

The Catholic Record

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LETTERS OF RECOMMENDATION

Apostolic Delegation, Ottawa, June 13th, 1910.

Mr. Thomas Coffey

My dear Sir:—Since coming to Canada I have been a reader of your paper, having noted with interest and pleasure that it is directed with intelligence and tact, and, above all, that it is imbued with a Catholic 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 it promotes 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 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, I am, Sir, very sincerely, in Christ, Yours very truly, D. WATERS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 27th, 1910.

Mr. Thomas Coffey

Dear Sir: I have read your admirable 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 Catholic. Please let me hear from you when you have a chance to return.

Yours faithfully in Jesus Christ, D. FALCONE, Arch. of Lucca, Arch. Delegate.

LONDON, SATURDAY, JULY 8, 1911

DEATH OF ARCHBISHOP O'CONNOR

On Friday morning last was announced the death of that very distinguished churchman, Most Rev. Denis O'Connor. The sad event took place at St. Basil's Novitiate, Toronto. A few weeks ago, with age and infirmities indelibly stamped upon him, he gave confirmation to a class of three hundred in St. Michael's Cathedral. It was a struggle; but he was a soldier of the cross to the last. From early youth the deceased Archbishop seemed to be destined for the Church. He comes of a family which gave its brightest and best to the service of the Almighty at God's altar. As a priest of Holy Church it may be said that his chief work was of an educational character. When he took the presidency of Assumption College, Sandwich, that institution was struggling for existence, but, under Father O'Connor's splendid administration, it soon rose to a position of prominence, and students flocked to it not only from the province of Ontario, but to a greater extent from the States of the American Union. His heart was in the work, and nature and training gave him an equipment for it seldom equalled. When called to a higher sphere we have reason to believe that he left his old charge with reluctance, as he had a deep seated love for the training of young men, particularly for the priesthood. He was consecrated Bishop of London, Oct. 10, 1890, and became Archbishop of Toronto on January 27, 1899. Owing to ill health he resigned the Archbishopric in June, 1908. The late Archbishop was numbered amongst those grand old priests nearly all of whom have now laid down the burden, who fought valiantly for the faith from the sixties of the last century. Untold hardships were then experienced, but men of the mould of the late Archbishop counted hardship but a glory when duty called them to preserve the faith in the hearts of the early settlers and bestow upon them in season and out of season the comfort derived from the administration of the sacraments of Holy Church. The intelligence of the death of Archbishop O'Connor will be received on all hands, as well amongst the community in general as amongst his coreligionists, with the utmost regret. He was a type of Canadian which reflected honor and glory upon his native country. He inherited in abundance all those noble traits of character brought from the island of saints by his parents, God and His Church and the weal of the land of his birth were ever uppermost in his mind. After his strenuous life in the service of both he has been called home. Such is life. The going out of the old, the coming in of the new. In this province the going out of the old brings memories which will be as a beacon light for the new. The priests of the past generation, priests of the stamp of Father O'Connor were noble men, and bore the heat and burden of the day as soldiers of the old days, the Recollets and the Jesuits. Their lives will be an inspiration for the newer generation. May the light of eternal glory be the portion of the great churchman who yielded up his spirit to his Divine Redeemer in Toronto on the last day of the month of the Sacred Heart.

ON THE BRINK AND OVER

Within the past few weeks a class of young men, candidates for the ministry of the Presbyterian church, waited upon the authorities of Knox College, Toronto, and asked if subscription on their part to the Westminster Confession of Faith, the Presbyterian doctrinal standard, would be taken to signify their literal acceptance of its statements. If so, they added, they wished to say that individually and collectively they had concluded that they could not conscientiously subscribe to the Confession. The answer is no less significant than the question. "Gentlemen," said the chairman of the licensing committee, "if you had subscribed literally, I think I may say, the Presbytery of Toronto would not want you."

A few weeks earlier a "trial" took place in Montreal under the auspices of the Methodist church, to determine whether or not one of its ministers, a former professor in the Wesleyan Theological college, was in accord with the standards of belief of that body. We have not heard the result of the trial, but its proceedings as related in the daily papers form an interesting study in human capriciousness. We are not concerned with all the vagaries of belief and no-belief voiced by witnesses, clerical and lay. They exhibited a degree of latitude from which Methodists of a generation ago would have recoiled in horror, but which is of so little concern to those of to-day as to have called forth not a single serious note of protest or dissent. A touch of comedy was forthcoming in the rapid assertion of General Superintendent Carman that what he said might, from his position, be accepted as simultaneous Methodist doctrine.

The trial was, however, remarkable for two things. It proved conclusively that a man might be in every essential particular a non-Christian, and still officiate as a minister in the Methodist Church. "To say that Christ is God," said one minister, "is to deny standards of the Methodist Church. Our discipline expressly forbids the commission of this error. The phrase 'Christ is God' is an unscriptural phrase." This he had interpreted as Dr. Workman's teaching, and, he added, he "approved of it, and also of his teachings in regard to the Trinity, original sin and the resurrection." This latter the accused professor himself voiced as being "spiritual only."

The second remarkable point brought out in the trial is that, as we have frequently pointed out, all this rationalistic teaching has its fountain-head in the Methodist so-called theological colleges. Not only had Dr. Workman taught without restraint all these lines for years, but a considerable body of his ministerial brethren were found to uphold his hands. "Dr. Workman," declared one, "was quite in accord with the doctrines of the Methodist Church and its discipline." "Never," he continued, "had he heard him express an opinion that was not so." Another was not quite of the same mind, and so vividly did he realize the destructive character of these institutions as to epitomize them in the saying: "If ministers would keep to the pastorate, and would not go to college they would be all right." How the "theological" colleges otherwise were to discharge their functions, and how ministers were to arrive at that dignity without them, he did not explain. But the Rev. Solomon Cleaver and those who think with him on the subject of Jacksonism in Victoria College have in face of such revelations to settle with themselves whether such fragments of Christian belief as they cling to are, under the circumstances, worth preserving. If they decide that they are, their place, clearly, is not in the Methodist Church.

As to the Presbyterians, a secular paper, the Woodstock Sentinel-Review, commenting upon the attitude of the Presbytery of Toronto to the Westminster Confession as expressed in the reply of its chairman to the class of ministerial aspirants, asks: "If it has come to this that the confession of faith of a church is no longer to be taken literally and unreservedly, why is it not so changed as to bring it into harmony with modern requirements?" Precisely! That the Westminster document and every other theological formula or statement of belief emanating from other than the One Holy Catholic Church is of necessity a purely human document, and, as such, subject to revision as fashion or caprice may dictate, is the veriest platitude. But it was not so conceived by the Assembly of Divines who met at Westminster in 1643, and adopted this Confession as "God's undoubted truth and verity, grounded upon his written word." And on this gratuitous assumption the Presbyterian church continued to act for generations, and whether under the Established Kirk or the Free Church in Scotland, or in their offshoots beyond seas, to demand of candidates for the ministry unequivocal adhesion to the doctrines as there expressed. This pretension could not of course stand forever in face of the varying shades of Protestant belief, and, in consequence, of late years there has developed a tendency to side-track

the much vaunted Confession, and, on the part of ministerial candidates, to give it their adhesion at ordination in a pronounced spirit of mental reservation. Hence it came about that the very sin which Protestant theologians and general and Presbyterian theologians in particular have sought without shadow of justification to fasten upon Catholic dogmatic teaching, has recoiled upon themselves, until we find in this year of grace 1911 an official spokesman of Canadian Presbyterianism openly, and apparently without sense of shame, inculcating upon its future teachers and guides a policy of duplicity and make-believe as regards the faith which they are fondly supposed to cherish and profess. The wheel certainly has come full circle, and consistency become the sport of the gods. And yet the same Presbyterian Church has the effrontery to preach morality to the Jew.

The moral of this twin episode as enacted in the two leading "evangelical" bodies of the Dominion is that deterioration and dissolution are the inevitable end of those who separate themselves from the seat of authority in religion. The Westminster Confession was in large measure framed for the purpose of withstanding Catholic teaching, which, as a solemn motto, cried out a warning from the pre-reformation age. The so-called Reformation had been conceived in iniquity and brought forth in wholesale rapine, but, notwithstanding, the Church as a mother had not parted from the spirit of solicitude for her erring children. While, then, she has borne with patience the reproaches hurled at her with so much scorn and bitterness through the Westminster Confession of Faith, she has not ceased to pray for the restoration to unity of the innumerable misguided but naturally devout souls snatched in an unhappy age from her sheltering arms and left to the tender mercies of the most ill-favored of heresies. And now that the sects are casting off the mask and standing revealed in their true colors, it is more than ever incumbent upon those of the Household of Faith to give to their less fortunate friends the benefit of their encouragement and their prayers.

As for Methodism, in face of the revelations of the Workman trial and of other like episodes within the past year, it is high time that the pretence of being a Christian church should in common honesty be abandoned. We would have more respect for its representatives and more hope of the ultimate conversion of its votaries if they frankly and unequivocally declared themselves—and they really and in effect have become—out-and-out Unitarians. Any pretence to the contrary is the veriest of sophistries.

OUR FRIENDS the Orangemen have held a Grand Lodge meeting in Winnipeg. The Grand Master dealt with the Ne Temere decree, and, if we cannot agree with his conclusions, for once we can commend an Orange Grand Master for using temperate language. Judging by his utterances we think he tries to be fair, but we must find fault with his meagre information in regard to the Roman Pontiff's regulations touching marriage. It is quite evident he has never seen the decree, but if he will promise to read it we will send him a copy. As to the Quebec law in regard to marriage he is also in a mist. There all churches are placed on the same footing in regard to marriage. As the champion of civil and religious liberty, why will not the Grand Master permit the Catholic Church to take such a view of the marriage contract as it deems fit? This privilege is accorded all Protestant churches. The State has no right to interfere with the religious significance of a marriage. Its duty begins and ends with the civil aspect.

REV. DR. CLIFFORD

The Reverend Doctor Clifford, who on occasion of his recent visit to Toronto was so effusively "written-up" by the local press, maintained by his addresses his reputation as a loud-mouthed and narrow-minded bigot. And he posed as a would-be martyr into the bargain. He told his hearers how he had languished in English prisons for refusing to pay his taxes, and "with his great lionine head thrown back," as the Globe pictures him, "and in words that came like a volley of bullets," he shouted: "An I who preach Protestantism every Sunday to pay to have young Britishers taught the principles of Romanism in school on Monday? Not much I won't; just watch me." And the audience, we are told, stood up and howled.

It was a thoroughly Baptist gathering and worthy of the predominant traditions of the sect. We could fancy it, with a little more prodding, making a break for the Catholic Church across the park and with the true Anabaptist ardor of the sixteenth century, converting its interior into kindling-wood. That would have given a flushing touch to the historical parallel. Dr. Clifford has all the characteristics of John Mathieson, the baker-bishop of Harlem, and nothing but his ill-

disguised respect for English law, keeps him, if we may judge by his pulpit utterances, from emulating the church-rotting exploits of his great exemplar. As it is, he is obliged to content himself—this great "apostle of peace"—with hurling defiance at the Archbishop of Westminster and Father Bernard Vaughan, and assuring his English dupes "what he wouldn't do to them" if only he had his way.

Dr. Clifford assured his audience that he "wouldn't pay taxes to have young Britishers taught the principles of Romanism." What he would have said had he been honest, was, that he had no intention of paying his taxes that Catholic or Anglican children (for in this matter he imputes "Romanism" to both) might have the benefit of a religious education from theirs. He had, contrariwise, no objection to Catholics or Anglicans paying their taxes to provide a godless education for himself, but let that pass. "Romanism" (or religious education—for to him the terms are convertible)—is the thing to be withstood, and to accomplish that end the Ten Commandments may be conveniently relegated to a back shelf. Witness the long series of palpable falsehoods indulged in by Dr. Clifford, one Joseph Hoeking, novelist, and a regiment of writers—so-called controversialists—trained under their direction. These valiant cohorts have a trick, reduced by long practice to perfection, of uttering some slanderous statement concerning Catholics and when called upon for proof or withdrawal, of taking secure refuge in silence. One of them—Dr. Horton to wit—has even been known to assume an air of injured innocence, and to object that these "slips of memory or inaccuracy" so characteristic of the school, are "exalted into crimes against God and man." Let anyone who would acquaint himself more fully with the unsavory methods of these men, consult the joint pamphlet of Father Keating, S. J., and Mr. James Britten, entitled "A Brace of Bigots." It was this pamphlet, published by the Catholic Truth Society, that elicited from Dr. Horton the whining plea that "controversialists like Mr. Britten never give one credit for honor or the wish to get at the truth."

He failed, however, to indicate how this might be done in the case of those who like himself systematically outrage both truth and honor. Neither are we told that Dr. Clifford, "with his lionine head thrown back" attempted any elucidation of the problem. Dr. Clifford, in one of those "clear-out, target-hitting sentences" with which the reporter credits him, assured his audience that that same "Romanism" which he so despises "was receiving its death-blow in the actions of Southeastern Europe." Of course he had in mind the recent revolution in Portugal, the trouncing with socialism of Premier Canelejas in Spain, and the doings of Syndic Nathan in Rome. He did not say so (at least the reporter does not say that he did), but we are led to infer that he is in full sympathy with the course of events in those countries and that Nathan, Braga, Ferrer et al have had his most cordial approval. That is what we would naturally expect from Dr. Clifford's antecedents. But what he failed to explain to his audience was how the principles of these men, and their method of carrying them out, are to be reconciled with the "25th chapter of Matthew" (he didn't call him Saint—that was to be Romanism) which he quoted "with his head thrown back" and "his robes loosened at the neck," as the epitome of social progress. He probably does not see eye-to-eye with the editor of the Presbyterian (Toronto) for instance, who described the Lisbon end of the game as "treason involving bloodshed, exercised with fiendish cruelty." That was visiting the sick, feeding the hungry, clothing the naked, and giving shelter to the stranger with a vengeance. And with this light on Dr. Clifford's conception of liberty and righteousness we turn for a moment to his "dying Romanism" as exemplified in the England of his birth. We need not dwell upon the unmistakable decline of Nonconformity in England which, as we saw last week, is the subject of so much concern to Dr. Clifford's friends. The decrease of sixteen thousand in the Baptist ranks in England in five years (their own figures) it was not of course necessary to mention at the McMaster University meeting. That would have necessitated the singing of something more than the doxology.

It is a subject of every-day concern to the Protestantism of England that "Romanism" has been winning all along the line. Not only has there within the past fifty years been a remarkable increase in the number of Catholic Churches, priests, and people, but this increase has largely been, at least among the educated classes, at the expense of the Establishment. And one by one, the disabilities from which Catholics had suffered so long (at the hands of Dr. Clifford's liberty-loving friends) have been going by the boards, until by the amendment of the Accession Oath, the stigma of prosecution has, with one remaining exception, been removed from the statute book. That simple act of justice and decency did not meet with the approval of the shrinking Baptist contingent—Dr. Clifford, leader—but was effected in spite of them and to their sore disgust and dismay. Liberty of course (Dr. Clifford's brand) prudently hid her head, and now this "great non-conformist leader" with the patriarchal beard, is taking it out on the "dead or dying Romanism" of his dreams. What he may have suffered under contemplation of the swinging advance of the Church in the United States, or of her scarcely less vigorous growth in Canada, it would be inconsiderate to enquire. Perhaps on his return to England this redoubtable champion of liberty (oppression) will have something to say about the insolent aggression of his pet "Romanism" on this side of the Atlantic. Then the audience will again sing the doxology, and, unlike their brethren in Walmer Road, sit down and moan.

A PRESS despatch tells us that the Catholic Cathedral of Westminster, in London, was unusually impressive on the 25th of June, as it was the first opportunity for over two centuries that the English Catholics had of joining their fellow-countrymen in rejoicing at the coronation of a monarch without feeling resentment that the dead hand of bygone prejudice made the occasion one of condemnation of the central tenet of their faith. It is also worthy of remark that the two most notable figures in the demonstration itself, after the king, were Catholics, the Duke of Norfolk and Sir Wilfrid Laurier, Premier of Canada. The former had charge of all the arrangements for the coronation, and ranks as the Premier Peer of the realm. The latter was given first place following His Majesty in the royal procession. We might also add that two other premiers of the overseas Dominions present on the occasion were Catholics, Sir Joseph Ward, of New Zealand, and Sir Edward Morris of Newfoundland.

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AS TO APPOINTMENT OF BISHOPS

We would like to say a word to our esteemed conferees of the press—good live men all, who have a vigilant eye and a keen ear for snatching up the news of the day. They try to give their patrons the very latest, some of it served piping hot with poster headlines, the conviction being that that is what the public wants. In these days of stress and strain and wild money hunting, no doubt have we that a section of the community pick up a paper in haste, glance at the headings in haste, throw it down in haste and hasten away to the dollars. We fear the old steady-going newspaper reader, who gave much thought to the contents of his morning paper, is dying out. We fear, too, that the appetite for criminal news is increasing. How far the newspaper men are responsible for the creation of this appetite, we will not venture to say. We cannot help wishing, however, that our Canadian papers, or, rather, some of them, would take the best in old London instead of the worst in New York as models. We have a Sunday paper in Canada which tries to copy the literary small-pox style of some of the New York Sunday papers. The bad influence that such reading will have on the rising generation is simply incalculable. Murders, suicides, divorce court proceedings, burglaries, high-way robberies, lynchings—all the most horrible things in the catalogue of crime of shame, of debauchery, are served up in the language of the submerged class, to be perused, and to say, not only by the middle-aged and old, but by those in life's sprouting time, who will be the men and women of the future.

But all this by way of preface. What, was in our mind at the beginning was to make some reference to newspaper reports of ecclesiastical matters in the Catholic Church. We wish we could get a number of our fellow newspapermen in a room, and were accorded the privilege of giving them a certain lecture on this particular phase of newspaper work. Whenever a vacancy occurs in the episcopate, it would seem that they hold guessing matches in the editorial sanctum, or get a chess board and try and work out, by different moves, who will be the new Bishop, or what different changes will be made because of the vacancy. The young reporter will transfer a Bishop from one diocese to another in the most business-like manner, and if Rome does not approve of his choice, and is crass enough to take quite a contrary course, he is somewhat abashed. The reporter usually prefaces his remarks by, "It is reported," "it is rumored," "it is surmised," "we have authority for stating," "a man high in ecclesiastical circles has informed us so and so." Now, gentlemen, let us say to you in all sincerity that it is unbecoming to give your readers matter of this kind. It is not only unbecoming, but you are not in good faith with your patrons. You know nothing about these matters, and if you hear anything which would lead you to infer that such and such was going to take place, do not give it any credence. Your informants are, if we

may use a quaint old phrase "wool gathering." The authorities in Rome and the Bishops throughout the world have a habit of minding their own business. When the time comes for making an announcement as to the filling of a vacancy in the episcopate, the press will be advised, but until what is going to take place. By following this rule news gatherers will save themselves a good deal of ridicule.

Mr. E. R. Wilson, secretary of the Y. M. C. A. in this city, a well meaning man trying to do some good amongst the younger generation, is engaged in the Religion Forward Movement. The Sunday schools are very poorly attended, so Mr. Wilson takes a number of boys to the woods on Sunday and there gives them religious instruction. Excellent work indeed, but as the woods are now very far away, and as Mr. Wilson's co-workers will not permit street cars to run on the Sabbath, we fear this new expedient will avail but little. What our separated brethren are most in need of is a good common sense way of doing things. Our American friends call it "horse sense." Until they pay heed to the mandates of Rome, which has had the experience of all the Christian centuries, they will be as men in a boat pulling in different directions.

WINDSOR'S SHAME

For the performance of marriage contracts, wholesale at cut prices, Windsor has become notorious. Ere long we may expect to notice that a bargain day has been set apart by certain Windsor clergymen for marrying people. The condition of affairs in that city would of itself be quite sufficient reason, we think, why the divines of the sects should take more thought before condemning the Ne Temere decree. The following press despatch from Windsor, dated June 23rd, is illuminating:

"According to Prosecutor Donald Van Zile, of Detroit, Windsor cases cause his office more trouble than almost any other violation of law. Canadian marriage certificates are not admitted as evidence to Michigan courts, and when a wife marries in Windsor and comes into the prosecutor's office in Detroit to make a complaint against a bigamist husband the officials are nearly always powerless to help her. According to Van Zile, Windsor divines marry so many couples it is impossible for them to identify the parties two weeks after the ceremony or recognize their handwriting when confronted with it later. Windsor bigamy cases are being turned away daily in Detroit owing to the lack of evidence."

At the recent conferences of the sects this is a subject that might have been considered worthy of notice, but it was not. Uncomplimentary and uncalled for references to the Catholic Church and its practices, the enormity of the crime of permitting things to move on the Sabbath day, missions to the heathen abroad without any thought to the pagan at home, formed the bulk of the deliberations. True it is that the manner in which marriages are performed in Windsor is a scandal and a reproach. The residences of some of the ministers are open at nearly all hours for the uniting of couples with neatness and despatch. The young, the old, the crippled, the young girl who comes along with a man who has a charred past and bearded future, coaxed into matrimony by the arts of the schemer and not knowing whether she is going, the very young and the very old, all are united in the matrimonial bond by a gentleman who calls himself a minister of the Gospel and no questions are asked if the formality of procuring a licence has been fulfilled. Windsor supplies a goodly amount of its business, and yet, extraordinary to relate, there are certain pastors of the sects in the same city who make pretense of being the champions of morality and models of all that is good and holy in our civic life. In the minds of a discerning public their appraisal will be the reverse.

NEWSPAPER ETHICS

The Windsor Record protests against "those Fenian editorial writers" on the Detroit papers, and terms their effusions as insulting to Canada, quoting the following as an example: "William is as fond of parade as George, but the former can parade at the head of a corps d'armee any old morning before breakfast, and gather a million of armed men in a week. How feeble all the British tommyrot looks beside such power as that! The London mob will shout for the King when it feels so disposed, but it will not fight for him." There is very little of the spirit of reverence left in the United States. The president of the United States is "Bill" and his predecessor was "Teddy." And because of this it is not possible for the Detroit writers properly to gauge the depth of sentiment there is in the cheers of the London mob."—London Free Press.

Our contemporary is quite right and we commend his reference to the style of conducting some newspapers. The editor and reporter should be an educational influence, a promoter of higher and nobler thought in canvassing the day's happenings. There is too much of a wretched flippancy of expression, disrespect for those in high station and an overplus of the wretched slang so prevalent in our day. A sad thing it is to notice a well dressed and apparently educated young man speaking and writing the language of the boot black. It seems to us that before a man is admitted in the editorial room of a newspaper office he should be given a course of lectures by one of the old heads who has been in the business for a generation or more. We cannot, for the life of us see why the Windsor Record man made reference to the Fenian business, something which died

"The growing army of promoters in Canada. Count that day lost whose low descending sun, 'Sees not some merger flushed or begun."

REAPING THE WHIRLWIND

"Better a return to despotism than a democracy tainted by bribery and corruption." So said Rev. Dr. Ross of St. Andrew's Presbyterian Church in this city. We agree with him. Amongst the ideals which Canada should cultivate, Dr. Ross mentions an incorruptible electorate and maintenance and respect for the law. That we have in plenty corrupt electors and law breakers goes without saying. The proof is to be found in the daily papers. Dr. Ross concluded his sermon by stating that he believed the day was coming when a fairer and more equal social system must be established, when the quality of the opportunity will be more general and when the poor man will have an equal chance with his richer brother. In his review of present conditions Dr. Ross is quite correct, but he ventured not to tell us what is the cause of these deplorable conditions. We may say to him that if he wants a reform a beginning must be made at the bed rock foundation. Let him go into any of the public schools and notice the system of training devised for the men and women of the future. He will find secular education of the most advanced description—he will find text books prepared by the brightest minds in the country—he will find the children day by day carrying a heavier and heavier load of the learned lore of the schools—he will find the school teachers conscientious in their work and the children give promise of abundance of secular culture when they pass their teens. In short, they are taught to be clever, and they are clever, but their minds run almost entirely in the worldly and financial groove. Where is thought of God? Where is the story of Bethlehem? Where are the Christian precepts which should be daily implanted in their minds by the teachers? Where are the precepts of charity, honesty, fear of God, a love of our Blessed Redeemer and His teachings above and beyond all. Almost entirely ignored. A small proportion of the children are for an hour, once a week, given instruction in these things, but what they learn is almost forgotten when Sabbath day comes again. But what of the great bulk of children the Sunday school does not reach and whose parents never enter the door of a church? They too were public school pupils—they too were trained lavishly in worldlyness. We have the harvest—a population in great part heedless of the eternal future and some who scoff at it. If we have schools which are practically irreligious, not controlled by religious motives or principles, we will always have a population a considerable portion of which will cast their vote for a money consideration and their respect of the law will be measured by the inconvenience of going to jail.

A DESPATCH from Rome tells us that there has been discovered great wealth in the churches. The revolutionists discovered this long ago, and if there had not been a great wealth in the churches there would not have been any revolution. Some of the statues are studded with rubies and diamonds, we are told. It is not liberty, but loot that the Masonic fraternity in Portugal are seeking. They are near consins to the unlovely people in France who have robbed the Church. One of them appropriated two million dollars of the money received from the sale of some of the church property, and he is now in jail.

There is very little of the spirit of reverence left in the United States. The president of the United States is "Bill" and his predecessor was "Teddy." And because of this it is not possible for the Detroit writers properly to gauge the depth of sentiment there is in the cheers of the London mob."—London Free Press.

Our contemporary is quite right and we commend his reference to the style of conducting some newspapers. The editor and reporter should be an educational influence, a promoter of higher and nobler thought in canvassing the day's happenings. There is too much of a wretched flippancy of expression, disrespect for those in high station and an overplus of the wretched slang so prevalent in our day. A sad thing it is to notice a well dressed and apparently educated young man speaking and writing the language of the boot black. It seems to us that before a man is admitted in the editorial room of a newspaper office he should be given a course of lectures by one of the old heads who has been in the business for a generation or more. We cannot, for the life of us see why the Windsor Record man made reference to the Fenian business, something which died

"The growing army of promoters in Canada. Count that day lost whose low descending sun, 'Sees not some merger flushed or begun."

a couple of guru was to cast a slur lecturing the Det with bad grace fr less fling of this no one can afford people. By doi in the estimation may also tell him man gets struck back.

FOR ONCE at clergymen of the a manly, indepe pulpit. To the "The preacher entertain you, That is not the God forbid! B that sentiment people. The Cl well go out of but that kind of th lecture hall, if t object."

But what will No doubt there the congregati his voice, but haps the greatr undergo a closu ence, will find almost for the tertain by the the day, with meaning nothi pleasurable em the organ loft, weather is fine, church services traction to enti

Since the day we have had n of the freedom Landsdowne. A not the figures he has in Irelan is at fault a gr belongs to him, session of it, c tors became th who this thri not care to t power to desp isle of their ju divides the sp for services re recipient of th better, from th the sandbagge the street of Landsdowne b bitter and one ponents of it. He has even the tricky po stove of the that will give Isle. He has to the veto the establish United Kingdo ture. The i gone to the o being to bri House of Lo Home Rule has been sust Now Lord I election of th but with all t tressed by an fail. The pr is composed o back every a landlords w their sweet v England, Irel huge game p

A SUBSCRIB Transcript of Rev. Mr. B coronations us to review would ask t devote our of such prea life would w will take ju tempered d Batty:

"Only th tending con to my knowl had been in ity in the not now al missionaries Canada has Catholic th do you thin It made my statements Canada of which we al We regr bolled on th time that But remark the Rev. M knowledge, come? We give his a Protestant found in B will be se outnumber say that th deliberate should get Gentlemen your hand