where. It may be that the country has

clusive. It is also in the same trend

infallibility or right to speak in the

name of the whole Christian commun-

that he or some one else cannot speak

for all Christianity we see no reason

for mentioning the subject. By the

very fact that the Pope did speak shows

courage, and by the respect with which

his word was received shows his author

ity. Who will speak for divided

Christianity? Surely if any one, the

Pope of R.ma. Why, however, take

issue with the Holy Father "as to the

attitude he assumed towards inquiry

and the free play of thought?" "Error,

concludes the Moderator, "is not to

be put down by authority but by the

manifesting of truth." Here again we

find the good Moderator at fault. He

complains about the mistake of the

modern tendency of change. He main-

tains that truth is constant, and that

it is not conditioned by time or place.

He thanks the Pope for condemning

error and for setting the compass right

again. We do not think the gentleman

did himself or his subject justice by

wheeling right straight around to ex

press sympathy with Modernists of

whose argument he does not approve

It looks like force of habit. His dis-

like for and hatrod of the Papacy is

stronger than his disapproval of Modern-

SOCIALISM IN ELECTIONS.

However the late elections may have

affected others they were more uncom-

promisingly severe upon the Socialist

party. A manifesto issued by the

Poronto Socialist Party prior to the

elections shows determination without

the prospect of success. "The two old

capitalist parties," says this manifesto,

literature, their glib and smiling speak-

ers who talk a great deal and say noth-

ing (at least nothing in the interest of

the working man) will beguile you (the

working man) out of your vote." Judg-

ing by results they have been thorough-

ly and unsparingly beguiled not by two

parties but by one. Ontario is surely

without guile, or liberal policy needs

more time for gathering strength, or as

a third alternative the socialist experi-

ment is an atter failure. If party

stands for capitalism and socialism

raises no stronger war-cry than an ap-

peal to women to come to the rescue

throes of an over capitalized conserva

tive stock company. Let the Liberals

rest in peace. Honor being still main-

tained all is not lost. Neither of the

ordinary parties concerns us at present.

It is socialism. "You want a steady

job?" is the question crucial and soul-

appealing which it puts to us, along

with all the other workmen and bread-

winners of the Province. That is ex-

actly what we want : a steady job with

(we presume) a fair wage. That is

what the Socialists are prepared to give.

eclipsed itself so to speak with over

ciples of the Socialists need revis-

ion: they are neither well founded

nor popular. Jobs they have

not, and wages they do not believe in.

Their platform is hard to describe, for

it is swept away in the flood. One of

its planks is the stand of the Socialist

party for the good things of this world.

These are enumerated as culture, refine.

ment, travel. Comparing the three we

choose the last, and should like a round

ticket for six months. After the bat-

tle the only ticket the Socialist party

will have to give away is one to St.

Helena. But the manifesto is strong

in the condemnation of all existing in

stitutions which it regards as mere

hirelings of the capitalist class. Gov

ernments, universities, the press

churches, schools, are all in the pay of

the enemy "keeping the workers in

befooled condition." Every one of

bid and price. Even representative

countries like our own, is, according to

method "of accomplishing the same

purpose"-a clever device of Anglo-

Saxon hypocrisy and capitalism. All

that the Socialist party demands is that

they be placed in power by the ballot

and called to form a government by the

Lieutenant Governor. Whether they

are nearer the goal since the 8th inst.

is quite unlikely. Their candidates in

North Toronto were nowhere in the

our Province should be in the death.

with their false issues, their lying

Unless the Moderator regrets

The Catholic Record

Price of Subscription-\$2.00 per annum.

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by then subscribers ask for their paper at the post effice it would be well were they to tell the cierk to give them their CATHOLIC RECORD. We have information of carelessness in a few places on the part of the delivery clerk who will sometimes look for letters only.

Meeers. Luke King, P. J. Neven, E. J. Broderick and Miss Sars Hanley are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD, Agent for Newfoundland, Mr. James Power of St. John. Agent for district of Nipissing Mrs. M. Reynoids, New Liskeard.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Mr. Thomas Cofley:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all. thas it is impact with a strong Catholic spirit. It strenugally defends Catholic principles and rights, and stands firmly by the teachings and stands firmly by the teachings and 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. Insertore, earnestly recommend it to Catholic families. With my blessing on your work and best wishes for its continued success.

Yours very sincerely in Chrish.

DONATUS, Archbishop of Ephesus,
Apostolic belegate.

UNIVERSITY OF OTTAWA. Mr. Thomas Coffey :

Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read rour estimable paper, The CATHOLIC RECORD, and congratulate you too 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. Elessing you and wishing you success, believe use to remain. Yours faithfully in Jesus Christ.
† D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, JUNE 20, 1908. AN AFFECTIONATE FAREWELL.

On Thursday last, at St. Peter's

Cathedral, London, took place a re-

markable demonstration, on the occasion of the departure of Most Rev. Fergus Patrick McEvay, late Bishop of London, who had been raised to the dignity of Archbishop of Toronto. The entire priesthood of the Diocese came to the episcopal city to bid adieu to their late Chief Pastor, when an address, couched in words conveying a warmth of feeling touching the extreme, was read. On behalf of the laity of the city an address was also presented to His Grace. It demonstrated the heartfelt regard in which their late chief pastor was held in every home in the city, and, in fact, it may be truly said, in every home in the diocese. The replies of His Grace to both addresses will not soon be forgotten by those who had the privilege of being present. With that modesty characteristic of the man, he claimed for himself no special words of commendation for what he had done. All through the years in which he had been Bishop of the diocese of London he was conscious that he was only doing his duty by carrying out his Master's will to the best of his ability. His task was easy because he had a McEvay from London to Toronto furthe formalities of the world's ways. The heart was quickened with a syming of loneliness which took possession been placed in the keeping of one who

be with him, increasing and multiply

ing, as he advances into the autumn of

bring the benediction of heaven upon

him in his new field of labor.

scattered broadcast in his old charge Bible to such an extent that

the logic of the Catholic position

becomes more and more con- race; nor did they fare better else-

THE PRESBYTERIAN ASSEMBLY.

What is the world coming to? The

General Assembly of the Pre-byter-

ians maintaining Catholic doctrine and

complimenting the Holy Father upon

his encyclical against Modernism

Last year they strongly indorsed the

teaching on confession. This year

they are advocating belief

tradition. "It will not do for us," said the retiring Moderator in his ermon, "to decry tradition altogether, to deny its undoubted influence or even its right to consideration in framing our creed." That is exactly Catholic doctrine. The negative form in which it is expressed lacks the vitality and force of positive assertion. We can hardly expect an open declaration. Not to decry is to proclaim, and not to deny is to admit. Why be so timid? It would seem that in the severe criticism made by science upon the Bible non Catholics find themselves driven for refuge to the ramparts of tradition? The weakness of the argument arises from the limitations put upon tradition by private judgment. Now that the wespons forged in the Protestant workshop and intended to be used only against Rome are turned with double force upon those who first employed them. Catholic theology is receiving commendation from unexpected quart ers. "John," continues the Moderator, "assures us that all was not written that might have been written concerning Jesus Christ, and we may go so far as to admit that if the Church of Rome could really prove that a deposit of truth which had never been written lies in its keeping there would be no help for us but to accept it." In the first place the Moderator states himself that "the gospel was at first a spoken one, and the memories of the disciples were the agency through which it was conveyed." These were by no means the sole agency in the guardianship or transmission of the deposit. Nor were they directly, at least, the official and unerring agency. By this we do not imply that what they did write contained error. It was inspired. But by the fact that they were free to write or not to write we have testimony that the writing was not essential to the deposit already bestowed upon the Apostles. Some surer, more universal and more official agency was required to guard the saving truth of mankind. First and most important of all was the Paraclete, the Spirit of Truth, promised by our Blessed Lord not so much to the individual disciples as to His Spouse and mystical Body, the Church. Here was the divine guardian and prompter of all truth who would teach the apostles and their successors and who would bring all things to their minds whatsoever the Master had said to them. He was sent on Pentecost, and the apostles went forth not to write but to sneak the wonderful works of God. What was, or what is to-day, the extent of this deposit? It cannot be less or more than when first committed to the apostles. Its content must remain entire, uncorrupt and uncorruptloyal clergy and a loyal people. The ible. The fountains cannot fail or the occasion of the transfer of Mgr. waters become impure. Nor can it be a question of evangelists writing a nishes an object lesson dear to the certain portion of what Our Lord did Catholic heart. A unity of purpose and suffered for us-as if this were the between Bishop, priests and people is adequate account which relating certain ever a matter of consolation to those actions would still leave us in grave sere regard for the pro- doubt what is the meaning of many Surely the Conservatives must have gress of our holy faith. Such have passages, what is our duty or what are had ever so many more jobs to offer, or been the condition prevailing in the our privileges in the city of our God. Ontario has stood in its own lightdiocese of London, and no wonder is it, It is not a question of adequacy but of therefore, that peace and prosperity completeness. Beyond this account, shadowing conservatism. These prinhave been visible in every parish. adequate or inadequate, lies the Not alone have there been unity of authority to decide and govern. The sentiment and unity of purpose between | word was given that the disciples were our late Bishop, his priests and his to hear the Church, not read it or seek flock. There has been more. There in writing the truths to be believed or has been a warmth of affectionate re- the conduct to be practised. Neither gard one for the other which will re- sufficiency nor genuineness of the main for coming generations as a sweet Gospel can be decided without a living memory of an ideal diocese. When our witness to whom Christ delivered His Bishop went out from us there was the | whole deposit of truth and grace. The farewell and the handshake, but they Moderator without going all the way carried with them infinitely more than certainly stands upon a height from which the land of truth lies quite near him. When he tells us that the burthen pathy that told only too plainly that of proof for the full deposit of faith lies mere words could not convey that feel- upon Rome he contradicts himself. He admits enough when he states that the of all. It were as if a fend member of Gospel was first announced by oral a family went into the world, never tradition-and when he points to the again to be seen in his accustomed significant language of St. John. The place in the family circle. There is a fact that the first link of the chain of solace, however, in such a departure. Christian teaching was oral and not Those who know him will feel that the written is enough to establish Rome's these supposed educators and enlightwork upon which he is to enter has claim. Even when it was written it eners is a chain subjecting labor to its needed the same living teacher to will be ever on watch and guard and warrant its genuineness and interpret government, the pretended boon of free continue the march of progress which its mysteries. The living teacher has been initiated by his great and derives his undying power not from the this manifesto, an easier and cheaper distinguished predecessors in the Arch | dry study of the past but from the unfailiepiscopal see of Toronto. In the chief ing assistance of the divine Paraclete. city of Ontario may his days be long It is indeed a novel thing for Presby and happy-may the blessings which terian Moderators to find good in Rome. attended his administration in London Still they are shrewd and sensible. And the critics of these times have exposed the weakness of those who belife-may the happiness which he had lieve in the Bible and nothing but the

of thought that the Moderator pro ests hardly arrived at the seeding time of again the shifting basis of truth which Socialist principles. To reach the harshould remain unmoved. From this he vest will require the patience of a passes on to pay, with a saving clause, couple of centuries. In other countries compliment to the Sovereign Pontiff, they may go faster. Ontario, which has shown itself decidedly Conservative as Pius the Tenth, for condemning Modernism. "In this connection," he against Liberalism, has evidently no says, "it may be remarked that the use at all for a clap-trap party whose only policy is destructive and whose larger portion of the Pope of Rome's charges against Modernism is true, and only argument is to call names. we should not hesitate to say so, The appeal of this manifesto to send though we do not concede either his

majority of Socialist members to all legislative chambers with definite instruction to pass measures declaring the workers in possession of the sources and means of production, simply changing the title-deeds from the idle class to the useful class is indicative of their policy and assertive of their principle. Title deeds are something more than names. They have their power deep seated in the ground and foundation of society. They are the signs of just rights which all should respect, and without which all would be disorder. They were not made by any act of parliament nor can they with justice be unmade by one-even though that one should be as Socialistic as the newly elected Ontario legislature is Conservative. Right of property cannot be so easily swept away. It finds its guarantee in the nature of man as an individual and member of society, in the law which God has placed over him and in the duties which correspond to these rights. Whatever abuses may have arisen from the pride and selfisness of owners cannot destroy or weaken the just right. Might may steal again as it has done before. Majorities may vote themselves all the title deeds in the country. Minorities have a hard enough time as it is, without complac ently handing over to the new rulers the material results of their laborssimply and quietly being asked to sign their names. What stability such legislation would bring to a country or what peace it would bestow upon the community, we neither understand nor appreciate. The wedge which is deliberately inserted in the block to make a cleavage between classes is the cause of rain promised to a divided kingdom. The eye which sees in the industrial capitalist, millionaire though he be, only the idler, is false to his vision and unpatriotic to his countrywithout characterizing his jealousy o the one class or his mendacious friend ship for the other. Both capital and labor are a strength to the country, contributing their share towards its broad and deep foundation. This all the progress testifies. If any there be so whom this union of forces is a sight intolerable, or who would divide the builders of a nation, it is gratifying that in election contests they receive

ANSWERS.

date.

, I. We have a question set before us as to whether it is right for Catholics to be pall bearers for a Lutheran or to attend their funeral service, or is it right for Catholics to invite Protestants to be pall bearers for their dead. The act of being pall bearer, secluding from its attendance at religious service other than Catholic, is an act of neighthe funeral services it cannot be admitted as a general principle, nor ex cept for grave reasons. Even then all share in the service is to be avoided. It is better that our correspondent should consult his own pastor or the Bishop of his diccese. Countries like distant parts of Canada and the United States have circumstances which will tolerate what otherwise should be avoided. Our non-Catholic neighbors are apt to think we are rigorous in these matters. Not at all, nor is it so intended. The Church holds that heresy is wrong, and that her own worship and ritual are the only ones her children can follow. It is not a question of opinion but of right or wrong. Sometimes good has to be done at a sacrifice, and Christ's Church to go before any temporal consideration. We are not Catholics for the sake of our neighbors, but for salvation sake. And Catholic truth and Catholic practice we must place before anything else. II.

Another correspondent wishes to now if Victor Hugo's works have been condemned by the Church. Two are placed on the Index, viz., Notre Dame de Paris and Les Miserables. Our friend cannot expect our approval.

There Would be a Jolly Row. A Protestant minister is a candidate for the legislature in Toronto. We have no objection to this. He would have to be a pretty poor minister who would not make a big mprovement on the ordinary politician.
But this occasion might be taken to sak the Toronto press what they would think if they heard a Roman Catho-lie priest had become a parliamentary candidate in old Quebec.—Montreal

DANGER TO THE REPUBLIC.

We read in the New York Times that Cardinal Logue, Primate of all Ireland, spent a day at West Point Military Academy. The cadet corps paraded in his honor, and accompanied by Colonel Scott and Captain O. J. Charles, he walked down the line of cadets, occa sionally making some complimentary remark on their fine military appear ance. We are further told that the Cardinal was escorted through the new buildings at West Point and through all the other interesting places. He was intensely interested, and time and again remarked the pleasure that his visit to the military academy was giving him. Doubtless we will now be told by a peculiar and very small section of the American people that the military authorities acted most crimin ally in thus permitting an emissary of Rome to make inspection of the premises wherein the trade of war is learned by young Americans. We have not yet heard, however, that any pro test had been placed upon record with the President by the officials of the American Protective Association. It may be that they are not as alert as of old. Had something of this kind oc curred in Canada, as, for instance, the aspection of the military college at Kingston by this Roman Cardinal, Dr. Sproule would mount the ramparts and hurl question after question at the head of the Minister of Militia. He would ask the Government if they were aware that such an action would be fraught with danger to our civil and eligious liberties - that it was an affront to the glorious, pious and im nortal memory, and that quite likely t was a scheme of the Pope and Merry del Val to pave the way for the entry of the Swiss guard into our beloved Dominion, and that we might wake up some fine morning and find gunboats from the Vatican making their way up the St. Lawrence-other emissaries of Rome having been ordered to sleep with both eyes shut while the papal armada was sailing past the citadel of Quebec. The Americans need a Dr. Sproule very badly. He is an Orange man with the Pinkerton instinct. Some lew days ago he discovered that one of the priests of Quebec had broken a law by refusing to honor the King's sum mons to appear in court to give evidence. Of course it made no difference to the doctor that such evidence had reference to the secrets of the confessional. To be serious, will the doctor please permit us to remind him that if he goes searching for law break ers he will find plenty of them in his own household; and we may remind him, also, that on the last 12th of July ten thousand law breakers dressed in Orange regalia practically owned the city of Toronto for the day, defying from the people an unmistakable manthe police, the street railway company, the city authorities, and everybody else. To their mind there is no law human or divine, which they are bound to respect if it interferes with their privilege of doing as they please on the 12th of July.

> A THOUGHT FOR OUR NON CATH-OLIC NEIGHBORS.

Rev. John Pringle, a Presbyterian minister, has been doing some missionary work for his denomination in the on territory. As to his success of a missionary we have no knowledge, but most certainly he has been triumphantly successful in having his name writ large in the public prints of the Dominion for the past few years. Besides this, he has been a central figure at the Presbyterian General Assembly now in session at Winnipeg. And it is all about the moral conditions prevailing in the Yakon. He wants the government to help him change a certain number of its people from their evil ways. There are various opinions as to the justice of Rev. Mr. Pringle's charges. Some good people state he is but an alarmist, and that there is just as much immorality in Toronto as in Dawson. But there are others who assert that conditions in the gold city are disgraceful and that the authorities should take some action.

In order that the trouble might be brought to a head, the Minister of the Interior ordered an investigation last year, but fault is found with this move because the person appointed to investigate was not clothed with the duties of a commissioner and could not subpoens witnesses or examine them on oath. This may have been an unwise course on the part of the authorities, but there was nothing to prevent Mr. Pringle and his friends appearing before the Commission, and putting themselves upon record in a full statement of the scandalous conditions complained about. Mr. Pringle is evidently one of a class who is working along the line of trying to promote morality and all other righteousness by statute. It all other righteousness by statute. It is of course of prime importance that we should have laws, promptly and impartially administered, for the punishment of those who defy and ignore the Globe, June 11.

noral law — we should have swift and ure punishment for the murderer, the robber, the burglar, the boodler, the grafter, the libeler and the human brute who scoffs at virtue-but is it not more in accord with the fitness of things that a minister of the gospel should confine his work, as a rule, to precept and example rather than to

winging the baton of the policeman. There are cases where it would be the duty of a clergyman and every other good citizen to take active steps to carry out the provisions of the statutes, but we have many instances where men of the cloth overstep the bounds and do more harm than good. It would be pertinent to ask just here: 'If such conditions prevail in the Yukon as those referred to by Mr. Pringle, are we to take it that the preaching of himself and his confreres has borne no fruit." Our chief motive in penring these lines is to draw attention to the fact that in this country, where we are supposed to have equal rights for all and special privileges for none, were a Catholic priest to have entered upon his work in the same fashion as Mr. Pringle, a goodly number of people, especially the constituency of Dr. Sproule, would mount guard and proclaim to the world that Popish interference in our civic affairs would not be tolerated. It is not necessary, however, for a priest to follow such methods as those of the Presbyterian. because the priest has real power amongst his flock, while the minister is in most cases merely the employee of his church adherents. There are those who will say, and truly say, that it would better become Mr. Pringle to appeal more to the people as a preacher and advisor and cease storming Ottawa.

BECOMING GENEROSITY.

and the newspapers.

A very large number of Catholics are employed as editorial writers, reporters and printers on the New York press. Some years ago, Rev. Luke J. Evers, pastor of St. Andrew's church in Duane. street, with the approval of his Archbishop, decided to celebrate a Mass each morning about 4 o'clock, when these workers had concluded their labors. The large attendance was a pleasant surprise to the good paster of St. Andrew's. This new departure has been productive of untold good. A few days ago a number of Father Evers parishioners gave him a purse containing \$1,034 as a personal gift. He also received a check for \$1,000 from a Jew, and from two other non-Catholic gentlemen \$500 each. These latter, in letters accompanying the checks, praised most highly the institution of the Mass for night workers. It is pleasant to record the generosity thus extended a most worthy priest. We have many such in Canada who by extraordinary labors of one kind or another have brought the blessings of piety, prosperity and happiness to many a congregation. Alas! too seldom have their congregations appreciated their labors in a substantial manner.

THE SECRET BALLOT.

Secrecy in voting has become so completely a canon of faith under dem-ocratic institutions that it is seldom called into question or even discussed.

The decision of the Separate School Board to continue the sytem of open have not yet reached unanimity on the question. As with all promising systems, the secret ballot has failed to effect all the reforms expected from it. The hope that it would end bribery has not been realized. It is questionable if the buyers and sellers of votes, where such exist, are dissuaded to any perceptible degree by the fact that the ote is secret. The man who sells his vote generally delivers the thing bargained or, even though he is not under surveillance. The ballot has, to a considerable extent, prevented intimidation by employers and people of strong will and influence, but anyone noting the result where any large staff of emthe result where any large staff of employees vote can see that the employer's influence is in some cases as strong as it was under open voting.

The ballot has opened many fields for crooked practices peculiarly pertaining to secret voting, and has held out special temptations owing to the impossibility of varioning the result of

out special temptations owing to the impossibility of reviewing the result of a polling day. The fact that improperly recorded votes cannot afterwards be identified and thrown out makes election workers specially bold in attempting personation and similar offences. Sir Oliver Mowat sought to avoid or minimize this article beautiful. avoid or minimize this evil by provid-ing for subsequent investigation, but ing for subsequent investigation, but now the consensus of opinion is against any mark by which a ballot can be traced, or a vote, bogus or otherwise, identified. Many reforms were carried when there was not only open voting but open bribing. The appeal to an elector's courage made him defly employers and throw back the offered bribes. The element of courage is eliminated by the ballot, which is almost clandestinely put it the box as almost claudestinely put it the box as if it were something of which the voter was ashamed. The ballot is one of many lessons to those who expect great results from changes in sys Whether in Russia or Ontario, un