## The Catholic Record

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Dominion.
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uary and marriage notices cannot be inserted in the usual condensed form. Each insertion

scribers changing residence will please give old l as new address.

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

Mr. Thomas Coffey

My Dear Sit.—Since coming to Canada I have
been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and
faction that it is directed with intelligence and
faction that it is directed with intelligence and
faction that it is strenuously defends Catholic
principles and rights, and stands firmly by the teach
ingsand authority of the Church, at the same time
promoting the best interests of the country. Following these lines it has done a great deal of good for
the welfare of religion and country, and it will do
more and more, as its wholesome influence reaches
more Catholic homes. I therefore, earnestly recommend it to Catholic families

Your work, and best wishes for its continued success.
Your svery sincerely in Christ,

Donatus, Archishop of Ephesus.

Apostolic Delegate

University of Ottawa.

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

Mr. Thomas Coffey
Dear Sir: For some time past I have read you
estimable paper, the CATHOLIC RECORD, and congra
tulate you upon the manner in which it is published
Its matter and form are both good; and a trul
Catholic spirit pervades the whole. Therefore, wit
pleasure, I can recommend it to the faithful. Bles
larg you and wishing you success, believe me to re
unain. Yours faithfully in Jesus Christ.

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

LONDON, SATURDAY, JULY 6, 1912

NOTES AND COMMENTS

MR. AUGUSTINE Birrell, Chief Secre tary for Ireland, is to be ranked among those who, though not Catholics, recognize in Catholic education the most effective antidote to the materialistic tendencies of the age. To Sir William Dunn he recently stated that he considered the best form of education was that given in Catholic convents. For this reason, he said, he sent his daughter to one.

ONE OF THE new bishops of the Methodist Episcopal Church in the United States bears the classical and euphonious name of Homer C. Stunz. It is not stated whether he is to serve on the Roman committee, or on that charged with the supervision of the South American mission. But in either case, it may be permissable to say that he will no doubt do his little stunts with due ardor and decorum. He might not unfittingly be charged with the onerous duty of solacing one Theodore Roosevelt over that loss of prestige which may be said to date from certain blundering proceedings of his Methedist friends in Rome in the affair of the proposed visit to the Holy Father a year ago. "T. R." might then well have prayed to be delivered from his friends. It may have been a mere coincidence, but some how his star has seemed to veer to its setting from that hour.

"THE ROMAN Catholic papers on this continent," remarks the Christian Guardian, "would like us to believe that the Roman Church does not oppose the circulation of the Bible among its people. And yet only it a letter came to Toronto from Santa Cruz, Teneriffe, telling that an English missionary was put into prison, and two lady missionaries arrested for giving away portions of the scriptures." Upon which the Guardian further remarks that "Rome is not tolerant in Roman Catholic countries."

This is a very good illustration of the persistence with which sectarians will propagate a false idea. The object of course is to emphasize one of the oldest Protestant fictions extant, to the effect that the Catholic Church essays to keep her children in ignorance, and, as a means to that end, discourages the circulation of the Bible in the vernacular. their Protestant friends, make a fetich of Bible reading. Nor do they, under the specious plea of advanced learning, rend the Scriptures apart and deprive them, as in Methodis seminaries of to-day, of every vestige of spiritual authority. They do not, so to speak, Jacksonize them. On the contrary, the Catholic Church holds the Bible in reverence, and is the jealous guardian of its authority and integrity. And her children are not only encouraged to read it, but are made familiar with it in her sacred offices to an extent that is quite beyond the average run of their Protestant fellows. This is not rhetoric, but as every Catholic worthy of the name knows, a simple statement of facts. Thus much for the benefit of the fair-minded Protest-

WHAT THE Christian Guardian would have said had it been honest, is that the intrusive Bible peddlers of Vera Cruz were arrested (we are taking the Guardian's word for it that they were arrested at all) for circulating mistranslated and exclusively for girls."

emasculated copies of the Bible, and for stirring up strife and sowing the eeds of disunion in families. That they were not circulating the true Bible, as preserved in its integrity by the Church, scarcely needs affirmation. It was not even the Revised Version which approximates much more closely to the egitimate Rhemes and Dousy translation, and for which same reason ha found favor with the sects. Their emissaries were simply engaged in the nefar. ious attempt to insinuate their errors among a people who, whatever their faults, have never apostatized from the Faith of Christ. They had not even the decency to pay their respects to the Bishop of the Diocese, the divinely appointed guardian of the Faith in that portion of the Lord's vineyard, but, like thieves in the night, stole in upon his flock and scattered their tares broadcast. That, at least, is the attempt they had made, and if a self respecting community treated them somewhat summarily, they have only their own folly and intrusiveness to blame for it.

IT IS THIS persistent, conscienceless ignoring of the difference between the true Bible as preserved in its integrity by the Catholic Church, and the emasculated version thrown broadcast by Protestant Bible Societies, that makes it so hard for us to have any respect for the mental or moral outlook of those engaged in the work, Catholics like to think well of their Protestant neighbors, and have no difficulty in doing so, where the insolent, mendacious, proselytizing preacher or tract peddler does not intervene. And if our friends or the Christian Guardian could only be brought to realize that by giving their adhesion to this unholy traffic, and shutting their eyes to the facts, they cut s sorry figure in Catholic eyes and detract from the respect due to truth as a primary virtue, some change in their attitude would, we are persuaded, ensue.

THE BRIGHT spot in the Christian Guardian is, to our mind, the space allotted to its Montreal correspondent This writer, whoever he may be, at least tries to tell the truth in regard to Cath olics, and, in the surrounding wilderness, that must be counted a great gain. He makes many mistakes, it is true mistakes which might easily be avoided by casual reference to someone competent to inform him. But his letters, so far at least as they have come under our observation, are not marred by sectarian bitterness or conscious misstatement and he seems not insensible to the significance of Catholic ceremonies

HIS REFERENCE in a late issue, for example, to the Fete Dieu procession on the Sunday within the octave Corpus Christi, was in good taste and with due regard to the beauty and solemnity of the occasion. " These processions," he concludes, "held simul. taneously all over Quebec, are a great feature in the religious life of the French people, and are intended to signify their belief in the Real Presence Every head is bowed, and many fall on their knees in reverence as the sacrehost is borne along, and the honor o carrying it is given only to the most illustrious men in the Church. These are our Catholic brothers and sisters we must know them and understand their ideals if we are to form a united A little more of this spirit and racial distrust would disappear.

As ILLUSTRATIVE of the growing tendency on the part of thinking Scotsmen to look the facts of the pre-reforms tion period in the face, we may be permitted to refer to a lecture delivered before the Scottish Ecclesiological So ciety last January, by Rev. Archibald B. Scott of Kildonan. The subject was St. Molusg, of Lismore, one of those early missionary saints who were instrumental in Christianizing the inhabitants of Pictish Scotland. The lecturer showed that St. Molusg's work extended from Lismore, in Argyllshire, to Rosemarkie in Rosshire and Mortlach in Banfishire, and that, even in that Catholics of course do not, as early time, he was conspicuous for his zeal in the cause of education as well as that of religion. He pointed out that the Saint's policy was to plant schools as well as churches and that this he accomplished in all the principal localities of Pictish Scotland. The lecturer cor rected many current misconceptions regarding the monks of St. Moluag's time, and it is pleasing to learn that he had with him the full sympathy of an audience presided over by Rev. Professor Cooper of Glasgow University.

> WE QUOTED last week a specimen of the ludicrous effects sometimes produced by the daily papers in reporting Catholic news items or describing Catholic ceremonies. Here is another for which we are indebted to the Catholic Herald of India. It is culled from the columns of the Bombay Examiner, one of the most influential organs of English public opinion in the East: "There is a proposal to establish another Jesuit College in Bombay. The institution will be under the management of the Jesuit Sisters, and will be maintained

AN AUTHENTIC item of news is that the Jesuits are to open a college in Tokyo, the Japanese Government having enabled the Fathers to acquire a block of land for the purpose in the inner town of Kochimachi. The situation is very favorable, for it is in the immediate neighborhood of the Imperial Palace, and of the German and Austro-Hungarian embassies. Thus while the Society of Jesus is systematically slandered and often persecuted at home, it is in the Kast universally trusted and recognized as among the most effective of existing institutions that make for enlightenm and true progress. It was so in Father Ricce's day in China and it is so in the Flowery Kingdom in ours.

A CHALLENGE, A THREAT AND A WARNING

The tumult and the shouting over th Ne Temere, and the absurd clamor for a "uniform marriage law" for the Dominon have pretty well died away.

The British North America Act plainly left the question of the solemnization of marriage to the Provinces.

This necessarily gives to the Provincial legislatures the power and right to designate the competent officers before whom marriage may be lawfully contracted. So that the decision of the Supreme Court that the Federal Parliament had no right and no power to enact the Lancaster Marriage Bill into law surprised no well-informed person. Discussing the aforesaid decision, Migneault, K. C., who represented the Province of Quebec before the Supreme Court, recently expressed himself as

"The outstanding feature of the judg ment is the recognition of the supremacy of the provinces over all matters relating to the solemnization of marriage, so that should the province of Quebec pass a law to-morrow requiring that Roman Catholics could only be legally married within the province before a Roman Catholic pricat, the Dominion Parlia-ment would be powerless to interfere."

Whereupon the Hamilton Herald, with great consideration for the peace and welfare of Canada, thus sternly threat-

"This is all true. But the powerles ness of the Dominion parltament would not long continue if the Quebec legis lature were to do what Mr. Mignauli says it might do. Such action would be interpreted as a challenge to Canadian Protestantism, and the challenge would Protestantism, and the consider would be accepted. Such an agitation would follow that the Dominion parliament would be compelled to take the necessary steps to get the B. N. A. Act so amended as to vest in the federal authorities the power to regulate th conditions of marriage throughout the Dominon so far as the civil law is concerned, then to pass legislation based on the principle that marriage is a civil contract only, entirely eliminating the

This may be but a mild outbreak of misplaced Ulsteria, or again the Herald may speak for Canadian Protestantism. If so it may be well to count the cost of allowing such a spirit to grow, to consider the wisdom of pandering to it. Let us consider the situa-

First, with regard to marriage. The law of the Province of Quebec was long considered to render invalid the marriage of two Catholics of that province if not solemnized before a Catholic priest. Judicial decisions have been handed down to this effect for genera tions past, and Canadian Protestantism felt not a ripple of excitement, and certainly no sense of injustice. The ter is not settled yet, but is to go be fore the Judicial committee in the form of a concrete case. That being so, we think the Chief Justice was absolutely right in urging on his colleagues that the questions relating thereto should not be answered. Suppose that the decision of the Judicial Committee of the Privy Council should uphold the interpretation) that the majority of Quebec judges put upon the law as it stands, will that also be a challenge; and will the Herald's threat be

carried out? In the second place, it is well to renember that Quebec came into Confederation with certain well-defined rights, the right to regulate the question of the solemnization of marriage amongst others. If the spirit that is behind the Herald's threat grow rampant, if "such an agitation would follow,' and so far succeed as to make it impossible for Quebec to retain her self-respect and remain in Confederation, would it ever occur to Canadian Proestantism that a high-spirited race like the French-Canadians, proud of their history and jealous of their rights might take a leaf out of loyal Protestant Nova Scotia's book, and agitate for secession. Suppose they seeded would Uncle Sam not "recognize" a French-Canadian Republic ?

What would Canada be

Quebec? These things may be very remote possibilities; but perhaps not so very nuch farther off than the agitation of Canadian Protestantism that will result in "legislation based on the principle that marriage is a civil contract only, entirely eliminating the ecclesiastical

The Fathers of Confederation having down and reckoned the charges, one of reduced to one. In the County same issue is printed the following :

which was provincial autonomy. They laid the foundation broad and deep, the building rises majestically; but if we have to go back and remake the foundstion we may find ourselves like the man who began to build and was unable to

It is worth while to add to th challenge and the threat a warning Let us count the cost of fomenting spirit fatal to Canadian nationality. Of a different spirit, and of a far higher order both of courage and patriotism, was the advice Sir Wilfrid Laurier gave his compatriots the other day in Quebec when he said : "There is as much dignity in recognizing our duties as in asserting our rights."

## THAT ENCYCLICAL

Because of the importance of the subject we deem it advisable to refer again to the bogus encyclical to the Catholics of Chile.

A hardy perennial is the familiar Protestant calumny of the Church in South America. But certain zealous Christian missionaries, whose financial interests were dependent on the symnathy of the Protestant public, began to realize that bald assertion and repetition of scandalous conditions amongst corrupt and immoral priesthood was not enough. This was earning for them the contempt of honest Protestants and be gan to pall even on the morbid appetite of the prurient minded of both sexes who so greedily listen to or read grossly bscene stories under the pharisaic pretence of religious interest.

Proof was wanted to dispel this danger ous apathy which might seriously affect the Foreign Mission Fund. And since the calumny was stale the more need that the "proof" should be startling. So with the audacity of their patron the Father of Lies incontrovertible evidence was adduced. The Pope himself was the witness summoned.

The Rev. Mr. Speer, Secretary of the Presbyterian Board of Foreign Missions, over two years ago at the Rochester Convention of the student volunteers of the Presbyterian Church, quoted from what he sifirmed was an encyclical from the Pope to the Archbishop of Santiago wherein the Holy Father deplored the existence of just such scandalous conditions as our pure-minded Presbyterian friends alleged existed there and elsewhere in South America.

It has taken Rev. Father Charles A. Martin, of Youngstown, Ohio, all this time to trace this villainous forgery to its source and to expose the perpetrator. But he has done his work so well that the more self-respecting Protestant papers which lent themselves to the circulation of the calumny have now the grace shamefacedly to retract. The N. Y. Independent, which has a very wide circulation amongst intelligent readers, said last week editor-

ially : "It is very late to make a correction of a false statement quoted by the In-dependent several years ago from a leading daily paper in this city, to the injury of the Catholic Church in Chile. Injury of the Catholic Church in Chile.

As we then read it, apparently authenticated by the documents, very compromising statements to the condition of the Church in Chile and the criminal extravagance of the Archbishopric of Santiago were exposed in an encyclical from Rome, and an answer by the Archbishop of Santiago. The story was re-peated by Secretary Speer of the Pres-byterian Board of Foreign Missions, and when the authenticity of the docuand careful investigation, and the result he has given in a book on "South American Problems." The documents are an absolute forgery gotten up for political purposes and confesses geries by the man who wrote the geries by the man who wrote them. We nuch regret having given the story

The Toronto Christian Guardian couple of years ago gave prominence to Mr. Speer's promulgation of the bogus encyclical while on a visit to the city of Rochester. We hope our contemporary will now make retraction.

THE POSITION OF CATHOLICS IN NOVA SCOTIA

In the previous articles, dealing with positions in the gift of the provincial authorities, it was pointed out that of the three portfolios in the provincial executive not one was given to a Catholic. That may be good politics or not. At any rate, it is unfair. Now let us look at the subordinate positions in the gift of the local government. In Belcher's Almanac the names of the various officials are given, and the list is at least approximately correct. Under the Provincial Secretary are eight officials; one only is a Catholic. In the department of Public Works and Mines there are twelve officials ; two are Catholics. In the department of the Attorney - General and Crown Lands, the names of two officials are given ; neither is a Catholic. And so on through the list. It is about the same in the Dominion government offices, and it is not necessary to go through the tedious work of counting names. Next take note of some of the high. er positions. In Nova Scotia there are seven judges of the Supreme Court; only one is a Catholic. At one time there were two, but for reasons into which a mind to build up a great country, sat | we may enter later, the number was

Court the proportion is Out of seven there are two Catholics To fill a public position for which he may be fit is a reasonable and proper ambition for any person. It is as laudable in a Catholic as in a non-Catholic It must, however, be discouraging to the one to find that by some means which he does not quite understand he is handicapped in the running; that to a certain extent he is deprived of the chances which seem to be open to his follow-citizens of other faiths. If it is from want of the qualifications which are possessed by those of other denominations, then there is no reasonab ground for complaint. But if it arise from a banding together of his competi tors, from a concerted and organized movement to keep the good things among themselves; if, in short, it is not a " fair field and so favor" competition, then it is time for Catholics to know

where they are. In the next article it will be pointed out that in the business world there are signs of the same falling behind as have been shown with respect to the public and official business of the country.

TO BE CONTINUED VEDV TIRESOME Every Monday morning brings us de iverances from some of the preachers of the sects antagonistic to the Catholic Church. Rev. Mr. Vining, Baptist, is the latest offender. He would feign have all Catholic countries adopt the Baptist creed and he would have all Baptists put their hands in their pocket and contribute liberally to this end. Infidelity claims, he declares, 36,000,000 of the 40,000,000 people in France. When Mark Twain read his own obitu ary notice in one of the papers he declared the report to be exaggerated We hold a like opinion of Rev. Mr. Vining's figures. Rev. Mr. Vining went on: "But it is not a hopeless case of infidelity. Just before the Paris flood a member of Parliament declared on the floor of the French Parliament building. following a reference of another membe to the Deity, 'There is no God.' reply was: 'There is a God, and He will panish us for that statement." Mine is an old-fashioned theology, and I believe that the flood was a direct act of Providence." Our rev. Baptist friend needs be careful. Were a Catholic priest to make a declaration of this kind there are those in the Baptist commun on who would call it superstition. Mr. Vining continued: " At drinking places in Spain men drink a health to the day when the last King shall be hanged with the entrails of the last priest." reflection will, we are sure, convinc-Mr. Vining that he and his fellow once lived at Littlemore. workers, in coquetting with the priest haters of the continent, are but promoting infidelity and anarchy. They look with kindly eye upon the work of those who wish to destroy all forms of Christianity. The sympathy they extended to the anarchist Ferrer is a case in point. If they would extend sym pathy to the Church which is trying to make good Catholics out of bad ones, instead of using vast sums of money to steal them from the fold, the diction made by the authorities of St result being that they become hypocritical Baptists or rank infidels, it would be much more in accordance with canards as this that create bad feeling the fitness of things. In this very city in the community. They should be of London where Mr. Vining labors it is stopped, even if we go the length of divine Lord's words are in the New a notorious fact that one third of its having the authors dealt people never enter a place of worship. police. They eat, drink and make merry

Gibbons and others. If he will rea these works we shall be glad to lend REFERRING to a decision in a Montreal case the Globe says : "The lesson should be of value in ending much loose talk about ecclesiastical law and civil law. The only laws that have binding effect in this country are the laws of the State." In the news columns of

entirely indifferent to Chris-

tian teaching and Christian worship

and give all their spare time to the

England there is enough work for all

the non-Catholic missionaries in the

world; but it is a habit of our times for

preachers to wear long distance glasses

and take no cognizance of the deplor

able conditions at their very doors.

They would steal souls from the bosom

of the Mother Church, which Cardinal

Newman described at the concrete re-

convictions are necessary," declared

Mr. Vining. This is sound doctrine and

we congratulate him. But what, may

we ask, are Baptist convictions when we

find in the sect itself divisions and sub

divisions, sections and subsections with-

out number. Mr. Vining, we think, has

but slight knowledge of the real Catho-

lic Church. We would advise him to

study Catholic doctrine, beginning with

the catechism and the Question Box.

and then take up Newman, Brownson.

them to him.

are

London, June 21.—The House ords has judicially dismissed the app on Thompson against the monitic Ecclesiastical Court of Arch by the Ecclesiastical Court of Arches for refueal to administer Holy Communion to Mr. and Mrs. A. N. Banister, because the lady was a deceased wife's sister. The parties were married in Moutreal, the lady being a Miss 'Peterson. The Lords' decision is unanimous and upheld the judgment of three inferior courts. It will have a disturbing effect in high church circles, who hold that the recent parliamentary legislathat the recent parliamentary legisla-tion rendering legal the marriage of a deceased wife's sister, does not abrogate the ancient canon law forbidding such

The question now arises, if a church as no business meddling in affairs of State, why should the State declare who should and who should not be eligible to receive "Holy Communion ?" There are things, dear editor, which belong to Cacsar and things which Caesar should not interfere with. We have divine authority for this.

PLAIN SPEAKING

With pleasure we give place in this issue to a communication under the caption "Modern Religious Conditions," written by Rev. Robert Ker, pastor of Christ's Church Cathedral. Hamilton. It is a thoughtful and candid presentation of the case. Indeed, all pronouncements made by this distinguished Anglican divine are character ized by a sincerity of purpose and an honesty of utterance which bring him the respect and esteem of members of all Christian denominations. The lack of some definite authority in all those ects outside the Catholic fold bearing the Christian name has led to a deplorable laxity and a babel of conflicting opinions on matters dogmatic which presents a sorry picture of Christianity to the scoffer and the infidel. Rev. Mr. Ker's description of the social attachments to the Church is not by any means overdrawn. The old days have passed away when people were drawn to sectarian places of worship with prayer upon their lips and a love of God in their hearts. With a sensational preacher in the pulpit, the utterer of roseate noth ings which fade from the mind as dies the delicate flower, and the catchy trilling of airs taken from the latest comic opera by the soprano, the thoughtful. sincere Christian is nowadays made to feel that the Church gives him but husks. True, the Church is well filled on occasion, but so is the opera house when a popular play is advertised. Reviewing, then, the exact condition of things in the Christian world outside the Catholic fold, we wonder not that many good souls possessed of a love of their Redeemer are beginning to look for the " kindly light " to lead them on. May it be that they will take inspiration from the life of the saintly soul who

"THERE HAS recently been reported case in a hospital in Toronto supported by public funds where a husband was refused permission to see his wife because Church law is supposed to override British law."—Ottawa Citizen.

The editor of our Ottawa contemporary read this statement made by a preacher in Toronto who courts notoriety. Can it be possible he has not seen the contra-Michael's Hospital? They knew nothing of such an occurrence. It is such

SOMETHING TO THINK ABOUT Montreal, June 24-" Every farm that Montreal, June 24—"Every larm that is put up for sale in Alberta is bought up by the Mormons," said Rev. W. A. Reid who has just returned from Alberta, where he is superintendent of missions. lodges. In the city of the same name in for the Presbyterian church, to take the pulpit of Stanley Street church here. Mr. Reid said he knew Mormons at close Mr. Reid said he knew Mormons at close range, and they were a great menace to the civilization of the present time. There are 20,000 Mormons in Southern Alberta. The little town of Raymond alone sent out 30 missionaries to Great Britain, and the Mormons claim that Britain, and the Mormons claim that they have 800 missionaries at work in Great Britain to-day. Their converts are coming in through the port of Montreal at the rate of 100 a week, and something should be done in the matter. It was announced at the meeting that this morning 73 converts had landed at presentative of things invisible, and bring them into a religious world of doubt and disorder, of higher criticism and lower criticism, where the Bible is torn to shreds at home while it is handed out in its entirety to the pagans abroad. I hate bigotry as I hate the devil, but

It will be noted that these " convert Mormonists do not come from Catholic countries. There seems to be no effort nade to stem the tide of these undesirables, while thousands of dollars are being subscribed by foolish people to furnish the sinews of war for other foolish people who are engaged in a fool's errand to take the Gospel to people who already possess it in all its fulness and live the simple Christian life so dear to the heart of our Savior. In Quebec province the people live close to nature and are very near to God. They have large families and are peopling the land. Huge sums are subscribed to bring them the "evangelical" message of salvation by people who have as a rule very small families or none at all. Truly this is an age of hypocrisy and humbug. This thought came to us with striking force a few days ago when it was announced by a Baptist preacher in this city that a collection would be taken up for the establishment of a Baptist University in Russia. The

people of this sect, in that great empire said the preacher, number ten thousand dherents. But it is in Catholic countries, or countries giving allegiance to the Pope, that they throw their whole heart and much of their means into the work. They dearly love to fish for souls in Roman waters whilst all about them they could every day in the year make a catch that would sorely try the strength of their nets. But, let us repeat, this is the age of humbug.

THE POOR MAN'S AUTO

This has been stopped, or rather a verdict to that effect has been given by Chancellor Boyd, who, we doubt not, felt he was but administering the law as he finds it. We give the story in brief. A trolley line runs between London and Port Stanley, and, having obtained a Dominion charter, and having connection with the trade of the Republic, the company feel they are justified in running cars on Sunday. Upon the inception of the movement the Lord's Day Alliance. through William Kerley, of St. Thomas, took action to have the operation of the cars on Sunday stopped. The case will be appealed to a higher court and then will come up the confederation-old question as to provincial rights. Meantime the action of the Lord's Day Alliance gives us one more illustration of the mischievous meddling of the preachers in secular affairs. It may be that these gentlemen are actuated by a desire to preserve the sanctity of the Sabbath, but there are many who think that their prime motive is to preserve a good attendance at their churches. The work of the prosecuting attorneys of the province has been made light by the ardent desire of a goodly number of preachers to become detectives and policemen. Keeping the Sabbath in gruesome fashion, abusing the Pope on occasion in pulpit and platform, and delivering eloquent sermons on the catchy hannenings of the day, is the procedure of too many of them. The wonder is that our non-Catholic fellow-citizens have not ere this made an effort to counteract the unseemly meddling tendencies of these preachers. We may be thankful that they are not all built on exactly the same plan. Meantime the vell-to-do gentlemen who contribute literally to church funds may continue to roll about the country in their autos on the Sabbath day, but the poor man who can contribute but the penny may not take the trolley to enjoy the lake breeze when it is 90 in the shade.

" NO HELL " DOCTRINE

Rev. James W. Pedley, of Toronto Congregationalist, has wiped away all doubt in the minds of his congregation as to the existence of hell in the next world for the punishment of those who do not lead a good life in this. All manner of unregenerate and unrepentent rascals - guilty of murder, robbery, immorality, blasphemy, lying, etc. - may now sleep peacefully. There is no inferno. Said he: "I reject the doctrine of unerring, unspeakable and endless torment because it is a libel on my God. The word 'hell' has no right to be in the New Testament." Furthermore, he tells us he did not know what would become of the man who scorned God and gave himself to evil, but he knew there would be certain retribution. How does he know? Has he had a vision? Our Postament and the New Testament tells us there is a hell. Has the Redeemer inspired Rev. Mr. Pedley to declare that He made a mistake ? Again! Rev Mr. Pedley said "that they had dismissed the old and flagrant idea of hell fire. It was burnt out and the ashes are cold." Just here some criminally inquisitive person might rise up and ask, How do you know the ashes are cold?' In Monday morning's paper we also

have a deliverance from Rev. C. O. Johnson, the same being his farewell sermon at the Queen Street Methodist Church. Whilst his congregation thought fit to make noisy signs of regret at his departure the people of Toronto generally will, when he takes the train for Hamilton, heave a sigh of relief. In the inner consciousness of the good old public there is after all but little admiration for stump orators in the pulpit whose utterances tend but to the promotion of bad blood and all manner of recrimination. The Globe report tells us that "prolonged applause" followed some of his utterances. Noisy demonstrations in a so-called place of worship, which remind us of the applause follow ing a brilliant play on the ball field, will serve to bring the conviction that some churches and some preachers are not what they ought to be. If the thoughtful man on the street had an opportunity of a glance at the interior of Queen Street Methodist Church while Mr. Johnson was in one of his Roosevelt moods, and then proceeded to St. Michael's Cathedral during Vespers, and noticed the quiet, dignified, wholehearted attitude of worship of the Almighty in that sacred sanctuary, and then if he took a glance at all the other Catholic Churches in Toronto at the same time and found like behaviour, it would not take him long to conclude that the old Church after all is the