

these people is that they often come into conflict with the officers of the law in various countries by taking the law into their own hands and use violence which is the prime object of all organized societies to put down. They show by their conduct the folly of their theories. Some people suggest that the reason they would like all laws to be abolished is the difficulty they find in behaving themselves.

ANGLO-SAXONS.—This is a good illustration of the tenacity of old traditions. As we all know or ought to know, the Anglo-Saxons were Germans. We may form an estimate now of what the original Anglo-Saxons who came to the British Isles in the fifth century after the Romans left were like. They did not seem to think that the natives had any rights they were morally bound to respect. Too much of this spirit still remaining has a great deal to do with much of our troubles in Quebec and Ireland and in many other parts of the Empire. The Saxon to this day lacks sympathy with most races that he comes in contact with. He is not hard to get along with when the other man understands him and does not expect sympathy.

ANGLICANISM. — This word shows some more light on the subject dealt with in the article before. The English people imagined that they would solve the complex religious question that kept Europe in turmoil for centuries by simply substituting England for Rome. They have not solved the question yet and they are not likely to solve it finally by that method. Their church indeed is in many respects the broadest and most liberal of all the

churches of the British Empire so much so indeed that it is a puzzle to many how it manages to hold together.

ATHEISTS and THEISTS.—An atheist is about as foolish a name as any man with a reasonable amount of common sense can adopt. It only gives bigots and fanatics an excuse to do him mischief. No philosopher ever was an atheist and no atheist ever was a philosopher. Most people believe that there is some plan and design in the universe, though the famous watch theory is long ago partly exploded by the evident fact that though the watch shows evidence of design the watch knows nothing about its maker and it is equally evident that man after all his long search for his maker is still as much in the dark as ever. It is unwise however to think of reforming society by teaching atheism. Though worshipping a being that has not yet revealed himself to man seems foolish, it seems that most wise men agree that the fear of some power above himself helps man to control his passions and the idea may be useful from an ethical point of view. When we come to the Atonement we will deal with the folly of trying to flatter that power to get favour. To adopt the name of theists does not appear to amount to much as all the gods are mere human creation.

ATONEMENTS.—This has been the chief means of priestcrafts from the beginning of human history. As mankind in general adopt the theory that there is some power above man to whom he is responsible and liable to receive punishment from, crafty men have found this a profitable means of getting a revenue from their foolish fellow creatures by undertaking to settle matters with the gods for them. The various methods of