, and it is safe to say, as general rule, will never equal in educational value the home experience of the farmer's boy during his school life.

Farmers who have had experience with English immigrant boys all note how helpless, how lacking in resourcefulness, how easily defeated before any unusual little emergency are these boys compared with our own boys. This is so even when the immigrant is quite as bright mentally, and has had quite as much schooling, as our own boys. The reason is simply that the Canadian boy had to do things, had to think how to adapt means to ends, has had in short the great advantage of the discipline imposed by the varied farm work that fell to his lot as a matter of course. And this is an important element in education.

MANUAL TRAINING AS A FACTOR IN EDUCATION

There are two instincts strongly marked in the child at the dawn of reason; one is the desire to know things, inquisitiveness, which prompts the ceaseless questioning of childhood, and is the basic natural instinct which impels the child to acquire knowledge; the other is not less general but perhaps is not so universally recognized, namely, the desire to do things. Certainly the second fundamental instinct of childhood has not been generally recognized as equal in importance to the first in the scheme of education. Modern educators in their effort to develop the latter faculty have established kindergartens, then, after an unbridged gap, in some places manual training schools.

One of the greatest of Manual Training Schools is the Catholic Protectory of New York. In this great institution they have extensive shops of all kinds. A printing establishment does work for hundreds of city customers, supplying office stationery, posters, programmes and books. The only man in the room is the foreman who was brought up in this institution. The other workers are from nine to sixteen years of age. In the morning every boy receives his copy and is left to put it into form according to his judgment.

"One day," says a visitor, "I saw a little fellow, not ten years old, take his copy. It was for a poster, three by four feet in dimension. With only the requirements on a slip of paper handed him, as a guide, he chose from the case containing the large wooden letters, the ones he needed. When his form was ready he was obliged to stand upon a box in his work of locking it ready for press. He was so much interested in his task he did not notice me."

Be it remembered that every one of the two thousand boys in the Catholic Protectory is a juvenile delinquent and has been committed to the institution by the courts. Looked upon as incorrigible at home, they here become docile, industrious, orderly and law-abiding. In their old surroundings they had no legitimate outlet for their youthful energy and hence got into mischief. With useful and interesting work the transformation came.

A writer quotes the simple statement of Brother Leonie, director of the Catholic Protectory, as the most convincing argument for effectiveness of manual training as a factor in education:

"I have come to believe," said Brother Leonie, "that there are no bad boys. We have here but a handful of the Brothers, in charge of almost two thousand of the worst specimens New York can send us. I would not ask for better friends than any one can have in these boys, if he really wishes their friendship. They are generally tender-hearted. That they are exceptionally active and intelligent goes without saying. That is, at bottom, the reason why they are here. Most of them came to trouble because they were too eager in their blind scrambling in a strange world that did not know how to treat them."

Here we have within a half-hour's run from New York city two thousand boys committed to this place by the courts because they were young toughs, thieves, etc., or at the request of parents who looked upon them as incorrigible. There are neither guards nor watchers over them; they have access to the fields surrounding the buildings; in winter an adjoining field is flooded and every boy, provided with skates, has his liberty for part of the day. And here with their time judiciously divided between manual labor, which forms an interesting outlet for their energy, class work and recreation, New York's incorrigibles are transformed into boys of upright character, industrious habits, fitting themselves for a life of usefulness.

The moral of all this is not that we should forthwith equip our schools for manual training; far from it; that way faddism lies. We repeat, education neither begins nor ends with the class-room. But there is a moral for our readers, a moral direct, immediate and practical. Give the boys and girls who are going to school work to do at home, good old-fashioned manual work. Some-

times we find parents who on the plea of giving them more time for study, give their children no work to do. It is a woefully mistaken kindness; they deprive their children of an element in education quite as important as anything they learn in the class-room.

THE GROWTH OF CHRISTIANITY IN INDIA

The East and The West, a quarterly review devoted to missionary problems, has an interesting analysis of the recent Indian religious census, that is to say, the regular government census in so far as it concerns religion. "One advantage," says the editor, "which these returns possess when compared with missionary reports, is that it is impossible for anyone to suggest that their accuracy has been affected by a desire on the part of those by whom they were taken to increase or diminish the returns relating to any particular religion."

The census figures of the last four decennial periods show a very substantial, not to say remarkable, growth of Christianity in the Indian Empire:—

Table with 2 columns: Year and Number of Christians. 1881: 1,862,634; 1891: 2,284,380; 1901: 2,923,241; 1911: 3,876,196.

The Europeans and Americans domiciled in India, and their descendants, together with the British troops, number all told about 200,000.

The Eurasians, as those of mixed European and Asiatic origin are called, comprise 101,000 of the Christian population, of whom 57,000 are Catholics. The editor who wrote the article which we are reviewing pays this tribute to Catholic Indian schools: "The large increase of the Eurasians connected with the Roman Church is due to the very efficient Roman Catholic schools which are being established throughout India, both for Eurasians and Europeans."

After deducting the Europeans and Eurasians, we find the total number of Indian Christians is as follows:—

Table with 2 columns: Year and Number of Indian Christians. 1881: 1,500,068; 1891: 2,036,178; 1901: 2,664,313; 1911: 3,574,770.

The rate of increase can best be realized by the fact that the number of Indian Christians, excluding Europeans and Eurasians, in proportion to the entire Indian population, was one in 143 in 1891; one in 111 in 1901; one in 86 in 1911; and this notwithstanding the increase in the total population of India from 287,314,671 in 1891 to 315,132,537 in 1911.

The number of Indian Catholics of the Latin rite in 1911 was 1,393,720, an increase of 271,212 in the ten years. The Syrian Catholics number 413,134, an increase of 90,551 in the last decade. The Eurasian Catholics have increased by 11,327, and those of European origin by 6,156 since the census of 1901. The total number of Catholics in India in 1911 was 1,904,006, an increase of 379,246 in the last ten years.

In view of these facts one can hardly repress a smile on reading the following: "Comparing the rates at which Roman and non-Roman missions have progressed during the last decade, we find that the Roman missions show an increase of 24.8 per cent., whilst the non-Roman Missions, taken as a whole, show an increase of 45 per cent."

Yes, and the Salvation Army which increased its membership from 13 Eurasians in 1901 to 19 in 1911, shows an increase of nearly 50 per cent.

The gratifying fact remains that Catholics outnumber all the other Christians of India put together, and despite the prestige of the Anglican Church, the unlimited funds at the disposal of Protestant missions, the humble Catholic missionaries are doing the lion's share of evangelizing the Indian millions who sit in darkness and the shadow of death.

MR. HOPE ON HOME RULE

Last week we gave a summary of the contentions of Mr. James F. Hope, M. P., in his article in the April number of the Dublin Review, with respect to the important question of Home Rule for Ireland. We now propose to deal with some of those contentions. It is only fair, before we criticize the position taken by Mr. Hope, to say that he deals with the whole question in such terms as we should expect from a cultivated English gentleman. He writes with moderation and sincerity, and he is entitled to the respect of those who cannot accept his political ideas.

Mr. Hope argues that the racial differences in Ireland stood in the way of a successful local parliament. Because the people of Ulster, or that part of Ulster which is opposed to Home Rule, differ in race and in religion from the majority argues little either way. The people of the Province of Quebec are similarly divided. They were so divided before Quebec was given local government—the minority is English and Protestant; the majority French and Catholic. Yet these differences did not arrest the course of events, and deprive the Province of Quebec of the right to control its own local affairs. Numerous other instances can be taken from the history of English-speaking communities where the differences of race and

religion are quite as great as in Ireland, and where all parties unite for the public good. If differences of race were to keep communities apart politically, how could England, itself, become the great nation which it is? It is the work of statesmen to bring different elements together and unite them in the work of advancing the public good. The Catholic Irishman is just as anxious to see Ireland advance in prosperity as is his Protestant neighbor, and when he is given his full share in public administration, his common British patriotism will be as unquestioned as that of the most loyal citizen in England.

Just how far Mr. Hope can show that England has been carrying the financial burdens of Ireland, is a matter upon which we cannot speak with expert knowledge. Some years ago, a report was made on the subject by a parliamentary committee, and, as we recollect it, the report showed that Ireland had for a long series of years paid far more than her share of the taxation. The late Hon. Edward Blake, who was exceedingly careful about his statements of fact, and whose accuracy on such questions was rarely questioned, always contended that Ireland was over-taxed. In any case, the argument that England must finance Ireland loses much of its force when it comes from an Englishman. We cannot help going back to the past. To England attaches the blame of oppressing and scourging Ireland; of blowing out the light of learning in that land; of reducing her people to poverty and misery. It is too much for Englishmen now to turn around to the country which England has misgoverned and to taunt her with her poverty and inability to meet heavy financial burdens. If England has through centuries of misrule brought Ireland to that condition, then it is England's duty to repair the condition and to assume in part the burdens which Ireland could herself have borne had justice been meted out to her in the past. Besides, we are not aware that any strong case has been made out against the financial clauses of the Home Rule Bill in the House of Commons. Questions of finances are questions which yield to ready adjustment if honestly examined and honestly grappled with.

Mr. Hope seems to think that because agrarian troubles have been settled and a Catholic university established, the work of amelioration does not require to go much further. Does he forget that these concessions come as a result of years of agitation and toil and sacrifice on the part of the Irish nationalists—years in which they had to submit to attacks similar to those now made by Mr. Bonar Law and his associates? During those years they were assailed as unpatriotic, as unreasonable in their demands, as asking for exceptional treatment, but they persevered in their course, and ultimately won. When a long-delayed instalment of justice is given to a people, the argument frequently is that they should be satisfied with the instalment, and discontinue their demands on the points upon which justice has not been done.

That will not avail to smother the dearly cherished aspirations of a naturally proud and manly people such as the Irish are.

It is a matter of surprise to Mr. Hope that the Irish Nationalist should hark back to the old Irish Parliament, which he truly says was a close Protestant corporation. It had the merit of being some kind of an Irish parliament; it in a way satisfied the national pride; and if it was Protestant, it was not more Protestant than the Parliament in London was at that time. It was not more Protestant, for example, than was the Parliament of Nova Scotia, the anniversary of the establishment of which was celebrated a few weeks ago. That Colonial Parliament excluded Catholics and passed penal laws against them. Yet we think the people of that Province would feel that they were harshly dealt with if they were told that they must have no Parliament at all, and must be governed from Downing Street, because at one time their Parliament was a close corporation which forbade Catholics sitting within its walls, and passed laws proscribing Catholics. Irishmen are too acute not to know that the Irish Parliament, had it continued in existence, would repeal the penal code earlier than the British Parliament had done; that a law permitting Catholics to sit in Parliament would have passed the Irish Parliament long before 1829; and that every progressive measure which marks the development of the mother parliament would be adopted just as readily by a reformed Irish Parliament. It is not the Irish Parliament of the eighteenth century that Irishmen want to-day any more than it is the English Parliament of the same period that would satisfy the Englishmen of our day.

The danger of too much legislation is not one to alarm the advocates of Home Rule. It may be a universal symptom. It is probably a symptom of a general world-wide unrest. If it is an argument against the creation of an Irish Parliament, it is an argument against the continued existence of the

British Parliament. Pursued to its logical conclusion, it would demonstrate, if it demonstrates anything, that all parliaments should be abolished. In much the same way it may be argued that men should stop eating altogether because some men eat too much.

Mr. Hope contends that the present Irish group in Parliament have more influence by reason of their numbers and solidarity than the party could have if the Home Rule Bill became law. If the Bill passes they surely will have more to do with the transaction of their domestic affairs, with respect to the general politics of the country. We do not know that they desire to have any voice disproportionate to their population. They want to have a voice in imperial affairs, no doubt, but they do not want a controlling voice. In the consideration of such questions they want to meet on a common footing with the Englishman, the Scotchman and the Welshman. If the Irishman is really the disloyal, priest-ridden creature that Sir Edward Carson and Bonar Law represent him, the wonder is that the Unionists would have any Irishmen in Parliament.

Last of all is the sentimental ground. Mr. Hope thinks the Irish demand is largely a sentimental one. Assume for the sake of argument that it is. It may be that a stolid race like the English may not appreciate as strongly as the Celt does the underlying force of a sentimental feeling. It is sentiment, not cold calculation, that rules the world. It is sentiment that has kept the Irish race together, and has made it a nation-wide force in three continents. It was sentiment—the sentiment that an Englishman everywhere has the natural right to govern himself—that gave birth and force to the American revolution. Reduced to the dollars and cents basis the colonies were not oppressed; but their aspirations for self-government were strong and prevailed over every difficulty.

There is nothing disloyal in desiring local autonomy. The Canadian is as strong on this point as the Irishman. If Ontario were governed by a commission appointed from Downing Street, the Province might be just as well governed as it has ever been under representative local self-government. But would the people of Ontario stand for it? Not for an instant. Just the same feeling the Irish Nationalist has on the right to govern his country.

There is scarcely any reasonable doubt of the loyalty of the Irish people. Remove the sentimental grievance, let the Irishman feel that he is in every respect the equal of his fellow-subjects of other races, sharing privileges and burdens in the same measure, and nowhere under the folds of the flag will the King have more devoted, law-abiding and loyal subjects. In peace as well as in war, Ireland, when ancient wrongs are redressed, will become the strong right arm of the Crown.

ADDED DISCREDIT comes to some of the news agencies every day. The Harmsworth Syndicate in Old London is perhaps the greatest offender in this respect. It resembles the Hearst yellow journalism of New York. We are now told that the Pope has banished a famous scholar of Genoa, Father Semeria, because of his being tainted with modernism. Intelligent people know that the Pope has no power to banish anyone, in Italy or elsewhere. But this scrap of scandal is not intended for intelligent people. If a priest goes wrong he may deprive him of his faculties. That is all. This sort of nonsense may do duty at a Belfast meeting, at which Sir Edward Carson may declare, "See what will happen us if the Home Rule Bill passes."

AN O'NEIL GONE WRONG

Mr. John M. O'Neill is editor of a paper called The Miner's Magazine, published in Denver, Colorado. The only thing we know about him is that he has an Irish name. An Irish Socialist is a rare bird. One of them some time ago appeared as a lecturer in Belfast and even the Orangemen made an effort to throw him in the lough. Mr. John M. O'Neill may be of Irish blood but he has become "Americanized." He has let go his grip on the old anchor of faith which his forbears brought from the land of St. Patrick, and is now keeping step with those who desire, by injustice, to get their share and more of the good things of this life, having worked themselves into the belief that there is no life to come, no accountability in the hereafter.

Mr. John M. O'Neill would lead the innocent miners to believe that Socialism is a Garden of Eden, a thing of beauty and a joy forever. That is the theory of Mr. John M. O'Neill and Marx and the other God-baters who are parading the country in the guise of love for their kind. Brought down to a working proposition their Garden of Eden would be a veritable jungle. They would be in the same position as the dime novel-reading boy who stole money from his father, bought a revolver and had proceeded west to fight the Indians. Socialism worked out in practise would leave its dupes in the same frame

of mind as the little bravo. John M. O'Neill and his fellows are brave in print. There are many like them. They remind us of a military gentleman named Wilson whom Mr. Dooley described during the Spanish American War. At the end of each of his orations Wilson was wont to declare: "We're the men behind the guns," upon which Mr. Dooley remarked to Mr. Hennessy: "Wilson takes mighty good care to be three thousand miles behind the guns." If there is any real fighting to be done it will be found that the John M. O'Neils will be at like distance from the scene of operations. All this notwithstanding the fact that Mr. John M. O'Neill, editor of The Miner's Magazine, makes this Wilson-like declaration in his own regard:

"The editor of The Miner's Magazine has no biases on his knees but is standing on his feet like a man with his face to the foe as one of the soldiers of that great army, whose tread can be heard in every nation on earth, and he yearns to live to see the dawn of that glad morning when the sunburst of an economic freedom shall spread its light in every clime beneath the blue vaulted dome of Heaven."

But has not Mr. John M. O'Neill in this beautiful peroration forgotten himself. Is the Irish in him oozing out? Why should he refer to the blue vaulted dome of Heaven when he does not believe there is such a thing? Mr. John M. O'Neill and his followers want to have a riotous heaven on earth and profess to believe that when they draw their last breath they will go into the earth as the cattle that roam the prairies. Mr. John M. O'Neill's brave outburst above quoted reminds us of another saying of Mr. Dooley's: "Oh Hennessy! it would have done your heart good if you had heard young Mr. Rockefeller in his Sunday school singing: 'Onward Christian Soldiers Marching for the Stuff.'" Mr. John M. O'Neill, editor and "red," might also be heard singing "Onward Fellow Socialists, Marching for the Capture of Other Peoples' Goods." Thank the Lord we have so few Irishmen like John M. O'Neill.

The John M. O'Neils are a peculiar set in a country governed by the people for the people. If there are abuses and wrongs in the body politic who are to blame? The class in the John M. O'Neill army who are loudest in complaint are the very same individuals who will take a five dollar bill from a ward boss, march to the polls, and vote to place in power the agents of the trusts and combines—the men who are responsible in large part for the unsatisfactory conditions existing between employer and employee.

What a pitiable object is Mr. John M. O'Neill, blabberer of meaningless verbiage, centering after Bob Ingersoll and Tom Payne. We hope his paper does not circulate amongst the many Christian ministers of our Eastern provinces. If so there is work ahead for the morality department.

THE DIGNITARIES of the Church as by law established, at least those of them residing in Ireland, as well as some of the clergymen of the other sects, are very wrath at the prospect of local self-government for that country. As becometh the first named, who are always decorous, their programme is, not to enter the field in war-like armor, but to beseech the Almighty to ward off the danger that is threatening the country. Less than a generation ago the Catholics of Ireland were compelled by law to contribute tithes to the support of these clergymen and their churches. When Gladstone's Disestablishment Bill was introduced in the English House of Commons they then also took to prayer to ward off that danger. Their prayers, however, did not avail; and they will not avail in this case. The favor of the Almighty will never be found on the side of injustice.

INEXCUSABLE IGNORANCE

In Pittsburg, Penn., has been formed a Bible Study Class in the Cathedral school hall. Its purpose is to afford an opportunity to make a thorough study and investigation of Holy Scripture, to ask questions and to propose difficulties either orally or in writing, touching upon the Bible. One of the most curious conditions of our time is to be found in the fact that most of our separated brethren persist in stating that Catholics, not being allowed to read the Bible, it becomes the duty of Protestants to send the King James' version amongst them. Meet one of your Protestant neighbors on the street and tell him that Catholics have Bibles in their homes and that they are admonished even by the Pope himself to make study of them, he will smile and shake his head, and while too much of a gentleman to contradict you, will leave you with the impression that he believes you are not telling the truth. Furthermore, the non-Catholic will have thought that "Romanists," as the preacher calls them, are permitted by their Church, in dealing with those outside its pale, to make false declarations. If some Catholics do not make close study of the Scriptures it is not because they are not admonished so to do by the Church. There is another point, however, of

which our Protestant friends are in ignorance, that the prayer-book which a Catholic takes to church on Sunday contains, particularly in that portion devoted to the Mass, those passages in Scripture which it were most desirable to bear in mind, and that also in most prayer-books may be found the epistles and gospels for every Sunday in the year. The amazing ignorance of Catholic practices on the part of our neighbors, separated from the Old Church, is simply inexplicable. Their spiritual guides are, we think, mostly to blame. They should, if they do not, make study of the Catholic Church and its practices. To many of them such a thing would be unthinkable. They curse the old prejudices and misrepresentations. They are like old friends from whom they do not wish to part. They become dearer with the years and form their stock in trade for many a sermon on "Popery," ever dear to the occupants of their pews.

ON THE 22ND of last month Rev. J. M. Mollrath of Belfast, Ireland, preached in the Dale Church, Toronto, on Home Rule. We are told by the Globe that his remarks at times drew applause and at other times evoked the audible disapproval of the audience of Orangemen. Dale Church people would have us understand that it is a Christian place of worship. Considering the behavior of the congregation is it worthy the name? The occasion was the annual church parade of the Clarke Wallace Loyal Orange Lodge. Yes, it was the annual church parade. How often does the average Orangeman attend a place of worship during the remainder of the year? Nor would he go on the day of the church parade were it not that he expects to hear something very uncomplimentary to the Pope. Truly the Orangeman is a queer body—the very embodiment of inconsistency. We will not discuss Mr. Mollrath's sermon. It was a presentation of the old stereotyped argument about the Pope ruling Ireland if self-government be granted the country.

UNFAIR CRITICISM

At a meeting of the Manufacturers' Association in Ottawa, Mr. Curry, the President, in his annual address, said some things to which we must take exception. He speaks of American delegates of International unions coming into Canada to look after the bodies under their jurisdiction. He would have these persons kept out of the country. It may be that in a few cases imprudent officials of the International unions have come to Canada, and, forgetting their duties, promoted irritation instead of peace. It is strange that Mr. Curry should have closed his eyes to the fact that in many cases American delegates coming to us on invitation to settle disputes have brought about harmony between employer and employee. They do not as a rule come on war-like mission but to better the condition of their fellows. Not long since an International union delegate came to Toronto and settled a dispute between the workmen and the bosses. There were, however, signs of rebellion amongst the men but he threatened to suspend them if they did not go to work and accept the terms agreed upon. We must not forget that a strike draws heavily upon the funds of the International bodies. It would, as a consequence, be to their interest to avoid disturbance of peaceful relations between capital and labor. Amongst the gentlemen of the Manufacturers' Association may be found officials who from time to time travel about the country to look over and safeguard the trust interests. In their perambulations do the interests of the consumer ever give them a thought? What is sauce for the goose ought to be sauce for the gander. If the workmen abuse their power, and sometimes such has been the case, can they not invariably point to cases where the highly educated, wealthy manufacturing class are in the same boat. Censure, say we, the wrongdoing amongst the working-classes—censure, and severely, the madness of the Socialist propaganda. But let a goodly share of censure also be the portion of those money-mad people who are ready to trample upon everything under heaven so that they may attain the seven figures in their bank balance. May the time come when both elements will have regard for eternal justice in their dealings one with the other. Preach and teach the Christian code in the shop and in the office. So long as materialism is the goal of both classes we will have but industrial warfare.

"Once and for all, under no circumstances, will the loyal people of Ireland consent to be governed by a priest-ridden Parliament."

BY CABLE we are told that these are the sentiments of Lord Templeton, representative peer for Ireland. Just here we might ask who gave him this title? "These are also my sentiments," declared Baron Willoughby de Broke, who has a "no surrender" button pinned on his waistcoat. Who, may we also ask, is Baron Willoughby de Broke? Some of these lords and barons and knights, like Carson, are feverishly desirous of cheap