# The Catholic Record

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THOS. COFFEY, LL. D., Editor and Publisher vertisement for teachers, situations wanted, etc. ats each insertion. Remittance to accompany

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Except in the usual consenses.

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LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905.

s Coffey
Sir.—Since coming to Canada I have
ser of your paper. I have noted with satisfact of your paper. 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, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promiting 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. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ.

DONATUS, Archishop of Ephesus.

Apostolic Delegate

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. Bless
ing you and wishing you success, believe me to re
main. Yours faithfully in Jesus Christ.
†D. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, APRIL 6, 1912 .

## EASTER SUNDAY

Hall day of days! In peals of praise Throughout all ages owned When Christ our God hell's powers down

And high o'er heaven was throned.

FORTUNATUS, Bishop of Peictiers, A. D. 590
Next Sunday will be Easter Sunday, the day of Christ's Resurrection from the dead, glorious, triumphant, and immortal. The above words taken from a hymn written over thirteen centuries ago show that the faith of the Catholic Church is unchangeable. Easter Sunday is called the day of days because it is the most joyous feast of the year, the day of the triumph of our Blessed Redeemer over death and all the powers of hell, and of man's salvation. Hence, to this day the Church applies to the festival of Easter the words of the prophet. (Ps. cxvii. 24 :)

" This is the day which the Lord hath made: Let us be glad and rejoice

The world was redeemed, heaven being opened to mankind, and the powers of darkness overthrown by the ato which Jesus Christ made for sin by His death on the cross on Good Friday. But the complete triumph over these powers was not accomplished until on Easter Sunday He rose from the dead, thus treading underfoot the powers of hell arrayed against Him. Thus also was presignified His enthronement in high heaven at the right hand of His Father, which was accomplished on His glorious ascension into heaven forty days later.

Our divine Redeemer, when taken down from the cross on Friday evening, was buried in a new tomb belonging to Joseph of Arimathea which had not been used. A great stone was placed at the door of the tomb or monument, and on the next day, which was the Sabbath of the Jews, the chief priests and Pharisees informed Pilate, the Roman Governor, that Jesus while living had foretold that He would be put to death, but would rise again from the dead on the third day. They asked therefore, that a special guard should be placed over the sepulchre until the third day to make sure that His disciples should not come and steal away the body, and should then proclaim that He was risen from the dead, so tha the last error should be worse than the

Permission was given them, in cons quence of this request, to guard the sepulchre with a company of soldiers who would prevent the catastrophe they feared; and the sepulchre was also officially sealed.

But no precautions on the part of the enemies of Christ could prevent the designs of God from being accomplished. Early on Sunday morning when Mary Magdalen, in company with other holy women who were devoted to our Blessed Lord, came to the sepulchre with spices and ointments which they had prepared for the purpose of placing them in the tomb to complete the embalming of His body, they found the stone rolled back from the door of the monument. and thus they were able to enter, but to their astonishment the body of Jesus

was not there. Two angels appeared to them in shin ing apparel and announced to them His resurrection: "Why seek you the living among the dead? He is not here, but is risen. Remember how He spoke to you when He was yet in Galilee saying: The Son of Man must be delivered into the hands of sinful men, and be crucified and the third day rise again."

They then remembered His words and going to where the Apostles of

Angels. Peter and John hastened to epulchre and found that the body of our Lord was not there. They saw there, however, the linens in which the body had been wrapped, and now believed what the holy women had told them concerning His resurrection, though at first they thought it an idle tale, and did not believe. Then they returned to their home.

In the meantime, while Mary Magdalene was still waiting near the sepulchre with her companions, Jesus appeared to them and said : "All hail ! and they ame up and prostrating themselves at His feet worshipped Him.'

But Jesus said to them, "Be not afraid. Go tell My brethren that they go into Galilee. There they shall see Me." The soldiers who had been placed at

the sepulchre to guard it, so that the Apostles and disciples of Jesus should not steal away the body, came into the city of Jerusalem which is not far from the place of His crucifixion and burial, and going immediately to the chief priests gave an account of all that had occurred. They had not actually witnessed the resurrection of Jesus, for they were thrown into confusion when the angel of God came down from heaven amid a great earthquake, and rolled back the stone from the door of the sepulchre. The gospel of St. Matthew tells that they were struck with terror and became as dead men. They could, therefore, only tell of the miraculous coming of the angel, and that they were deprived of their senses when the earthquake occurred and that when they became conscious again the sepulchre was wide open, and the body of Jesus was no longer there.

They could not conceal the truth, and therefore they told their astonished employers what had occurred so far as they knew. The Jewish priests now knew that Christ had risen from the dead. What they had feared had actually occurred, notwithstanding that the soldiers had been put on guard to prevent the possibility that the apostles should steal away the body. Yet it was not now to be found. They feared that when this should be known, the whole people would acknowledge that Jesus was what He had proclaimed Himself to be, and what His apostles and disciples declared Him to be, the Saviour of mankind, the true Messias Who had been foretold by the prophets, the only begotten Son of God Who came on earth to save all mankind from the conse-

The soldiers, therefore, instead of being punished for a neglect of duty, reeived from the chief priests a large sum of money to say that while they were asleep, the disciples of Jesus came by night and stole away the body And this was the story which the populace accepted down to the time when the gospels were written, as St. Matthew attests, and as the Jews maintain to this day.

This report of the soldiers is evidently false, for it is not customary for soldiers to sleep at the posts at which they are placed on guard, and the soldiers of the Roman Empire were peculiarly careful to observe their duties. It was this obedience to the call of duty which enabled the Roman Empire to conquer and rule all the nations around, so that at this very period they were masters of nearly all Europe, and a great territory

in Asia and Africa. Further, the Apostles were in terror owing to the death of their Master, for they feared that if they showed themselves at this moment they would share His fate. They all abandoned Him through fear while He was being led to Mount Calvary, and it is inconceivable that they should dare to go to the sepulchre to steal away the body, whereas they knew that they would have to conend with a guard of soldlers before they ould succeed.

There is no solution of the difficulty except that which the Christian religion gives, that Christ's body was not found in the sepulchre, because He had risen

The Ressurection of Jesus, besides being the crowning act of our redemption, is declared by St. Paul to be the fundamental doctrine of the Christian religion, so that " if Christ be not risen again, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have given testimony against God that He hath raised up Christ Whom He hath not raised up if the dead rise not again. For if the dead rise not again neither is Christ risen again. And i Christ be not risen again, your faith is vain, for you are yet in your sins. Therefore they also who have slept in Christ have perished."

Further, the apostle says: "Now if Christ be preached, that He arose again from the dead, how do some among you say that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen again.

Thus it appears that not only is the esurrection of Christ the basic truth of our religion, but it is the guarantee that God will raise mankind from the Jesus were together they informed them dead on the last day, that the just may of all they had seen and heard from the be duly rewarded and the wicked pun-

ished, in their true personality, made up of body and soul, and that for all those who shall have loved and served God on earth there shall be prepare the crown of glory which, according to the same apostle, a just Judge shall be stow upon all who do His will,

It was because of the importance this mystery of Christ's Resurrection that Christ remained on earth for forty days after rising from the dead. As this was to be the chief miracle whereby Christ's divinity should be proved, it was necessary that the truth should be made absolutely sure to the spostles, and this could be done only by their seeing Him many times, and conversing with Him, and keeping His company for a length of time.

It follows, also, from these considers tions that those modern neologists who pretend to be Christians, and yet deny the resurrection of Christ, as well as His other miracles, destroy the very foundation on which Christianity is built, and are not deserving of the Christian name which they assume.

PROFIT-SHARING OR CO - PART-NERSHIP

Leo XIII. expressed the desire tha the Guilds of Catholic times should be restored with such modifications as the changed conditions of the times de mand. One essential difference between the Guilds and modern Trades Unions is that the former united all the interests of the trade, temporal and spiritual; masters and workmen were united in this identity of interests. Whereas present day Labor Unions are, as a rule, bitterly antagonistic to Capital. Though the religious conditions in the English - speaking world may preclude religion from its old time influence, still the spirit of Christianity might have a much greater share in solving the industrial problem. This depends, not so much on labor as on Capital. Already there are enlightened Capitalists, who recognize that the antagonism be tween Capital and Labor is ruinous to ooth. To secure co-operation and mutual confidence and common interest many employers have given their employees a share of the profits of the business over and above their wages and others have attained the same object by encouraging the workers to ecome stock-holders in the company for which they work.

This is not merely a theoretica solution but one that has stood the test of practical working. Sir George Livesey, in 1889, put the plan into operation in the South Metropolitan Gas Company, London, England. Lord Grey. our late Gevernor-General, in advocating co-partnership, thus refers to this experiment :

"Sir George Livesey told me," said Lord Grey, "that there never was a prouder moment in his life than when was able to stand up before his result of co-partnership and the spirit o brotherhood which it engendered, the company had been able (1) to pay their yees higher wages than were paid other gas workers in the kingdom, (2) to pay the shareholders a higher dividend, and (3) to sell gas at a

wer price."
"I don't call the present wages system dishonest. I only say it is inefficient, unsatisfactory, and is hopelessly breaking down before our eyes. Co-partnership, on the other hand, is a system which works, and works well, which redwind works, and works well, which redwind the statement of the stateme stores peace, establishes brotherhood, increases efficiency, and which has accumulated £600,000 ca hands of the gas workers of South Lon don, not one penny of which would be standing to their credit if Sir George Livesey had not had the courage to take the initiative."

On some one objecting that profitsharing made no provisions for sharing osses, Sir George pointed out that workmen, contented and satisfied, gave at least 25 per cent. more efficient service than the same number of discontented men: "that is the workman's contribution to the reduction of the man

ter's losses.' Since 1908, when Sir G. Livesey's plan was no longer an experiment but a tried and proved success, thirty gas companies, representing \$250,000,000 or one-half the capital invested in gas stock, have adopted profit-sharing and o-partnership.

Sir Wm. P. Hartley, an English manuacturer who had practiced co-operation for twenty-seven years, said at the annual neeting of his company, "I don't say that profit-sharing is the cure for all abor trouble. But the spirit of it is an absolute cure."

Last year the United States Steel Corporation distributed under its bonus plan \$1,450,000, and allotted to employees 25,000 shares of stock below the narket price.

Many other successful profit-sharing canufactures are in operation in the United States, England, and France The only adverse criticism from the workers' (point of view that we have noticed is one on the part of French workmen which complains that the consequent hustle tends to increase the danger of accidents. This objection is not serious, as the danger might easily be obviated, while the criticism bears testimomy to increased efficiency on the

part of the workmen. If the spirit of Christian brotherhood. and a sense of duty on the part of capi-

talists do not impel them to treat laborers with justice, perhaps self-interest may induce them to follow the example those who have achieved success by profit-sharing or co-partnership or both.

If capitalists remain obdurate in what following: they choose to call their rights they will play into the hands of the socialists and precipitate an industrial reign of terror.

HOME RULE-ROME RULE

The parrot cry of Home Rule-Rome Rule is met by the Catholic Defence Society of Ireland by the compilation of ome statistics that show some singueloquent facts. Of course larly people who are, on occasion champions of liberty and great rights insinuate by Rule" that Protestants would not get fair play from Catholics. To ignore them altogether is not a wise policy, for if enough mud be thrown some of it will surely stick. So the Irish Catholics have given certain facts very much to the point in rebuttal.

They contrast two typical counties of Ireland, Mayo and Fermannagh. Mayo is, in regard to population, 971 per cent. Catholic and 21 per cent. Protestant. The total amount paid in salarias by the County Council is £6,478, of which Catholics receive £4,878 and Protestants £1,600; that is to say that Catholic Mayo gives to the Protestant minority ten times the proportion of salaries it is entitled to by population. In Fermannagh the Catholics are 55 per cent. of the population and the Protestants 45 per ent. but the Protestants have always had, and still have, a small majority in the County Council. The total amount paid in salaries by the County Council s £4.072, of which Protestants receive £3,915 and Catholics £157. That is to say that the Protestants, though a minority of the population, but a majority in the Council, keep 96 per cent. of the emoluments of office for themselves, and give the Catholic majority 4 per cent.

This is by no means an isolated instance of Protestant intolerance and injustice in Ireland; but a plethora of statistics is confusing; this will do for a sample.

Some idea of the mean-spirited bigotry that animates these "loyalists" may be gathered from the following

letter: 22 July, 1904. Private Dear Sir,—We hope that you will be able to attend the meeting of the Ennis-killen Board of Guardians at the Workhouse, Enniskillen, on Tuesday next, July 26th, at 11 o'clock a.m., when an ill take place for the position of election will take place for the position of midwife for the Florencecourt Dispens-ary District. We hear that there will be a Protestant candidate for the post and if every Unionist Poor Law Guardian every Unionist Poor Law attends, she should have a good chance of being elected. Therefore on behalf of the Protestant inhabitants of Florencecourt Dispensary District, we earnestly trust that you will do your utmost to attend. Yours truly, William Elliott, Claudius W. Reid,

Henry Lyons, Wm. J. Burrows. Small wonder that John Redmond complains of the paid emissaries of the Ulster unionists going from house to house in England to canvass against Home Rule. One can not reach the private slander any more than one can answer the arguments used in the lodges. But the Ulster unionists are wise in their generation. Bearing false witness in the dark is safe, while on the public platform such misrepresentation could easily be triumphantly refuted.

#### THE STRUGGLE FOR SPIRITUAL LIFE

Constant and ever-widening is the effort to make better the sanitary and hygienic conditions under which the nass of the people live. Worthy of all praise and co-operation is this movement; out there is an atmosphere morally vitiated that needs purifying and conditions that imperil the spiritual health that need amelioration. Both the one and the other are reached by an extreme ly practical scheme originated by Father James Curry of New York City. This is none other than an ordinance, defeated last year, but about to be re-introduced in the Board of Aldermen, to compel the placing of a plate, bearing the name of the owner, on every public building in the city. The object is to let the light of publicity fix the responsibility for unsanitary tenements, law-breaking saloons, houses of prostitution and other such places, the revenue from which may go into the private coffers of highly respected citizens.

We congratulate Father Curry, and we hope that in his fight for the poor, whom he loves and amongst whom he works, he will be able to overcome the pharisaism and cupidity of the rich who are responsible for the conditions that he is seek-

ing to better. Father Curry's action is an inspiration to Catholics everywhere to do something practical in the fight against moral con-

tagion and disease. The Bishops of Ireland have all erred to the spread of immoral literature amongst the Irish people, and saued the most solemn warning with regard to its pernicious effects. Eminentpractical means have been taken by he Catholic laity to extirpate this evil-The conditions here may not permit our following the same lines, but there is

desirable; and that is the exercise of | main a purely gratuitous gift on the supervision over the book-shelves of public libraries that are now found ever in every village.

At the Ecumenical Methodist Confer ence last fall, in Toronto, we noted the

"I'm appalled at the rotten literature which is flooding our country," stated Rev. Dr. Alexander. "There are pernicious books circulating by the million, sometimes by public libraries, sometimes even by our Methodist publishing houses. I won't tell you the name of a vile book I found circulating in a girls' school, because you would all go and school, because you would all go and get the book."

The reverend gentleman was, no doub acetious; but there is a modicum of truth in the reason for his reserve Often one merely advertises a bad bool by calling public attention to it, and, alas! it may be only the more widely read. But in many cases there are decent and reasonable men on the Library Board who will retire the book from circulation when their attention is quietly called to it. Unfortunately ome of the vilest books are issued in the name of religion or religious con troversy; probably it was to them that Rev. Dr. Alexander referred when he said that some of the pernicious books were the product of Methodist publishing houses

Books unfair to Catholics, if they can not be banished from our public libraries, should at least have their Catholic refut\_ ation side by side with them.

There are practical methods within the reach of every intelligent Catholic, to help purify the intellectual and moral atmosphere created by public libraries-And let us not forget that we have equal rights with Protestants in the public libraries, and though prudence may dictate quiet intervention in any particular case, we should feel that we are asserting a right, not asking a favor.

#### AN AMUSING CULT A subscriber writes us that it would,

the members of the Orange Grand

merely print full reports of their pro-

eedings as they appear in the daily papers. There is something in what he writes. The resolutions duly proposed and duly passed with unanimity and acclaim by the different Orange bodiesnorth, south, east and west-read like an infringement of the copy-rights of the publishers of Mark Twain's works. Take as an example the action of the Grand Black Chapter-we may here recall the fact that Detroit's Lime Kiln Club was also a Black Chapter in regard to Irish Home Rule. With due solemnity and apparent earnestness, accompanied by resounding and enthusiastic applause, the sum of \$200 was extracted rom the Black Chapter safe, and dispatched to Belfast to stay the onward march of Home Rule. Two hundred dollars make £40 and £40 would buy eight rifles, and eight rifles would arm that number of Orangemen and that number of Orangemen would line the ditches of Ulster, and they would invite the British army to "come on." To show the similarity between the Black Chapter of Detroit and the Black Chapter of Ontario East and the Black Chapter of Ontario West, we might recall the fact that at the meetings of the first named, Brother Gardner, the President, was wont to fine the members \$50,000 when they were out of order The financial transactions of each are equally amusing. For the average Orangeman we have much respect. He is a good citizen and a kind neighbor. But it is one of the mysteries that he does not appraise at its proper value the motives of the Orange Ward Boss, who is but using him for selfish ends. The Ward Boss loves to be elected to some position in the Order, and a joyful day is it for him when he dons the Grand Master's regalia. He is then comfortably on the road to his goal, an office of some sort. It may be a position in the civil service, a judgeship, a mayoralty, a seat in Parliament, and last, but greatest and most longed for of all, a seat at the Conneil table of the Dominion or Provincial governments. Beware of these Orange orators, Protestant young men! They are but looking for your votes, and playing upon your pre-

# THE PRIEST

We are a priest-loving race. We ave all reverence for the representative of Christ. By baptism he gives us spiritual life. By his teaching he preerves for us our faith, than which there can be no greater gift. This faith which ne gives and preserves we cannot acquire. It is due to no merit, however great on our part. And yet if there be one attitude which more than another naturally disposes us for this inestimable grace it is unquestioning obedience to our priests and bishops. The world may term this attitude simplicity or blindness, but for us its coincidence with the Redeemer's appointment of a teacher, a living guide, satisfies us that it is providential, and shows a very keen appreciation of: "He that loveth you loveth Me and he that despiseth you omething that is as feasible as it is despiseth Me." Faith must always re-

part of Almighty God, but history bears very clear evidence that loss of faith and final apostasy of individuals and nations come from criticism of and contumacy towards priests and bishops. A little of the latter, and the former has-

SOMETHING NEW FROM ANGLI-

Chicago, March 24 - Dean Walter T Sumner, of the cathedral of St. Peter and St. Paul, to-day delivered a sermon upon the Sacrament of Marriage, during

ment:
"After consultation with Right Rev. C. P. Anderson, Bishop of Chicago, and with his approval, Dean Sumne. and his co-workers of the cathedral of St. Peter and St. Paul have agreed upon an advanced policy with regard to the administration of marriage in the cathedral.

Beginning with Easter, no person will be married at the cathedral unless they present a certificate of health from a reputable physician to the effect that they are normal, physically and mentally, and have neither an incurable or ommunicable disease.
"This step is taken only after months

the situation and deliberation as to its advisability. It is be-lieved that this stand will meet with the immediate sympathy of the clergy in the Church at large, all of whom have long felt the undesirability of being party to the marriage of persons who, because of their physical condition, should never be allowed to enter into he marriage state."

We do not propose to deal with the nerits of the case as presented by the worthy Dean. Our sole desire in reproducing the despatch is to draw attention to the fact that it is one of those incidents in our lives which will be read to-day and forgotten to-morrow, but if something of a similar character were proclaimed by Archbishop Quigley, of Chicago, from his cathedral pulpit, there would be much noise in the Protestant pulpit and in the Protestant press regarding "Romish" encroachment on the liberties of the people of the Repubto his mind, be advisable to omit all lic, and the question would be asked, as editorial reference to the escapades of a similar question has time and again been asked in the course of the Ne odges, and suggests that we should Temere Decree discussion, "When persons wishing to contract marriage proceed to a minister of the gospel armed with a licence from the authorities of the country, setting forth that they are qualified to be married, what right has said minister to defy the law and refuse to solemnize the marriage?"

MAKE MONEY, HONESTLY IF

YOU CAN, BUT MAKE MONEY A subscriber has sent us from St. Johns, Nfid., a copy of a little paper called the Advent Messenger, published by the Newfoundland Trac Society of Seventh Day Adventists. To render the production attractive it is made to contain a goodly supply of anti - Catholic liter ature, all of which is the old motheaten slanders which have been contradicted from time to time, but resurrected for the perusal of the unlettered and bigoted folk who are prone to believe any silly gossip they may hear which reflects discredit upon God's Church. We have neither time nor inclination to cross swords with such men as the publishers of the Advent Messenger. His paperette is in the same class as the monthly published in an Ontario city by an opium eater who claims to be an ex-monk, but whose connection with city of man of all work who cut the grass in summer and shovelled snow in he winter months. A leastet, by way of advertisement, came folded in the Mesenger, in which it is stated that certain ooks are published by a firm in Chicago. We do not know if they are kept on sale n the Messenger Office. We should not be surprised if they were. This feature of the enterprise is a matter for the Morality Department and the Post Office authorities of Newfoundland to

# THE COWARDLY CATHOLIC Man is tested in various ways. Is he

ober? Is he honest? Is he always on time? Experience goes to show that success in business depends largely on the possession of these qualities. They mark the man of character, the man who trains himself to the fulfilment of duty. And the world is right; we should be loath to say it is wrong. In moral or religious matters the exterior act tells the tale. Among Catholics it is the Communion table. Did you ever meet the Catholic who is always explaining away the doctrines of the Church to make them look broad, or something like what he sees or hears in the world around him? He is just ignorant enough to imagine he could set the Church right on several points. Did you ever remark how punctually he remains away from Communion? Strange facts! And for a man who knows so much. And yet how true. It requires courage to go to Communion. The poor craven creature who thinks he is bestowing a favor on the Church by keeping up a formal relation with her has no principles that promote action. Hence his cowardice ; he is too cowardly to appear at the Communion table.

MARRIAGE AT A CARNIVAL

A despatch from Moose Jaw. Sask... dated March 24, tells us that " a unique carnival has been arranged to be held here Easter Monday, to celebrate the opening of spring in the North-West. There will be an automobile and agricultural implement show on the principal streets and a public wedding on Main street. Valuable prizes are offered to couples coming forward, including a wedding ring, a license and the clergyman's services. The programme also contains bands, concerts, Indian pow wows, squaw races, a large procession and a confetti battle and other amusements of a similar nature. The whole city will be decorated and ornamentally illuminated. The Portage la Prairie Highland band has been engaged. Special floats are being prepared for the procession by merchants."

We await with interest the outcome of this unique event, that we may know the name of the clergyman, and the particular sect to which he may belong, who will perform the sacred rite of matrimony at this carnival. There will not, we think, when the day arrives, be any difficulty in procuring the services of some preacher.

## A GOOD WORK

A Ladies' Catholic Society, called St. Monica's Society, has been formed in St. John, N. B., the chief object of which is to meet Catholic immigrants arriving in that city from the old country. The ladies meet all the boats arriving with immigrants aboard. They wear crucifixes on their breasts as a mark of identification; they also distribute prayerbeads, pictures, and other religious articles, and assist them in every way

It is certainly a much needed work, as neretofore Catholic immigrants arriving in St. John have been sadly neglected, while immigrants of other denominations have received the best attention. We would be pleased to see like societies established at the different points in Canada where immigrants arrive.

WHY A PROSPEROUS IRELAND NEEDS HOME RULE

In treating of the religious aspect of Home Rule we have shown that the Orange objection to the measure is founded on the theory that as long as a majority of the people of Ireland are Catholics, they must not be permitted to govern themselves, but must continue to be ruled by England, where the majority are Protestants. The only other argument which they are able to adduce is that Ireland is prospering under the present arrangement, and therefore why not leave well enough alone? It seems to be a case of "heads I win, tails you lose." On the two former occasions when Home Rule was before the public the great point made against it was that Ireland was too poor. Now it is contended that it should not be given Home Rule because it is too rich. At the banquet recently tendered him by the Eighty Club in London, Mr. Redmond exposed the fallacy of this argument:

"Ireland is prosperous, they say. able past she is prosperous, but by com parison with this country (England), with Scotland, and with Wales, and any progressive country on the continent of Europe, the statement is absolutely un ent is absolutely untrue. The simple fact is that for of Union, Ireland has been bled at every port. Is it not true that whilst every other country was progressing her progress was arrested? It was far worse it was absolute decay that spre the land, withering her prosperity and destroying her industries. During that time she was starved and ill-treated, time she was starved and ill-treated, and now at long last, thank God, and thank also the grit of the people of Ireland themselves, she is beginning slowly and painfully to lift her head and to feel the pulse of life beating again in her veins. Ireland was like the man who fell among thieves, and was robbed and beaten, and left unconscious by the roadside. The services of the Good Samaritan, in the shape of a kindlier feeling or better understanding on the part of England, has, it is true—and we are grateful for it—partially restored are grateful for it—partially restored Ireland, but to speak of Ireland at pres-ent as industrially thriving and prosent as industrially thriving and pros-perous would be as absurd as to speak of the victim of the robbers as thriving and prosperous and happy just as he is recovering consciousness."

Mr. Redmond proceeded to give statistics to prove that by comparison Ireland is still the most backward country in Europe. And yet the opponents of Home Rule instance her prosperity as a reason why it should be lenied her! An Orangeman seems to be composed of a maximum of hot air and a minimum of sense. If Ireland is on the up grade to whom is the credit due? Is it to the Orangemen who, in the words of Sir Frederick Pollock, K. C., the latest convert to Home Rule, never stirred a finger for the amendment of notoriously absurd methods of administration?" The men who now oppose Home Rule admit that in the past the government of Ireland was in many respects indefensible; but it will remembered that this indefensible form of government was in those days supported by the men then opposed to the national demand. When it is a question of opposing the demand of the