The Catholic Record

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LETTERS OF RECOMMENDATION Apostolic Delegation. Ottawa, June 13th, 1905.

Coffey Sir.—Since coming to Canada I have of your paper. I have noted with satisy Dear Sir.—Since coming to Canada I have a reader of your paper. I have noted with satisfact of your paper. I have noted with satisfact of the control of t

University of Ottawa, Canada, March 7th, 1900.

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.
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.
†D. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JULY 20, 1912

ST. PETER'S SEMINARY

The Rt. Rev. M. F. Fallon, D.D., Bishop of London, has, after mature deliberation, decided that his diocese shall have its own ecclesiastical seminary for the training of the diocesan clergy Hitherto the ecclesiastical students from this diocese have been sent to Montreal, Ottawa or other places to receive their seminary training, but as the diocese is now in existence over half a century and is fast developing along many lines of religious activity the time has come, in the opinion of His Lordship, when it ought to provide complete education for those who aspire to entrance into the ranks of the diocesan priesthood.

History informs us that even in the very earliest ages of the Christian era, it was the custom for each Bishop to have attached to his Cathedral Church a school where pious youths were educated and trained for the sacred ministry. But the great St. Augustine, Bishop of Hippo, in Africa, was the first to establish any institution bearing much resemblance to the modern semin ary. His example was soon followed by many contemporary Bishops. In the year 531 the Council of Toledo, in Spain, decreed that clerics should be trained in the Church (in domo ecclesiæ) under the eye of the Bishop. But nowhere has the Church expressed her mind so clearly on the question of ecclesiastical education as in the famous Council of Trent. In its Fifth Session the Council decreed that provision should be made in every Cathedral for the teaching of grammar and Holy Scripture to clerics and poor scholars. In later sessions the question was still further discussed at great length, and finally, in the Twenty-third Session, the decree on the foundation of ecclesiastical seminaries was adopted. The first and chief enactment of the Tridentine Decree is: That every diocese is bound to support, to rear in piety, and to train in ecclesiastical discipline a certain number of youths in a College to be chosen by the Bishop for that purpose. Ever since the days of Trent its legislation on this point has formed the basis of all the laws of the Church regarding the training of ecclesiastics. But of all the Popes who have lived since that time, none have insisted more on the vital importance of the training of the clergy than our present Holy Father and his immediate predecessor Leo XIII. In his first Encyclical to the Bishops of the Catholic world, Pius X. warns them that their first care, to which every other must yield, ought to be "to form Christ in those who are to form Christ in others." Hence we see that Bishop Fallon, in deciding to establish his own seminary, is acting strictly in accordance with the mind of the Church so often and so clearly expressed by her Councils and her Popes. Moreover His Lordship is a profound believer in the future greatness of the City of London and in the wonderful development which is certain to take place in a few years in this western peninsula. So great is the fertility of its soil, so varied its products, so salubrious its climate, that it is a very "garden of God," as His Lordship christened it in a recent speech to the graduates of the Medical School in this city. It is destined to become, in a day not far distant, a very hive of human activity. Now the Catholic Church should, and must, take her full part in the prodigious development

Coupled with the material developnent, already begun, will come great progress in educational matters. This is by divine right, the special province of the Church. The duty of teaching all nations has been imposed upon her by Christ Himself. Hence she has always been a promoter and munificent patron of education in all its branchesprimary, secondary and higher educa tion. Bishop Fallon is particularly desirous that the Church in this diocese should take a leading part in promoting the interests of higher education. This is one of the praiseworthy motives which has influenced him in the decision to establish St. Peter's Seminary in this

Another motive which urged His Lordship to inaugurate this great undertaking, is the hope that it will help to develop vocations to the Holy Priesthood. The diocese is always in need of more priests. Twenty new ones could midst. The new Seminary, it is hoped will remedy this deficiency. And when the needs of the diocese have been supplied, then London may have the honor and privilege of providing missionary priests for less favored parts of this proad Dominion and even for foreign lands, for the nations who still sit in darkness, and in the shadow of death, May God hasten the day when St. Peter's Seminary will have this proud distinction.

The new Seminary is starting under very favorable circumstances. The initial expenses will be very small. The Bishop's Palace, which is a very spacious building, can be easily remodelled so as to accommodate the eighteen students with which the Seminary will open next Saptember. The lecture rooms will be in the splendid parish hall adjoining the Palace, while the Seminarians will take part in all the religious functions of the Cathedral thus adding to their dignity and splendor.

His Lordship, Bishop Fallon will exercise an active, personal, supervision over everything connected with the new seminary. Under him the following staff chosen from the priests of the diocese will help in the training of the young ecclesiastics.

Rev. John Vincent Tobin, S. T. L B. C. L., Director and Professor of Ecclesiastical History.

Rev. Denis O'Connor, S. T. L; B. C. L. Professor of Dogmatic Theology. Rev. James Gerald Labelle, S. T. L ;

B. C. L. Professor of Holy Scripture and Canon Law. Rev. Francis Joseph Brennan, S. T. L.

Professor of Moral Theology. Rev. Edward Lawrence Tierney

Professor of Sacred Liturgy. This newest development in Catholic education in the diocese of London has the hearty approval and the best wishes of the CATHOLIC RECORD. We wish the new Seminary Godspeed. We hope that the laity of the diocese will strengthen the hands of the Bishop in this great work which he has undertaken for the glory of God and the advancement of the interests of our holy religion in the portion of the vineyard of the Lord

committed to his care by the Holy See.

In so acting the lay Catholics of the diocese will be but following in the footsteps of the priests, who, with the greatest enthusiasm, made a spontaneou and generous offering of material assistance at the recent retreat, held Sandwich dicated their deep sym with the proposal. We are sympathy sure that His Lordship will have the constant prayers and co-operation of both priests and people in bringing this apostolic work to a successful conclusion. Hence we have no hesitation in predicting a splendid future for St. Peter's Seminary. Could any Seminary be inaugurated under a more auspicious than the glorious the Apostles? Above all he typifies the funda virtue faith - of that faith without which it is impossible to please God-and he draws the mind irresistibly towards Rome, the heart and centre of Christendom. Hence the characteristic virtue of the young clerics who will go forth from the halls of St. Peter's Seminary to discharge the duties of the sacred ministry will be we are sure, a firm and unwavering faith in Christ and in the teachings of His Holy Church and a devotion that will be loval and without limit to the spirit of Rome and to the See of Peter

A MAGNIFICENT GIFT

We have already referred in another article in this issue to the new ecclesiastical Seminary for the diocese of London which will be opened in this city in September by His Lordship Bishop Fallon. At present the Seminarians will be housed in the Bishop's palace which is quite large enough for the purpose, and was planned, we are told, by the late Bishop Walsh with that idea in mind. New and more suitable quarters will be provided as soon as now only beginning in this favored section of the Province of Ontario. She must lead the way. She must be in the vanguardcircumstances will permit. An undis-

worthy of all praise this gentleman has deeded over to the Roman Catholic Episcopal Corporation of the diocese

London in Ontario what without doubt the finest site obtainable in or around the city of London. It comprises a tract of 46 acres of land about 3 of a mile frontage on the River Thames. is within twenty minutes walk of the Cathedral and yet has all the advantages of the country. With an elevation that treason? gives it a commanding position, and an outlook over a bluff that averages 50 feet

purpose for which it has been donated. The gift, which is the most important thus far made to the Church in the history of the diocese of London, was entirely unexpected. It will without doubt not only bring the blessing of God upon the generous donor and cause his memory to be held in benediction find plenty of work to-morrow in our by succeeding generations, but also, let us hope, will inspire other Catholics to

in height, "Sunshine Park," as it has

long been called, is an ideal spot for the

the doing of similar acts of beneficence. The CATHOLIC RECORD congratulates His Lordship Bishop Fallon and the diocese of London on the acquisition o this splendid property and desires to be the mouthpiece of the priests, the religious and the laity of the diocese in expressing the deepest and sincerest gratitude to the magnanimous Catholic gentleman who has given this truly princely gift for the glory of God and the perpetuation, in these parts, of the Catholic priesthood instituted by Jesus Christ for the salvation of the

NEW LIGHT ON HISTORY

Reference has already been made to the great service readered to the cause of historical accuracy by Dr. Gairdner in his great work "Lollardy and the Reformation in England." Having spent half a century of close study of records of the period, he brings to his work a first hand knowledge of hitherto inconsidered sources of information In his third volume just published he thinks it worth while to defend himself against the accusation of undue sympathy for the Catholic side of the argu ment. He assures his critics that he feels no sympathy or predilection for Catholics other than that compelled by the historic sense and the knowledge of facts : and that his own heart is with the Protestants. His works are epoch-making, revolutionary and though the old familiar misrepresentation of the conditions of the Reform ation period will survive for a time mongst the uneducated we may take it that we have come to the turn of the tide in English History.

We have before us The Ontario High School History of England, and it is cleasing to note the absence of that vioent misrepresentation of Catholics as blood-thirsty tyrants, and the exaltation of the Reformers as saintly champions of liberty of conscience that marked the text-books when we were boys.

This is how the text-book speaks of Mary Tudor :

" A sacred task remained to Mary She must purge England of heresy. . . Occasionally, in earlier times a beretic had been burned; now thirteen persons two of them women, were burned in a single day. Two hundred and seventyseven persons are said to have been in this way during the previous history of England."

This is an improvement in the de clamations against "Bloody Mary" of earlier text books, but we shall examine this later. Elizabeth is presented, also, without the balo of our schooldays.

" Elizabeth herself used rack and tor ture as no earlier sovereign had ever used them. The Roman Catholics, to crush whom she used such terrible penalties, declared that they were pouted for their faith. Elizabeth cuted for their faith. Elizabeth and her advisers said it was for their trea son, and religion was, in truth, so mixed up with politics that it was not easy to fine the precise limits of each.

"Henceforth to reconcile anyone or to be reconciled to the Church of Rome was to incur the penchurch of Rome was to incur the pen-alty of death. Even to hear Mass was to incur a heavy fine, as was also the staying away from the church estab-lished by law. Yet in spite of these penalties, the priests continued their work, and twenty or thirty hardy teachers landed in England every year. A good many were taken, and torture execution and mutilation of the bodies of the priests went on for the rest of

Well that is an improvement on the saintly Virgin Queen of our schooldays But note the difference between religious persecution under Elizabeth and religious persecution under Mary. Mary's conscience impelled her " to crush the enemies of her faith." " to purge England of heresy" and she did this ruthlessly. Elizabeth merely punished Catholics for their treason!

And lest the careless student might overlook the important distinction he is told again later on :

" If the government could claim that

it persecuted Roman Catholics because of their political rather than their re-ligious views, it could make no such ex-

Here at least are some real martyrs

Now if " religion was so mixed up with politics that it was not easy to de fine the precise limits of each," why not ity of the Church is not only supreme treat the religious persecution under Mary in the light of this fact as well as that under Elizabeth? Why leave the impression that under Mary Protestants suffered for conscience sake while under Elizabeth Catholics suffered for

Professor Greene says that in Mary's reign "the penalties of martial law were hreatened against the possessors of heretical books issued from Geneva; the treasonable contents of which indeed, and their constant exhortations to rebellion and civil war, justly called for stern repression."

Religion and politics evidently were omewhat mixed before Elizabeth's time. Again the awiul number of two hundred and seventy-seven victims under Mary is clearly set forth ; while under Elizabeth "a good many" priests were executed. Prof. Greene again says of Elizabeth's persecution of Catholic

priests: "If we adopt the Catholic estimate of the time, (and he does not question its accuracy) the twenty years which followed saw the execution of two hundred priests, while a yet greater number perished in the filthy and feverstricken jails into which they were

"A good many," indeed! So many that the two hundred and seventy seven under Mary seem not altogether unpar-

At the end of the reign of Edward VI. Greene thus depicts the state of religion in England :

"Ecclesiastical order was almost at an end. Patrons of livings presented their huntsmen and game keepers to the benefices in their gift, and pocketed th stipend. . All that men saw was re-ligious and political chaos, in which ecclesiastical order had perished, and in which politics was dying down into the squabbles of a knot of nobles over the spoils of the Church and the Crown.

Now to quote the latest and greatest authority in the matter of Mary's persecutions for heresy. From Lollardy

"To restore any real Church authority it was necessary to return to Papal supremacy, and to make that effective there was nothing but to renew the old

"Moreover, it must be remembere that heresy at this time undoubtedly meant disloyalty. Before young Ed-ward's death was known to the public Bishop Ridley preached at St. Paul's Cross that Mary was a bastard. The oross that mary was a bastard. The vile plot against her succession had religion for its ground work and pretext, and a restoration of the Edwardine religion was the secret object of Wyatt's rebellion, though it professed to be merely in opposition to the Spanish marriage and the danger of England

being over-run by Spaniards."
"The case was simply that there wer number of persons determined to thwart the Queen's proceedings in religion as far as lay within their power—not to demand mere toleration for themselves out to pluck down what they called idolatry everywhere, and to keep the Edwardine services in the parish churches in defiance of all authority, and even of the feelings of many of their fellow-parishioners. In short there was a spirit of rebellion still in the land which had its root in religious bitterpess; and if Mary was to reign in peace, and order was to be upheld, that

spirit must be repressed."
"The revival of the heresy laws was therefore, a mere necessity of the situ ation-a necessity regretted even at the time they were reimposed.'

In our age and country when ranting ministers debase their calling by slandering the Church in this matter of religious persecution and repression our high school pupils might be taught the truth that under Mary as under Elizabeth " religion was so mixed up with politics that it was not easy to define the precise limits of each." And if treason be alleged in extenuation under Elizabeth, it was at least as valid an excuse under Mary.

The spirit of persecution is dead : the principle of repression is replaced by that of toleration. Let us in historical matters follow the lead of the great modern historians and not allow religious prejudice to warp our views of historic truth, or give color to the hoary misrepresentations of the discredited school of Protestant historians.

BY WHAT AUTHORITY

By English law a man may legally marry his deceased wife's sister. By the law of the Church of England such s marriage is invalid. At all events the latest edition of the Book of Common Prayer takes no notice of civil legisla tion legalizing such marriages and still retains the old-time prohibition. There are, of course, many ministers of the English Church who are "broad" enough to ignore a triffing collisio jurium such as this : but there are others again who feel bound to follow the law of the Church of which they are ministers. They refuse to recognize such marriages as valid in the eyes of the Church even though they be legalized by Parliament.

The Church by law established is of course in an anomalous position. But ere is a case exactly parallel, that of Catholic in Ontario married in defiance of the Ne Temere decree. A Catholic priest would not recognize the

marriage nor grant permission to the of the present condition of elementary lisobedient Catholic to receive Holy Communion. But with us the course of action is clearly defined. The author with regard to spiritual matters but her decision is unequivocal.

In England recently Mr. and Mrs. John Bannister were refused Holy Communion by their minister and the case was taken to the courts. No matter how the courts might have decided grave trouble must ensue in one or other of the parties who take conflicting views

of the question. One would naturally imagine that decision would be handed down by proper and competent authority that would settle the matter once for all But one would be disappointed. Such a one fails to grasp the vital importance of having a State Church "com prehensive." In replying to request for counsel from those who are anxious and even dismayed at the decision upholding the refusal to grant Holy Communion to the Bannisters the Archbishop of Canterbury gives this oracular reply :

"As regards the question whether man who, under the existing law, weds his deceased wife's sister ought or not to be admitted to holy communion, no universal or sweeping decision has been or, I think, can be rightly laid

"A few weeks after the passing of the act in 1897, I wrote to my own diocese a long letter in which I pointed out that it was, in my judgment, impossible to regard a man becoming ipso facto, an open and notorious evil liver, on account solely of contracting that particular marriage after it had, as a civil con-

"No universal or sweeping decision

Why? It is a straightforward simple question. Does the Church of England recognize as valid such marriages or does she not ? Yes or No ? But such a straightforward pronouncement would sacrifice the essential "comprehensiveness" of a Church whose "authoritative" decisions must always keep in view the conflicting opinions and beliefs of her

A PROBLEM OF ELEMENTARY EDUCATION

one of the Normal Schools Ontario out of a total of one hundred and fifty student-teachers enrolled, four men, the rest girls. We were the exact figures for the whole province as the fact is well known that the teaching profession, in so far at least as per cent. of the school population of the province enter the High-school course, it will be seen that for better or worse the great bulk of our boys are receiving their whole school training from women. This was not the case a generation ago and many feel that the change is fraught with serious consequences. That girls should be taught by women is quite natural proper and desirable. Boys of tender years who are still more largely and an encouragement to his pastor influenced by the mother than by the father, will also probably find the female pastor may have his faults. It is our teacher best fitted to continue and implement the mother's influence. But for the last couple of years of school tion he goes beyond the bounds of life boys need the virile influence of a prudence and gives scandal, his Bishop man to develop their character along

The power of constant involuntary uggestion and association is something no thoughtful person will feel inclined to deny. Those of us who were fortunate enough to have a teacher whom they could admire as a man, will recall how often they were inspired with the desire of manly achievement, with contempt for what was unmanly by the teacher's words and example. The suggestion, the impulse, the influence, the atmo phere is different for boys when the teacher is a man-a manly man.

To spend the six or eight years of the mpressionable years of childhood under the constant daily influence of women annot give to boys that outlook on life nor that formation of character that we should desire for the men of the next reneration.

Emerson says: "You send your boy to the schoolmaster but it is his schoolmates that educate him." If that be true, (and if there be any difference of opinion it will be only as to the degree of influence exerted by the schoolmates, this education takes place outside the classroom or the playgrounds. Not physical exercise alone, but standards and ideals re here learned. Obviously the female eacher's influence in this important department of school-life is very small, while a man may render here as effective service to real education as in the class-

The problem, for various reasons into which we need not enter, seems well nigh insoluble. But for Catholics there is a solution. The teaching orders of that the teaching brotherhoods may so develop that our Separate Schools may be saved from the all-pervading feminizing influence that is causing so much anxious concern to thoughtful observers

CRITICS OF THE PRIEST

A reader of the RECORD in far of Louisiana makes complaint to us about the conduct of his parish priest. The sum and substance of his charge is that bis spiritual guide too frequently mentions money matters in the pulpit. On looking over our mailing list we cannot find this person's name. We take it therefore that he is a reader, and not a subscriber to the RECORD. We greatly fear our correspondent is a croaker or a criticaster, or both. He is one of the unfortunate attachments of almost every congregation. The man who complains continuously and bitterly about his parish priest laying it down as a duty that the members of his congregation should contribute in no niggardly manner to the support of the pastor and the carrying on of church work, is usually the man who is at the bottom of the list with the twenty-five centers at Christmas and Easter, who has a free seat in a pew at the rear of the church and who experiences a nervous shock when he puts a 5 cent bit on the plate. Such a man, too, is oftentimes generous in the bar-room, generous in the cigar store and generous to his own pampered self in the gents' furnishing establishment. He hesitates not, too, to take in places of amusement, from the nickle picture show to the grand opera, and regularly every day absorbs all the nastiness in the yellow evening paper. We will say this young man receives a salary of \$20 per week. He gives to the world \$1995 and 5 cents to the Church and then this 5 cent Catholic claims that he has a right to a voice in the management of church affairs and a right to have an opinion of his own and express it in regard to the conduct of his pastor. The indifferent, penurious, small - hearted Catholic is no acquisition to the Church. He has not the real Catholic spirit. Seldom or never does he go to see his pastor except once a year when he feels he must make his Easter duty. Altogether he is a poor specimen of a Catholic. Usually he is a past master on the intricacies of sport, more especially the baser sort, but could not answer the simplest question in the Catechism. If he ever knew he has forgotten the answer. We may be grateful we have only a few Catholics of this character, but a few are too many. But have not taken the trouble to ascertain after all the croaker may have some little ground for his fault-finding. It would be strange indeed if one priest in a thousand could not be found who is elementary education is concerned, is too fond of a big bank account for his passing entirely into the hands of personal use—worldly-minded to a dewomen. Bearing in mind that only five gree entirely unbecoming his sacred calling. There have been such priests from the beginning and there will be such priests until the end. Each case must be judged on its merits. Too often there is no foundation for such

charges against priests. In any case the duty of an exemplary Catholic layman is very plain. He should take an active, constant and warm interest in his Church. He should be a support instead of a stumbling block. True, the custom to expect that every priest should be a saint. If in his administrawill deal with him. Taken all in all men who lead blameless and holy lives -whose purpose in forsaking the world has been the noblest and the highestwhose ambition is but to do the will of God and lead souls to heaven. In the accomplishment of his work there is a sad lack of helpfulness on the part of some of the laity. To the careless, grumbling fraternity, loud of voice and parsimonious in their dealings with the Church, who imagine that because they call themselves Catholics their salvation is ensured, we would say : " Do not be too prone to criticize your priest. Help him. Be kind to him. Consider what he has sacrificed for your sake. How much do you sacrifice for him? In balancing the scale your side would perhaps make a sorry showing." These few thoughts are not penned by priest but are the simple words of a layman to laymen, depicting conditions as he sees them.

THE LATEST FAD

Our contemporary the Globe, while strongly Liberal in politics has oftentimes given token of Conservatism in other fields. Once in a while, however, it falls from grace, more especially when dealing with the Church Universal. More than once it has mapped out a line of action directed against Catholie Church edicts which betrays the narrow type of Presbyterian training. Many a time the editor has penned an article whice ran contra to the divine precept, "Do unto others as you would have others do unto you." He would curb Catholic Church action — and this women have proved themselves superior | Church action, be it remembered, is to the lay teachers. May we not hope ever and always prompted by a desire to create more and more the honour and glory of God-along a line which would not be tolerated for a moment by the Presbyterian body itself. It seems to be the fashion, nowadays, more par-

ticularly in the chief city of Ontario. for editors once in a while to say some thing not only unjust but unkindly of the Catholic Church and its policy. It would seem indeed as if an effort to promote the highest Christian ideals were not to be tolerated, if such effort pressed uncomfortably on the human side of our existence. To keep in good standing with their constituencies, the papers of Toronto are expected, once in a while, to proclaim their orthodoxy by publishing in the editorial or the news columns something which would leave the impression in the Protestant mind that the Pope and "Romanism" is not a good asset in the community. are sorry to Globe writers veering in same direction as the little Sim Tappertit who sits behind the fountain pen in the Telegram office. An article in the Globe of the 6th inst. astonished us not a little. "Romanism" aside, the editor has now but words of praise for the latest, fad in church work. In Mt Claire, New Jersey, is Unity Church. What sect we know not. The Globe applauds its purpose to make it a "seven day" instead of a "one day" church Does our contemporary not know that from the beginning the Catholic Church has been a seven day church. But let that pass. What we wish to draw attention to is the new bill of fare in Unity Church.

"Before the sermon, Mr. Wiers read the church notices, and they were as much out of the commonplace as his theme. Listen to them: 'The Ten-hour Bill, limiting the labor of women to ten ours a day for six days a week, was lost last year. It has been reintroduced as the Edge Bill. It is Senate Bill No. 61. The opposition to it is great. More than twenty States have equal or greater protection for their women. This bill should be supported by all those who believe in the conservation of womanhood and human resources. Write to Senators Edge, Nichols, and Write to Senators Edge, Nichols, and Gerhardt of the Committee on Corporations, to whom it has been referred. Do it at once, for the committee is to make its report Tuesday.' Here is another notice: The Ways and Means Committee of Congress held a hearing, January 10 on the Esch Bill to prohibit the use of white phosphorus in the manufacture of matches. The hearing manufacture of matches. The were ignorant of the menace and nature of the disease caused by white phosphorous. They did not believe it a matter of much consequence. Write to Congressman Townsend about the bill. Let Unity Church do all it can toward abolishing 'phossy jaw."

Excellent work indeed. And the Globe tells us "that it would be an irresistible influence for good in the churches of Canada." The editor adds, "And what a deepening of the spiritual life of church members would follow systematic efforts not merely to lessen the evil results of wrong-social conditions but to secure permanent betterment of the conditions that produce the evils." The old fashioned Protestant preachers were wont to pin their faith to the belief that the simple preaching of the gospel would bring about all that is desired by Mr. Wiers of Unity Church. But times have changed. Heresy will ever be as a weather vane. Thesectarian denominations are now entering the domain of Cæsar, and if they continue much longer they will have no right to make the claim that in their places of worship they preach Christ and Him crucified. The old gospel message does not now seem to have a drawing power, and other schemes, similar to those adopted by the up-to-date advertiser, are resorted we think, that the thoughtful citizen will realize that after all we have reason for thankfulness that the great old Catholic Church remains in the land preaching the Gospel in all its purity. In its councils the makers of fads have no voice.

IS THE STATE SUPREME ?

Without giving the matter careful consideration many of our newspaper editors and not a few preachers of the gospel proclaim from time to time in parrot-like fashion their adherence to the doctrine of the supremacy of the State. While acting within its own sphere it is the duty of all good citizens to be loval to the law as enacted by the powers that be even when the provisions of such law do not meet their approval. This is a self-governing country and the majority must rule. If enactments do not meet the approval of the minority they can bide their time and use the ballot box to bring about conditions in accordance with their catechism of political economy. Casar has rights, but so has God. There are those amongst us, however, who would make Cæsar supreme in all things. The editor of our excelent contemporary, the Antigonish Casket, is a hard hitter. He never misses the nail. He hits it fair and square on the head. This is the way he deals with the Winnipeg Tribune editor:

" Let us have the case of a civil government trying to proclaim an open Sun-day, and watch the parsons and the Protestant journals put civil government in its proper place. Let us have any one of a dozen anti-religious laws which Socialists and Freemasons have passed in more than one country (and which they may one day pass in Canada if the loose ideas of Church and State authority expressed by the Free Press be carried to their logical conclusion), and—for that time is not yet—you will see