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LETTERS OF RECOMMENDATION
Apostolic Delegation.

Ottawa, June 13th, 1905.

Mr. Thomas Coffey

My Dear Sir—Since coming to Canada I have
been a reader of your paper. I have noted with satis-
faction 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 teach-
ings and authority of the Church, at the same time
promoting the best interests of the country. Follow-
ing these lines it has done a great deal of good, and
more and more, as its wholesome influence reaches
the hearts of the people, it will do more and more
good to the Catholic families. With my blessing on
your work, and best wishes for its continued suc-
cess.

Yours very truly in Christ,
Dionysius, Archbishop of Ephesus.

Apostolic Delegate

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 27th, 1909.

Mr. Thomas Coffey

Dear Sir—For some time past I have read your
estimable paper, the CATHOLIC RECORD, and con-
gratulate 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. Bless-
ing you and wishing you success, believe me to re-
main, Yours faithfully in Jesus Christ,
D. FALCONE, Arch. of Larissa, Apol. Deleg.

LONDON, SATURDAY, AUGUST 10, 1912

NOTES AND COMMENTS

THE DEATH OF Andrew Lang is a loss
to history and to letters. His genius
was versatile and his industry prodigious.
With the exception of Percy
Fitzgerald, he had produced a greater
volume of literary work than any writer
of recent years, and the surprising
thing is that, taking into account its
varied character, so much of it should
be so good.

AS AN HISTORIAN he was a maker of
reputations and a destroyer of idols.
The Christian Guardian says of his
History of Scotland, and "John Knox
and the Reformation," that they are
"not altogether free from prejudice."
When it is considered that Andrew
Lang was a Scotsman, and a
Protestant, and that he fought
his way upward through the vast
mountain of the accumulated false
traditions of three centuries, the Guardian's
remark may be seen to be very pro-
found. Andrew Lang shook "prejudice"
from him, and according to the measure
of his knowledge told the truth. That
in respect to Knox, the Presbyterian
and other sects failed to relish his re-
velations, is rather a strong tribute to
Andrew Lang.

LET US see for a moment just what
Lang's rock of offense is in the eyes of
Presbyterian Scotsmen. His historical
works—we write from memory—relating
to Scotland are a "History of Scotland"
in three large volumes, "Knox and the
Reformation"; "The Mystery of Mary
Stuart"; "Prince Charles Edward
Stuart"; "Pickle the Spy"; and the
"Companions of Pickle." In the three
first named he set himself to vindicate
especially the name of Cardinal Beaton.
He had, as we have remarked, a mount-
ain of inherited personal and national
bias to overcome. But from the memory
of the Cardinal of St. Andrew's he suc-
ceeded in stripping the vile garments
with which falsehood and calumny had
clothed him. In the pages of Andrew
Lang, the Cardinal stands forth as the
one selfless patriot of a corrupt and ser-
vile age. It was he who strove and
struggled for Scottish nationality and
independence, while Knox and his crew
sought to betray their country into the
hands of England.

So WITH regard to Queen Mary
Stuart. The poison of calumny has
done its work so effectively that to this
day Mary is an object of suspicion to
many otherwise well-meaning people.
Lang stops short in her complete vindi-
cation, the sources of information
having been tampered with by the
enemy. But he has at least shown that
the evidence of the Reformers is worth-
less and that so far as modern scholar-
ship can penetrate the veil, Mary is
seen to have been the victim of a male-
volent conspiracy, and that the chief
sinner is the pious and immaculate
John Knox, the bully of the age.
Hossack, Mary's real vindicator, has in
this dealt much more thoroughly and
successfully with the documents than
has Andrew Lang, and upon his "Mary,
Queen of Scots and Her Accusers," no
legion of the unhappy Queen need
fear to rest his case. Hossack and
Lang taken together have shattered the
case of her enemies. Knox and his
myrmidons are doomed. It is not
matter for wonderment, then, that
adherents of the Kirk are shy of Andrew
Lang.

WE HAD something to say last week
about William III., whose "pious, glori-
ous and immortal memory" is the never-
ending theme of Twelfth of July ora-
tions, and the argument upon which the
whole structure of Orangism rests. In
view of what is going on in Ireland at
this moment over the prospect of Home
Rule, and as casting a lurid light upon
the noisy agitation that is kept up per-
petually in Canada against the rights
and liberties of Catholics, it may not be
unprofitable to pursue the subject just
a little further. William is the demi-god
of the lodges; his character and his
maxims are their especial pride. What
wonder then if the servant falls, in his
conception of right and wrong, to rise
above his master!

IN THE first place, as to the "victory"
of the Boyne. It has been well said
that, after all, the extravagant apostrophes
lavished upon that event, have really
very little to go upon, except that it
ushered in a new reign of cowardly
tyranny and persecution upon an already
cruelly burdened people. William of Orange could hardly
have lost the battle if he had tried.
That an army of 40,000 of the finest
soldiers in Europe, fresh from a series
of brilliant campaigns in the Low Coun-
tries, well equipped with arms and the
best artillery of the age, should have
defeated 25,000 raw recruits, miserably
armed and who had never before been
under fire, is surely nothing remark-
able. The honor rather belongs to the
vanquished who could face such odds in
the spirit of high courage and chivalry
which unquestionably characterized them.
And the victors were not, be it ever
remembered, drawn from the Protestant
strongholds of the North, but were
mainly mercenary aliens doing the
bidding of a soulless and conscienceless
master. The "Prentice Boys" of
Derry is, in essence, but a pious fiction.

WE HAVE CALLED William of Orange a
soulless and conscienceless master.
That is putting it mildly. He was
treachery personified, a blood-thirsty
monster, and an unspeakable cad into the
bargain. He came to England with the
profession of friendship and fidelity to
his father-in-law upon his lips, and the
blackest treachery in his heart. He had
coveted the English Crown long before
he left Holland, and while professing to
help King James, was intriguing to
ruin him. He had acquiesced with the
underhand designs of the English Min-
isters to exclude the Duke of York from
the succession, and had his agents and
allies at work to supplant him even
then. When, after the victory of the
Boyne, he had attained his end, he
started to lavish the possessions of
the nation upon his mistresses.
Upon Mrs. Villiers, afterwards Countess
of Orkney, he bestowed 95,619 acres of
King James' personal estate, worth
£25,995 per annum. Parliament, for-
tunately, insisted upon the cancellation
of this grant on the ground that it re-
flected upon William's honor—his
honor, who had never known the mean-
ing of the word. He knew no code but
to attain his own ends at whatever cost
to others.

WHAT SCOTSMAN needs to be told of
the massacre of Glencoe! Macaulay
decides that William was privy to the
deed, but the "documents in the case"
prove that he was its prime instigator,
and that the lines were laid to bring
things about just as they happened.
Or what Irishman needs to be reminded
of the violated Treaty of Limerick,
every feature of which betrays the cunning
hand of the Prince of Orange! These
two events, foul as they were, were
but incidents in his career. And yet
we find one calling himself an "Irish
Roman Catholic" condemning his own
people for resisting his charms. The
sympathy of men rather goes out to
Roger Egremont, who, according to
Miss Sewell, threw a plate of beans into
the usurper's face.

OF PERCY FITZGERALD, to whom we
have just referred, much has been writ-
ten within the past few months. He
easily takes rank as the most prolific
writer of the age. He is in his seven-
teenth year; he has written a small li-
brary of one hundred and seventy vol-
umes; he is writing still. That surely
is a record of achievement, from the
point of energy at least, of which any
man might well be proud. But while
so great an output must necessarily be
of but varying excellence, Percy Fitz-
gerald can claim at least a score or more
of volumes that will have a permanent
place in our literature. As an historian
of the stage he occupies a place which
none will dispute, and as an authority on
what he has called "Boziana," he is
equally unchallenged. Few have writ-
ten on Dickens with greater felicity
and more ample knowledge than he.
Then, he has given to the world no less
than forty biographies, twenty novels,
and a long list of religious books, books
of travel, plays and criticisms. It is,
perhaps, surprising, that one who has
written so much that is essentially se-
cular should also have produced such
gems of pious meditation as "The Jewels
of the Mass," and "Words for the World-
ly." For Fitzgerald is before all things
a Catholic, and that he takes a living
interest in his Faith the books just men-
tioned prove.

AND PERCY Fitzgerald is not only an
author. He has a national reputation
as a sculptor and of the half hundred
statues and busts which he has de-
signed, many now stand in bronze in
public places—to wit, the statue of Dr.
Johnson, in the Strand; of Boswell, in
the Market Place at Lichfield; of
Dickens, in the Pump Room at Bath; of
Thackeray, in the Charterhouse; and of
Charles Reade in the National Portrait
Gallery. He is known, too, as an artist,
and one of his portraits at least, a
pen and ink sketch of Charles Waterton,
the naturalist, is in the National Port-
rait gallery. In addition to this he is
not unknown as a composer, and as a
lecturer, and finally, as a barrister and
Crown prosecutor. He has even
served a term as High Sheriff for an
Irish county. Where can this be
rivalled as a career, "dappled with
shifting sights"—to use his own words
—"quick changes, and adventure?"

—AGITATION TO AMEND THE
B. N. A. ACT

That the Lancaster Bill or any simi-
lar measure is unquestionably beyond
the power of the Parliament of Canada
to pass is the decision of the Judicial
Committee of the Privy Council.

The British North America Act is an
act passed by the Imperial Parliament
in 1867 by virtue of which the several
British provinces were united to form
the Dominion of Canada. Originally
only four provinces were thus united,
but the provisions of the B. N. A. Act
remain the basis of the union of the sev-
eral provinces which compose the Domi-
nion. It is this act which apportions
the jurisdiction and legislative powers
of the several provinces, and defines
also the jurisdiction and legislative
powers of the federal parliament. In
the United States all such jurisdiction
and powers not expressly reserved to
the United States Congress at Wash-
ington reside in the sovereign states. In
Canada precisely the opposite is the
case; all matters not expressly re-
served to the provinces fall under
federal jurisdiction. This was no doubt
suggested at the time of Confederation
by the failure of the too loose union of
states in the neighboring republic which
was just emerging from the great civil
war which decided by force the right
of secession claimed by the sovereign
states.

The fact that all matters not expres-
sly reserved to the various provinces fall
under the jurisdiction of the federal
parliament not only strengthens the
central government but reduces to a min-
imum the danger of federal and provin-
cial jurisdiction coming into conflict.

Now, precisely because the British
North America Act is quite clear as to
provincial jurisdiction regarding the
solemnization of marriage we are threat-
ened with an agitation as unwholesome
and dangerous as it is unnecessary, to
have the B. N. A. Act amended. The
threatened agitation is unwholesome for
it is the outcome of an appeal to igno-
rant prejudice both racial and religious;
dangerous as are all racial and religious
agitations, but this doubly so because it
proposes by sheer brute majority to de-
prive a great province like Quebec of a
right guaranteed her when she consented
to enter Confederation. It were not to
be desired that French Canadians should
tamely submit to the injustice and humili-
ation that mediocres outsiders seek
to put upon them. But the agitation is
wholly unnecessary, as there is not a
single Protestant grievance under the
existing marriage laws of the province.

Solemnization of marriage, coming as
it does under the exclusive jurisdiction
of the province, the Quebec legislature
has the unquestionable right to design-
ate the persons who shall be competent
to perform the marriage ceremony, to
receive and register the consent of the
contracting parties.

Protestant ministers are so designated
and may marry their own people with-
out let or hindrance; the civil govern-
ment, moreover, recognizes any imperi-
ments to marriage imposed by any Pro-
testant church, and the civil courts will
uphold them.

Section 127 of the Civil Code reads:
"Other impediments recognized ac-
cording to the different religious per-
suasions as results from relationship or
affinity or from other causes, remain sub-
ject to the rules hitherto follow in the
different churches and religious com-
munities."

There is here no special privilege for
the Catholic Church.

The Westminster Confession of Faith
very emphatically and unequivocally
lays down such impediments, as for
instance Section IV., Chapter XXIV:
"Marriage ought not to be within the
degrees of consanguinity or affinity for-
bidden in the word; nor can such inces-
tuous marriages ever be made lawful by
any law of man, or consent of parties, so
as those persons may live together as
man and wife. The man may not marry
any of his wife's kindred nearer in blood
than he may of his own, nor the woman
her husband's kindred nearer in blood
than of her own."

Now the Civil Code of Quebec takes
cognizance of this impediment in pre-

cisely the same words as it recognizes
distant impediments imposed by the
Catholic Church. And if two Presby-
terians were married in contravention
of this law of their Church the civil courts
would declare such marriage null in the
same circumstances as they have de-
clared null and void the marriage of
two Catholics who marry in contraven-
tion of the laws of the Catholic Church.

It is true that Protestants generally
regard so lightly the laws and canons
of their churches that ecclesiastical
authority is neither exercised nor in-
voked. But that is not the fault of the
Quebec Civil Code. That the Catholic
Church knows her own mind, respects
her own laws and exercises her author-
ity when her children invoke its exer-
cise, is surely no grievance to Protest-
ants.

The laws of the Church in the Pro-
vince of Quebec require Catholics to be
married by a priest with the proper ju-
risdiction in the matter. Any other mar-
riage is a clandestine marriage, and clan-
destinity is an impediment which renders
the marriage null and invalid. The courts
of the province have as a rule inter-
sected one hundred and twenty-seven
as recognizing this impediment, and
hence have decided that the mar-
riage of two Catholics by a Protestant
minister is invalid by reason of the im-
pediment of clandestinity. To the
ecclesiastical courts is left the determi-
nation of the fact whether or not
there is an invalidating impediment.
This decision of the ecclesiastical court
has no civil effect whatever. This fol-
lows the decision of the civil court, inter-
preting the Civil Code which recog-
nizes the impediments imposed by the
various churches.

True, there are now conflicting
decisions handed down by the Quebec
courts. Judge Laurendeau decided that
the Hebert marriage was null; Judge
Charbonneau reversed this decision; the
case now goes to the Court of Appeal and
will be heard in October. For this reason
the Chief Justice, Sir Charles Fitzpat-
rick, declined to answer the academic
question whether or not two Catholics
could be legally married by a Protestant
minister, holding that since a concrete
case was pending before the Quebec
courts that judicial ethics forbade the
expression of opinion on the abstract
question. The Judicial committee of
the Privy Council in deciding that such
a question was unnecessary and super-
fluous has fully justified the contention
of our Chief Justice.

The only way to have an authoritative
and final interpretation of the Quebec
law in the premises, is to carry the
Hebert case before the Privy Council.

If this final court of appeal should de-
cide that a Protestant minister may not
legally marry two Catholics matters
would be for generations, without causing
any sense of injustice amongst Protestants.

But even if the Judicial Committee
should decide that under the present
law a Protestant minister may legally
marry two Catholics, it is entirely with-
in the competence of the legislature of
the Province of Quebec to amend the
law so as to make it perfectly clear that
such marriages are illegal.

Where is the Protestant grievance?
This is a matter that concerns Catho-
lics exclusively.

It may be conceded that in the case
of mixed marriages, ill-informed Protes-
tants have some reason to complain.
But it is only Protestants who are ill in-
formed and somewhat unbalanced by
the Ne Temere agitation who will find
in the matter of mixed marriages in
the province of Quebec a reason for
such an agitation as the Dominion
Alliance and a certain section of the
press advocate.

During the hundred and fifty years
since the cession not a single mixed mar-
riage has been dissolved because the
officiating clergyman was a Protestant
minister.

Such marriages, by reason of the Ben-
edictine privileges, were recognized as
valid by the Church until the promulga-
tion of the Ne Temere decree. Section
127 of the Civil Code recognizes imperi-
ments "subject to the rules hitherto fol-
lowed in the different churches and
religious communities." So that accord-
ing to the Civil Code the Ne Temere
decree has no civil effect in the Pro-
vince of Quebec.

Where then is the ground for an agi-
tation to amend the constitution as to
enable the Federal Parliament to enact
a uniform marriage law? No one inter-
feres or wishes to interfere in the mar-
riages of Protestants amongst them-
selves.

The validity of a marriage between a
Protestant and a Catholic by a Protes-
tant minister has never been called in
question. The civil law recognizes such
marriages as legal, and the Ne Temere
decree has in no way changed their
civil status.

Where then is the ground for an agi-
tation of its very nature dangerous and
hurtful, which the secular press so
lightly advocates.

The following from the Hamilton
Spectator will serve as a sample of the
unwise, imprudent and dangerous press
comments on the recent decision of the
Judicial Committee:

"In view of the many complications
and the interminable confusion arising
out of the present state of affairs, it
will probably be felt by a large majority
of the people of Canada that the time
has come for a removal of so important a
matter as marriage from the provincial to
the Dominion sphere."

"There can be no peace till there is
one marriage law uniform for the
whole Dominion, and such a law cannot
be passed till the Dominion Parliament
has been fully empowered to enact it.
The American constitution—almost an
object of worship by the American
people—has been several times
amended. The federal constitution of
Canada is quite as susceptible of im-
provement."

No one who recalls the Manitoba
School agitation will view with equani-
mity the attempt to create another
such agitation but a hundredfold
more hurtful and dangerous.

In educational matters the right to
remedy any grievance of a minority is
especially reserved to the Canadian
Parliament. But "Hands off Manitoba,"
"No Coercion," were the cries that rung
from one end of Canada to the other.
Now these valiant and righteously in-
dignant champions of provincial rights
coolly propose to coerce Quebec into
giving up an undoubted right which was
guaranteed her before she consented to
enter Confederation! And this without
the shadow of a grievance other than
exists in their disordered imaginations.

Such a course is, we repeat, dangerous
and unpatriotic; let us hope that wiser
counsels will prevail.

CATHOLICS AND HIGHER CRITI-
CISM

Heroic trials amongst our separated
brethren, wrangling and disputing at
conferences and assemblies, the occa-
sional indignant outbursts of believers
in the Bible like S. H. Blake, all serve
to show the ravages of higher criticism
amongst those who began by exalting
the Bible as an infallible guide and end
by denying its inerrancy and inspira-
tion. While Protestant Bible societies
are publishing the Bible in all lan-
guages and sending it to all quarters
of the globe, Protestant scholars are
undermining all belief in it as the in-
spired Word of God.

Nevertheless higher criticism of the
Bible may have its legitimate field of
inquiry, and Catholic scholars have con-
tributed largely to the work. But Catho-
lics, learned or simple, start with the
sacred inspiration and inerrancy of the
Scriptures, and holding fast to this
fundamental truth may admit many
of the literary and historical conclu-
sions of the higher critics.

In such matters it is obviously only
the few equipped with the necessary
learning and leisure who can personally
investigate the conclusions of those who
claim so much in the name
of scholarship. For this reason
Leo XIII. established the Biblical
Commission, composed of five car-
dinals and a large number of con-
sultors from all parts of the world.
This commission takes into account all
recent discoveries, and decides contro-
versies on grave questions amongst
Catholic scholars. Thus we have a body
of learned men, chosen specially for
their fitness for the work, who keep in
touch with all biblical criticism and are
familiar not only with the conclusions
of higher critics but with the reasons
on which such conclusions are based.
The utility and value of such a Commis-
sion cannot be questioned.

The decisions of the Biblical Commis-
sion are therefore of great interest to
Catholics. Just published are the
decisions: 1. That Mark and Luke are
really the authors of the Gospels, which
are respectively attributed to them.

2. That the last twelve verses of the
Gospel of St. Mark are, notwithstanding
the higher critics, to be received as in-
spired and canonical. And the reasons
given by some critics are not sufficient
to show that these verses were not writ-
ten by Mark.

Other decisions uphold the received
and traditional beliefs with regard to
these gospels.

It is not permitted "unsupported by
any testimony of tradition or historical
argument, lightly to embrace the
hypotheses commonly known as the two
sources." But "it is lawful for ex-
egeses in order to explain the similar-
ities or dissimilarities between them
(the gospels of Matthew, Mark and Luke)
to dispute freely among all the varying
and opposing opinions of authors and to
appeal to hypothesis of oral or written
tradition or even to the dependence of
one on the other or both that precede."

THE ADVENT MESSENGER, of St. John's,
Nfld., comes to us replete with some
very strange reading matter. The
editor has been searching the Old Testa-
ment to find a picture of the Catholic
Church and he thinks he has found it in
Daniel. He triumphantly asks us to
give him a symbol of the "little horn,"
and show what it means. Not being in
the habit of visiting a bar-room, and
therefore not being accustomed to in-
dulge in "little horns" or "big horns,"
we hand our sword to the editor of the
Advent Messenger and surrender, ask-
ing him to extend us the honors of war.

THE MARRIAGE LAW

The Privy Council, the highest court
in the British Empire, has given judg-
ment on the long debated marriage
question. It declares the bill intro-
duced in the last session of the House
of Commons by Mr. Lancaster to be
ultra vires. To the provinces belongs
the power of legislating on the sole-
mnization of marriage. Their Lordships
further declare that the Provincial
Legislatures, in legislating on the sole-
mnization of marriage within the
province, could impose conditions affect-
ing the validity of the contract. This
is the verdict in brief. But it will not,
it seems, be the end of the agitation.

The Hebert marriage will now most
likely be sent to the Privy Council, as
a test case, and opinion asked as to its
validity. We may expect that the
next few weeks will be a busy time for
the gentlemen composing the Evangelical
Alliance. Newspaper interviewers
will be flitted with by many of our
Ministerial brethren who, having little
to do, dearly love turbulent conditions.

Rev. E. D. Silcox, President of the
Alliance, advances the opinion that the
decision is quite unsatisfactory to that
body, and they will now try to arouse
interest and secure an amendment to
the British North America Act. They
contend that there should be one mar-
riage law, patterned, we suppose, after
the marriage procedure prevailing in
Windsor and Niagara Falls, an open
house, as it were, in which marriage
knots could be tied with dexterity at
the lowest possible market price—no
regard being had to the sacredness of
the under-lying. It is passing strange
that the Evangelical Alliance did not
send its president or some one else to
represent it before the Privy Council.

It is unfortunate that the peace and
good will which should be the portion
of our civil life is so often disturbed by
the preachments and practices of the
Evangelical Alliance, the Lord's Day
Alliance, the Ministerial Association,
etc., etc. These gentlemen are breakers
of the peace, and if our civil and re-
ligious liberties are at any time im-
paired, the blame will rest at their
doors. Some of our ministerial friends
are altogether too prone to jump into
an aeroplane of false premises. How
different is the sane and solid attitude
of Catholic divines. In the Catholic
Year Book, published at Vancouver, the
Most Rev. Dr. McNeill, Archbishop-
elect of Toronto, says:

"I find it very difficult to enter into
the thought of those who say the Ne
Temere law interferes with civil law.
A married couple obtain a legal separa-
tion in a divorce court, and one of
them marries a third party. This
second marriage is valid in civil law
and has all the civil effects of marriage.
At the same time it is null and void in
canon law. It is not accepted as a
marriage in the Roman Catholic Church.
There is here no interference with the
civil law."

THE PULPIT AND PEW

Now that discussion of the Ne Temere
decree has become tiresome some of
our fellow citizens occupying places in
the pulpits of the sects are at their
wits' end to find subjects for discussion
in their pulpits. If one of them essays
a sermon upon the old gospel message the
pew-holders rate him a "has been." His
exhortations fall upon ears attuned to
timely topics and sweet music. Sermons
bearing upon the weaknesses of human
nature as obstacles to spiritual growth
bring no smile of approval, but a scowl
from the average pew-holder. To us it
is decidedly unpleasant to feel called
upon from time to time to point out the
shortcomings of our fellow-citizens who
don the clerical garb. We may pity
them because they are the victims of
circumstances. The pulpit is the
creature of the pew, and the pew must
be pleased and appeased. The latest
departure made by a clergyman in a
Toronto pulpit would be amusing were
it not a reflection upon temples sup-
posed to be raised for the honor and
glory and worship of God. Some time
ago a Globe reporter made examination
of the bakeries in Toronto and reported
conditions as most scandalous. Rev. D.
Munroe, pastor of the Church of Christ,
Wychwood, a suburb of Toronto, made
this the subject for a sermon on a Sun-
day a few weeks ago. He approved the
Globe's crusade against dirty bakeries
and further remarked that we should
have the bread wrapped before deliver-
ing. He then went on to describe the
admirable methods adopted by the
bakers of Michigan and hoped like
methods would soon prevail in Canada.
While we may commend the reverend
gentleman's theories in regard to bread
making and bread delivery, making it
a subject for discussion in the pulpit will,
we think, be considered by almost every-
one as something decidedly out of
place. Is it not time that our separated
brethren turn their attention towards
the Church of the ages governed with a
strong and holy hand in Rome, knowing
definitely what it teaches, demanding
at all times obedience to legitimate
authority, and upon all occasions, when
there is a gathering of the faithful, its
ministers deliver, not essays or lectures
upon secular subjects, but words cal-
culated to draw the mind closer and yet

closer to the Sacred Heart of Him Who
died for us upon the cross, teaching us
by precept and example to model our
lives in this world in such a manner
that we may hope for glory eternal in
the next.

THE BAR TENDERS

A few weeks ago one of our daily
papers drew attention to hardships
which under modern conditions our bar-
tenders labor. Continuously they are
in dread of losing their license to deal
out intoxicants because of restric-
tions placed upon them. Some years
ago they were punished if they sold
liquor to Indians or minors, but now
they will have to bear in mind the faces
of hundreds who have by the police
magistrate been placed upon the Indian
list. This course is adopted upon a cer-
tain number of convictions are registered
against them. In London the Indian
listers come well nigh up to two hun-
dred. We sympathize with the bar-
tender. His lot is not a happy one.
The most effectual mode of relieving
the situation is, we think, for him to make
resolve not only not to give drink to
Indians, minors and "habituals," but to
give up the business altogether. Some
good, decent men stand behind the bar.
They find it hard to battle with circum-
stances. It is their trade, and they feel
not inclined to begin the world anew.
It is a pity they are so minded. Far
better would it be for them to take up
the work of the unskilled laborer than
to be dealing out to their fellow beings
that abominable stuff which obliterates
thought of the better world and peoples
hell with subjects of Satan. Of all avo-
cations in life that of the bar-tender is
the least to be commended. No other
position spells social ostracism to the
same extent. The bar-tender may, as
we have said, be a decent, honest man,
but his calling keeps him at the foot of
the social class and deprives him of hope
of attaining an honorable position in the
community.

THE "NO POPE" PEOPLE

The Montreal Star, in an important
leading article on Annexation, makes
some declaration on the position of the
Catholic people in Canada. Our con-
temporary seems to brush aside the
consideration of the anti-Catholic
gentry, whom it regards as compar-
atively few in number and small in im-
portance. Says our contemporary:

"We admit at once and with genuine
sorrow that there are Canadians who
still live in the Middle Ages and who
are ever ready to rest a lance at what
they call by preference 'popery.' But
they are no considerable portion of our
people."

We are pleased with the spirit which
the Star manifests in the above passage.
It indicates that the writer belongs to
the large and respectable number of
Protestants in this country who recog-
nize that the Catholics have as large
rights in Canada as any other body of
Canadians and that they deserve that
liberal and tolerant condition at
the hands of the majority which Protes-
tants would very properly claim for
themselves if conditions were re-
versed. There is no place for the bigot
in our national life. The leaders who
have governed this country with success
in the past forty years were men of
large vision and broad and tolerant
views. They understood the view point
of those who differed from them in re-
ligious belief.