

The Catholic Record

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LETTERS OF RECOMMENDATION

Apostolic Delegation
Ottawa, June 13th, 1905.
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 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. 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, Archbishop of Ephesus,
Apostolic Delegate
University of Ottawa,
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, blessing you and wishing you success. Believe me to remain, Sir, your faithful friend in Jesus Christ.

T. D. FALCONE, Arch. of Larissa, Agos. Deleg.

LONDON, SATURDAY, APRIL 26, 1913

THE STRIKE IN BELGIUM

"Brussels, April 15.—Over a third of the total number of workmen in Belgium have struck work and joined in the Socialist protest against the system of plural voting, which effectually prevents them from obtaining a majority at the polls, and which has permitted the clerical party to remain in power for the past twenty years."

It is safe to say that not one in a hundred who read the foregoing and similar despatches relative to the Belgian strike knows anything at all of the real situation. Despite the space given daily in the press for weeks past, the reader, who considers himself well posted in current events, has simply formed a vague notion that Catholics in Belgium enjoy some unfair advantage in the matter of plural voting. Ask him why he thinks so, and he will probably answer that the "clerical" party is in power and has been in power in Belgium for the past twenty years.

Aye, there's the rub. The insinuation or bald assertion chimes in with his prejudices, so the intelligent and well-informed reader is satisfied that he knows all about it that is worth knowing. Catholics will be interested in knowing the facts.

Practically there is manhood suffrage in Belgium; at any rate there is a nearer approach to it than in Canada.

But there is plural voting. In England, also, there is plural voting, which, like so many other things in England, favors the wealthy and privileged classes. In Belgium the system of plural voting is something altogether different, something entirely in accordance with an enlightened conception of true democracy.

Practically every Belgian has one vote. He may qualify for an additional vote in any one of the following ways.

1. The head of a family, thirty-five years old, married or widower, having legitimate children and paying a tax of five francs is entitled to one additional vote.

2. Another supplementary vote is given to the owner of real estate to the value of \$400; or to the citizen who has an investment in public securities, or a savings-bank account, yielding \$20 a year revenue.

3. Certain degrees in higher and even secondary education may entitle the holder to two additional votes.

But no elector may have more than three votes.

We have, then, in Belgium the civic recognition of the dignity and responsibility of heads of families; the encouragement of thrift; and reliance not on wealth, not on class nor privilege, and not on ignorance, but on enlightenment and education. It is not necessary to get into a class with an English Duke to be a plural voter in Belgium. Those deprived of the advantages of higher education may still have the maximum number of votes provided they are married men, and in a very modest way, thrifty heads of families. Even the unmarried workman may easily have a second vote.

We are told, however, that it is by virtue of this system of plural voting that the clerical party has retained power so long. Well, if the respon-

sible heads of families, the educated classes, and the prudently frugal and thrifty of all classes, prefer the present government, then so much the worse for the Socialists; or rather so much the worse for socialist ambitions, for the Socialists are better off than they would be if they held in their hands the reins of government.

But Belgium gives us another striking exemplification of enlightened democracy in the even-handed justice secured to Socialists and others by proportional representation. Contrast in this matter Belgium with Germany. Not the clericals but Protestant Prussia deliberately refuses to re-adjust the boundaries of constituencies fixed forty years ago. The great growth of cities where Socialists congregate has brought about the glaring injustice of 5,000 electors in one place having the same representation as 100,000 in another. Protestant Germany is afraid to treat the Socialists on terms of justice and equality as clerical Belgium does.

The Belgian strike is not for higher wages or shorter hours or better conditions of labor. It is purely a political strike, "to vindicate their rights as citizens," as we are gravely informed by the press despatches in our daily papers.

The facts show that no right of citizenship is denied them, and that all that is best in Belgium supports the government in its refusal to revolutionize the franchise system at the behest of irresponsible malcontents backed by international Socialism.

PROPORTIONAL REPRESENTATION

One of the most desirable reforms in the interests of justice and true democracy in so far as these are secured by representative government, is proportional representation.

Twenty-five or thirty years ago every great magazine in England contained discussions of the subject from the pens of England's most thoughtful public men.

About the same time our own Edward Blake advocated the measure for Canada.

Towards the close of a long life devoted to public affairs Sir Richard Cartwright placed himself on record as an advocate of proportional representation.

Proportional representation, according to the terms of the Home Rule Bill, applies to certain parts of Ireland for the election of the first popular assembly. The avowed object is to give the Unionists where they are in the minority representation which they could not otherwise secure.

Proportional representation was carried in the Chamber of Deputies in France under Poincaré, now president, the most enlightened, the most public-spirited and most widely trusted premier of France for a generation. Through the influence of Clemenceau, the radical anticlerical reactionary, it was rejected by the Senate.

It is in actual operation in Belgium and New Zealand.

People are becoming familiarized with the term; it is highly desirable that they should understand the nature of this truly reasonable reform in the matter of popular representation. Some queries for information on the subject not only show that there is a growing interest in the matter; but also indicate that the fundamental principle of proportional representation is not clearly grasped. Without going into debatable details we shall endeavor to give an idea of the principle in its broad outlines.

The present representation of Ontario in the Federal Parliament, as we believe, 13 Liberals and 76 Conservatives. The popular vote was about 53 per cent. Conservative and 47 per cent. Liberal. (The exact figures we shall give later; for purposes of illustration the approximate will serve.)

Thus 53 per cent. of the people of Ontario are represented by 76 members, while 47 per cent. have but 13 votes in the House of Commons. In other terms 53 per cent. of the people have 85 per cent. of the representation.

Some years ago in Quebec the Liberals had 54 members, the Conservatives 11, when the popular vote stood 56 per cent. Liberal and 44 per cent. Conservative. Thus 56 per cent. of the people of Quebec had 83 per cent. of the representation in Parliament.

Proportional representation proposes to remedy such injustice by

grouping 5, 6, 7, or 10 constituencies together and apportioning the representation according to the vote. In France this grouping would range all the way from 3 in the department of the Pyrenees to 59 in the Seine which includes Paris.

By way of illustration let us take Toronto city which has 6 members in the Legislative assembly. Suppose there are 90,000 votes in Toronto. This number divided by 6, gives 15,000 votes, the quota necessary for the election of one member. The Conservatives nominate 6 or more; the Liberals likewise 6 or less, possibly more; labor, desiring to be directly represented, independently of either party, put one, two or more in nomination. The result is that the Conservatives receive say 47,000 votes, the Liberals 31,000 and Labor 16,000. Forty-seven thousand contains the quota 15,000 three times. The Conservatives, therefore, receive 3 members—the three highest on their list are elected. The Liberals are entitled to 2, and Labor to 1 member.

Thus the views of all people of Toronto would be represented in the Assembly in proportion to the number of people holding these views.

We shall later discuss more fully how such representation is secured; at present we wish simply to indicate in broad outline the object of the truly democratic and eminently fair proposition of electoral reform known as proportional representation.

THE END OF THE WORLD

"The Jews will return to Jerusalem in 1915; in this year also will occur the decline of the Papacy; the Battle of Armageddon will be fought in 1933; and the end of the world will soon follow." Thus the Philadelphia Record reports an important message to the world from the Rev. S. Samuel Clements, Superintendent of the Wesleyan Methodist Society who is delivering a course of lectures in that city on "The Second coming of Christ."

Mr. Clements declares that the New Testament has foretold these events, and that by a careful study of the Scriptures a specific time can be set for their fulfillment.

It cannot be denied that the Rev. Mr. Clements takes up his position on "the impregnable rock of Holy Scripture," and on the sound Protestant principle of private judgment. Pastor Russell, exercising his undoubted right as a good Protestant to interpret the Scriptures in the way that seems right to himself, had already informed us that the Dawn of the Millennium was at hand; it is still better to have the exact dates fixed. It must be illuminating to all who can believe that the Holy Spirit infallibly guides each private interpreter of God's Word. Some may find a difficulty in reconciling the contradictory results of this infallible guidance, but they are behind the age. You don't reconcile them; you choose between them, it's a matter of taste. But if private judgment leads you into the Catholic Church, where you give up private judgment and all its will-o-the-wisp lights for the effulgent light of God's infallible Church, the same yesterday, to-day and to the consummation of the world, why are a reactionary, a traitor to that glorious principle of freedom—private judgment—and, according to some infallible interpreters of Holy Writ, you are seduced by the Scarlet Woman.

Well such is the perverse blindness of Catholics that they prefer one infallibility consistent with itself throughout the ages, to a choice of conflicting infallibilities, or even to the privilege of adding one more absolutely final and satisfactory interpretation based on one's very own infallible private judgment.

It is, therefore, to be feared that Catholics will not heed the latest light vouchsafed to the Methodist Superintendent.

But the Jews, who believe neither in the New Testament nor private judgment, will be in a still worse state. Heedless of the results of careful Clementine study of the Scriptures, they will probably put off all preparation for the great moving year, and 1915 will find them involved in great confusion.

The world in general will conclude that as the dates fixed upon are so far off, their exact determination by careful study of the Scriptures will not materially affect the high cost of living in our day.

To know definitely that the Papacy will begin to decline only a hundred years hence must have a depressing effect on the zeal of those who consider themselves its formidable enemies here and now.

One of the signs that the "fulfillment of all prophecy" is at hand is thus stated by the Rev. Mr. Clements: "People nowadays are not going to Church."

Oh, but they are. If the Rev. Superintendent will get up early while in Philadelphia and station himself outside, (before the decline of the Papacy it would be useless to ask him inside) outside, then, of any Catholic church in that city on Sunday, he will see many, many thousands of people thronging that church from very early morning till high noon. Even on week days if he gets up still earlier he will find more people going to any Catholic church in the city than he will find in many of the Protestant churches on Sunday.

We are afraid that Mr. Clements, though a careful student of Scripture is not a good observer of the signs of the times. Or, it may be, he has some antiquated misconception as to who are "the people."

Again the Rev. Wesleyan Methodist Superintendent says: "The extreme disobedience of children to their parents is another sign that the world is getting worse instead of better."

This is the fulfillment of another prophecy altogether, dear Mr. Clements. The Catholic Church foretold the consequences of Protestant Divorce, that is, not only the divorce of husband from wife, but the divorce of education from religion and the divorce of religion from authority.

However, Mr. Clements' position is a sound Protestant position, and in one respect at least a reasonably safe one—we shall all be dead before the event can disprove his private interpretation of Scripture prophecy.

ANTI-CLERICAL LIBERTY IN PORTUGAL

The fiendish intolerance and barbarous cruelty of the faction which calls itself the Republic of Portugal cannot be much longer tolerated by the civilized world. Indeed the Daily News, a radical paper, and principal organ of the more advanced members of the English Government has already stated that, but for the Balkan troubles, Europe would have already intervened to put an end to the Portuguese chaos. On another page we reproduce a despatch to the Toronto Globe; it is evident that the facts cannot longer be concealed or misrepresented. However, we fear that it is due rather to the fears of great financiers than the predatory Republicans will bankrupt Portugal, rather than to outraged civilization, that intervention is imminent.

The Paris correspondent of L'Italia thus describes the conditions to which the press of the world pays so little attention:

"The reign of the Carbonarios (the writes) that is to say of all that is most disorderly, most criminal, and most abject in the Portuguese population, is no longer in dispute. The central Government, after having flattered and encouraged them, as the only resource to defend and sustain the Republic against the Conservative current, is now powerless to restrain their excesses. They insult, arrest, strike and slay with impunity. Cases of the invasion and plundering of both private houses and churches are no longer to be counted. They provoke riots in order to impede the regular functions of the law courts, the municipal councils and public meetings; threaten and ill-treat juries and judges, dictating to them their verdict, and force the Government to dismiss functionaries of every class and choose them from among their own adherents. They insolently exercise a surveillance over military officers whom they suspect, and cause them to be punished or cashiered at their will. In a word, they are the masters of Portugal. No one, not even the President of the Republic, escapes their tyranny. One fact explains the omnipotence of the Carbonarios. It is that the Portuguese army no longer exists but in name. The army has become a sectarian instrument."

The Carbonarios are officially recognized and may arrest and imprison without any form of trial all whom they suspect of conspiracy against the Republic.

Not long ago a daughter of Count de Cascaes, a descendant of the great explorer Vasco de Gama, was seized and imprisoned among the worst class of female prisoners. Search was made of her residence which revealed nothing. Her offence was that she visited the prisons and distributed food and money to the unfortunates therein detained.

Her arrest was the occasion of Senhor Ribadeneyra thus describing the condition in Portugal:

"The unfortunate beings, their heads entirely shaved, generally condemned for a term of twenty years, have to toil under an iron discipline

at the hardest of labors. The subterranean dungeons in which they are shut up are little better than sewers. The winter runs through them, rats swarm. . . . The cells have neither beds nor mattresses. If death spares them they see before them the most awful prospect—madness. The cases are innumerable of prisoners who have gone mad, being unable to resist the tortures of the rats, of the darkness, of the fetid water, of the blows received, of repugnant labors, of hunger and disease."

While this treatment is meted out to political prisoners, Portugal's noblest and best, the lawless and criminal elements enjoy shameless impunity. The parish priest of Juncal is assassinated—no arrests. A Royalist deputy Pequito Robello is murdered by a Carbonario, the latter is acquitted by order of the Government. At Lisbon an Anarchist, who has become a member of the Government, publicly boasts of having murdered one of the officers of Dom Carlos.

This is the age which boasts of the widest diffusion of information through the press. It is a singular commentary on our self complacent ignorance that, owing to the dishonesty of those in control of the press agencies, our sympathies go out to the Socialists of Belgium and to the anticlericals of Portugal.

Public opinion, better informed, would be on the side of right and justice and Christian civilization. Indications are that correct information as to Portugal cannot be much longer withheld.

OUR HOLY FATHER PIUS X

We read in the twelfth chapter of the Acts of the Apostles:

"Peter therefore was kept in prison. But prayer was made without ceasing by the Church unto God for him."

"And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison."

"And behold an angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands."

"And the angel said: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow Me."

Peter's successor our Holy Father Pius X. is seriously ill. The interested world anxiously waits for each succeeding bulletin which tells the course of his malady. But we Catholics should do more. When the first Pope was in the power of his enemies, chained and in prison, prayer was made without ceasing by the Church unto God for him. Prayer by the Church and by every individual Catholic should now be made without ceasing unto God that He may vouchsafe to prolong the life of that gentlest, holiest and withal firmest of men, Pius X., our Holy Father in a two-fold sense; that our sacramental Lord may send an angel if needs be to deliver from the chains of sickness the Pope of the Blessed Sacrament, the guiding principle of whose pontificate has been "to restore all things in Christ."

If in the economy of Divine Providence the work allotted to Pius X. is completed, then our prayers will be accepted for his spiritual strength and consolation in his passage from the shadows of this world to the realities of the world beyond the grave.

A BIGOTED FAMILY PAPER

A gentleman in Irma, Alta., has sent us a clipping from the Family Herald and Weekly Star. It is a poem, and the object of the writer is to bring into disrepute the celebration of the holy Sacrifice of the Mass. Here is the first verse: "I was present one day where both laymen and priest worshipped God in a way that was startling at least."

Over thirty in place on a stage in a row as is often the case in a minstrelsy show." There are fourteen verses, all of which are somewhat of a similar character. More than once our attention has been called to matter of this kind published in the Family Herald and Weekly Star. Our subscriber asks advice as to whether he should or should not cease to remain a subscriber of that paper. We will answer him by asking another question. Suppose the publisher of the CATHOLIC RECORD were to forget the proprieties and indulge in some funny literary escapades in regard to the form of worship of our Methodist

fellow-citizens, is there one of that denomination in the Dominion who would permit his name to remain on our subscription list? The person who is responsible for the publication of the verses referred to must have very low ideals—a bigot of that unlovely type which takes pleasure in defaming the Church of God. Our friend in Irma is under no legal or moral obligation to remain a subscriber to the Family Herald and Weekly Star. Surely Sir Hugh Graham does not know that there is at least one coarse-minded bigot on his staff.

"PASTOR" RUSSELL

A subscriber has sent us a copy of "Peoples' Pulpit," published by Pastor Russell of Brooklyn, N. Y. In passing we may say that there is no clergyman in the world better advertised than Pastor Russell. He rejoices in the fact that his name is well known in the English-speaking world—thanks to printers' ink. By his brother clericals of the sects he is not held in esteem. On the contrary—quite the contrary. Pastor Russell has had some experience in courts as plaintiff. For writing many things about him which he took exception to a newspaper editor in Brooklyn and a Presbyterian clergyman in Hamilton were made defendants. Pastor Russell conceived the idea that a very considerable amount of money should be paid him by these parties for defamation of character. The courts have decided that Pastor Russell did not possess a character which needed rehabilitation through the payment of sums of money. His court experience should have given him an intimate acquaintance with the word "slander," and this being the case he should be careful about his own utterances. In a recent issue of his "Peoples' Pulpit," volume 4, No. 5, he states that priests in Mexico charge \$500 for the solemnization of marriage, or rather he claims that when ex-President Diaz came into power that was the fee. He does not enlighten us as to what it is now. Pastor Russell and many more like him have a habit of giving us fiction about the practices of the Catholic Church in far-off countries, and we doubt not that some of the missionaries of the sects in Mexico advance some very preposterous statements in regard to conditions in Catholic life in the United States and Canada.

With Pastor Russell and some other "missionaries" distance lends enchantment to the view. Pastor Russell feels perfectly satisfied that the clergy in Mexico will not enter a libel suit against him in Brooklyn, New York, and therefore feels free to indulge in a little bit of slander once in a while in their regard. But we have given enough space to Pastor Russell. He is one of the "institutions" of our time. He has a following, and a large one; so had Mrs. Eddy, Dowie, Prince Michael, etc.

C. Y. M. A.

The Catholic young men of Fort William, with the co-operation of their devoted priests, two years ago organized what is termed a Catholic Young Men's Association, the object of which is to promote the moral, social, intellectual and physical development of its members. For that purpose they rented and remodelled a large building in a central position and their success has been such that they are now about to make purchase of the premises, upon which will be erected the coming summer a large modern building with all the conveniences found in the institutions carried on by the Y. M. C. A. We are pleased to note this splendid spirit existing amongst the Catholic young men of Fort William. The rising generation of our faith in the Dominion will have to be up and doing if they desire to stand shoulder to shoulder with their fellow-citizens. They should not only be in line with those outside the fold but should be their exemplars. They have what others have not—a faith solid as the eternal hills and the practice and spread of this divine faith is the greatest asset any country can have, because it makes for all that is good and noble and holy—everything that is Christ-like. What are the Catholic young men of the larger centres of population doing? Something in some places, to be sure, but not anything like what they should be doing. There are many of our young people growing to manhood altogether too prone to shoulder every responsibility upon the overworked priest. The pastor is ever ready to give his encouragement and

practical assistance to every good work of this kind, but the lassitude and coldness of some of his flock in regard to the promotion of higher ideals is at times heart-sickening, particularly when he finds some of them placing such small value upon the priceless gift of faith which they possess. Another trait which often brings grief to him is the disposition on the part of some to live the listless life, and who have little taste for anything save amusements that, while away the evening and kill time. All amusements have their proper time and place, but the young man who has no taste for Catholic literature—no desire to become the possessor of the golden thoughts of the greatest minds in Church and State in times past and in our own day, will in the long run become but a clod in the life of the community. Catholic young men of Fort William, we congratulate you! The blessing of God will be with you in your work, and to your whole-souled, self-sacrificing pastors you will be a joy and a consolation.

DESPERATE CONDITIONS IN PORTUGAL

The truth is at last leaking out in regard to this unfortunate country. A few years ago many people on this continent were led to suppose that the Church and the then government were but tyrants, and the revolution brought about by the machinations of the Freemasons and the Carbonarios, which are practically the same thing, was applauded as the dawn of liberty. We append a few extracts from a letter published in the Toronto Globe on April 5th from its Lisbon correspondent:

"Not since the declaration of the Republic have affairs here been in such a desperate condition as they are at present—politically, financially and socially. There is practically no political leader in power who has the future good of the country at heart. All seem bent on advancing their positions or filling their pockets in the shortest possible time, believing that the present state of affairs cannot continue, and that they must make hay while the sun shines for them. These are the general principles on which those in power are united. They differ as to the quickest and most effective way of carrying these principles out."

The Carbonarios Society, which since the revolution has become a menacing political party, but without any political propaganda whatever, as the instigator and creator of the revolution has had no excuse for existence since the declaration of the Republic, but the offices it naturally took under the provisional Government its members have been loath to surrender. It has, therefore, felt the necessity to justify its position by organizing throughout the country a system of spying and disquiet. Where there were no conspiracies conspiracies were invented, the possession of a title or wealth, especially the latter—or the fact of having rendered service to the State or Church under the monarchy being sufficient to cause arrest, followed by atrocities only equalled by the Reign of Terror during its most terrible days.

Only less dangerous to the Republic than the Carbonarios—less dangerous because they are at the moment powerless—are the Socialists, at whose head is Senhor Costa, and who would solve the great problem by robbing the rich and giving to the poor, and thus close up every industry in the country. This party is constantly making concessions to the Carbonarios, particularly in the agitation against wealthy Royalists, and as its chief is now Minister of Finance there is no reason for the Carbonarios to complain. The maladministration of the Treasury continues, only it is not so obvious as it was under his predecessor. Since January 9,000 contos, or \$9,000,000 has been added to the public debt."

DR. CHISHOLM AGAIN

Dr. Murdock Chisholm of Halifax returns to his attack on the New Theology, which is preached in Protestant pulpits and on public platforms. He quotes the words of Roderick Dhu:

"Come one, come all, this rock shall fly From its firm base as soon as I."

His exposure of the hollowness of the new teaching is merciless, and he is giving his opponents no quarter. In his second letter to the Halifax daily papers he says:

"I admit that it is hard to place these new theologians. They emit as many sounds as you hear when passing a frog pond in the twilight. And how they like fog! Among the many higher notes you hear an occasional raucous boom, and if you watch you will see that this sound comes from a frog very much more swollen than his fellows. So with the new theologians. The more swollen of them, having eliminated the supernatural from the Old Testament, very logically deny it in the new, and they