

# POLITICAL IDEALS OF THE HOUR

(By a Regular Contributor.)

We have all read of the death of Senator Hanna, of Ohio, which event took place in Washington a couple of weeks ago. The late Senator was worth an immense fortune, reaching the millions. He was called the "King Maker," for really he was the principal architect of the Presidential fortunes of those whom he sought to send to the White House. He was the most striking example of a practical politician the United States has produced in many decades. He was a man of easy and kindly manners and beloved by all who came in contact with him; he was popular, beyond the ordinary, with his employees. All these are recommendations that have their value and go to place a man above the common level of the wealthy. But it would not be safe for either the young generations of Americans, or of Canadians either, to attempt to follow him in his political methods. His ideals were not of the kind to solidify a nation, rather were they such as usually have led to the downfall of great powers.

The following remarks of a New York daily give us an idea of his methods and his ideals: "Mr. Hanna was the full flower of the spirit of commercialism in politics. To invest money in politics as in a mine or railroad, and to look as confidently for the pecuniary return; to appeal for votes on the basis of sheer material advantage, to cry up prosperity as the be-all and end-all of government; to organize politics by making its watchword the cries of the market."

These were not the principles of the Fathers of the Republic. But they are the ideals that, unfortunately, seem to prevail in our age. Not looking beyond the borders of our own Dominion, the field of our politics is not elevating to contemplate. Take up the daily political press, on both sides, and note the arguments for and against the Government of the day—they are based upon the same grounds. The friends of government seek to impress the readers with the importance of the material progress made, of the revenues obtained, of the surplus secured; the opponents of the Government bend all their energies and devote all their talents to prove that such prosperity is not due to the Government, but to their policy, that the revenues are not what has been represented, and that the surplus is not only visionary, but misleading. If a factory closes down the one party rejoices and points to it as a sign of the times and as evidence of the soundness of its special arguments; if a

new industry is established, the other party goes wild with delight, and hurls the fact at the heads of its opponents as a justification of its special course. If an election takes place the losing party cries out against the corruption practised by the victors, and rakes up every possible scandal—real or imaginary—to prove that the election was not fairly won and that the result did not represent the sense of the people. Then comes the long list of personal accusations against the leaders, or the successful candidates, of the opposite party. Their private affairs are analyzed for the benefit, but not the edification of the public.

And these appear to be the highest ideals of our practical politicians. The one who can secure the largest amount of patronage, get the greatest number of appointments, display the most dexterity in the juggling art of wire-pulling, and succeed best in the unenviable game of flinging dust in the eyes of the public, is the successful politician. His ideals may be of the most mercenary, he will get the votes; his ideas may be the most restricted in number and in elevation, he will carry the day; he may know as little about the principles of political economy as he does about the theorems of philosophy still will he be the representative of the people. This is practical politics, but it is not patriotism nor the science of Government. The country may, under given circumstances, reap a considerable degree of prosperity, but it will inevitably be the illustration of Goldsmith's trite lines:

"Ill fares the land to hastening ills a prey,  
Where wealth accumulates and men decay."

The country may be young and with the vigor of youthful blood, may resist for a time the fever that burns into its vitals; but, inevitably, must it sink to the level of the ideals that its representative men have set up for themselves. We have had, in the past, men of lofty ideals. There were great politicians in Canada in the years that are gone. They were giants wrestling in the arena of public affairs. They laid deep and broad the foundations of the country, the constitution that governs us, and they had commenced to embellish the superstructure. And the country still possesses men of lofty ideals; but they seem to be feeble to cope with the avalanche of the commercialism of the hour.

# THAT CHRISTIAN MENACE.

The Boston Sunday Globe has a symposium under the heading: "Would the success of Japan contribute a menace to Christian civilization?" Of the four contributors to this page one is Rev. Father Jas. Anthony Walsh, Diocesan Director of the Society of the Propagation of the Faith. His reply to the above question contains much important historical information. Father Walsh says:

"The history of Catholic missions in Japan presents some facts that should be recalled in any attempt to answer this question. '1. Christianity was introduced into Japan by St. Francis Xavier in 1549, and, as a result, of his labors, seconded by the zealous efforts of his successors, 2,000,000 Japanese, including men and women of all ranks of life, became Christians. '2. An era of persecution followed this remarkable conversion, during which nearly a thousand priests and 200,000 native Japanese Catholics perished, those remaining being scattered over the island. The last bishop was burned alive in 1624; then the doors of Japan were closed to the outer world, and Christianity appeared to be absolutely extinct. '3. In 1858, when Japan again was allowed to minister to Europeans sojourning in the island, and more than 10,000 Japanese were found who, without priest or altar, had preserved intact the Catholic faith, transmitted from their fathers

through 200 years. Within twelve months the number of native Christians had reached 20,000.

"4. When the secret of this discovery leaked out, a fresh persecution was started, continuing until 1873, and during this period from 6000 to 8000 Christians were torn from their families, deported, and tortured, nearly 2000 dying in prison.

"5. In 1873 religious liberty was allowed, and since then Christianity has met no direct opposition from the Government. In fact, when in 1877, a persecution threatened the Church in Korea, and the vicar-apostolic, Mgr. Ridel, was arrested, the Japanese Government interfered in his favor.

"Applying these facts to the question proposed, it would seem that the Japanese, as a people, are not by nature opposed to Christian truth. On the contrary, they have shown in the past a strong inclination to embrace it, as is evident from the large proportion of earlier Christians grounded firmly in the faith within an incredibly short time.

"The rulers, it is true, have been in times past hostile to Christianity; but it does not necessarily follow that the success of Japan in the present struggle will be the signal for fresh edicts of persecution. The atrocious cruelties of former times were born of political rather than of religious hatred, being due largely to a mistaken fear of European invasion.

"There is a menace to Christianity however, which arises not from the jealousy of rulers nor from the fanaticism of the people.

"The spirit of materialism and religious indifference following close upon the so-called European and Am-

erican civilization of Japan, has shattered the ancient beliefs while it has offered in their place no substitute.

"The Japanese have plucked the flower of Christian civilization, but have not examined the root, and in the whirl of modern progress they find no time now to look deeply into the spirit of Christianity, while, from a superficial view, they are bewildered by the contradictory claims of rival bodies, all of whom are enrolled under the name of Christ.

"Catholic missionaries feel that the spirit of religious indifference which has come with the fever of material progress, is the present menace to Christianity in Japan—as elsewhere—and is far more to be feared than the sword or fire of persecution because its influence is insidious.

"Christianity has always been at war with the spirit of worldliness. A nation, like an individual, can become so engrossed with material interests that its religious life becomes threatened with extinction; and its further material success is usually an increasing menace to its religious development.

"With victory to Japanese arms, lust for material success will naturally be stimulated, and the chances for Christianity to gain a strong foothold in Japan will be proportionately diminished."

# Matrimonial Limitations

(By a Regular Contributor.)

We have often heard of persons encouraging marriage, but it rarely occurs that the discouragement of matrimony is conspicuous in the rules or regulations of any institution or society. From the day when God commanded the Patriarch to go forth and multiply the human race, down to this hour, it has generally been conceded that obstacles should not be placed in the way of legitimate marriage. In our own Province, if we mistake not, there is a law recompensing those families whose children reach a given number. In Chicago, however, there is a financial institution which takes a very different view of the subject. A notice has been posted up in the Corn Exchange National Bank, in that city, which reads as follows:

"Employees of this Bank, receiving a salary of less than \$1000 a year, must not marry without first consulting the Bank officials and obtaining their approval."

The officials of the Bank say that a man cannot afford to keep a wife and family in Chicago, on less than one thousand dollars per year. That may be true in some cases; but it all depends upon what kind of a wife a young man takes. We know scores of young married couples who economize more than could any one of the husbands if he were to remain single. A married man is not exposed to the same temptations as is an unmarried one; nor has he the same occasions for spending his cash. Take two young men, equally desirous of doing well and acting rightly, both occupying bank positions, and both receiving one thousand dollars per year. The married one has got rent, light, groceries, meat, milk, ice, clothing, laundry, carfare, medical attendance, entertainments and Church incidentals to meet. These he and his wife can regulate according to their income, and even on a salary of \$1000 a thrifty wife will find means of laying aside something "for a rainy day."

The young man, who must live in accordance with his position, and who has no family ties as an excuse for economies, has to pay for board and lodging, laundry, carfare, medical attendance and church and charity incidentals; but in addition he has, under the head of entertainments, far more to meet than has the married man. Clubs, dinners, sports, theatres, politenesses to young ladies, and possibly billiards, cigars, treats and such-like, all of which come more easily into his life than into that of the married man, run away with far more cash than do family groceries, milk and ice. Besides he has to spend his evenings and his holidays "out," while the other spends his at home. And then his temptations are as ninety to one hundred compared with those of the married man. It is unnecessary to go into other details, for they can be imagined as easily as described. On the whole, we are of the opinion that instead of discouraging, the bank officials should encourage marriage, and offer higher salaries to married men.

# IRISH CAUSE IN ENGLAND.

IN MANCHESTER—From the columns of the "Catholic Times," of Liverpool, we glean the following:

To consider the question of the establishment of a temperance branch of the United Irish League in South-west Manchester, to which reference has already been made in our columns, a meeting of the Irishmen of the district was held in St. George's Workingmen's Reform Club, Hulme, on Sunday afternoon, Feb. 7th. In reply to a circular issued by Mr. Alfred Shaughnessy, the energetic secretary to the Manchester Central Committee, about thirty Irishmen attended, and the proceedings throughout were of that business-like character which argues well for the success of any new movement. At the unanimous invitation of the meeting, Mr. Corry occupied the chair, and Mr. A. Shaughnessy was appointed secretary pro tem.

Mr. Shaughnessy said that the meeting had been convened, in reply to numerous requests, to consider the questions of the thorough organization of the Irish vote in St. George's and the adjacent wards, and also to establish a branch of the United Irish League, to be conducted on temperance lines, to serve, not only as a political headquarters, but also as a centre for the discussion of Irish affairs and the safeguarding of all Irish interests.

Referring to the Irish electorate, Mr. Shaughnessy said that though there were about 1200 Irish voters in Municipal and 900 in Parliamentary elections, no real registration work, in Irish interests, had been done in the district. He pointed to the fact that no register of the Irish voters existed, and said that no effort had been made, for years, to organize the Irish vote. It was generally agreed that the apathy and inertness which has hitherto characterized the Irishmen of the district should, if possible, be overcome, and that, if they were to exercise their full power, it was necessary they should be thoroughly organized.

This led to the question of the establishment of a branch of the United Irish League, and Mr. Shaughnessy, in introducing the subject, made a telling speech against the sale of drinks in clubs, and showed conclusively that the new branch would merit general approbation and respect in the district, only if it were conducted on temperance lines. The views expressed by Mr. Shaughnessy were cordially acclaimed by the meeting, and a resolution that a temperance club be established was enthusiastically carried. A discussion followed as to the cost of establishing and maintaining the new branch, and, as no insurmountable difficulty could be imagined, a small committee was appointed to conduct negotiations for club premises. We are pleased to say that the promises of support which have already been made guarantee the successful establishment of the branch, and as the committee have suitable premises in view, the formal opening should not long be delayed.

WEST DERBY—At the fortnightly meeting of the branch of the United Irish League, held at their rooms, Phoenix Hall, Low-hill, Mr. Mitchell, vice-president, was in the chair, supported by Messrs. J. T. O'Reilly (hon. secretary), M. Sullivan, (treasurer) M. Devaney, W. S. Hall, E. McCann, etc. The secretary read the correspondence, which included a letter from Councillor Austin Harford, acknowledging a vote of confidence passed to him at a meeting held on the 24th ult. There was a resolution unanimously carried tendering to Colonel Lynch their gratification at his release, but at the same time regretting his detention so long to the injury of his health, as was announced at a previous meeting and in the press.

The very important subject for debate on Sunday, the 7th instant, was "Is Irish music at the Meetings of the branches of the United Irish League conducive to the best interests of the Irish cause?" The chairman in an eloquent speech spoke of the ancient bards of Ireland, referring to their great ability and perseverance in preserving under difficulties the music of Ireland. Mr. W. S. Hall (a very popular member), taking the affirmative in debate, gave a very interesting and intelligent address, referring at some length to the important part which music plays in the well-being and comfort of the people of any nation, religiously or nationally. He paid a high tribute to the class of songs and of singers

who attend the West Derby branch. Mr. E. McCann took the negative, and in his brilliant style defended his opinions. He made the best he could of a bad case. However, the meeting with acclamation accepted Mr. Hall's views. The concert came next, in which several ladies and gentlemen took part, but particular mention may be made of Mr. McKittrick, whose singing of "The Memory of the Dead," "St. Patrick's Day," and "I Am an Irishman," were warmly received, as was also a sketch by Misses Morion and Agnes Hunter. The popular song, "The West's Asleep," was by request rendered by the chairman.

Church by almost the entire male population of the parish, testifying the high esteem held for the deceased and for the Rev. Father Maguire. Besides a large gathering of the clergy from Quebec and surrounding parishes, others present were: Sir Louis Jette, Lieutenant Governor; Hon. Charles Fitzpatrick, Minister of Justice; Hon. John Sharples, Hon. N. Garneau, Hon. Judge Pelletier, Mr. George D. Davie, Lewis; Deputy Attorney-General Cannon, Mr. L. A. Cannon, advocate, and many other prominent people.

The remains were received at the entrance of the crowded Church by Rev. Mgr. Mathieu, while the impressive Requiem Mass was sung by Rev. Mgr. Marois, assisted by Rev. Fathers Dupuis and Taschereau; Father Hickey officiated at the last absolution at St. Patrick's Cemetery. The pall-bearers were three sons of the deceased, G. F. Maguire, Prothonotary, New Carlisle; C. H. J. Maguire, Montreal; W. Maguire, M.D., New Carlisle; three grandsons, Messrs. R. Y. Hunter, Montreal; Eug. Taschereau, N.P., Beauce; and Gabriel Taschereau.

The chief mourners were Rev. A. E. Maguire; her grandson, Mr. Andre Taschereau, and her nephew, Mr. H. J. Kavanagh, K.C., Montreal. Mr. T. M. Maguire, one of her sons, was unable to attend the funeral owing to a severe attack of la grippe.

# LATE MRS. HORAN.

Quebec, February 27th, 1404.

Sillery, near here, has not, for a long time, been the scene of such an imposing funeral as that which took place yesterday morning, of Mrs. Frances Agnes Horan, widow of the late Hon. Judge Maguire, Judge of the Superior Court, and mother of Rev. A. E. Maguire, with whom the deceased lady resided.

Leaving the Presbytery at 9 o'clock the remains were followed to Sillery

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Veal and Green Peas, Calf's Tongue in Sauce, Picquante, Calf's Tongue in Tomato Sauce, Chicken, Sauté a la Marengo, Braised Beef a la Jardiniere, Beef a la Mode, Chicken Curry a l'Indienne, Hungarian Goulash, Sauerkraut and Sausages, Chicken a la Provancale.  
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