

The Catholic Record

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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 satisfaction that it is directed with intelligence and ability, and above all things with a Catholic spirit.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1905.

Mr. Thomas Coffey. Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, JULY 13, 1912. OFFICIAL.

It is only on my return to London today, after almost a month's absence from my diocese, that I have been made fully aware of the proceedings of the recent congress of the French language at Quebec, in which my name and my assumed decisions formed a subject of discussion.

I cannot believe that the members of that congress would do me the injustice of inclining to the conclusion that they were made the victims of a rather clumsy trick, and I realize that in all such promiscuous gatherings it is almost inevitable that some irresponsible individual should attempt to introduce a topic concerning which it would be the height of impertinence for either himself or his audience to express an opinion.

It was some such thing that actually happened at Quebec. I have never made any regulation regarding the absence of my priests from their parishes in the matter of the Congress of the French language or in any other matter. I have never fixed their leave of absence for any reason to a day or to any number of days.

On reference to my records I find that leave of absence has been applied for ten times in the last six months. In seven cases it was granted; in three, refused. But whether permission was granted or withheld, my decision was based on reasons that had to do exclusively with the spiritual interests of my people.

In no instance was the Congress of the French language or any similar event an issue in my ruling. Of course, I utterly deny the competence of any Congress, no matter by whom officered or under what auspices held, to pronounce judgment on me in the exercise of my jurisdiction, and I notice this latest occurrence merely to prevent a villainous falsehood from passing unchallenged into the realm of history.

M. F. FALLON, Bishop of London, London, July 6, 1912.

NOTES AND COMMENTS. SOME OF OUR Methodist readers think that we overstate the case in regard to the inroads of "higher criticism" upon their theological colleges.

Whether or no, we could scarcely go further than one of ourselves, Miss Fiskale of Vancouver, whose satirical poem, "The Higher Critic," was considered so damaging as to call for suppression.

Nine hundred copies of a volume of verse, we are told, were unbound at the Methodist Book Room, Toronto, that the objectionable poem might be removed. And it is further stated that a cyclone struck the Book Room when the higher critics stormed it to enter their protest.

THAT the verses were caustic and burned deep, may be seen from the following stanzas: "How dare you stand as minister of such and such a church, And by your teachings foul your nest; its best loved truths besmirch! How dare you make a liar of the Holy Son of God! How dare you slime the very paths His sacred feet have trod!

You claim a higher privilege than man has ever known; The right to criticize your God, and drag Him from His throne; The right to make a hypocrite of Jesus Christ, the Lord, The right to judge the Infinite, and tear His holy word."

From which it would appear that Methodists themselves are not blind to the downward tendency of their theological institutions.

IN VIEW of the many allusions to Catholic intolerance just now, whether in Ireland or in Canada, (an allegation which has absolutely no basis in fact), the following instance of Protestant intolerance in England may be worth quoting. A will, that of one George Darlison, late of Wappenburg Hall, Warwickshire, recently submitted for

probate, contained this clause: "That no part of his freehold estate shall be sold or let to a Roman Catholic body or institution, or to a person professing the Catholic religion." We venture to say that no such thought would find place in the mind of any Catholic in regard to his non-Catholic fellows, far less find expression in a last will and testament. Intolerance of this sordid character is a purely Protestant product.

A SECOND instance of such intolerance is at hand in the case of Miss Marshall, a school teacher near Glasgow, who has been dismissed for the sole reason that she has become a Catholic. The case is attracting much attention just now in Scottish and English exchanges, and has given rise to a spirited debate on the rights of conscience. Miss Marshall herself, with rare courage and decision, has appealed to the Scottish Education Department, and through it to the general public, for redress, and, as latest intelligence states, an enquiry into the facts of the case has been instituted under section 21 of the Education Act.

THE FACTS seem to be as follows. Miss Marshall is a certificated teacher recognized by the Scottish Education Department. She had been trained in a Scottish University, and in June 1910 received an appointment under the Dalziel School Board. She was at that time a Presbyterian, but as the Act imposes no religious tests, that fact had no bearing upon her appointment. There are teachers in the Public Schools of Scotland of all shades of belief, Catholic and non-Catholic, and none of them heretofore have been penalized or dismissed on account of their beliefs. But last February Miss Marshall was received into the Catholic Church, and this presently coming to the ears of her School Board, she was asked to resign her position, and upon refusing to do so, was promptly dismissed. As one of the trustees publicly stated, "it is not Miss Marshall we are up against, but the 'Church of Rome.'"

THE WHOLE case throws a curious light upon Presbyterian ideas of tolerance. The Board Schools of Scotland, it should be remembered, are Public Schools. They are maintained out of rates and taxes levied upon people of all denominations. They are open to children of all denominations, and no religious tests are imposed upon teachers. Miss Marshall, on the other hand, is the daughter of well-known and highly respected townspeople, her father being an elder in a United Free Church. Up to the time of her conversion she had taken an active part in the work of that denomination, and taught a class in a Sunday school. But when she received her appointment in the Dalziel school she was not questioned on the subject of religion, and, as already said, her belief had nothing whatever to do with it. It remained for her conversion, however, to determine that, in the eyes of her trustees, the Board Schools of Scotland are a close preserve for Presbyterianism, and while Catholics pay taxes like other people, they must be content to have no part or voice in their management. As the Edinburgh Scotsman declares, "the whole circumstances of the case are discreditable to the school board concerned, while they throw upon Protestantism a stigma of intolerance and narrow-mindedness which most Protestants will sincerely regret." It remains to be seen if the educational authorities will arise to the exigencies of the occasion.

AN EVENT of great interest to the Catholics of Scotland is the appointment just announced of Mgr. Donald Mackintosh, Provost and Vicar General of the Archdiocese of Glasgow, as coadjutor, with right of succession to His Grace Mgr. Maguire, Archbishop of that See. Mgr. Maguire has been in declining health for some time, and as Glasgow has in recent years become one of the most important and populous dioceses in Great Britain, he petitioned the Holy See for assistance in its administration. The elevation of Mgr. Mackintosh is the response to that petition and it has been received by all classes in Glasgow with gratification and delight. For the new Archbishop has, during the forty-one years he has labored among them, won the love of all by his affability, zeal and devotion to their best interests.

MGR. MACKINTOSH becomes Archbishop of Cherson, in partibus infidelium with full right of succession. The new prelate has had a distinguished career in the Church. He was born in Lechaber on Christmas Day, 1846 and was educated at Douai, Issy, and Blair's College, at which latter institution he was ordained priest, May 31st, 1871. In Glasgow, his first work was in the parish of St. John, but in 1875 he was appointed rector of the church of Our Lady and St. Margaret in which incumbency he has ever since remained. For thirty-two years he has been Senior Diocesan Inspector of Religious Knowledge; he is a member of the Catholic Education

Council of Great Britain, and has served on local school boards. He was also the first Secretary of the Glasgow Archdiocese after the restoration of the Hierarchy in 1878. In 1909 he became Provost, and a year later Vicar General. So that his career as a priest has been a very active and varied one, and of a character to fit him well for the high office of Archbishop of Glasgow, to which he will succeed should he survive Mgr. Maguire. A Archbishop Mackintosh is the first prelate of the name in the annals of the Scottish Hierarchy.

AGAIN the birth-rate of France shows a decline, the figure for the past year being the lowest on record. Only 742,114 births of living children, says an exchange, were registered against 776,983 deaths—a state of affairs which may well make every patriotic Frenchman and every lover of France beyond its borders tremble for its welfare; it is significant too that the number of marriages have decreased somewhat under 1910, and that divorces have swollen to the appalling figure of 13,058 during 1911. How long, it may well be asked, can France endure under such a state of degeneracy? That the Government has been alive to the facts it can scarcely be said if we are to judge by its apathy in the past. But that it is awakening to a sense of the danger appears from the proposal to frame measures for encouraging both marriages and the increase of families. The authorities, however, remain blind to the fact that the real root of the evil lies in the relaxing of religious and moral restraints from which France has been suffering for more than a generation. The warfare upon the Church is the fruitful parent of moral and physical decay.

THE BEST proof of this is that in the districts of France where the Catholic faith is still an active factor in the life of the people—in Brittany, for example, and in other departments in the North and East, a proportionately high birth-rate is still maintained. This but serves to throw into stronger contrast the deplorable decline in other sections of the country. We have not seen the statistics for Paris alone, but as the seat of Government and the converging point for all the forces of irreligion and anarchy in France, deducting from the totals the normal figures for the Catholic provinces, the showing of the capital must spell the doom of the nation. The only real remedy lies in the removal of the obstacles placed so systematically by the Government in late years in the way of the development of the religious spirit. The godless schools are the great menace to the future of France.

THE CONTINUITY THEORY. Everyone is familiar with the Anglican contention that the present Church of England is not the legitimate successor but the continuation of the Church of pre-Reformation times. Dr. Gairdner thus punctures the assertion of Bishop Creighton: "One whom we might well take as a guide considers the Reformation as a great national revolution which found expression in the resolute assertion on the part of England of its national independence. These are the words of the late Bishop Creighton, who further tells us in the same page that 'there never was a time in England when the Papal authority was not resented, and really the final act of repudiation of that authority followed quite naturally as the result of a long series of similar acts which had taken place from the earliest times.' I am sorry to differ from so able, conscientious, and learned an historian, and my difficulty in contradicting him is increased by the consciousness that in these passages he expresses, not his own opinion merely, but one to which Protestant writers have been generally predisposed. But can any such statements be justified? Was there anything like a general dislike of the Roman jurisdiction in church matters before Roman jurisdiction was abolished by Parliament to please Henry VIII? or did the nation before that day believe that it would be more independent if the Pope's jurisdiction were replaced by that of the King? I fail, I must say, to see any evidence of such a feeling in the copious correspondence of the twenty years preceding. I fail to find it even in the prosecution of heretics and the articles charged against them. That Rome exercised her spiritual power by the willing obedience of Englishmen in general, and that they regarded it as a really wholesome power, even for the control it exercised over secular tyranny, is a fact which it requires no very intimate knowledge of early English literature to bring home to us. It was only after an able and stronger king had proved himself divorced from their Roman allegiance; and there is abundant evidence that they were divorced from it at first against their will."

IN these words Dr. Gairdner courageously assails a persistent Protestant tradition, and the whole volume bears out his emphatic statement. "Lollardy and the Reformation" contains many riddles for the self-complacent Protestant who has accepted without question the Protestant Tradition. For instance: "It has been far too generally assumed by Protestants that heretics before the Reformation were the children of light, confuting the errors of Romanism and

preparing the way for a new and brighter age by their superior wisdom and independence of judgment. The complaint of their adversaries was just the contrary—that they took slavish views of the literal sense of scripture, and when arguments failed them, they were quite ready to call in secular aid to justify themselves in maintaining their own positions. I think, moreover, that the candid student of pre-Reformation history will hardly be of the opinion that Lollardy was productive of skilled dialecticians capable of overthrowing in logical combat the positions which had been established by the great divines and schoolmen of past ages."

We shall have occasion again to call attention to the new light which Dr. Gairdner has shed on many controverted points of history.

A LAMP TO OUR FEET

What Newman called the "Protestant Tradition" has so long held sway in English history that it is refreshing to find a Protestant historian readjust the historical viewpoint in accordance with Catholic truth.

Dr. James Gairdner (not Gardner, whose works are a mere rebash of the "Protestant tradition") in two volumes entitled Lollardy, gives us the only rational explanation of the great fact of the Reformation in England. Dr. Gairdner as Master of the Rolls comes into touch with all the original records of the happenings of the time just preceding the Reformation. Bishop Creighton prepared the way. Anglican though he was, in his History of the Papacy During the Period of the Reformation, by his breadth of view, his insight his balance, and regard for historic facts, he produced a work that in many respects made out a better case for the Papacy than those who wrote from an avowed Catholic standpoint.

Since Creighton began to write about the Popes an entirely new school of history has grown up, which centres about one great name. The Cambridge School of History looks upon the late Lord Acton as its chief and founder. Lord Acton, as everyone knows, lived and died a Catholic. He, however, did not escape censure because he believed that as an historian he should be absolutely impartial. In his own words he indicated this absolute historical impartiality: "If men were truly sincere and delivered judgment by no canon but those of evident morality, then Julian would be described in the same terms by Christian and pagan, Luther by Catholic and Protestant, Washington by Whig and Tory, Napoleon by patriotic Frenchmen and patriotic Germans."

No Catholic will quarrel with this ideal of historical impartiality. The more impartial the treatment of historical facts the more favorable to the Catholic contention. The Protestant Tradition has so thoroughly dominated English history that impartial treatment of facts seems like special pleading by a Catholic author.

Dr. Gairdner was invited to contribute a volume to the history of the Church of England. His work entitled Lollardy "although partly going over the same ground as its predecessor, has a wider scope and a materially different aim." Because as the author tells us "the Reformation, as a study by itself, forbids us to confine our view even to one single century." Dr. Gairdner is an octogenarian but the desire to which he gives expression in the preface to his first volume to "carry the work on to the reign of Queen Elizabeth," tells us that contact with moldy records has not dulled the edge of his mind nor abated his ardor for work.

We should like to call the attention of High School pupils and all others interested in historical reading to the great name of Dr. James Gairdner, who though a Protestant has vindicated the Catholic Church in England from many a time-honored slander. As we shall have occasion to quote from him copiously in the future we desire to impress on our readers the fact that he as Master of the Rolls is the only English historian familiar with the original documents which shed light on the troubled period just preceding the English Reformation. Dr. Gairdner is a lamp to our feet in paths of English history that have been obscured by the Protestant Tradition.

THE POSITION OF CATHOLICS IN NOVA SCOTIA

IN the previous articles it was shown how Catholics have been gradually pushed aside in the public and official life of the province, how in the legislature and Parliament of the country the representation has been dwindling; how in the government of the country it has been declining and likewise the way in which in regard to the governor's chair only once in a century and a half has there been a Catholic incumbent. These are facts, conditions—not theories. It is well for Catholics to ponder over the situation.

In this article, it will be shown that in the financial and commercial activities of the province, our co-religionists are emerging, when they emerge at all, out of the small end of the horn. Perhaps as good an index of the declining influence of Catholics in the

financial world is what may be called the gradual extinction of the Catholic bank director. In 1870 there were five prominent Catholic business men on the Boards of Directors of the city banks as follows: Bank of Nova Scotia: D. Cronan; Merchants' Bank: Hon. Edw. Kenny, (Pres.), M. Dwyer, and T. E. Kenny; People's Bank: Hon. James Cochran. In 1880 the conditions were about the same. It was as follows: Bank of Nova Scotia: D. Cronan; Merchants' Bank: T. E. Kenny, (Pres.), M. Dwyer and Hon. Jas. Butler; People's Bank: Patrick Power, M. P.

In 1890, twenty-two years ago, the number was about the same, but the process of eliminating the Catholic directors soon appeared. In 1900, the number was reduced to four: Merchants' Bank, T. E. Kenny, M. Dwyer and H. H. Fuller; People's Bank, P. O. Mullin, (Pres.). Ten years later, in 1910, the number was nil.

That is the story in one line of business. It is the same in many others. In the industrial companies, the insurance companies, and all the business organizations of the city, there is the same poor showing.

The leading Trust Co. in the Lower Provinces has a directorate of twenty five. Not one is a Catholic. The council of the Board of Trade consists of either sixteen or eighteen members. Not one is a Catholic. Thirty years ago, many of the ablest and most successful business men of the community were Catholics. Where are their successors to be found?

In these notes the facts, the indisputable facts, have been presented. An attempt will be made in the concluding article to draw some inferences from these facts. If Catholics are content to be the hewers of wood and drawers of water, if they are satisfied with the lot to which they have been reduced, it is useless to pursue the enquiry any further. It is useless to follow it, if they are not disposed by earnest and legitimate means to improve their condition. It is true that the material things in life are not the all-important ones; but they have to be considered.

THE CALL OF THE WEST

The slogan of the world-to-day seems to be "Westward Ho!" Countless settlers from all parts are pouring into what is known as the Great Northwest—the prairie land east of the Rockies—and yet there is room for more. But beyond these giant barriers is another immense area, in size greater than France and Switzerland combined; in rugged grandeur rivalling the latter; in wealth of resources surpassing any other single country; and unto this vast Pacific province are turning the eyes of both the Old and the New World.

Tales of golden sands to be gathered in its mighty rivers, of sparkling ore to be wrested from the mountain bosoms; of towering forests whose supply of highly valued timber is inexhaustible; of summer's heat cooled, and winter's chill softened by the tempering ocean breezes—all this has drawn the world's attention to what may well be called the Eden of Canada—British Columbia.

A constant struggle is needed in order that religion's progress may keep pace with that of commerce; and thanks to the indefatigable zeal of the workers, clerical and religious, Catholic education is striving to keep abreast of the times. But because of the almost phenomenal influx of population, more laborers are needed in the schools of the province. "The harvest indeed is great, but the labourers are few."

The pioneer educational institution of British Columbia is the Sisterhood of St. Ann, whose provincial house and novitiate are located in Victoria, where they also conduct a flourishing academy, boarding and day school for girls, a kindergarten for children below the required school age, and a large and thoroughly equipped hospital. These good Sisters came with the first settlers. When greed of gold was the impulse that brought men from far and near to find a fortune for themselves, four humble nuns, at the request of the saintly Bishop Demers, left their mother-house at Lachine, and after a long and tedious journey via Panama, they reached Victoria in June, 1858.

In different parts of the province they have opened convent schools, hospitals, orphanages, and industrial schools and within the last year, agreeably to the wish of His Grace Archbishop McNeil, they have assumed control of the provincial schools of Vancouver, a rapidly growing city of some one hundred and fifty thousand inhabitants.

Island to seek recruits for the novitiate in Victoria. Much is being accomplished, but much must necessarily be left undone owing to the scarcity of the labourers. Generous co-workers are needed, young women whose hearts are filled with love of God and their fellowmen, who will not shrink, even in this age of ease and comfort, from shouldering the yoke of Christ, and devoting health and being to God's holy service. Thousands of childish hearts are parching for the dew of divine grace, which, but for earnest teachers, will never reach them. Thousands of childish lips yearn, though unknowingly, to sing God's praises, to chant anthems of love to His holy Mother; and because of the dearth of religious instructors, they may never learn these Holy Names.

Hearken to the voice which calls, O all ye noble-hearted, generous-souled maidens! Refuse not the invitation which the Divine Lover of chaste souls is breathing to you yet undecided but willing hearts to-day; but in entire submission and readiness of purpose pray with St. Peter: "Lord, if it be Thou, bid me come to Thee across the waters," across the continent; and, as once to His loyal affectionate apostle, so to you will the voice of Jesus whisper: "Come! Hodie invocem ejus audieritis, nolite obdurare corda vestra—today, now, if you should hear His voice, harden not your hearts!"

Address: The Mother Provincial, St. Ann's Academy, Victoria, B. C.

UNCERTAINTY OF FAITH

A person named J. H. Burnham, who, we believe, lives in Peterborough, has written a very misleading letter to the Globe. Says Mr. J. H. Burnham of Peterborough: "Wherever you look at any gathering of submissive people, you see them on all fours before the clergy, the claim having been re-asserted by the present Pope that there is but one ruler, the Vicar of Christ, the Pope of Rome; and 'Submission' is his war cry."

This leads us to the suspicion that the writer is a past master in the art of telling half truths. Mr. J. H. Burnham, if his intellectual equipment is not bedegged by bigotry, ought to know, and ought to have said, that this pronouncement of the Pope, though not couched in the Pope's words, has reference only to matters spiritual. With secular affairs, with the merits or demerits of reciprocity, with the making of our laws and the management of our Dominion, Provincial and local affairs, the Pope and those of his household in the faith interfere not, save in cases where there are laws made by irreligious or non-religious people directly conflicting with the law of God. Yes, Catholics the world over will obey the Pope. The Pope is the supreme ruler of the faith given us and yet preserved in all its purity by our Divine Saviour Himself.

We desire to say to Mr. J. H. Burnham of Peterborough that if he wishes to find real cases of abject submission to the clergy he need not go outside his own household. We take him to be a gentleman belonging to some sect which knows not from year to year what it believes, what it accepts and what it rejects. If he will come to London, Ont., we will take him around and show him the most parson-ridden city in the province, but maybe if he opens his eyes at home he will find conditions there the same as here. While, however, throughout Ontario generally, non-Catholics are to a greater or less degree preacher-ridden, they have what is termed "liberty of conscience." They may, as we have said, believe almost anything they like as to the contents of the Bible itself and yet remain in good standing in the meeting house.

In the same issue of the Globe in which the letter of Mr. J. H. Burnham, of Peterborough, appears, we have facts which prove this charge. There is in Brooklyn a gentleman named Paster Russell. Judging by his utterances, and by the many tens of literature he sends broadcast, we should judge that Paster Russell has formed a trust in evangelization. The International Bible Students' Association, the Globe says, of which Paster Russell is President, in convention last week at Exhibition Park, Toronto, took steps to get a country wide show of hands on the question of a literal hell. Unanimously adopted was a resolution charging the much abused Middle Ages with having added to the scriptures the doctrine that there is a fire and brimstone place of punishment. This is a somewhat severe rebuke to the scholars who revised the King James version. It remains for Paster Russell and his followers, as it remained for Mrs. Eddy and her cult, to give us something startlingly new in regard to the Bible. They have left us in doubt, however, as to the reason why the Church in the Middle Ages invented this literal lake of fire and brimstone for the punishment of the wicked. Most extraordinary is it, too, that the whole Christian world in the Middle Ages should suddenly, at the behest of the Pope, accept such a doctrine and have it added to the manuscript copies of the scriptures then in existence. The intellectual vagaries of Paster

Russell and his followers is something new in religious thought and there is something new every day. But here is paragraph decidedly original. Says the Globe report: "The resolution calls on every minister in Canada to publish in his local newspaper, over his own signature, a statement declaring whether or not he believes the Bible to teach the doctrine of a literal lake of fire and brimstone as a place or state or condition for the eternal punishment of the wicked, and that every editor of a newspaper in Canada be requested to invite the ministers of his constituency to avail themselves of his columns for their statements."

Now supposing it to be the case, and undoubtedly it will be the case, that there is a sharp division to be found in the letters to the country papers, what then? Who is to decide who is right or who is wrong? A headless conglomeration of sects will always be on the broad ocean without compass or rudder. If Mr. J. H. Burnham of Peterboro and his brother sectarians only knew the beauty, the happiness, the contentedness of the Catholic soul in communion with Christ's Church, they would long for a similar condition for themselves. Poor wayward ones, groping about like children. May it be that they will sometime come home, following the example of the great intellects in the Oxford Movement. We beg to submit for the consideration of Mr. J. H. Burnham and those of like mind—and there are many of them—the following article from the Missionary:

"But while the churches are playing and working for peace, would it not be a practical idea to cultivate something of the internal peace among themselves that makes so much for righteousness? There seems to be an extraordinary outburst of religious dissensions recently. The old mother Church of Christendom is getting a large share of slaps and insults from the various religious denominations; all sorts of accusations are being heaped upon her head. "Would it not be a more godly thing to cultivate a kinder feeling between the various religious denominations and establish a sense of co-operation, so that by mutual helpfulness all the force of the Christian conscience of the country may be directed against the multiplying evils of the day? The Catholic Church is ardently desirous of bringing about the reign of Christian unity, and up to date eighteen commissions that have been appointed by as many different communions have signified their determination to get together in a great world conference in the early future. "When one's neighbors are glaring at him through their fences and throwing mud against the wall, hoping that some will stick, and uttering accusations aloud, one finds it very difficult to meet his offending neighbors with a smiling face, and go in and sit down in their parlors. "The Catholic Church in the United States is a lover of American liberty, cultivates reverence for law and order, is an upholder of legitimate authority, is ready to defend the freedom we possess, even to the shedding of blood; is the staunchest defender of the Bible against those who would destroy its authority, is against the saloon and other agencies that would degrade citizenship. With these professions, made as sincerely as it is possible to make them, and written high on her banners, the old mother Church stands before the American people, and she is eagerly desirous to have the help of the churchmen of other denominations to support her in her fight against infidelity, irreligion, individualism and immorality. She cannot join with neighbors who are constantly assailing her."

BACK TO COTTON MATHER

The Lord's Day Alliance is presently receiving some very severe criticism from those of its own household. The poor people of the city of London, suffering from the extreme heat, are deprived the privilege of going to the lake-side on Sundays because the Lord's Day Alliance will it so. They have succeeded in getting the courts to decide that it is illegal to operate the Traction Co. line on the Sabbath day. Not only the laity of their own denominations are directing against the clergy composing the alliance sour faces and clenched fists, but even some of the clergymen themselves are upon record declaring that the Alliance has gone too far. The discontinuance of the trolley line prevents some Protestant clergymen from attending their spiritual duties. A reverend gentleman belonging to the Church of England complains that he is now cut off from attending a Church in Lambeth on the Sabbath day. How long the preachers will be allowed to ride roughshod over the people—how long they will be permitted to carry the policeman's-baton, handcuffs, gun and flashlight—remains to be seen. Our non-Catholic fellow-citizens up to the present appear to be patient and docile under clerical domination, but public sentiment is just now in the fermenting stage. Incidentally we may mention that if a number of priests were to act along the same line as the Lord's Day Alliance there would be overt acts in this country which would make Emily Pankhurst green with envy. The very latest news from the seat of war comes from St. Thomas, Ont. A despatch in the London Free Press, dated June 23rd, tells us that at a meeting of the Board of Works it was announced that the residents are demanding that the streets should be watered on Sundays. Then comes this significant statement: "The Board thought that watering the streets was impossible until permission be had