The Catholic Record

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When subscribers ask for their mail at the post Breit would be well were they to tell the clerk to the them their CATHOLIC RECORD. We have infor-ation of carelessness in a few olaces on the part of their clerks who will sometimes look for letters

oscribers changing residence will please give old

In St. John, N. B., single copies may be purchased om Mrs. M. A. McGuire, 249 Maine street. LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905. nas Coffey ear Sir.—Since coming to Canada I have ar Sir.—Since coming to Canada I have my Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is all, that it is imbused with a strong Catholic spirit It strenuously defends Catholic principles annights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the weather of religion and country, and it will do more cand more, as its wholesome influence reaches more catholic homes. I therefore carnestly 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

Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read your astimable paper, the CATROLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Cathojic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing and withing you success, believe me to reyou and wishing you success, believe me to re you. Yours faithfully in Jesus Christ. tD. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, AUGUST 24, 1912

NOTES AND COMMENTS

WHILE THE Mormons still pursue their quest for "converts" vigorously in England, Sweden and other countries where Protestantism prevails, Ireland still remains outside of the scope of their operations. Mormon "apostles" have tried their hand in Ireland but the results did not repay the effort-hence they have not been persisted in. Ireland is not and never has been a good hunting ground for decadents.

In England, meanwhile, great alarm is felt over Mormon success. At a meeting which she addressed recently at Chester, the Countess of Chesterfield stated that in one year five hundred and fifty-five girls had been decoyed to Salt Lake City under the banner of religion. In Sweden, it has been stated, the Mormons have had even greater success. We refrain from philosophizing upon this melancholy outlook, but the lessor conveyed by the fact that Catholic countries present a closed door to all such apostles of degeneracy, should not be lost upon the world at large. Ireland in particular has no ear for such a

An amusing incident, but one fraught with significance along this line, occurred during the Mormon campaign n Bradford, Yorkshire. One of the "missionaries" called unwittingly upon a Catholic family, and proceeded to hand out sundry tracts, and to try his persuasive powers upon the housewife. He was politely informed that he was an intruder and requested to leave. He then became impertinent and deliberately insulted the woman. The result will not be likely to forget for some time. She reached for a bucket of water, threw its contents upon him and then smashed the bucket over his head. The Mormon took to his heels and just managed to escape a general onslaught from the neighbors. He will probably exercise greater discretion in future. Pity it is that a similar reception should not await his kind more frequently.

THE GLOBE has been commenting upon Ireland as a "crimeless country." In three counties-Queen's, Wicklow and Fermanagh-it appears, there was not a single criminal case to be tried at the recent Assizes. Kerry, which during the stormy coercion times was "notorious for crime" (of a sort) was complimented by Lord Justice Cherry not only on the disappearance of boycotting but on its peaceful and practically crimeless condition now. In Connaught the reports of the police point to a similar condition, and so throughout the whole country.

ALL OF WHICH goes to show, as the Globe very dispassionately points out, that under normal political conditions such as now to a great extent pertain, crime is an exotic in Ireland. Unionists contrary, and have used this as a scarecrow to frighten governments from committing themselves to any policy of obsessed with the idea that coercion was the only cure for the disturbed state of the country, and in this he resembled other statemen before and since his time. But, unlike them, Gladstone's mind was open to instruction and conviction, and while he failed in the endeavor to right the wrongs of answer.

centuries, to him belongs the credit of wakening the English conscience t the truth in this regard. "Ireland," e wrote, "is not to be held responsible or those agrarian offences which are in truth the indication and symptom of ner disease"-and that "disease" was that the whole policy of government lowards her for centuries had been in tolerance and repression. The great statesman did not live to see the full vindication of his conversion, but we see it now in the crimeless Ireland which tands, let us hope, on the very threshold of self-government. Tho "crime" of to-day is on the part of those who would goad a portion of the country into reason and bloodshed.

WHAT INTOLERANCE means, or does not mean, to the Unionists of Ulster, is aptly typified by an advertisement which recently appeared in the Irish News of Lurgan. One Martha Anna Ellis, a spinster, had been accused of assisting some Catholic friends to "pour tea" at s fete at Aghagallon. For this she was publicly denounced as a "a disgrace to the Ellis family." Miss Ellis demurred. and took action against the utterer of the libel. The result was an apology embodied in the advertisement referred to. Commenting upon the incident the Toronto Star remarks that had Miss Ellis poured tea for Turks, heathen Chinese, or Congo cannibals, it would have passed as a charitable act : "But to extract the essence of the tea-leaf at Roman Catholic fete is a sin so deadly that when one is falsely accused of having committed it a humble apology is due to the victim of so infamous a charge." Verbum sap.

A DAUGHTER of Lord Ashburnham re cently entered a religious order. The fact itself is, of course, in no way remarkable, but the comments of the secular press are, to a Catholic, both instructive and amusing. "It is hard to imagine," says one paper, "what could have induced her to take such a sten, for, to an ordinary girl, her life seems to have been laid in singularly pleasant places. Her father's title is close on three hundred years old, and though not, perhaps, rolling in riches, he well enough off to give her rattling good time"-and much ore to the same effect. "It has been stated," says another, "that she felt the loss of her mother so dreadfully. but as that happened twelve years ago, it hardly seems an adequate reason.' "Crossed in love." is a third motive assigned, and this wiseacre adds: "It is hoped that this is not the case, for a healthy girl of twenty-two will surely be cured of that malady in time." And so on, ad infinitum. The possibility of a motive transcending all earthly things, of course, is to be thought of. It was so in the days of the Roman Empire and it is so now. Disappointment, pique, melancholy,anything but the one necessary and overmastering desire to respond to the call of an unseen Love, and in the person of the poor, the sick, the young to give all to His service, is how the act of Lady Catherine Ashburnham is viewed by the world. Unhappily there are Catholics, too, whose vision is not ess circumscribed.

THE PILGRIMAGE of Scottish Catholics to Lourdes has made a decided impresquarters has called forth ill-natured remarks. Of course this was to be expected, but it is gratifying to know that on the whole the event was regarded by non-Catholics with respect and even with a certain degree of ad miration. The spectacle of a country where the Church was so long forbidde the light of day, sending forth a contingent of some 800, representative of it. best classes, to worship at the Shrine of the Queen of Heaven, was certainly not without significance. It contained representatives of every diocese in Scot land and was headed by the Bishops of Aberdeen, Galloway and Dunkeld. By those who regard hopefully the prospect of Scotland's eventual return to its ancient Faith, the Pilgrimage was an event to rejoice the heart. A reader of the CATHOLIC RECORD has sent us some felicitous verses on the subject which appear in another column.

Toronto, and that the same building is union and-the Young Men's Christian tion and repression which Pius X. now Association. The latter institution already has a building on University property, which is, we presume, to be have been in the habit of asserting the | superseded by the more commodious structure about to be erected. We have often wondered on what grounds extended to the Catholic Church. so essentially sectarian an institution as Home Rule. Gladstone for a time was the Y. M. C. A. is accorded this privilege. The University of Toronto is the property of the Province of Ontario. The Y. M. C. A. is the organization of a sect or class. Would an institution of similar character under, say, Catholic auspices, be accorded a like privilege? The question merits an

THE CHURCH IN LATIN

The Christian Guardian, referring to the Pope's Encyclical on the Centenary of Constantine, notes that His Holiness deplores the fact that the Catholic Church enjoys a greater measure of liberty in Protestant and Anglo-Saxon countries than it does in the Latin coun tries which are Catholic. While express ing the desire to be scrupulously fair to the Church the Guardian would like to know "why it is that the closer you come into touch with the real spirit of Catholicism the less likely you are to respect or fall in love with it. That is the fact that the history of Italy and France and Portugal, and Spain too, to some extent, seems to set forth, and we would really like to have an authoritative explanation of it. Unfortunatel the new Encyclical, while it calls very special attention to the fact and sheds copious tears over it, does not offer entence in explanation.'

The Christian Guardian sheds n tears over the persecution of the Church in Catholic countries. It is difficult to understand the more or less open syn pathy of Protestant Christians with the anti-Christian spirit of the governments in Latin and Catholic countries. Indeed we might expect that all sincere believers in the principles of civil and religious liberty would line up on the side of the persecuted, and against tyranny, regardless of the religious belief of the victims of persecution. But we should be reckoning without that deep-rooted and unreasoning prejudice against the Catholic Church which im pels so many otherwise fair-minded people to regard with favor anti-Christian and atheistic influences so long as they are directed against the liberties of the Catholic Church.

The Guardian, however, is unfortun ate in its reference of the history o France, Italy, Portugal and Spain. These countries have had a gloriou history; they have contributed largely to all that we have to boast of in Christendom; indeed Christien civilization owes in a very large measure its existence to these Latin nations. And their periods of greatest development. their periods of greatest contribution to the arts, the learning, the civilization and Christianization of the world, were precisely those periods when the Catholic religion had such intense and vital influence over them that it might be called the very soul of their national life. When the Catholic Church exercised the most intimate, vital and far reaching influence over the life of nation and individual then were written the most glorious pages of the history of the Latin coun-

Things are different at the present time. But the changed conditions are not confined to the Latin countries. Throughout the world the spirit of the world is dominant. The spirit of the world is opposed to the spirit of Christianity. The world for which Christ refused to pray is now as always opposed to Christ. This world is all in all to the worldling; all his views, all his hopes, all his aspirations and all his happiness are limited to and by worldly considerations. To the Christian this All his views, aspirations, hopes and other and infinitely more important betterment of the oppressed people. world for which this is but a preparation.

views of life conflict is inevitable. The world to-day is dominated by the spirit of the world. Where religion not persecuted it is a side-issue. The natural is divorced from the superestion, and in consequence is becoming As surely as the divorce of man and

The Church of God is irrevocably opposed to divorce, not merely of the man and woman whom God has joined together, but also the divorce of this life and all its interests from the allimportant considerations of the life to

That is the reason why the Church \$1,000,000 is to be expended upon a new and His Church. Was England divorced equal liberty to all? No, the same in- mercialism of our time." to contain a dining hall, a student's tolerance, the same spirit of persecudeplores in Latin countries, brought about the separation of England from Rome. The chaotic divisions of Protestantism necessitated a policy of toleration, a policy which has finally been

> British institutions are the growth of ages: they are rooted deep in England's Catholic past. But the principles of civil and religious liberty are dependent on civil and religious authority. And all authority is threatened by the spirit which holds sway to a greater or less extent everywhere in our age of of a Catholic mission is a remarkable worldliness. This spirit permeates sign of the passing of anti-Catholic prephilosophy and even religion, with the judice.

result, pointed out by Matthew Arnold, that the upper classes are materialized, the middle classes vulgarized and the lower classes pauperized. This spirit takes concrete form in socialism and anarchy, with authority half in selfishness, half in fear, pandering to the forces that make for lawlessness, and quite naturally joining with them in the conflict with the Catholic Church which represents the claims of the spiritual,

the supernatural, the soul and God. In so far as the Latin nations have withdrawn from the Catholic Church they have withdrawn from all religion and have become anti-Christian. And it is a sad thing that Protestant Christians can be so blinded by prejudice as to sympathize with anti-Christian tyranny in Catholic countries.

'They have persecuted Me, they will persecute you," said the divine Founder of the Church; the spirit of the world and the spirit of Christ are irreconcilable, the conflict will go on till the world's end, but to the world's end Christ has promised to be with the Church he founded : and His Vicar on earth, with absolute faith in that promise, while deploring the passing phases of persecution, knows that though crushed to earth the Catholic Church will rise again. The eternal years of God are hers.

THE PUTUMAYO ATROCITIES

AND THEIR REMEDY The Putumayo rubber forests are over a thousand miles distant from the capital of Peru. In this far off and almost impenetrable jungle, the rubber hunters have perpetrated incredible atrocities on the unfortunate Indian natives. As the headquarters of the rubber company are in London, the British government commissioned Sir Roger Casement to investigate the truth of the awful tales of horror that finally reached the outside world. Unfortunately the commissioners report fully bears out the truth the charges previously made, and leaves no room to doubt brutal murders, massacres of whole villages, torture and slavery were the ordinary means which the English and Peruvian masters employed to force the

natives to gather their rubber harvest. Our Holy Father, distressed by rumors of these atrocities more than a year before the British commissioner issued his report, had appointed Father Genocchi, of the Sacred Heart of Jesus, to inquire into the condition of the Indians of South America. Though Father Genecchi's formal report has not been yet published, a letter of February 11th ontains this passage:

"The search for rubber which is here worse abuses in these districts than in the Congo. In some parts of South America in spite of laws, the most shameful slavery prevails, with massacres, sales atrocious tortures, and every other iniquity of which brutalized and degenerate man is capable when free from the control of law. The Catholic missions, the only barrier to the wholesale destruction of the Indians, are lacking where they are most urgently needed. For this the Holy Father wishes to make provision, and the idea is worth

The Holy Father on the receipt of Father Genocchi's report, embodied it world is a passing phase of existence. in an encyclical to the South American bishops, urging them to bend every happicess are permeated and essentially energy to the correction of abuses and conditioned by considerations of the the promotion of the moral and social

The horrors of the rubber trade which Between these essentially different are now stirring the indignation of the world are taking place where the Jesuits maintained for two hundred years the happiest and most flourishing colonies of Christian Indians that the world has ever witnessed. Those who know any natural, religion is divorced from edu- thing of the history of the Jesuit Reduc tions, as these missions were called, will ncreasingly divorced from the life of not be surprised to find that Sir Roger the nation, the home and the individual. Casement and his fellow-commissioners "regard the Roman Catholic mission as wife destroys the Christian family, just | the sole feasible step that can be taken so surely will the divorce of religion by those interested on humanitarian from life destroy Christian civilization. grounds in the welfare of the Indians." Following this suggestion a number of very prominent personages, (with the exception of the Duke of Norfolk all Protestants) have issued a letter appealing for £15,000 to "ensure the definite establishment of a Christian mission on the Patamavo." The letter states definitely that the mission is to is persecuted in Catholic countries; it be Catholic, but the appeal for funds exthe spirit of this world tends "to all those whose hearts may in THE ANNOUNCEMENT is made that over at war with the spirit of Christ any way have been touched by the recital of one of the most terrible tragegymnasium for the University of from the Church by the concession of dies which have resulted from the com-

The British charge d' affaires at Wash ington has also asked Cardinal Gibbons to appeal for funds in America.

There is no doubt that the necessar funds will be forthcoming to supply the mission, which will be more than a thousand miles beyond the last frontier of civilization. This mission will be the mother of many others, until the "vanis restored to this desolate and blood-

The recommendation of the Casemen Report and the co-operation of distinguished Protestants in the establishment

THE BIBLE AND THE BIBLE INSTITUTE

A correspondent sends us a news paper clipping containing the pronouncement of Rev. Robert Chambers of Drew Theological Seminary, on the Deluge. Mr. Chambers thinks "that the story of the great flood was a plagiarism of an earlier Babylonian account of probably some valley flood." A plagiarism! that is, the Sacred Writer stole the story and exaggerated it beyond recognition. Some of Mr. Chamber's auditors at the sessions of the Bible Institute were a bit scandalized, and one champion of orthodoxy, Dr. Rogers, declared, "The story is nothing. I don't care whether you believe it or not, but believe the main idea it contains - the knowledge of God." Just how the flood, or rather the story of the flood which is nothing, teaches the knowledge of God is not clear. However, Dr. Rogers says that is the "main idea of the story, and all that we are asked to helieve. Rev. Mr. Chamber's asks us to go further and believe that the story is a plagiarism, his main idea being to pose as a higher critic.

The Bible Institute should not con clude its sessions without passing resolutions that the Bible, with notes indiesting the main ideas to be believed, should be read in Public Schools.

MR. DOOLEY ON THE SITUATION IN NEW YORK

The many newspaper readers have never been in New York must have a lurid picture of a Sodom-like city seething with crime, where the corrupt authorities, instead of protecting life and property, are hand in glove with the criminal classes.

That there are four or five million people in that great city, and that the vast majority of them are honest, virtuous and God-fearing men and women seems to be the truth that the Philosopher of Archey Road would gently recall to the great reading public. Mr. Dooley exaggerates, but not beyond recognition, the prevalent journalistic description of the iniquities of Gotham. Finally his cousin Miles comes to visit him and Mr. Dooley seizes the opportunity to get some first hand information from one who lived all his life amid the exciting scenes of gambling, debauchery, and rampant crime. We shall let him tell

"Well, thinks I to meself, here is a chance to larn at first hand iv th' goin's on in this wicked but aliurin' city. saked aim about th' shayters. He said he hadn't been to wan i'r thirty years. I tried to draw him out about th' allnight resthrants. He'd niver been in wan in his life. 'I suppose thim gamblin' houses is furnished fine,' says I. 'What wad I be doin' in a gamblin' house? 'aver he 'Don't wan been Care. house?' says he. 'Don't you know Gyp th' Blood an' Gius-ppi th' Pizener an' th' other gallant fellows?' 'Look here, says he, 'I want you to undherstand that I'm a dacent man with a fam'ly, an I don't mix with th' likes iv thim says. 'But,' says I, 'why ar-re ye in such a hurry to get back to th' wild life iv Broadway? I says. 'I've got to be there to put th' childher in school,' he says. 'Thiu,' he says, 'there's a he says. 'Thin, he says, there's meetin' iv th' Saint Vincent de Pauls at th' end iv th' month, an' I have two tickets f'r a lecture an' magic lantern show at th' Brothers' school on th' first iv September,' he says. 'There's always somethin' goin' on in New York,' says, 'it's a rale methropolus, he rs. An' d'ye know, Hinnissy, afther questionin' th' poor spirited fellow f'r a while I made up me mind that about four millyon iv th' people iv New York might as well be livin in Peewankeef'r al they know iv th' gay life iv' th' capital. Yes, sir, with all this reckless joy in aisy reach they spind their time in ten hours a day, sindin' their childher to school or church, sthrugglin' to pay th' groceryman an' playin' th' accordeen in their little flats. But ye niver hear iv thim. In a city th' size iv New York there ain't iver more thin a thousand people whose lives arre inthrestin' enough to be worth talking about, an' most iv these desarve to be in jail."

THE TOOLS OF LONDONDERRY AND CARSON Many a hard knock are the Belfast Orangemen receiving nowadays. Their course of action has been such, their narrow-mindedness, intolerance, intense bigotry and war-like demeanor so pronounced, that the civilized world has wondered what manner of people they are. First of all, let us say that very few of them have real Irish blood flowing in their veins. Ireland never did, does not now and never will owe them anything. They have ever been but foreigners in the Emerald Isle-the veriest tools of the conqueror. National aspirations they never had. Their school-masters taught them to be un-Irish and anti-Irish, and they have remained so. From Pitt and Castlereagh of the old days, all the way down to Carson and Castlereagh of the present time, they have been led as cattle to promote that execrable work which created bad blood between Catholics and Protestants in Ireland. "Divide ished Arcadia" of the Jesuit reductions and conquer" was the motto of their masters, and the Orangeman is only too willing to perpetuate the heart-burning conditions of the old days. Carson and Castlereagh in Ireland are near akin to what we call the ward bosses in Canada Those who have worn the crown in England during the past hundred years and more have from time to time character-

terms anything but flattering. Upon many an occasion they were sorely snubbed, but they took the snub and went on their way as usual fomenting discord.

It were amusing to note from time to time how the Orangemen, rank and file, swallow the humiliations cast upon them by men holding the highest offices in the gift of the Crown. When the late King Edward, still in his teens, visited Canada the Duke of Newcastle, who accompanied him as his adviser, would not permit any Orange demonstrations in connection with his recep-tion. The distinguished statesman well knew the character of the Orange. organization at home, and knowing it there, he could not be expected to give it any countenance in Canada. It is a political organization pure and simple, with superloyalty as a cloak to cover its secret but yet active participation in the party wigwam. Altogether it is an unloyaly combination, an obstacle to the peace, progress and happiness of the Dominion. As illustrating the status of Orangeism in Ireland the Westminster Gazette of a recent date gives an interesting bit of history. "In view of Mr. Asquith's visit to Dublin" it says, "and the fact that it will be the first occasion on which a Prime Minister has addressed a political demonstration in Ireland during his term of office, it is interesting to recall that Disraeli when Premier in 1874, contem plated a visit to Ireland, and that a program was prepared. It was the Tory leader's wish that his visit should be "s national and not a provincial one." It was arranged by the then Duke of Abereorn, who was Viceroy, that there should be a gathering of the squires of Ulster to meet the great statesman, but Disraeli insisted that the Orange leader and member for Belfast, the late Mr. William Johnston, was to be locked up in his own lodge, the doors of which were not to be opened. The visit, however, did not come off, owing to an attack of gout, and also the death of two of Disraeli's friends."

THE COLONEL

"R. A.," whom we take to be a clergyman, on account of his writing from the Manse, Chesley, Ont., to the Globe, very properly takes our Minister of Militia to task for some recent utterances in regard to the possibility of war between England and Germany. Holding the position he does, it is rather awkward, not alone for the Hon, Mr. Borden and the Conserva tive party, but for the people of Canada as a whole, to find him giving utterance to such blather, which is defined by Webster totalk foolishly or nonsensically, Burns would call him a blethering fellow. That the German government has not taken any action on the incident probably lies in the fact that the Colonel is personally not of sufficient importance to be noticed. The Germans are likely aware that he, single handedly claims to have brought victory to the banner of England in the South African war. Mr. Borden and the other members of his Cabinet are sensible, tevelheaded men, who know when to speak and what to say. Col. Hughes is not built on the same plan. They should give him a curtain lecture, and, if afterthe proprieties his resignation should be

WHAT DOES HE MEAN? Our friends the Orangemen, to the

number of eight hundred, taken away

periodically from their peaceable vocations to celebrate anniversaries of centuries-old faction fights in little Ireland - all the while used as voting machines by the ward boss politiciansmade a demonstration in Toronto las week. They were addressed by Rev. J. F. Gibson, who made some statements that both surprise and puzzle us. "The essential difference between the Church of Rome and the Protestant church," said he, "is that the Roman Church eliminates the errors of the man in the street by simply disposing of him." Upon reading the reverend gentleman's deliverance we thought it a pity that he did not add an interpretation clause. Did he intend to convey the impression that the Pope and the Church would, if they dared, crush the life out of everyone who does not bear them allegiance. If that is his meaning, we have no hesitation in saying that the clerical collar which he wears ill befits him. If by a course of crass reading he has worked himself into that belief he is an undesirable citizen, a disturber of the peace, a man athirst for the plaudits of a multitude, who, though they may be able to read and write, are, notwithstanding, most ignorant, and, indeed, are to come? We boast of the largest we may add superstitious - given to seeing things at night. Referring further to the Church he declares that "it is based on centralized authority which has carried it unchanged through the ages. This is a startling statement indeed. It inflicts a death wound upon the doted belief of Empire where men, women, boys, and ninety-nine per cent of the preachers of girls by the million live under conthe sects. In regard to it, what say our friends of the church by law

ized the Orangemen and their doings in established. From the Reformation time to our own day we are told by divines of that denomination that they have the Simon-pure Catholic Church, the same from the beginning, and that the "Romanist" communion changed and became corrupt. We shall be surprised if some minister of the Church of England does not call Rev. J. E. Gibson sharply to task for stating that the "Romish" communion has remained unchanged through the ages. Meantime, lest it be in the mind of the Rev. Mr. Gibson that the Pope and the bishops are sharpening swords and fashioning bombs to usher them into another world we hasten to assure him, and as well his Orange followers, that the Pope and the Bishops, and Catholics individually and collectively, bear them nothing save the kindliest feelings, and will continue to permit them, even where adherents of the old faith form almost the entire population, to continue on in the enjoyment of life, liberty and the pursuit of happiness.

> In connection with the borrible murder case in New York, by which a gambler named Rosenthal was murdered at the instance of grafters in the police force, James M. Sullivan, ex-newsboy, is frequently mentioned as being in some way connected with the crime. It is worthy of remark that the man's name is not Sullivan, but Schneip.

GET DOWN TO REAL WORK. GENTLEMEN Some of our ministerial friends are

presently occupying an unenviable position. The Oddfellows of St. Thomas formed into procession on a recent Sunday with the purpose of proceeding to the cemetery to decorate the graves of the deceased members of the order. The rev. gentlemen composing the Lord's Day Alliance thereupon forwarded a request that hereafter this celebration do not take place on the Sabbath day. Needless to state the Oddfellows feel in dignant at this unwarranted interference. Our separated brethren are becoming convinced that many of the preachers are meddlesome busy-bodies and make protest against being preacher-ridden. What is dubbed ecclesiastical tyranny in the Catholic Church is but a dream. Ecclesiastical tyranny in many of the sects is something very real and substantial. To stem the awful criminality, accounts of which appear in the daily papers, would be a beneficent work to which the preachers might give more attention. "Romananism." "Sabbath observance" and "Prohibition" appear to be their stock in trade. We would suggest to them the advisability of putting a term to the scandals which are taking place in Windsor and Niagara Falls in regard to marriage contracts. The conduct of their clerical brethren in these places is becoming a reproach to the country. Police Justice Stein, of Detroit, on the 14th inst., declared that Windsor marriages gave considerable work to the divorce court of that city. Speaking to an applicant for divorce he said: "You people get into trouble in Canada and then you come over here and expect us to straighten you out. So far as I am concerned I am going to throw all those Windsor marriages out wards he does not have a due regard for of my court, and you can get them annulled somewhere else." Meantime, the marriage mill in Windsor keeps nerrily grinding on.

Another good work which these clergymen might perform is keeping an eve on book-stores and news-stands, with a view to eliminate the immoral trash offered for sale-such as the productions of the late Father Chiniquy, the late Maria Monk and the Rev. Mr. Hocking, who is still in the flesh.

THE LAND QUESTION IN ENGLAND

It seems that England is now on the verge of a great agrarian agitation, and it should occasion no surprise to find before the year is out a movement to "free the land" in full activity in that kingdom. Mr. Lloyd George has given warning of it; in fact, he has foreshadowed it, and he never lacks the courage to put his plans into operation. At the conclusion of a very spirited speech delivered at Woodford Green on July 1. he said :

We have a very great Empire, but it is an Emnira which depends for its strength, its glory, pay, for its very existence, upon the efficiency of its people for peace as well as for war. (Cheers.) How can you maintain it long against the perils which are surrounding it, menacing it, hanging over it, when the children of the land are brought up in conditions which are inimical, disastrous, and destructive to soundness of mind and body in the generations that navy in the world, of the greatest inter-national commerce on land and sea, of the greatest mercantile marine that crosses the flood, of the greatest Empire the world has ever seen. Ah! when shall we think it worth while boasting of an Empire with the happiest, brightest, most cheerful people, freest from poverty, from distress, from misery-an ditions that are worthy of the dignity of manhood? (Cheers.) When shall we that?