

## The Catholic Record

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### LETTERS OF RECOMMENDATION.

Apostolic Delegate,  
Ottawa, June 13th, 1909.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with interest and pleasure that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teaching and authority of the Church, at the same time following the best interests of the country. Following these lines it has done a great deal of good, 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, yours very sincerely in Christ,  
Dimitri, Archbishop of Ephesus,  
Apostolic Delegate  
Ottawa, Canada, March 7th, 1910.

My Dear Sir:—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,  
Yours faithfully in Jesus Christ,  
T. D. Falconio, Arch. of Larissa,  
Apost. Deleg.

LONDON, SATURDAY, JULY 1, 1911

### PRESBYTERIANS VERSUS JEWS

The smouldering resentment of the Jewish colony in Toronto against Presbyterian proselytizing agencies, broke into active flame on Saturday last, and a street fight which gave the police some trouble to quell was the result. The battle raged intermittently for three hours or more, tin cans, old bottles, garbage can covers, half bricks and other missiles, according to the daily papers, filled the air; the traditional whisker pulling was freely indulged in, and altogether pandemonium for a while reigned supreme. The melee was precipitated by the corner-preaching of a Presbyterian Jew, who it is charged has for some time been indulging in remarks derogatory to the Jewish religion, and in abuse of the Jews themselves. The feeling aroused by these tactics had, it appears, been greatly aggravated by the publicity given to a statement made by an itinerant Russian Baptist, recently imported, to the effect that "most Jewish homes in 'The Ward' are whiskey-dives on Sundays,"—a remark quite in keeping with Baptist antecedents elsewhere. For whatever vices may be chargeable to the lower-class Jew, drunkenness does not seem to be among them.

It was inevitable that an affair of this kind should have called forth a storm of controversy as to the rights and wrongs of it. A leading rabbi and several other Hebrew citizens of prominence have denounced the whole "Presbyterian Mission to the Jews" as a nuisance, and an organized propaganda of insult to their religion. "The trouble which occurred," said Rabbi Jacobs, "is one indication that the people object to these missionaries coming into their midst with the avowed purpose of inflaming and exciting them, and abusing their religion. They come into the district thickly populated with Jews, cast aspersions on their religion, wound their feelings, abuse the rabbis, and do their utmost to stir up trouble among peaceful and law-abiding citizens." "No missionary," said Mr. A. F. Lewis, "has ever stirred up such antagonism as this one (Rohold). He not only ridicules what Jews hold most dear, but he has openly attacked, by unfair methods, Jewish children to enter the missions, and then gone to other cities and boasted of his conquests." "Reports," he continued, "have been received by our leaders of these boasts, and have been investigated. It was found that not only were the numbers exaggerated, but the methods adopted, by which he held what children he had, were decidedly obnoxious."

It is only fair to give the Presbyterian version of the affair also. Rev. J. McP. Scott, who signs himself as "Convenor of Committee, Presbyterian Jewish Mission," writes to the Globe as follows: "There has been no attempt on the part of our missionaries to inflame the Jews. Their message to those of the Hebrew faith in Toronto is the same as that given by the Christian Church (sic) the world over, and is given with the same sympathy and patience as is the message of the Christian Church to the Gentiles. . . . They do not seek to antagonize the Jew, abuse the Rabbi, or cast aspersions on their religion. They do not entice children to the Sunday School without the knowledge or consent of their parents. These statements are simply not true."

The affair (be the facts as stated by either side true or false) has no concern or interest for Catholics save for the

light it sheds upon the proselytizing efforts of Presbyterian, Methodist or Baptist so-called missions as directed against themselves at home or abroad. The Jewish colony of Toronto, of Montreal, or of any other city where these missions flourish, may safely be left to take care of themselves. The air of political freedom which they breathe on this continent is calculated so to stimulate their sense of independence and of fair-dealing as to cause them to resist steadfastly every underhand attempt made to sow discord among them. And, if the facts relating to children are as represented by their leaders, the cordial sympathy of Catholics will go out to them.

Without, then, wishing to prejudice the Presbyterian version of this latest embroglio, it will be profitable to bear in mind that as Catholics we have had some experience of Presbyterian missionary methods. Putting aside the gratuitous assertion of the Rev. Mr. Scott that their message to Toronto Jews is identical with that of the "Christian Church the world over," it is fair to ask him if he is content that outsiders should weigh his side of the case in the balance with the assured facts of the past? Would he, for instance, hazard the assertion that the proceedings of his General Assembly as reported in the daily papers for years past is entirely free of antagonism of Catholics; that they are not disgraced by chronic abuse of the Catholic religion; that they have not revealed unprincipled methods of dealing with Catholic children and Catholic poor; that the hireling apostates under their patronage, such as the unfortunate Chiniquy (to name but one) have not made their legislative halls ring with the vilest kind of insinuations against the character and conduct of our bishops and priests, our consecrated virgins and their convent sanctuaries; that the same unhappy man did not in full view of a Presbyterian audience, and amidst thunders of applause, publicly outrage and profane the most sacred dogma of the Catholic Faith? Further, will Rev. Mr. Scott take it upon himself to deny that a moderator of his General Assembly (McVicar) recited to an audience as an instance of priestly ministrations to the lumber camps that after the priest had "got all he could out of the men at cards he set up the confessional at so much per head?" Instances such as these might be multiplied indefinitely, but the subject is not pleasant nor, "have we, more the pity," as Cardinal Newman once said, "ever kept a record of Protestant scandals." We might, however, go on to enlarge upon the "Methodist Mission in Rome," upon Protestant missionary enterprises in South America; upon the iniquities of Presbyterian "French Evangelization," or the conscious duplicity of work among the Ruthenians of the Canadian North West. But we forbear, and content ourselves with saying that if the Rev. Mr. Scott or any other spokesman of the sect will undertake to disabuse the public mind of these things they may have some title to our confidence in the matter of the mission to the Jews.

On the other hand, as was pointed out in these columns two weeks ago, the Catholic Church has ever been solicitous for the conversion of the Jews and for their restoration to the great privilege which, under the old dispensation, they enjoyed as the chosen people of God. Judaism and Catholicism alone of all religions of the world came direct from the hand of God, and while the glories of the Synagogue passed by inheritance to the Church and the work of the prophets was superseded or rather crowned by the Sacrifice on Calvary, the Church has ever recognized the claim of the Jew upon her solicitude and her prayers. That Israel may yet undo the unhappy results of her rejection of Christ, and in the last days recognize the Holy One as the Messiah, the Son of God, has ever been the prayer of Saints and the cherished object of the august line of Roman Pontiffs. To this end they have labored unceasingly in removing obstacles from the way, and in times of special stress have stood in the breach as the Jew's best friend, and his protector against the tyrannizing arm of the civil power.

Israel's conversion, then, the hope of which has the warrant of scripture and apostolic tradition, is not likely to be hastened by the intervention of wrangling sects or the adoption on their part of unworthy methods. Nor does their insolent assumption of speaking in the name of "the Christian Church the world over," so far, at least, as it is taken seriously, tend to improve matters. On the contrary, such a proceeding can, in the eyes of the educated Jew, or of those who grasp the purely human character of the Presbyterian organization, but lend a touch of the ludicrous to the whole missionary movement under its auspices.

"Until we Catholics impress ourselves upon everybody by our intellectual merit we shall never count for anything. I speak not of more pagan merit. It is the Christian Catholic mind that is going to count."

ARCHBISHOP O'CONNELL, of Boston.

### A HAPPY CIRCUMSTANCE

The promulgation of the Ne Temere decree has proved to be of inestimable convenience to some of the preachers of the sects. Without it the up-to-date section would be at their wits' end for subject matter. The Gospel story is too old. When told over and over again, the tired feeling takes possession of the occupants of the pews; and if preachers persist in delivering the old message, the management committee will, if we may use an expression common in the political field, think it "time for a change." If he will not move on and give place to a young person who will readily hand out to them every Sunday floral nothings on current topics, they may, as a consequence, do what one church governing body in this city has done, cut his salary down to a dollar a year.

From day to day subscribers in different parts of the country send us excerpts from local papers containing sermons, warm as any pew-holder's heart could desire, upon the decree of the Holy Father in regard to marriage. Rev. C. R. Flanders, D. D., of St. John, N. B., having the Quebec case in mind, preached from the text: "What therefore God has joined together, let no man put asunder." But as the couple in the Lower Province were united by a man who had no authority so to do—as the act was against the law of the land as well as against the law of the Church, there was no valid marriage. What authority, may we ask, had the reverend gentleman for stating, as he heroically put it, "that the Church encouraged Herbert to crucify the woman whom he swore at God's altar to love, cherish and serve and to degrade the innocent child for whose existence he was responsible?" The so-called marriage did not take place before God's altar and no priest advised Herbert to leave his so-called wife. Herbert was in the first place a rebel against Church authority, and in the second place did not seek the priest, but the law of the land, to effect a judicial separation or to declare the marriage invalid. In speaking on this subject we are forced to the conclusion that many of our separated brethren deliberately misstate the case.

While the newest sects of Christendom, as is their wont, take the rabid anti-Catholic view of everything pertaining to the Church of Christ, some members of the Church of England are more considerate—and we might say more sane—in their utterances. At the synod meeting in Stratford there was a sharp passage at arms between some of the delegates in regard to the Ne Temere decree. Rev. Mr. Wallace was, we take it, friendly towards it, and declared that the lax marriage laws were a disgrace. Rev. Canon Downie, while opposing the decree, said it was not such an awful thing, as it meant "Just be careful; do not do things in a giddy way." Rev. T. J. A. Wright spoke for the yellow plague which gives even Protestants the tired feeling on the 12th of July.

Mr. Walter Mills, one of the delegates, spoke in manly fashion. He pricked the bubble of hypocrisy, bigotry and intolerance which moved some of the other speakers to defame the old Church. From the Globe report we copy the following synopsis of his remarks: "Mr. Walter Mills of Ridgeway defended the Ne Temere decree and the Roman Catholic Church. It was easy, he said, to raise a clamor. Such a resolution as that offered would not redound to their credit as Christians. They should rather concur with the Church of Rome. No outsider was allowed to go into the Church of England and perform sacraments. Some things on that statute book were as peculiar under the influence of the Church of England. A man could leave England and marry his deceased wife's sister in Canada. If he went back to England he would be snubbed by the rector and others, but he could go to the Bishop, get an annulment and take that to the courts and have his marriage annulled. One by one the sacraments of the English Church were taken away. 'Go to Montreal and see Dr. Workman tried,' he said. 'You give man the right of private judgment and then try a man for heresy if he differs from us.' There was no standard of truth. Soon the only monument left to faith would be the Roman Catholic Church. (Cries of 'No.') Mr. Mills instanced church weddings, where bread and pickles were thrown across the house of God. He appealed to the Synod to have intellectual honesty and moral courage, and say to the Roman Catholics that they had erred."

Rev. T. J. Charlton, formerly of Ireland, the Globe report says, condemned the Roman Catholic legislation, citing three cases he knew where homes had been broken up. Of this we would like to have corroborative testimony.

When the reader peruses the following honest and spirited pronouncement of Mr. John Ransford, which we also take from the Globe report of the 16th, the statement of Rev. Mr. Charlton, formerly of Ireland, will be taken with a mental reservation as to its correctness:

"Mr. John Ransford joined the defence of the Roman Catholic Church, and his amendment aroused as much interest as did Mr. Mills' speech. He moved that the Synod place itself on record in these words:—'Claiming as we do the right to make our own Church laws regarding marriage and

many other matters, we cannot but in justice accord a similar right to every other communion. We, therefore, do not consider that the Ne Temere decree calls for any condemnation or commendation from us, because it does not affect us. If in any way the Ne Temere decree interferes with the law of the land, it is in our opinion the peculiar province of the civil power to take such proceedings as are necessary.' In support of this he pointed out where the Church of England and the law clashed. 'I have no right,' he said, 'to turn to the Roman Catholics and dictate to them. Let them promulgate laws for themselves. I do not care for the bull of a Pope, but I refuse to follow the popular howl of every other religious sect or schism that is pronouncing on this question in the hope of popular favor, and to see in the newspapers that such and such an assembly of divines had passed a resolution. The Church of Rome must laugh in their sleeves at such reports.' Mr. Ransford recited what he had heard in the British House of Commons when the McCann case was brought up. As presented by the men of Ulster it would give one to test. Then he had heard the raking over by the other side when the Ulster men were challenged to name the priest.

His Lordship—Keep to the point. "I have heard enough about this McCann case that I consider the facts should be known. He added that the whole thing was a farce."

And so the battle progresses. We ask our subscribers to excuse us from noticing all the declarations of sectarians on this subject. Were we to try it life would not be worth living. They are the same old-fashioned notes of the sectarian hand-organ—in some cases the wall of a bad conscience; in others the outpouring of a spirit which is anything but Christian. We would advise certain preachers to procure a copy of the "Ne Temere" decree and not only read it but study it. They will then be inclined to drop the subject and move on to a discussion of some ethical topic which will bring a smile of satisfaction to their masters—the pew-holders.

A SUBSCRIBER in Kentville, N. S., Mr. Francis P. Lyons, has written us upon a very important subject. He refers to the apathy which prevails on the part of Catholics in regard to the spread of Catholic news, or, rather, correct information in regard to the Catholic Church. Too often irreligious or Masonic influence is exercised to injure the Church by sending false statements in regard to it from the various countries of the world. Catholics, he truly says, have reason to be proud of their faith, and proud of the great and good men who are enrolled in its ranks. The publishers of secular newspapers are, as a rule, fair-minded men, who will be always ready to give fair play to Catholics. It is for Catholics, then, to be ever ready to supply correct information when the Church is attacked.

### REV. J. J. ROY, RECTOR

St. George's church, Winnipeg, has done something in connection with the coronation ceremonies which gave a tid bit to the Canadian press bureau. The action of Rev. J. J. Roy, the Rector, has been heralded from one end of the country to the other and he is now a noted personage in the minds of all who read the morning papers in Canada. Rev. J. J. Roy, the Rector, will have none of your Modernism. The coronation ceremonies have been changed to suit the public taste, but what cares Rev. J. J. Roy, the Rector, for public taste or private taste, or any other conceivable taste. Rev. J. J. Roy, the Rector, adhered to the form of service followed at the coronation of King Edward VII. At the outset, we are told that Rev. J. J. Roy, the Rector, stated that the words "altar" and "altar of God," which appeared in the new form recommended, "were distasteful to many members of the congregation, and should therefore be omitted." Likewise the reference to the Protestant Reformed Church of England, which is omitted from the service recommended on this occasion, was retained in the service at St. George's Church, Winnipeg. Well it is for Rev. Mr. Roy, the Rector, that he is not living in England, else he might be brought before the ecclesiastical courts on a charge of stubborn perverseness or a pertinacious resistance to Church authority. He may be thankful that he is living in a colony where he may believe whatever he pleases so long as he does so decorously. Why he should have such an aversion to the use of the word "altar" puzzles us not a little. He would, no doubt, also ask us to drop the old grandiloquent declaration about fighting for our altars and our homes. Hereafter, we should merely say that we are prepared to do battle only for our homes. And it is strange, too, that the Rev. J. J. Roy, the Rector, should in his new departure give us a declaration which entitles him to a place amongst the narrowest of the other sectarians. He will even be outlived by the most hilarious "Crosby-Lie-Down" Orangemen who will in a few weeks appear in a 12th of July parade bedecked in all the refurbished glory of sashes whose colors would be most pleasing to the eye of an Iroquois maiden. For the Orangemen have an altar. A couple of generations ago, in the old House of Parliament in

Quebec, a resolution to incorporate the order was introduced. The late Thomas D'Arcy McGee opposed it and the Hon. Sydney Smith, Postmaster General, who was a prominent Orangeman, championed the cause of his brethren. Amongst other things Mr. McGee said the ceremony of initiation required the candidate to bare his knees and ascend a number of steps to the altar. "Fancy," said he, "the Hon. Sydney Smith in this position without even an empty mail bag to put under his naked knees." Truly Rev. Mr. Roy, the Rector, must be a peculiar man. His Low Church brethren may applaud him, his Broad Church brethren will be indifferent, but his High Church brethren will be shocked. If his utterances were those of a Baptist preacher they would not be worthy of any notice, but for a minister of a church which claims to have come all the way down to us from the apostles the words of Rev. J. J. Roy, the Rector, are astounding.

There were other things which took place at the coronation which no doubt would also give Rev. J. J. Roy, the Rector, much and keen pain. Many and many a night will he remain in a wakeful mood when he reads that on this great occasion shouts of "Viva Regina Maria" were heard, and that in Westminster Abbey they sang the "Veni Creator," the "Sanctus," and the "Gloria in Excelsis." Well it is for those who had charge of the coronation ceremonies that Rev. J. J. Roy, the Rector, was not present, and that there was not a stool within his reach. He would have Jennie Geddesed the proceedings.

THE LAIRD OF SKIBO, Andw. Carnegie, has fallen foul of coronation festivities. He calls it a foolish display. A man who succeeds in piling up hundreds of millions of dollars may be reckoned of broad mind, but sometimes he runs into pretty narrow grooves. Is it not a happy thing, after all, to witness a whole people give a full measure of love and fealty to a king who so richly deserves it. And in the carrying out of this purpose, if there is a lavish expenditure of money, in the last analyses the pounds, shillings and pence find their way into the pockets of the masses. In this matter at least Andrew Carnegie is small. In his literary escapades he has done a wonderful work, but part of it may deserve severe criticism. He has helped to give us a nation of novel snickers, and millions of the novels are of the baser kind—which reminds us that an alderman of one of our Ontario cities said there were in our public libraries too many works of fiction. If Mr. Carnegie would use some of his millions amongst the submerged tenth—if he would send his agents into the slums carrying the wherewithal to enable good and poverty-stricken people to take up land, enjoy God's sunshine and profit by healthy surroundings—his givings in this world would count for much in the next.

### THE ONLY WAY

Rev. D. T. Albert Moore is at the head of the Department of Moral and Social Reform of the Methodist Church. He is energetic to a fault. He means well, and it is not for us to doubt that he believes he is doing God's work. In his striving, however, he is without that chart and compass—that power and resource which belongs to the Catholic Church and its priesthood. Rev. Mr. Moore is not only investigating moral conditions himself, but he has hired a number of experts—men of the Pinkerton class—to go about from city to city and investigate the moral conditions prevailing amongst the submerged class. Just here let us parenthetically observe that we believe immoral conditions prevail to a deplorable degree not only amongst the submerged class but amongst a considerable percentage of the class at the other end—the class who revel in champagne suppers, who sit at tables bedecked with the rarest flowers—the class who puff cigarettes and play bridge and who are accomplished gigglers—who give expression to inane nothings with a volubility which would break the heart of a Hansard reporter. What, we may ask, does Mr. Moore expect to accomplish by all this work. He ferrets out those who have no regard for the moral law, and if he finds they are breaking the law of the land he calls in the policeman, has them arrested, brought before the court and fined. They return to their evil lives. He has them arrested again and fined again, but he does not reach the core of the disease. What does he do to bring about an entire reformation in the lives of these people bent on an evil course? A few words from the police magistrate will never have the desired effect. A certain lecture from the minister, good, well meaning man as he is, will be taken in one ear and a hour afterwards go out the other. In all this missionary work performed by our separated brethren is it not strange that not once have we ever heard the slightest hint of their adopting for the reformation of the fallen a course similar to that carried on for ages by the Catholic Church. They have provided splendid buildings for the work

of the Young Men's Christian Association, they have costly churches where intellectual men becomingly wander for something to feed the hungry intellect, with the notes of the organ and the notes of the soprano a pleasant auxiliary, but what institutions have they built for the reformation of fallen women? We would ask Rev. Mr. Moore and his associates to go into the large cities and take note of the splendid work that is being accomplished for the permanent redemption of the unfortunate by the nuns of the order of the Good Shepherd. Thousands and thousands of straying souls have been taken in charge by these holy women and the course of training in moral ideals, kindness and consideration, and a loving solicitude for their temporal and eternal welfare, have given these women to the world once again, living new and beautiful lives, saved for time and eternity.

SOME OF OUR ministerial friends in this city are suffering a degree of perplexity just now in regard to sacred concerts on the Sabbath in the park. There is much wrestling of spirit, but up to the present writing no pronouncement has been made thereon. Meantime they have given it the cold shoulder treatment. We would not refer to this trifling matter at all were it not that an incident has occurred which portrays the pitiable condition of the average preacher. Asked by the promoter of the enterprise if they considered that such an act would be a desecration of the Sabbath, some of the ministers refused to make a statement, while others would give it countenance were it not that the deacons of the Church had advised them not to take part in it. This is another case of the pew lording it over the pulpit. It may be that they have not time to fully consider matters of this kind because their attention is so fully occupied on the question of the Ne Temere decree.

### SHOULD THERE BE LEGISLATION?

We have a country of which we may be well proud. We have freedom in plenty and to spare, and the husbandman rejoices in the plenitude of everything that should make our homes glad, some, but there are abuses creeping in which sooner or later must be seriously considered by our law makers. No one will be foolish enough to suggest that there should be interference with legitimate business methods, but when those who essay to be millionaires, and who strive to attain that proud position without ever giving thought to the Golden Rule, endeavor to create a corner in food stuffs, they should be brought to book. In the old days the housewife could proceed to the market and obtain her supply of necessities for the family at legitimate competitive prices, but in our day there seems to be a growing desire on the part of speculators, by trading tricks, to enhance the price of the necessities of life. In England this is known as "forestalling," and some years ago persons found guilty were sent to prison. The law was repealed, but present conditions may bring about its re-enactment. Should we have such a law in Canada? Some good people may enter a negative, but sooner or later it may be necessary. The daily papers give us almost every day account of the creation of a merger in this, that or the other thing which is an important factor in the commercial and industrial life of the country. The claim is made that by a concentration of effort goods may be produced more economically. This is undoubtedly the case, but the magnates of the mergers not only do not lower the price of their goods, but materially enhance them. A dispatch from St. Catharines tells us that there will be in the great fruit raising district of Grimsby "loads of everything." This is the statement of the manager of a cold storage company. As there will undoubtedly be a bumper crop it will not be natural for the housekeeper to expect that when preserving time comes in the good wife will be able to get her fruit at a lower price than usual. She will be mistaken, however. The fruit producers will fall back on the cold storage, thus preventing an over supply in the market, and the prices will still remain at the top figure. In many ways the cold storage is a useful adjunct to trade, but if it is abused in this way, legislation to regulate its system of doing business will be in order.

THERE is a weekly paper published in the West. Its name we will not give, because we do not wish to soil our columns. This publication has been adjudged of such an objectionable character that it is deemed not fit to go through His Majesty's mails. Notwithstanding this, in dozens of centres of population throughout the country the paper voices tell us they have it for sale, price 10cts. A local paper very truly calls attention to this abuse of the freedom of the press. A chief of police has declared that this literature, which is considered too disreputable to be associated with respectable mail matter, may be sold on the street corner. "We would stop the sale if there was anything improper in it," he added. But if

there is nothing improper in it why is the postoffice door slammed in its face? This is a matter which the morality department of the Lord's Day Alliance might look into, even at the expense of giving a respite to prosecutions of people who sell a cigar or a dish of ice cream on the Lord's Day.

### A SPLENDID DEMONSTRATION

There took place in Toronto on Sunday, June 18th, the annual parade of the Holy Name Society. The outcome has been such as to reflect infinite credit upon both priests and people of that city who took part in that splendid demonstration of Catholic devotion. We are glad to know that the programme was carried out in its entirety and that the order was perfect. It is only just to give a meed of praise to the excellent arrangements made by the police department to maintain perfect order. Nor could it be expected that the vast majority of the non-Catholic population of Toronto would look upon the proceedings with anything save respectful sympathy. The object which the Society has at heart is one which appeals alike to all who bear the Christian name. Profanity has become a habit, an abominable one, amongst many young people, and, indeed, amongst elderly people too. It betrays not only irreverence for things holy, but a grossness of nature most repelling. Let us hear any one on the street, young or old, calling the name of Our Blessed Lord in vain, we at once conclude that he is ill-bred, that his home surroundings are not what they ought to be, that his associations outside of the home are of the meanest, and that he is anything but a gentleman, one with whom it is not desirable to hold converse. The musical arrangements connected with the demonstration were conducted by Brother Mondoff, of the Christian Brothers, while Brother Silvan watched after the welfare of the boys. The congregation of St. Basil's under the direction of Father Kelly, made admirable arrangements for the reception of those taking part in the procession. The Young Ladies' Sodality decorated the altar. A feature of the procession was that every parish branch was headed by its parish priest. They had reason to be proud of their people, so loyal, so true, so faithful to their Catholic instincts. The whole event was an object lesson to the people of Toronto and will doubtless exert a beneficial influence in the whole community.

### THE LAST, WE HOPE

In another article in this issue we deal with the Ne Temere decree and we fondly hoped that it would be the last word we had to say on the subject, as the anti-Catholic preachers, would ere this be undergoing the cooling process. But they still come, those condemnations of the "Pope's interference in our civil and religious liberties." The latest is the utterance from a preacher in the West, whose style is admirably adapted for a 12th of July demonstration. We are very busy and have no time to give him special attention. It will suffice to allow another Protestant clergyman to deal with him. This gentleman is the Rev. D. A. Balderstone, of South Vancouver, B. C., who says:

"While for my own part I will vote for the condemnation of the decree, I say that ten times more harm will result from the loose ideas Protestant ministers have of marriage than from the promulgation of the Ne Temere decree. I know Protestant ministers in this city and province who assert that marriage is nothing but a civil contract and is devoid of all religious significance. The charges of the Roman Catholics, can be sustained in the many instances. If a couple want to be married in a shop window or up in a balloon you cannot get a Roman Catholic priest to marry them, but you can secure the service of some upstart of a Protestant minister. I have often been approached to marry people in theatres and have refused. But I know other ministers who have not. I venture to say that not one Roman Catholic minister in North America could be bribed to do that."

"One Protestant minister told me that he married a young couple who were in a hurry to catch a train simply by asking them if they wanted each other and then telling them to sign the papers."

"I venture to say that if the Protestant ministers continue to foster the light idea of marriage as many of them are doing, the divorce situation here will soon be as in the United States, where there are more divorces than in all the rest of the world."

### A LARGE UNDERTAKING

The Baptist World Alliance meeting at Philadelphia has assumed a heroic attitude in regard to missions. It is nothing less than the Christianizing of the world. Rev. W. J. Fullerton, of England, spoke of the missionary work that has been accomplished by all missionary workers in foreign lands and deplored the fact that Christianity has not yet made any progress in Thibet, Afghanistan and some native Indian States. It is, of course, a great work to bring pagan nations to a knowledge of Christ, but did it ever occur to the gentlemen meeting in Philadelphia that there are millions of pagans in the United States who have not yet been