

Briefly summarised, the considerations that lend some slight air of probability to the idea that some sort of understanding may be arrived at, may be thus stated: (1) Mr. Chamberlain's well-known disregard for consistency and his readiness to adopt any tactics that will serve to help him out of a difficulty; (2) that even in his early opposition to Mr. Gladstone's Home Rule Bill Mr. Chamberlain made so many qualifications and reservations as to leave him plenty of loop-holes through which, if he wished, he could climb back to Home Rule; (3) that generally speaking the Irish members are personally in sympathy with the principle of Protection on which Mr. Chamberlain's proposals are based, and (4) that, as Mr. Redmond recently expressed it, the Irish members are in no way troubled as to which of the English Parties grants Home Rule to Ireland so long as Ireland gets it. In the meantime the earnest discussions and articles on the subject all go to show that when Mr. Redmond said recently that the Home Rule question was again coming well within the region of practical politics he had a pretty shrewd idea of what he was talking about.

### God Save the King

The King continues to win golden opinions from all sorts and conditions of men and to completely belie the misgivings with which a section of his subjects regarded his accession to the throne. His rare tact and unfailing kindness and amiability have beaten down all prejudice, and alike at home and abroad he is to-day regarded not only with respect but with affection and esteem. Specially noteworthy are the efforts he has made in the direction of promoting and preserving peace. During his brief reign he has succeeded in bringing to an honorable close the exhausting struggle with the Boers, has made a treaty of arbitration with France, has conciliated and gained the friendship of nearly all the great foreign rulers, and has helped the nation to get out of the grave crisis through which they have just passed without a resort to the crash and clash of war. That is a notable record for so short a time, and the title of 'Peace-maker'—the grandest title that can ever be bestowed on any earthly monarch—with which King Edward is being hailed, has already been fully and fairly earned.

In matters of religion the King has shown, and continues to show, a spirit of broad and enlightened tolerance. His friendly relations with leading Catholic prelates began while he was yet Prince of Wales and his attitude of cordial good-will towards the Church has been maintained ever since, while his feeling of genuine respect for all religious bodies that are trying to do good according to their light was happily illustrated the other day by his granting the favor of a personal audience to the official head of the Salvation Army. Catholics will not soon forget the delicate tact and considerateness shown on the occasion of the Coronation, when his Majesty hurried over that portion of the oath containing words that are insulting and offensive to Catholics and read the passage in a tone that was absolutely inaudible even to those standing immediately near him. His Majesty is neither ashamed nor afraid to show his respect for the faith of the great historic Church of Christendom. He has frequently attended at Nuptial Masses and Requiem Masses, and late exchanges just to hand bring the news that on a recent occasion he was present at ordinary High Mass at Marienbad in Austria, when he followed the service throughout with a Catholic prayer-book. It is significant of the changed state of public feeling that this statement has been printed in all the London papers without eliciting anything at all in the way of protest or comment. For every influence that makes for peace, justice, tolerance, and the stamping out of bigotry, we have reason to be sincerely thankful, and Catholics, therefore, can join heartily with their Protestant fellow-subjects throughout

the Empire in praying in all earnestness: 'God Save the King!'

### The Printers and the Church

A few months ago a virulent article against American trades-unionism, entitled 'The Strangle-hold of Labor,' appeared in the Dunedin 'Evening Star,' reprinted from an American magazine. In the course of this violent diatribe an attempt was made to prejudice unionism in the eyes of the public by alleging that a certain expression in the oath or obligation taken by the members of the International Typographical Union placed loyalty to the union before loyalty to country and to religion. As the article in question put it: 'The oath of fidelity given by the typographical union recently created a sensation by placing the union above God and country. It was preached against as sacrilegious in many pulpits.' The writer of the article carefully refrained from publishing the oath, which is in these terms: 'I do hereby solemnly and sincerely swear or affirm that my fidelity to the Typographical Union and my duty to the members thereof shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organisation—social, political, or religious.'

It may perhaps be admitted that by adopting a strict and rigid method of interpretation the words can be made capable of an unpleasant construction, though the officials of the Union have all along protested that such an interpretation is utterly foreign to the spirit in which it is understood, and was intended to be understood, by the members themselves. As the 'Inland Printer'—one of the highest authorities in the world on matters relating to the trade—explained: 'In the organisation the objectionable sentence is held to mean that members will not allow social, religious, or political organisations to control them in trade matters—on questions which are particularly within the union's limited sphere of action. As understood and applied the obligation does not interfere with any member's duty to his Church. Nor is it likely to unless the Church desires to say how type shall be measured or meddle in some other detail of the printing business.' And the paper goes on to show from the history of the Union that Catholic members are not only numerically strong but have always been the most earnest advocates of that particular form of obligation.

All ambiguity, however, and all possibility of misunderstanding has now been removed by the judicious action of the Union itself. We learn from the 'Sacred Heart Review' just to hand that at the convention of the International Typographical Union held at St. Louis a short time ago, the following proposition was introduced, referred to the committee on resolutions, and agreed to: 'Resolved, That it is the sense of the International Typographical Union that the part of the constitutional obligation for members which declares "that my fidelity to the Union and my duty to the members thereof shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organisation, social, political, or religious, secret or otherwise," is not intended to and does not conflict with or restrict any member's allegiance to the Church of his choice.' That settles the matter once and for all, and is only what might be expected from a union which more perhaps than any other single labor union represents the cream of the industrial intelligence in a community.

### The Passing of 'Guy Fawkes'

The old-time 5th of November celebrations have so completely died out—the whole 'Guy Fawkes' business is now so utterly exanimate and lifeless that a Catholic journalist has scarcely any excuse for referring to the matter, much less for going with any detail into an