

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname.)—St. Paclian, 4th Century.

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The Catholic Record

LONDON, SATURDAY, MARCH 7, 1908.

THE ROVING RANTER STYLE.

The correspondents who write us on Prohibition and Local Option should remember that their views can be set forth in mild and just language. This question can be discussed so as not to engender a suspicion that they look upon themselves as omniscient and infallible. And it is a waste of time to write reams on things admitted by every Canadian. Our friends should not copy the methods of the roving ranters of speech interperate, who strives to make his cause ridiculous and to please the people who never grow up.

OUR PROGRESS.

We do not, as a rule, attach any importance to addresses at festive gatherings. They are but playthings of the passing moment. The most of men are content to strut the dinner stage as comedians with quips and jokes, but occasionally a speaker essays to make us think rather than smile. When he descends on our progress he brings into play, now and then, an overheated imagination, with the result that we have a display of scholarship whose budge is not accurate. True we have done things. We are not idle now. But if we desire to retain the ground conquered by our forbears we have much to do. And if we wish to safeguard the Catholics who are seeking homes in the open spaces of Canada we have need of workers who will not grudge the toll of self-sacrifice. It is an old story, and true, that communities which should be Catholic are anti-Catholic—to a frenetic degree oftentimes—because the sects sowed them over and over, and without opposition, with the seeds of prejudice. The men who founded them retained the faith in many instances, but their children, through mixed marriages, lack of Catholic literature and priestly ministrations strayed from the fold. We need not have a repetition of this history.

A BARRIER TO PROGRESS.

When we hear remarks about our progress we think of the army of boys who are flung into the world to rise or to sink, to pit their untrained and feeble habits against temptations and poverty. We see them around the docks—in the cities selling newspapers—gamblers who are taking a post-graduate course in the University of the Street. Towards them many of us adopt the Pagan policy of: "Don't care." We should care, of course, but we either forget them or remember them only to chide them for being unmanly. And these lads grow up beyond the pale of our sympathy and help, and we talk of the brotherhood of humanity. Many of them are lost to society and the Church because the charity which exhorted the admiration of the enemy of other times is bodied forth now a-days in speech but not in deed. Needless to say that to allow children to leave school at an early age—to permit them to drift into the lowest places—is to diminish the influence of Catholicism as a social power. To sell our children into economic slavery is to prevent them from being carefully instructed Catholics and intelligent citizens.

PARENTAL FOOLISHNESS.

Many parents have no common sense in this matter. Doubtless they would be shocked were they denounced as slave owners. But we see not how parents who push the boy into the streets may be otherwise designated. Instead of planning to have their children as the crown and glory of their old age they permit them to learn what they ought never to know, and to be, if not trained, no credit either to themselves or to their religion. And yet they are willing to spend money for the education of the girls. These must be pianists or artists, etc., so as to enable the proud mother to proclaim to admiring friends the story of their daughters' accomplishments. But the boys are away doing odd jobs and beginning the education of a tough.

THEIR EXCUSES.

The invariable excuse is that the money is needed. In the most of cases this is but a sordid attempt to clear themselves of the charge of murder—a clumsy lie to cover their inhumanity. For what chance has a child in a world that is none too safe for the nature.

The father may wash his hands after the manner of the hypocrite, but the fact remains that if he did not waste his earnings and if he did not waste the earnings of the boy would be in school. The elimination of gawgaws for the girls, of a few drinks for the father, would more than compensate for the pittance earned by the boy.

AN AID TO PROGRESS.

It is rather wearisome this talk on higher education. That it is necessary we admit, though here in Ontario we are chary in giving substantial manifestation of our belief. We have a University, but unendowed and unassisted by the support accorded by the non-Catholic to his halls of learning, its feet are not on pleasant paths. Schoolmasters are expected to wax fat on country air, but a university must have a stronger diet. To enable it to be a not inglorious competitor in the field of education it must not be hemmed in by monetary difficulties—in short, it must have money. It cannot subsist on criticism and disquisitions on the glories of the universities of other days will not free it from the thrall of debt. Queen's and Toronto would not be on the plane of prosperity had they been left to plough their furrow unaided and alone. They would not be able to furnish this country with what it values and rewards if the wealthy non-Catholic had had opened his mouth instead of his purse. Ottawa is not insistent in its demands. We can give or refuse it our assistance. But if we wish to have a centre of influence, the equal of other halls of learning, we must assuredly be willing to make sacrifices to this end. Otherwise we may become hewers of wood and drawers of water, mere Gibsonsites, serving the temple of national prosperity but fed on scraps and leavings. If our friends think we are pessimistic we ask them to look over the ground and judge our assertion by the light of facts.

ENGLISH COINS.

The public interest aroused by President Roosevelt's Godless money, says The Quarterly, has served to direct attention also to the recent omission of the words, "Defender of the Faith," from English coins. Henry VIII., as is well known, wrote, or, at least, caused to be written, by Wolsey, a work on the Seven Sacraments against Martin Luther. As a recognition and reward the Holy Father conferred on him the title "Defender of the Faith," which all English sovereigns, however anti-Catholic, have since continued to use. But to pander to English agnostics and atheists the motto was recently dropped, quietly and unostentatiously.

THE MODERN TOURNAMENT.

In the course of the Gentle and Joyous Passage of Arms, of Ashby, described by Sir Walter Scott, four knights died upon the field, thirty were desperately wounded and several more were disabled for life. In the modern tournaments the knights of the pike are as gentle and joyous as the cavaliers of old. Instead of boring a hole through an opponent they tap him on the head, unadorned unfortunately by the iron pot of other days, or dent some other part of his anatomy. A contestant may be disabled for life, or escape with a few bruises, but we give of our money to witness the game and incidentally to risk an onslaught of influenza. At Ashby the heralds cried out: "Fight on brave knights!" nowadays we shout, "Kill the Umpire," or, "Hit him in the slats." In ancient tournaments the Queen of Beauty and Love rewarded the champions: in ours the newspapers weave rhetorical chaplets for the victors and exhibit their war-worn features in their columns.

Newman's Last "Dear Brother."

By the death of Father Ryder at the Birmingham Oratory the last left of the group of friends to whom Cardinal Newman dedicated the "Apologia" has passed away. Henry Ignatius Dudley Ryder ends the list of those "dearest brothers" who had, Newman avowed, been "so sensitive of my needs, so indulgent to my failings, so cheerful under discouragements of my causing."

The whole passage covers a page and is omitted from George Elliot's marginal note as interesting as itself: "I hardly know anything that delights me more," she wrote, "than such evidence of sweet, brotherly love being a reality in the world."

Father Ryder was a grandson of the well-known Anglican Bishop of Liebfeld of his name, and was easily the handsomest man in the ranks of the Roman clergy.—London Chronicle.

THE NEW JESUIT SHRINE.

CONTINUED FROM ISSUE OF FEB. 29.

Elroy M. Avery, Ph. D., LL. D., too well and too favorably known in literary, scientific and historical circles to need any introduction to the Canadian world of letters, has shown his high appreciation of my latest map of Huron and its Indian Village Sites, by re-illustrating it in colors at page 161, vol. III, of his great work in fifteen volumes, "A History of the United States and its People." This publication has reached its third volume, which appeared in 1907. The Burrows Brothers of Cleveland, are the publishers; and it may be said that no work in this line heretofore given to the public can bear comparison with it, in its wealth of historical illustrations, its faithful reproduction of rare old maps and prints, and its typographical finish of this superb edition "de luxe."

MR. HUNTER'S MODEST CONTRIBUTION. Even Mr. Andrew Hunter, in his monograph on Tay Township (p. 24) did not hesitate to print: "The Rev. A. E. Jones, of St. Mary's College, Montreal, has a wide acquaintance with the literature of the missions." Doubtless this does not mean that I am thoroughly equipped as an expert in Indian Archaeology, so I must not flatter myself; but persons competent to judge "know full well what silly blunders certain experts may perpetrate when not well versed in the history and customs of the American Tribes."

Before passing,—and it will be a relief to something less personal and far more interesting, Mr. Editor, I wish it to be clearly understood that my aim is not to have any one of my arguments accepted on extraneous authority. If I have cited those all too flattering testimonials, it is merely to restore, if needs be, an unimpaired frame of mind to those interested in this subject, and identification of the site of St. Ignace II, so that they may pigeon-hole for the nonce the certificate of incompetency awarded me, with much circumstance, by Mr. Andrew Hunter, and proceed along the line of reasoning I shall follow, whether I show the fallacy of your correspondent's objections, or to make good my own contention.

MR. ANDREW HUNTER'S PURPOSE.

It is fortunate, Mr. Editor, that Mr. Andrew Hunter should have let us into the secret touching the object he had in view when he sent his circular letter simultaneously to so many Ontario papers. I say "secret" advisedly, for, lest he should be conjectured that it was really such as it is put forth, "This (letter) he avers," is merely a plea in plain language for historic truth; and the use of common sense in matters of archaeological inquiry."

The language is plain enough; as for the common sense, the public, like any other analytical expert, with patience and perseverance, will not doubt succeed finally in detecting a trace. And though your correspondent pleads that it is used, I am an optimist enough to feel confident that it will come out all right in the end, not much the worse for the wear and almost as good as new.

Others, not so felicitously endowed, have been denied the use of common sense in matters of archaeological inquiry. Many have been led astray, for they could not get the knowledge of the locality and the circumstances at first hand, and had to fall back on newspaper accounts in their search for historical truth. Now, this self-confessed champion of verity is coming to the rescue. He is to set them right and correct the deplorable mistakes in regard to the position of the scene of the massacre of the Jesuit Missionaries. The reader must be no longer "at the mercy of such writers." And he does he purpose avowing this desirable result, so that the benighted may secure their knowledge at first hand. How? Why? It is simple enough—by more newspaper accounts. This then is historical knowledge at first hand? Mr. Hunter's only possible reply must be—well, if it is not exactly the article asked for, it is just as good. Now, Mr. Editor, a man takes himself too seriously who claims that his word in such matters, when pitted against that of many others who have had opportunities at least equal to his, may be accepted as evidence at first hand, and preferred in consequence to theirs.

MEANS TO AN END.

The earnest believer in any given theory, and who is actuated by a sincere desire to have his readers, for instance, come into possession of truth does not to be misled by imputing to the outset, base-despicable motives to those who may honestly differ from him in opinion, so as to discredit in the eyes of the public a loyal adversary. He only belittles himself, and self-respecting men of his own way of thinking would whisper to one another "Non tui auxilium." While the public at large are sorely tempted to cry "Shame."

What, Mr. Editor, does your correspondent mean when he pens a phrase like the following? "No sooner did the Rev. Fr. Labreure through ill health abandon the scene of his arduous parish labors than the promoters of this new and, as it were, rival memorial, began operations last summer." The obvious intimation is too innane to deserve any other answer, than to assure your readers Mr. Editor, that its originator is Mr. Andrew Hunter, of Barrie. MEMORIAL CHURCHES AND SHRINES. As for rivalry there is none, nor was there ever any. I myself had the honor of delivering the address at the inauguration of the Memorial Church at Penetanguishene, and this at the invitation of the Reverend Father Labreure. Those who were then present may bear witness as to whether it was sympathetic or not.

Penetanguishene holds the Memorial Church, and stands within sight of the first landing of Champlain, Brebeuf, and others; it is not all the early Jesuit Missionaries. It stands midway between the very first and the very last mission centre of the region, and for these and other such reasons it was chosen as the site of the Memorial Church, which itself serves to perpetuate the memory of one and all the pioneers of Christianity, one and all the stirring events which took place among the Hurons during an interval of not quite a half century.

A shrine, when not taken in its original and restricted sense of a scrinium or receptacle for the bones of martyrs or such like, is a place of pilgrimage, a place hallowed from its history or associations with some special religious event, or, as in this instance, by the blood shed there of a Christian hero or a servant of God. Mr. Hunter, in quite a friendly mood forewarns us that "The Memorial Church at Penetanguishene had already been erected in this way (viz., on general principles) and there is no particular advantage to be gained by exploiting a forest of Memorials, that is not advisable to establish several shrines. Without being a prophet, or the son of a prophet, I can foresee the time when this part of Ontario will be dotted with them. They may be in the beginning of modest proportions and very unpretentious. The first is already established at the Martyrs' Hill. The second will be raised at St. Joseph, where Daniel was struck down; a third, near Van Vleet, for it was in the neighborhood of the mouth of the Nottawawaga that Chabanel lost his life; a fourth will be erected at Etharita, the St. Jean of the Patons, possibly in the northernmost parts of Mulmur or Melancton, in Dufferin County, but more probably in Osprey Township, County Grey, whenever Garner's last resting place shall have been discovered; and what is more, without Mr. Hunter's likes or dislikes being consulted in the matter.

A CRUCIAL TEST OF MR. HUNTER'S PURPOSE.

No sincere champion of truth, however thoroughly he may be convinced of the soundness of his own views, ever stoops to misrepresent the arguments of an opponent. A man, confident in the strength of his position, lays before his hearers the proofs, in support of the contention contrary to his own in all their undiminished force, strong in the sense of his ability to refute them. Nor is there a sorer sign that a cause is hopelessly weak than when its promoter is seen to have recourse to this dishonorable expedient, if he may ensure a short lived triumph there where his peculiarities are unknown, and until his opponent is granted a hearing. It is this unpardonable proceeding that vitiates all Mr. Hunter's pleading in his attack upon me by spoiling but unfair argument, to win a passing triumph but not to vindicate truth. In palliation of this infringement of the accepted laws of honorable debate, Mr. Andrew Hunter can plead but one excuse, namely, that he is incapable of grasping the significance of a line of reasoning or of gauging the weight of its conclusions; in other guise, the poor excuse, that he did not know it was loaded.

UNFAIRNESS LAID BARE.

As we have now reached the most important point in all this discussion, the very marrow of the case, let me rehearse in full Mr. Andrew Hunter's masterly summary of my argument: "The exploitation (sic) of this shrine has been advertised so much that the general newspaper reader may be disposed to take for granted as true what is utterly without proof or probability."

"It is not necessary to go farther than the published statements of the first person who put himself on record in support of the site, viz., the Rev. A. E. Jones, S. J., of Montreal, to whom the 'Identification' in question is said to be due, in order to see the lack of substantiality in the case. In this lengthy article on the subject he says: 'I left ashed, the most reliable indication of Indian occupation out of the count.' Further he says: 'We could not without serious damage to the standing grain attempt to reach the very brow of the hill.' These special statements, showing a total independence of inquiry, and of direct observation to prove his a strict thesis, and avoiding any appeal to evidence of the usual village debris, actually appeared with many others of a like nature in a Government publication which was issued to give Observations and to be an annual record of work in this line, viz., the Ontario Archaeological Report for 1902. These six elements among a multitude of others, in themselves are enough to arouse suspicions in the minds of right-thinking persons. Such was the proof he advanced to support the imagination." I have quoted all this lengthy passage less Mr. Hunter should complain that I have distorted his words.

The first idea that presents itself to my mind after reading the above summary is that Mr. Andrew Hunter's "imagination" must be powerfully "supported," for scan as I may its every clause, I see no attempt at proof in all the many lines which immediately precede his words "such was the proof he advanced."

TO BE CONTINUED.

By one keeping the heart free from stain, virtue and right and wrong are seen clearly as forms in a mirror.

AN EASTER GIFT FOR FATHER LAMBERT.

A correspondent of our esteemed contemporary, The Catholic Universe, suggests an unique way of showing to the Rev. Father Lambert, the valiant and dauntless editor of the Freeman's Journal, whose long life has been spent in the service of God and his country, the esteem and love in which he is held by the Christian people of this country. After pointing out the inestimable service Father Lambert rendered to Christianity in his defense of it against Col. Ingersoll, the writer adds:

"David of old was made King by the Israelites. What have we done for Lambert? His head is whitened now by the snows that never melt. Daily, as editor of the Freeman's Journal he lays and slays each new born infidel reptile. What shall we do for Lambert? He needs not wealth. He awaits no ecclesiastical preferments. Let the Catholic people build him right now a monument that he can enjoy. Let every admirer of Father Lambert send him an Easter letter this year. Let us write him at least one line, saying, 'I for one am grateful to you. I will say for your intention a pair of beads.' Priests might offer a Mass. I myself promise to write, and I want 100,000 letters to accompany mine. Let him have a carload from Catholics and non-Catholics express his gratitude. Let us address him at his humble home, Rev. L. Lambert, Scotchville, N. Y.

No one is more deserving of our appreciation of God fearing men, especially his co-religionists, than Father Lambert, and it is to be hoped that the suggestion will everywhere meet with approval, and the scholarly New York editor learn from the response, how firmly he is established in the hearts of his countrymen.—Catholic Telegraph.

HOME RULE FIRST ON IRELAND'S PROGRAMME.

We commend to the study of our readers the appeal published in last week's issue of The Pilot, from the National President, Michael J. Ryan Esq. of Philadelphia, to the members of the United Irish League.

Especially would we emphasize his warning against "ancient feuds" and "old men's quarrels;" and his reminder that Home Rule must not be made subsidiary to any other movement in Ireland's interests, however intrinsically meritorious. "Without political emancipation," says Mr. Ryan, "increased trade, new enterprises and real intellectual progress are absolutely impossible of lasting prosperity or enduring advance."

It is unfortunate that, in Ireland itself, a variety of movements, all good in themselves, have been made use of by enemies of Irish legislative independence to divert the minds of the people from that supreme object and even to cause unriendly rivalries among them. Efforts have been made for a like scattering of energies and division of minds among the friends of Ireland on this side of the Atlantic. The enemies of Irish Nationalism will give the Irish people anything but their right to govern themselves.

We have called attention to a very striking attempt at killing of the interest of Irish-Americans in the cause of Home Rule in Mr. F. W. Rolleston's recent article in the North American Review, "The Crisis in Ireland." It is addressed directly to the friends of Ireland here; for its writer knows the value of American help, at least, financial.

We think, though, he forgets the moral influence which the Irish Americans have been exercising with ever-increasing force on their kindred in the Old Land. Ireland is not so far away now as it was at the great immigration of sixty years ago, when those who stayed at home, never expected to be held again on earth their departing ones. The children and grandchildren of these exiles are now numerously well-to-do, and sometimes rich American citizens. The trip to and from Ireland is to-day short and comparatively inexpensive, and the Americans visit Ireland and the Irish visit America in greatening numbers, year by year.

Scarce an Irish family without its American branch, and interchange of communication goes on without ceasing. As to Ideas of Government, etc., Ireland has been much affected by American convictions; and not the least of the gain is in the sharpening of the wits of the people against the wiles of their enemies, and the impressing on them of necessity for subordinating all other interests to the main issue. When the evil spirit of disunion was rife in the land, the strongest influence in exorcising that demon was American. To-day, Irish-Americans set their strength against all false sentimentalism that would interfere with the plain, practical business of Home Rule. Living themselves in self-governing communities and participating in the Government, they have learned the hard, practical lessons of reserve, persistence and union of energies for the end in view; and the Irish in the Old Land have profited by their kinsfolk's experience.

President Ryan's appeal will strengthen the union between men of Irish blood in both lands for an object of vital importance to Ireland. American material assistance and American moral influence will have their part in what we may hope to be the last phase of the Home Rule struggle. The income of the Irish-American in American affairs has made it dangerous for non-sympathizers with a principle so

thoroughly American as Home Rule to attempt to ridicule or in anywise belittle the Irish cause. No true American would be so lacking in inconsistency; and no Englishman finds the old devices profitable.

American sympathy for Ireland is the lion in the path. If by any chance or means it could be gotten rid of the ancient Tory methods of keeping the Irish people in subjection would be far less difficult. Hence, Mr. Rolleston's appeal. Let Irish Americans continue to prove to him their satisfaction in frustrating all his schemes.—Boston Pilot.

PRIESTS TO BE KILLED.

MORE ASSASSINATIONS SIMILAR TO DENVER ONE EXPECTED.

Chicago, Feb. 26.—"A murder will be committed in Chicago within a month similar to the Denver assassination, where the Rev. Father Leo Heinrichs was shot down while administering Holy Communion in St. Elizabeth's Roman Catholic Church," asserted Chancellor E. M. Dunn of the Chicago Archdiocese last night. "I am positive that Anarchists, anti-clericals, or whatever they call themselves, have prepared lists of priests and clergy to be killed, and I am certain that some Chicago man has been marked," he said. "I am the most logical man for assassination, and although I have thousands of friends in the Italian colony I also have many bitter enemies."

Father Dunn said if he was not chosen to be murdered the other candidates would be either Archbishop Quigley, the Very Rev. F. S. Angelucci of the Church of the Assumption, or the Rev. Father Francis Gordon, Provincial of the Church of Resurrectionists. Detectives Barnocchi and Longobardi reported to Chancellor Dunn at the Chancery office, and told him they were instructed to serve as his personal bodyguard.

CATHOLIC NOTES.

One hundred and fifty Catholic gentlemen of New York, have undertaken, in conjunction with the clergy, to raise \$100,000 to pay off the debt on St. Patrick's Cathedral.

The Pope has excommunicated Dr. Schmitz professor of Church history and ecclesiastical law at the university of Munich, for criticizing the Papal Encyclical against Modernism in a Berlin magazine.

King Leopold of Belgium has conferred upon Cardinal Gibbons the Grand Cross of the Royal Order of the Crown, as a mark of his personal esteem, and also in recognition of his great services to the cause of Christianity and humanity throughout the world.

St. Vincent de Paul's Society of Dubuque, Iowa, has taken up a new line of work, that of sending prayer-books, religious articles and religious matter to State institutions, and along this line done much during the past year.

It is rumored in Boston that Mrs. John L. Gardner, art collector and millionaire, the lady who bought an Italian palace and had it transported bit by bit and reconstructed in Boston, has embraced the Catholic faith. Mrs. Gardner herself refuses to affirm or deny the rumor.

Cardinal Gibbons states that the new laws relating to marriage in the Catholic Church, which have recently been issued by the Holy See, will not change in any important particular the existing laws in the Church in this country. The new laws are aimed to prevent hasty and ill advised marriages.

St. Louis generosity calls for more than a passing notice. Besides the two \$100,000 chapels of the big Cathedral being already donated, one charitable gentleman has subscribed \$10,000, another \$5,000, and seventeen more have given \$1,000 each to aid in the building of a Catholic Newsboys' home.

Bishop McFall, of Trenton, New Jersey, addressing 14,000 members of the Holy Name societies, said: "No people can assert themselves unless they manufacture public opinion. Read your Catholic publications. If you don't support a Catholic paper, how are you going to be abreast of the times on Catholic questions?"

Edmund Gardner, whose study of St. Catherine of Siena and her times, is beginning to attract a good deal of notice among the better critics, both here and abroad, is an Englishman and Catholic. He received his education at a Jesuit school at Beaumont, near Windsor, in England, from which he went to Cambridge, where he won his master's degree with distinction.

Approximately every third person in Upper Michigan is a Catholic. A census taken by the priests of the various parishes in the diocese of Bishop Eis, whose jurisdiction comprises the entire peninsula, shows that there are situated with the Catholic Church some 95,000 communicants who are residents in the district. The estimated population of the peninsula is approximately 300,000.

Archbishop Bourne, of Westminster, has published a statistical account of the progress of Catholicity in England up to the end of 1907. According to it, there are now 5,500,000 Catholics in England, and the priests number 4,075, about 50 more than in the preceding year. Archbishop Bourne, who soon is to be made a Cardinal, has been very active in his work, both in the diocese of Southwark, which he governed before, and in the Archdiocese of Westminster, which he rules at present.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905. Mr. Thomas Coffey: 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.

Mr. Thomas Coffey: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. It is clear and interesting, and contains both good and true Catholic spirit pervading the whole.

LONDON, SATURDAY, MARCH 7, 1908.

CIRCULAR LETTER OF THE BISHOP OF LONDON.

St. Peter's Cathedral, London, Ont., February 18th, 1908. To the Very Reverend and Reverend Clergy of the Diocese of London.

Reverend and Dear Father,—Some weeks ago you received in book form a translation of the Encyclical letter "Pasceatis Gregis" of our Holy Father Pius X. on the errors of the Modernists, and also translations of the Decree concerning Sponsorship and Matrimony, the Decree of the Holy Roman and Universal Inquisition approved by the Sovereign Pontiff and the Motu Proprio of the decisions of the Pontifical Commission on the Bible given at Rome on Nov. 18th, 1907.

You are directed to read the Encyclical Letter in parts and explain it to the people so that they may know what the Holy Father really condemns and that they may know also the treachery and sophistry used by the enemies of the Church.

In these parts you will find the Spirit of Modernism in some so-called intellectual Catholics who are opposed to the teaching and practice of the Church concerning Catholic education, secret and dangerous societies, infidel and immoral reading; and in a certain frivolous class of young people, there exists a great desire for novelty in religion and contempt for all proper authority in the home, the Church, and State.

During the Holy Season of Lent read and explain the Decree on Sponsorship and Matrimony so that all Catholics may know their duty in these important questions. Since the essential truths of Christianity are attacked on every side, and since the Holy Father suffers a continual persecution on account of defending them, all good practical Catholics should unite in showing their gratitude to God and their love and devotion to the Holy See, the centre of Catholic Unity, and the rock on which our Blessed Saviour built his everlasting Church. This persecution is nothing new. We read in the Acts of the Apostles that the first Pope was also a prisoner. Peter was therefore kept in prison. But prayer was made without ceasing by the Church of God for him. (Chap. xii., v. 5.) God heard these prayers and sent an Angel to deliver Peter from the hands of Herod.

This year we have a special reason for coming to the assistance of the Holy Father. This is the Fiftieth Year of his priesthood, known as the Golden Jubilee, and the Catholic world will join in prayer for the Vicar of Christ, that, acting as Head of the Church, he may be free to rule the whole flock committed to his charge.

By uniting the prayers of the members of the League of the Sacred Heart, the Sodality and pious Confraternities of men and women, and by securing the prayers of the children, you and your people can join in making the celebration pleasing to God and consoling to the Venerable Pontiff. From the beginning of Lent until the end of the year, every priest is directed to say the prayer "Pro Papa" during Holy Mass when the Rubrics permit. As the 18th of September will be the anniversary of the Holy Father's ordination, each pastor is urged to have special devotions on the 18th, 19th and 20th, consisting of the Rosary, Litany of the Blessed Virgin, and Benediction of the Blessed Sacrament, and on Sunday, the 20th, closing with the singing of the Te Deum. The faithful are requested to receive Communion during the Triduum. The Religious Communities are requested to have these devotions and several missions will be given during this Jubilee year.

Besides giving the Holy Father spiritual help we should also join in the numerous good works depending upon the Head of the Universal Church for support. Formerly the revenues from the Papal States and from the Religious Foundations therein supplied the Sovereign Pontiff with the necessary means to carry on the vast system of Church administration throughout the

world, but since the confiscation of these by the Italian Government the Holy Father is forced to rely entirely on the generosity and good-will of his devoted children, including both the clergy and the laity. The Cardinals and many officials in the numerous departments in Rome, the Delegates and Nuncios in different parts of the world, the colleges and seminaries for the training of missionaries to carry the Gospel to people still in the darkness of ignorance and infidelity, the supporting of these missionaries and many other charitable and educational works, must make it clear to every Catholic that large sums of money are absolutely necessary to enable the Holy Father to meet the demands made upon him. In many dioceses there is an annual collection of Peter's Pence, but here it was considered more convenient to wait for several years and rely upon the faithful to be generous accordingly.

Catholics in Canada enjoy many blessings denied to the Catholics in several countries in other parts of the world. We have peace and prosperity and freedom and should show our gratitude to God—the Giver of all good gifts—by helping to extend His Kingdom on earth. The collection for the Jubilee offering and Peter's Pence will be taken up in every parish on the first Sunday in Lent and if necessary, on the Sunday following. The collection should be taken at the church door, by envelope, or by having the names written and the usual silver offering added. To give the children a chance to share in the good works a Sunday-school collection should be taken on the same Sunday in each parish.

To comply with the desires of the Special Committee in Rome a statement will be printed and read and arranged as follows—(1) Offering of Bishop and Clergy; (2) Religious Communities of women to help Holy Father to furnish poor churches; (3) The amount given by the faithful laity; (4) The Sunday-School offering in each parish. All are requested to make the collection worthy of the generous priests and people of this diocese.

This circular will be read to the people on Sunday, March 1st. Asking a share in the prayers of all I am,

Rev. and Dear Father, Your humble servant in Christ, FERDINAND McEVAY, Bishop of London.

HELL.

A Methodist Ottawa pastor, the Rev. Dr. Henderson, preached not long ago upon the question as to whether there is a hell and what is its nature. "Hell is sin and sin is hell," was his view. Whether sin was eternal and therefore hell eternal was farther out in the depths of theology than that he could decide. Occasion was taken by the Ottawa newspaper to gather various opinions upon a "material hell," meaning thereby a great lurid furnace with material fire and brimstone. The majority denied the existence of such a prison, as denoting the punishment of the spiritual by the material, and as contrary to our conception of the goodness of God Who could not—at least so these sentimentalists tell us—create a place of eternal punishment. Dr. Henderson is rather blasphemous against such as hold the eternity and reality of hell fire. "What would you think," he asks pathetically, "of any human tyrant who would, if the power were given him, scoop out of darkness a hell of liquid fire who would hurl therein every moment thousands who would leave them without a moment's pause from pain or allow a drop of water to cool their parched tongue and who would so perpetuate their existence as to inflict upon them eternal suffering for no other object than infliction of such pain? If your God be capable of such monstrosity He is not mine." This is a new argument. The objection against it, as also all kindred methods, is that it looks at sin and its punishment too much from man's side and not enough from God's side. It ignores to a great extent the malice of sin, its moral deformity and the guilt which it inflicts upon the soul. In the present case, however, there is another strong objection to Dr. Henderson's view. It confuses sin with its punishment. The murder of a victim is one thing, the hanging or incarceration for it is quite different. It is childish, untheological and unphilosophical for any one to make sin and hell identical. They differ as cause and effect; they differ from the consideration that the punishment is inflicted only after the judgment, whilst sin can be committed only before the judgment; and lastly, sin may at any moment of this life be atoned for and pardoned, but out of hell, which essentially belongs to the other life, there is no redemption. Modern views of the other world are most peculiar. It is easy to assume a self-righteous attitude and claim for one's age all the civilization earth ever gained or heaven ever bestowed. Sin is not understood. It is looked upon as a weakness in a nature which of itself is frail. It is not regarded as rebellion against the sovereign majesty of God, or folly to His wisdom and impurity to His holiness or ingratitude to His benefits. Men do not look at the high supernatural end to which they are called. Still less do they consider that death means finality.

"As the tree falls so shall it lie." It is only while there is day that we can work. When it is night no man works. After death comes eternity. There are few points upon which Scripture is more definite and emphatic than upon the eternal punishment of hell. "Depart from me, ye cursed, into everlasting fire," is the sentence of the omniscient and omnipotent Judge. "Those who obey not the Gospel of our Lord Jesus Christ," says St. Paul, "shall suffer eternal punishment in destruction, from the face of the Lord, and from the glory of his power." The prophets draw the same picture, that some of those who sleep in the dust of the earth shall awake unto life everlasting and some unto reproach to see it always. Nor can the plea be advanced that this term, eternal, as applied to the case, is used to signify a long indefinite yet terminable period. We do not need arguments to prove that a term should be accepted in its natural meaning. The contrary is the case; for we need strong arguments to turn from the natural meaning to a metaphorical. Now if eternal when applied to the reward of heaven signifies that those joys have no end, so the term when applied to punishment has the same meaning. As St. Augustine puts it: "To say in one and the same sense: eternal life has no end, eternal punishment has an end, is most absurd." Again St. Augustine, commenting upon the punishments of the worm and fire, says: "Whatever punishment is signified by the name of worm and fire, certainly it will not die or be extinguished, it is signified as endless." Hell is the punishment of mortal sin. When a man dies in the state of mortal sin he dies with his face turned from God, with his will fixed in some created good. The souls of the wicked will immovably cling to the end which they have chosen for themselves. Separated from the body the soul will be no longer apt to advance to any new end, but must rest forever in the end already attained. So great is the malice of sin that it could never be compensated by all the good works of all pure creatures possible. It needed the Incarnation of the Son of God in order that condign satisfaction might be rendered the justice of an offended God. Since this evil is so great that there can be no adequate reparation between it and all the good works, no matter through what length of time they are performed, it deserves a penalty longer still, as long in fact as the soul which committed it will endure, which will be forever. Nor can the length of the punishment be compared with the duration of the sin. Length of punishment depends upon the malice of the fault. As St. Gregory put it: "He who sinned in his eternity against God should be punished in the eternity of God." Any one is said to have sinned in his eternity not according to the continuation of the act through his whole life, but because, having placed his end in sin, he has fixed his will in the purpose and intention of sinning forever. Again the sanction of God's law requires that between a grave sin and a good life an essential, radical distinction should be drawn and placed before all. If good and evil relative to the essential attainment of the ultimate end, viz., God, be equal, then virtue and vice lose their contrast, and all morality is a mere pretence. There is only a difference of time when the soul lowest in hell will stand beside the saint in heaven. It was God's love for His creatures as clearly as it was His justice and holiness which moved Him to create an eternal punishment for mortal sin and place an impassible gulf between vice and virtue, between the sinner and the saint. Nor is God to be regarded as acting in a spirit of vindictiveness and rejoicing over the punishment of his enemies. God wills the good of all. His goodness and mercy have stooped to man in the low depths to restore him to his rank. But goodness and mercy are ordered by wisdom, which in turn cannot permit the whole moral order to be disturbed. God does not take joy in the pains of hell, but His majesty will not allow that order to be frustrated by the malice of men, but God will see that those who have voluntarily refused to keep the necessary order and obey the law will, against their will, be subjected to this order. A twofold punishment lies in this—the punishment of loss and the punishment of sense. With these some other time. The thought of hell is not suited to worldliness, shallowness and pleasure. Its stern reality forces itself upon us all and its dark shadow makes us earnest in spite of ourselves. "It is fearful," as Father Faber says, "to think upon the union of God's power, wisdom and justice, in producing this world of punishment, this wonderful, mysterious and terrific part of creation which is in its desolate mysteries beyond our conception." No sentiment can extinguish its fire, no sophistry argue away its existence and no rhetoric console its desolate eternities.

ON READING.

One of the modern apostolates is the printing press. For good and evil, for moral elevation and degradation it works with all the zeal of spirits and all the success of giants. It sows seed over fields which without it would remain uncultured or await the ploughshare of another generation. Nothing is so much at our free choice as reading; its material being always nigh at hand. Nothing has such a subtle influence over us as our reading. With our out-suspecting it, like companions, our books shape our thought and outline the paths we are likely to walk. Some of us read too much, with no discretion and without restraint. On the other hand we do not read what we should. St. Paul urges the Corinthians that they must distinguish between food for the perfect and milk for children. It stands to reason that all kinds of meat will not do for all classes. What a loss of spiritual energy and deliaoy in the wholesale reading of exciting novels, whose over-drawn pictures excite a curiosity and desire of imitation in the young whom experience and responsibility have not yet sobered! In matters relating to modesty and purity the danger is greater. The duty of all who fear God and would save their immortal souls is clear. Books cannot be read whose scenes, descriptions or sentiments excite sinful imaginations or urge to sinful acts. It is not books actually obscene which are the most dangerous—it is those which are suggestive. Then there are books which are anti-Catholic and anti-religious. Many of these have the fault of being highly literary in their form, and being indirect in their attacks upon God and His Church. On the other hand, a good book is a great teacher and faithful friend. There are many works—poetry, history, theology, romance—all touching upon subjects invigorating and educational—a never failing help in the things that concern our salvation. To grasp our faith and feel its grip upon our heart, our life, our conduct, we must yield ourselves to some of these guides. We must view our faith with mind and heart and will; we must view our Church in relation to history, sciences and society, survey it as it touches the world and rebukes it, and feel its power and wisdom as it ministers to the higher aspirations of our own nature. No one can be spiritual without assiduity in some spiritual reading. No one can love our Blessed Lord who does not know about Him, or be truly loyal to the Church who does not take the trouble to study her. And now that Lent is with us why should we not devote a half hour to some of those books so full of faith and so burning with love—a help for ourselves, a preparation for time wasted in worldliness through the rest of the year.

ANARCHY.

The shooting at Denver, Col., of a priest whilst administering Holy Communion sent a thrill of horror through the whole continent. Murder under any circumstance is appalling. But here was a robbed priest at the most solemn function of holy Mass, giving Communion to the faithful who approached to receive the Bread of Life. Amongst those who presented themselves was a demon in human form kneeling at the altar-rail between two simple women, the wretch, pretending to receive the Blessed Eucharist, pressed against the breast of the unsuspecting priest a loaded revolver, drew the trigger, and sent a bullet through his victim's heart, who fell with a cry at the altar steps. No matter how we sympathize with the clergy and diocese of Denver, or mourn the martyr death of Father Heinrichs, we feel that in such dreadful hatred on the one hand, and such an undeserved fate on the other, no punishment can equal the crime, no revenge can restore the irreparable loss. It was a crime rendered all the more heinous by the circumstances under which it was committed. Stealth marks the coward's track. Who then is safe against the hatred and plotting of anarchy? This anarchist claimed that he was a priest—there are such things. This man is not the only one. Has society in the United States or in England acted fairly in the treatment of anarchists? The other day in Philadelphia principles similar to those of all anarchists led to a serious riot. Here is the theory: "Take the lands, the mines, the factories, as your own; work in them under better conditions, than you worked when your employer spared expense at the cost of your health and life. Keep the product yourselves." The Denver anarchist hates priests because he hates religious laws. And God, as the supreme Legislator and Author of all law, becomes to anarchists the chief object of hatred, and God's ministers the chief targets for their stealthy bullets and their cowardly bombs. Women are prominent in the ruin-

ous apostolate. Louise Michel, Emma Goldman, Maud Gonne and Voltairine de Cleyre are going abroad advocating principles which will destroy all civilization and sweep away all law. For any nation to allow these purposes of anarchy to be advanced in print and on platform is simply criminal co-operation. It cannot but find expression in the Haymarket bombs of Chicago and the deadly work of Denver's assassin. The United States will not have God in education, whilst they will allow atheistic anarchists to plot and plead for death to all who believe and who wish to be governed by the truth, justice and love of Christ. A society which sows the storm will reap the whirlwind. The awful death of Father Heinrichs will not for a moment deter priests from continuing their duty without fear. But the country in which they work owes it to its own honor as well as to its citizens that more precaution is taken against the propaganda of anarchy, that more safety is assured law-abiding subjects and more protection provided against the approaching storm.

EVOLUTION.

There is in McGill College a professor of zoology, Prof. MacBride, who has gone out of his way to teach modernism instead of zoology and religion instead of science. We are not very deeply concerned about the gentleman, as he is not well known to us. To be more definite, he is winning more notoriety by going outside of his subject than he won by sticking to it. This may be a reason for Professor MacBride entering the field of modernistic theology. Another reason is that he wishes to defend a Methodist clergyman who was removed for his views. "Gradual evolution of man from an ape," he says, "is believed in by every zoologist of any note—by every one, that is, who has any right to have any opinion upon the subject." We have long held that no set of men are so dogmatic as scientists. Theologians cannot approach them. Here is a man who deliberately tells us that zoologists of note—himself amongst the number—are the only ones who have a right to form an opinion upon this subject. Biblical scholars, metaphysicians, theologians and all the rest of the cultured world are excluded. They, in common with the rest of men who have not the good fortune to be zoologists of note, must either accept on faith the ipse dixit of one of these favored judges or consider themselves an inferior class. They may think they have no blood relationship with apes, and they may even in their presumption question the alleged proofs. No matter. Professor MacBride says that the serum of human blood shows it: and blood will tell. For our part we are not so easily convinced. Before, however, entering upon the main question of evolution, let us glance at the professor's logic. The serum of human blood, when injected into the ape, does not poison it, but does poison all other animals in which it is injected: therefore man is evolved from the ape. All that is proved is that there is a similar quality of blood. Even if we were to admit with this zoologist that because the serum does not poison the blood of the ape, then man is derived from the ape, our difficulty would be increased by the thought that all the other animals are out of the family. Evolution cannot start half way down. If poisoning or not-poisoning be the test of evolution and blood relationship the family compact consists of man and the ape, with decided uncertainty about the missing link. We doubt that all zoologists of note are evolutionists. Instead of evolution gaining ground it has lost it. Materialism is unable to explain the inner conformity to design of even one organic body, still less the uniformity of species and genera throughout all ages. "The bee," says Cardinal Wiseman, "has been striving without intermission in the art of making its sweet confection since the days of Aristotle; the ant has been constructing its labyrinthine since Solomon recommended its example; but from the time they were described by the philosopher and the sage, we are certain they have not acquired a new perception or a new organ for their purposes." The same organic forms which we see in the animal world around us prevailed in the primitive fauna of the globe. No lapse of time, no alterations however violent in the conditions of life, have ever essentially changed their structure. The origin of life and of the visible order is not to be found not in evolution or abiogenesis or eternity of species but in the Omnipotent "flat" which made all things to be. Still less is the origin of man to be explained by evolution, for both soul and body—and soul much more than body—bespeak an origin far above any mere created order. There is between man and any lower animal a specific difference both intellectual and organic. As Cicero stated long ago, men are not

mere dwellers upon the earth; they are star-gazers, searchers into things eternal and heavenly, the examination of which belongs to no other class of animal. The human intellect transcends the material body of which it is the essential acts of thought and choice upon itself alone, and not upon anything else. There is between this rational soul of man, and the irrational soul of the lower animals, a specific difference, so that man and any other animal are not at all in the same species. The lower cannot evolve into the higher form. There is nothing in it to evolve. Reason and free will are inorganic. No organ can by finest mechanism shape a thought or resist the free choice of man. Similarly is oply accidental: it proves no substantial identity and establishes no blood relationship. The difference of organism is too great even to admit the likeness which is exaggerated by zoologists, and most illogically so by Professor MacBride.

UNBECOMING TEXTS FOR SERMONS.

It must surely cause a shudder to the old-fashioned ministers of the Protestant denominations to find some of their brethren conducting their churches in a manner that smacks very strongly of vaudeville. A man who advertised himself as Pastor Russell a few weeks ago delivered a sermon in this city, taking for his text "To Hell and Back." The London Free Press of Monday last tells us that the Auditorium was well filled with a large and interested audience Sunday afternoon, who came to listen to a discourse by Rev. A. K. Birks, being a criticism of Pastor Russell's sermon. The Rev. Mr. Birks stated that if the title of that discourse had been left to him he would have called it "To Hell and Stay." We desire not to enter into a discussion of the matter contained in the sermons of these reverend gentlemen. We merely desire to point out that such harm and no good will accrue from clergymen following the lead of the yellow papers in New York in their manner of treating religious subjects. It is very true that these ministers have, as a rule, large congregations. Likewise the yellowest of the yellow papers of New York invariably rejoice in the possession of the largest list of subscribers. "To Hell and Back" is certainly a startling headline for a sermon. It may draw a crowd, but the audience will most certainly not be composed largely of a class who go to a place of worship to offer up their hearts to God in prayer. A thoughtful person would suggest to Pastor Russell that, when he is about to start on the journey mentioned, it would not be prudent to buy a return ticket. How to deal with such men as Pastor Russell is one of the problems which confront our non-Catholic brethren. They have no church organization which may put a tight rein on those who are prone to violate the proprieties of Christian behavior. In many of the churches of our non-Catholic brethren, we regret to say, subjects foreign to that for which the edifice was erected are almost continuously dealt with in the sermons of the preacher. In one we find the higher criticism, in another the new theology, in still another political questions, railroad accidents, and a thousand and one subjects which no doubt causes the old-fashioned Protestant Christian to raise his eyes towards heaven and exclaim, "Whither are we drifting?" The expectation of being presented with literary chrysantheums, and the curiosity to know what the preacher will have to say, taking for his text some startling and often-times unmeaning vagary of the imagination, brings a congregation of listeners, but not a congregation of worshippers. Let us turn to the other side of the picture. The London Free Press gives the following short synopsis of a sermon delivered last Sunday in St. Peter's Cathedral by Rev. Father O'Neil: Last evening Father O'Neil treated exclusively of those sins which kill the character and reputation of another and hurt his social life. The tongue possesses a fire that can defile the whole body. When improperly used, it not only hurts those against whom the statements were made, but kills the soul of the offender. Reputations can be ruined in three ways: by calumny, calumny and detraction. Some are so mean that from the malice in their hearts they will throw reproaches and slurs on others. These, when anything is said to them, will fly into a passion at those speaking to them. This is calumny. Others again will throw the blame of a fault, perhaps their own, upon another, charging him secretly of a crime of which the accuser knows him to be innocent. This is calumny. Detraction is the blackening of another's character. This may be accomplished in three ways: by publishing abroad his secret sins, by exaggerating his sins and finally by putting a false meaning upon one's actions. Many are greatly given to making known the faults of others. It is a great fault, as it injures two souls, the one that tells of his brother's fault, and the one that listens to the relation of this fault, for if Christian

charity existed, the first would have let the secret remain in his own breast until the second would have refused to listen to the report. There is also a great tendency to attribute false motives to the actions of another, but the most dangerous way of all in which the characters of good people are scarred is by the remark so often heard "I know something about him," for this leads one to believe the sin is worse than in all probability it is. They that divulge the secret sin of another are bound to make restitution as soon as possible, and just as far as they are able. This is so humiliating that it is seldom done. How is this restitution to be made? It is simply by doing unto others as you would have them do unto you. Be as solicitous for the character of another as you would be for your own. If the accusation is true the restitution is all the harder to make, but yet it can be done much as the mother pleads for her son who has committed an offence. Many shrink from taking this step, but there is no other way, no penance will discharge these sins.

Spokesman Review is in this class, but it looks as if he should give his managing editor a curtain lecture.

THE PROTESTANT clergy of Pittsburgh, Penn., have entered upon a crusade against the fashionable marriage custom. They claim that the present practice gives the florist, at marriage ceremonies, the same status as the undertaker at funerals, the marriage ceremony and the officiating clergyman being scarcely noticeable incidents in the proceedings. It is only too true that many of these fashionable marriages remind one of worldly happenings the very opposite of religious ceremonies. The fashionable marriage to day, the divorce to-morrow, no family life, the old standards treated with disdain—such is the condition of things which only too often stare us in the face in this our day.

unless in these rare occasions, when such things are substantial to the business of the particular board about which there is question, they should not weigh much in comparison with essential fitness. And even where they are substantial, they can never, no matter how conspicuous, be taken as substitutes for integrity and intelligence. Nor is there any reason why they should. In a normal community it will be always possible to find a sufficient number of honest, intelligent men supporting the proper policy, then can be put forward as candidates. If people could be once persuaded to act in this reasonable manner, and if those specially qualified for public positions could be convinced of their obligation to seek them in certain circumstances, the scandals that center round this phase of our social life would rapidly cease.

Unfortunately, however, these principles are not attended to. The selection of candidates is left to some few enterprising spirits in the community, who very often have reasons for their choice known only to their selves. For the candidate thus selected public patronage is sought, on wholly irrelevant pleas—because his father was once evicted from his holding, or because his uncle went to jail in the heat of the land war; because he is a friend of some local hero, or connected with some influential family. This wholesale canvassing comes to be the recognized practice. Votes are sought and obtained on purely personal considerations—as a compliment to a friend, or in gratitude to a benefactor. In such cases the step is not great to these really corrupt practices that shall be nameless here.

National politics present greater difficulty. A candidate cannot possibly be known to every voter in the constituency he wishes to represent, so that the best intentions in the world are of little avail. He must take a great deal on trust. Besides, there are generally a large number of interests—often conflicting interests—at stake. Had the issue been put simply to the Irish voters in England they would have no hesitation in opposing the Liberals on the question of primary education. As it was, this was simply thrown in incidentally as an item in the whole Liberal programme. If they voted against the Liberals on the education question, their votes counted just as much against the pope—well or ill-founded—they entertained for the redoubled Irish grievances, and against the promised improvement in the workman's condition. These difficulties are increased enormously by the working of the present system of party politics. For even though a particular governing representative is independent of all parties, the advantage would not be very great, for as parliamentary business is now transacted, no member can hope to command any influence, unless he attacks the front of some strong party.

The story of the transition of public authority from despotism to democracy, and from democracy back again to tyranny; and usually the last state of these nations was worse than the first. So it was in Athens more than once; so it was in Rome, and it was in England at the time of the Commonwealth; so it was in France at the Revolution. Things move quickly in France, and once again the cycle seems complete. Democracy would appear to be moribund, and oligarchy blatant and aggressive has begun to tyrannize. The bloc is at best but a league of professedly partisan politicians; in the interest and according to the principles of the section of the community these politicians stand for, public affairs are administered. In England, too, although to a lesser extent, a similar state prevails. The great parties succeed one another in power, and whichever happens at any time to be responsible for the Government governs according to party ideals.

It would seem that people are able to cope with despots, to make an impression on them, and to shatter their power when it becomes intolerable. But they cannot use power themselves when they have it, nor retain it long. They find it easy enough to criticize, but the positive work of governing they care not to undertake. What is every one's business is supposed to be no one's business. The free and easy citizen is content to let somebody else take the trouble or ruling. Thus an opening is made for the enterprising and energetic, of which a certain number will be the result. These politicians soon come to wield a power more despotic than that of recognized despots, because as exercised in the name of the people it is more immune from criticism. 'An autocrat,' says the shrewd Chicago philosopher, 'is a ruler that does what the people want and takes the blame for it.' A constitutional initiative, Hinesy's ruler that does as he pleases 'n' blames th' people.'

It is undoubtedly a defect in the present condition of society that principle is pitted against principle, interest is antagonistic to interest, and class is at war with class. Every interest and every principle gathers its own supporters whose object it is to advance that interest or principle, and who are not concerned how other interests or principles may suffer, content, if they think of them at all, to feel that they have their own champions to defend them. In this way the community, instead of being a solid organism, is split up into a number of mutually conflicting parties. Each party aims at having the upper hand; class jealousy is encouraged, hatred and tyranny are engendered. We hear a lot of man's inhumanity to man; yet I doubt very much if it comes natural to us to persecute one another. This at least is clear that whatever rivalry exists between parties is increased, a thousand-fold, when opposing interests are accentuated as motives of action. People who ordinarily live together in peace and amity are thrown into bitter turmoil, as soon as party or class are raised. Farmers and farm laborers get on very well together, extending to one another the ordinary offices of Christian charity, until dis-

Another party similarly constituted opposes it, and both appeal for the support of the public. It is very easy to understand that in the programme of either of those parties the ordinary voter may find little to approve of, much perhaps to object to. But what is he to do? He cannot start a new party, and generally he finds himself compelled either to remain passive or, taking the lesser of two evils, support the least undesirable.

Such, in brief, is the genesis of the power of the professional politician. Its two great supporters are the party system and the indifference of the ordinary public.

The party system has gone far to reduce politics to the level of a mere game between shrewd leaders. No doubt leaders are often most disinterested, self-sacrificing men, who take part in politics from purely unselfish motives, having no ambition save to serve their country. But they cannot change the existing order, and if they want to serve their country by politics—and for many there is no higher way in which they can serve it—they must simply play the game as they find it. They may condemn in their hearts the empty shibboleths, the mere clap-trap arguments, the unworthy appeals to the egotism and passions of a certain section of their followers by which influence is extended and power increased, but they must descend to such devices.

And this game of politics inflicts an intolerable injustice on the public. If the public has a right to be consulted on the policy of governments at all—and it is the assumption of all electioneering tactics that it has—then it has a right to be afforded an opportunity of giving a clear decision on every vital measure, and cannot justly be forced to vote on a varied programme consisting of totally unconnected items. Why, for instance, should Home Rule and Undermining Education be so united as to stand or fall together? Might not a Home Ruler believe in denominational education? And if he believes in Free Trade? It is the most juggling of words that say that the public decide matters that are so presented to them. They are decided already by party leaders who simply try to run them on the country, having first with practical skill considered well how each item they propose will weigh for and against the success of the entire programme.

It is really strange that people should quietly submit to such dictation and hardships from their political leaders. The fact is that the party system has now become such an established institution that it appears almost indispensable. It is not so, however. It has its advantages, no doubt, but the evils it engenders, and the abuses it lends itself to far more than it balances them. It would not be so bad if there were two real parties divided on broad principles, each prepared to govern according to its own principles, without committing itself to any definite position with regard to particular issues. Such would be a genuine Liberal and a genuine Conservative party. If a party were returned to power on such broad principles, it could reasonably set itself to legislate with the confidence that it had the authority of the people behind it. The people

Similar results are discernible, where difference of principle is a means of perpetuating and intensifying party feeling. We hear of certain towns in Ireland, where Catholics and Orange men have come to understand one another, and associate peacefully and harmoniously for eleven months of the year. But, inevitably, as soon as the twelfth of July comes within measurable distance, the truce is withdrawn, and war to the death is the order of the day. The most opprobrious and abusive epithets, take the place of friendly greetings, and the hand that used but to hold out to soothe or assist now wields a stick or hurls a brick.

When the community is thus split up into conflicting parties, and when each party is striving to secure the most advantageous terms for itself, common interests easily come to be ignored. In every party there men will come to the front, who will promote or promise to promote its particular interests or principles most effectually. In such circumstances, it is easy to see that it is not the most enlightened statesman or disinterested patriot, but the most whole-hearted partizan that will take the leadership. And ultimately when the representatives of any party or combination of parties come to administer the affairs of the nation, they will remain partisans all the time and legislate according to party ideals. Thus does it happen that there is a constant, cruel struggle for existence going on in civic life. Those principles and interests which supporters cannot form a strong working party, or enter into an alliance with a strong party, will receive but little consideration in public enactments. The strength of party majorities is exerted as relentlessly as that of those brutes that prey on weaker species. Minorities must suffer, we have been told, it is the badge of their tribe.

As has just been said, it is the most pushing party man, the best fighter, as he is called, that yields power in political parties. The rough usage, the blows and thrusts of the political arena have little attraction for timid dispositions, adventurous spirits find themselves completely masters of the situation, and on such the advantages of their position are rarely lost. For championing its interests they receive the support of the party. But they generally have interests and principles of their own—in no way shared in by their supporters, often even objectionable to them—that they throw into the programme and insist on promoting, if they are to remain leaders at all. Moreover, in the exercise of their power, they sometimes find it profitable to come to understandings with leaders of other parties, to refrain from being too insistent on all the desires of their own supporters, and to take on some of the aims of others, in return for their aid, or to avoid opposition. The result is a new complex party, with a programme consisting of a certain number of the interests of the component parties, and usually a much larger number of the interests of the leaders themselves.

NO MORE RHEUMATISM
"FRUIT-A-TIVES" CURED HIM

Christopher D. Graham is a well known citizen of Ottawa—formerly in the City Hall and largely instrumental in forming the Ottawa Hunt Club. Mr. Graham's voluntary testimonial as to the great benefit he received from taking "Fruit-a-tives" will carry conviction.



Ottawa, Ont. Nov. 26th, 1907.

Dear Sirs—

I have been a sufferer from Rheumatism for a long time—pains in my shoulder and joints practically all the time. I tried various treatments without benefit and then I was recommended by a friend to try "Fruit-a-tives." I took several boxes of the tablets and now, for a long time, I have been entirely free from all rheumatism and rheumatic pains.

I wish to state, also, that I suffered from hemorrhoids, or piles, for years, I used all kinds of ointments and treatment and nothing did me any good, but after taking "Fruit-a-tives" for my rheumatism I am entirely cured of these dreadful piles. (Sgd) C. D. GRAHAM.

"Fruit-a-tives"—or "Fruit Liver Tablets" are sold by dealers at 50c a box—6 for \$2.50—or will be sent on receipt of price. Fruit-a-tives Limited, Ottawa.

would be satisfied with their expressed Liberalism or Conservatism, as the case might be, and could be left to themselves to select representatives to whom they would be content to entrust matters of detail, without further guarantee. As it is, however, there is no broad principle strong enough to unite an active governing party.

Liberalism is nothing more than a name now. The party is simply a conglomeration of Free Traders, Nonconformists, Socialists more or less professed, and Home Rulers more or less sincere. The Conservatives are worse still. Even the name is scarcely indispensable, being too evidently unsuitable to designate a party composed of Unionists, Protectionists, Capitalists, and orthodox Anglicans.

To show the absurdity of the system as it works at present, it may be worth while pointing out that a Liberal candidate may be returned to Parliament to support, as he would not be slow to declare when occasion arose, the several measures on the Liberal programme, by a constituency that had not a majority of voters in favour of any one of these measures. Thus an English constituency may consist of

CONTINUED ON PAGE EIGHT.

ALTOGETHER TOO WILD.

A temperance lecturer named Dr. Barker, from Columbus, Ohio, recently paid a visit to Toronto and created quite a stir amongst that section of the people of the Queen's City who favor prohibition. We are partial to people who preach temperance and wish them God speed, but no good can come from the use of such violent language as that employed by Dr. Barker, who said: "The liquor panther is on the track of your boys in Toronto. You are between the panther and your boys. You have ballots, you have the money, you have God on your side. I bid you shoot and shoot to kill."

What the doctor meant by the liquor panther we do not know, but some people might make an inference that his reference is to the saloon-keeper and the bar-tender. Small regard have we for both one and the other, but the lecturer should remember that his utterance, if not an incitement to crime, is at least a very silly one, inflicts harm is done to the cause of temperance by the wild outbursts of such men as this lecturer from Columbus. Has Dr. Barker ever thought that for intemperance and all manner of disorder on the part of the youth of our country the parents are in many cases blame-worthy? In fact they are the feeders of the saloons, the gambling dens and even worse places. Let us picture a family of half a dozen boys of tender age. The father's spare time is spent at the club, or attending meetings of oath-bound secret or other societies; the mother has given herself over largely to social functions, meetings of one kind or another, and the public platform is her glory. Meanwhile the children are most likely running the streets. There is little or no home-life. The sweet and abiding influence of the family fireside is only a theory. When the boys grow to manhood the saloon demon takes possession of them, and the gambling-table becomes a charm, and the billiard room, and its adjunct, the bar-room, become a glory. Step by step the downward grade is built and by and by the parents utter execrations on the saloon, but they have forgotten that their neglect of taking the proper care of the little ones God had given them, gave the wine clerk his occupation. It is well to put the utmost restraint upon the sale of intoxicating drinks, but one of the surest ways of minimizing the traffic is to leave the saloon-keeper without customers.

CANARDS FROM ROME.

The Spokesman Review, of Spokane, Wash., seems to have upon its staff someone who is partial to picking up and publishing little scraps of scandal from Rome. These fairy tales are usually given currency by an Italian paper called Vita, which is known as a type of the very lowest black-mailing sheets. Respectable papers in Italy give it the cold shoulder, and respectable papers in this country do not reproduce its articles. The latest scandal which it pretends to have unearthed is that an American who sought an interview from the Pope found that he could not obtain one unless he had letters of introduction. After trying several times we are told he gave \$2,000 as a contribution to the Church, and then obtained the desired interview with the Pope. It is further stated that when the man was received by the Pope His Holiness thanked him for contributing 2,000 lira to the Church. The American gentleman corrected His Holiness, and stated that he gave \$2,000. Two thousand lira is only \$400. It would seem, then, that the priest pocketed the difference, but instead of being punished, he was transferred from Rome and given a parish. We are surprised that any of our American papers would give currency to such palpable rubbish. There is a market for this sort of reading with those who have a very settled hatred of everything Catholic. We should be sorry to say that the publisher of the

SOME PRESENT-DAY ANOMALIES OF REPRESENTATIVE GOVERNMENT.

In a previous article I tried to show that the public were responsible for the official acts of their representatives. But it may be said, and is in fact often said, that political influence has been got under the control of a few 'great' parties, and that it is useless for anyone outside those parties to attempt to affect the course of national or municipal affairs. Representatives are elected by the votes of the people, but the people as a rule have very little to say to the choice of candidates. The various parties make their own nominations, and the public are invited to decide between two or three candidates equally unknown, except by the recommendation of their friends, and criticism of their enemies. Although theoretically, therefore, they may be said to select their representatives, since it is their votes that give them power, practically all the public can do is to decide between a small number of candidates, more or less unworthy, in great part unknown.

This contains a certain element of truth, and is on that account all the more dangerous. It is more dangerous still, since it affords a plausible excuse for the listlessness in public matters to which his native indolence and selfishness incline the ordinary man. It is a fact that generally no one who has not attached himself to some powerful political party, has much chance of success in a parliamentary election; just as it is a fact that any one who has not secured the patronage of a local organization rarely succeeds in municipal contests.

Individuals feel that, as a rule, their isolated votes cannot change the result of an election. Sometimes, moreover, one sees so little to choose between rival candidates, that he would not consider it worth while to cast his vote, even though he were convinced that by it he could determine who should be elected.

This is true also, but it is not the entire truth. That such a fact has any weight against the principle I have been maintaining, it would be necessary to show that the individuals in question were ordinary members of the community, people whose views might be taken as typical of the class to which they belong, and that, in addition, the power of political parties to dictate to the public was natural, or at least now so firmly established, that, by a reasonable effort, voters may not be able to shake themselves free of it. For I have never supposed that isolated supporters of singular opinions should expect to determine the decision of the body, or that they should be condemned, because of any evils that might result from disregard of their views. In true democracies abnormal opinions cannot rule; toleration is the most they can look for. But I do maintain firmly that, if the people make up their minds strongly and intelligently about what class of representatives they require, they have the strength enough to force a different type on them. That appears a truism, but if it is true at all, does it not at once dispose of the plea that ordinary voters cannot affect the result of public contests? Does it not put an end to the excess of those who try to justify their indifference about the selection of their representatives, on the ground that the selection is really determined by powerful parties? The ordinary voter in practice has only a choice between the nominees of different parties, but his helplessness is the effect, not the cause of his indifference. Professional politicians enjoy an unnatural power at present, precisely because ordinary voters are not accustomed to take an intelligent interest in their public affairs.

A prominent politician once remarked that it is necessary for heads of public boards to work the boards, or be worked by them. Similarly we may say that it is necessary for the people to lead politicians, or be led by them. Up to the present the people have been altogether too content to allow the politicians to do the leading. Let them once assert their authority, and the professional politician, who very quickly find his true position—by no means a dishonorable position, although not so ambitious as that he holds at present.

In municipal politics there is no reason beyond their own culpable negligence, why people do not secure suitable representatives. The issues at stake are not complex. The election area is so small, that the candidate may be personally known to all the voters, and even those to whom he is not known cannot have much difficulty in satisfying themselves, on trustworthy authority, about his qualifications. *Ceteris paribus*, of course, the candidate who has most in common with the electors has the greatest chance of success. Religion, political convictions, and general sympathy must always count for something; but

dispositions are made between their interests. Then it seems to be no longer remembered that all are bound together by brotherly bonds. Employers are often disposed to be as fathers towards their workmen, and are not unfrequently regarded as such, until the partisan cry is raised in a community, and war to the death is the order of the day. The most inoffensive master comes to be the sweating capitalist. Suspicion and hatred prevail, where hitherto all was trustfulness and charity.

Similar results are discernible, where difference of principle is a means of perpetuating and intensifying party feeling. We hear of certain towns in Ireland, where Catholics and Orange men have come to understand one another, and associate peacefully and harmoniously for eleven months of the year. But, inevitably, as soon as the twelfth of July comes within measurable distance, the truce is withdrawn, and war to the death is the order of the day. The most opprobrious and abusive epithets, take the place of friendly greetings, and the hand that used but to hold out to soothe or assist now wields a stick or hurls a brick.

When the community is thus split up into conflicting parties, and when each party is striving to secure the most advantageous terms for itself, common interests easily come to be ignored. In every party there men will come to the front, who will promote or promise to promote its particular interests or principles most effectually. In such circumstances, it is easy to see that it is not the most enlightened statesman or disinterested patriot, but the most whole-hearted partizan that will take the leadership. And ultimately when the representatives of any party or combination of parties come to administer the affairs of the nation, they will remain partisans all the time and legislate according to party ideals. Thus does it happen that there is a constant, cruel struggle for existence going on in civic life. Those principles and interests which supporters cannot form a strong working party, or enter into an alliance with a strong party, will receive but little consideration in public enactments. The strength of party majorities is exerted as relentlessly as that of those brutes that prey on weaker species. Minorities must suffer, we have been told, it is the badge of their tribe.

As has just been said, it is the most pushing party man, the best fighter, as he is called, that yields power in political parties. The rough usage, the blows and thrusts of the political arena have little attraction for timid dispositions, adventurous spirits find themselves completely masters of the situation, and on such the advantages of their position are rarely lost. For championing its interests they receive the support of the party. But they generally have interests and principles of their own—in no way shared in by their supporters, often even objectionable to them—that they throw into the programme and insist on promoting, if they are to remain leaders at all. Moreover, in the exercise of their power, they sometimes find it profitable to come to understandings with leaders of other parties, to refrain from being too insistent on all the desires of their own supporters, and to take on some of the aims of others, in return for their aid, or to avoid opposition. The result is a new complex party, with a programme consisting of a certain number of the interests of the component parties, and usually a much larger number of the interests of the leaders themselves.

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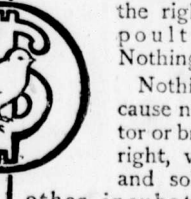
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A LITTLE STORY FOR PRIEST-HATERS.

The following little story will afford food for reflection to many a man whose materialistic views very often inspire him to despise and ridicule priests:

you would gain nothing by my death." "When?" replied the laborer, "you have no money? D-d I not stand by your side at the window of the bank when the clerk counted out 30,000 francs, which you now carry in your pocket?"

Curious News. Here's a curious piece of news from France: Clemenceau has just signed a decree conferring medals of honor on two nuns—on one for her services in ministering to the victims of the bubonic plague at Oran during the outbreak of September-October, 1907, and on the other for her services during the epidemic of small pox and typhoid fever last year.

FATHER VAUGHAN'S CRUSADING ENERGY.

"High-speed living" is the designation under which Father Bernard Vaughan has delivered his latest addresses on the vices of society's "Smart Set," in commenting on which a London paper, The Daily Telegraph, pays noteworthy tribute to the "crusading energy" of the eloquent Jesuit.

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SOME PRESENT DAY ANOMALIES OF REPRESENTATIVE GOVERNMENT.

CONTINUED FROM PAGE FIVE. 1,000 Anglicans, 500 Nonconformists, and 900 Irish Catholics, actual voters. Of the 1,000 Anglicans we may reasonably assume that 1,400 would be Unionists, 1,000 Protectionists and 200 in favour of undenominational education. Similarly of the Nonconformists, 400 may be assumed to be Home Rulers, 500 Free Traders, and all supporters of Undenominational Education. The 900 Irish Catholics would be all Home Rulers, and all opposed to Undenominational Education, and 300 would be Free Traders. If the electors of that constituency were asked to decide severally on the three questions of Home Rule, Free Trade, and Undenominational Education, of the 3,000 voters there would be only 1,200 for Home Rule, 1,400 for Free Trade, and 1,000 for Undenominational Education. That is, there would be a pronounced majority against the Liberals on every point. Yet it would be possible by skillful and persuasive electioneering tactics—by appealing to the Irish Catholics in the Home Rule interest, to the non-conformists in the interests of Undenominational Education, and to a certain section of the Unionists in the interests of Free Trade—to obtain a decided Liberal majority on the whole programme, and to enable the representative of that constituency to profess that he had a mandate from his constituents to support Home Rule, Undenominational Education, and Free Trade.

Much easier, of course, would it be to get a member returned for a constituency, the majority of whose voters were against a particular point of his policy. To take an example from the Liberals again: in a constituency that is very pronounced in favour of Free Trade, a Liberal candidate would be sure to be returned even though a vast majority of the electors were opposed to his Education policy.

Of course, it may be said that all this is necessary, that in such a complex matter as that of representative legislation, there is always a necessity for compromise. I suppose there is a necessity for compromise of some kind, but surely not for such compromise as would take all real power out of the hands of the people, and transfer it to those of the political leaders. Why, as already asked, should voters that are in favour of Home Rule not be allowed to decide for it, without at the same time being compelled to declare for Undenominational Education? That is simply an instance of compulsory compromise for which there is not the slightest justification. And it is the system that maintains it, that puts so much unjustifiable power into the hands of skillful party leaders, who by the aid of eloquent speakers and a vigorous press can succeed in getting the support of the public for their steadily-adjusted programme, to the detriment of which large sections, or even a majority of that same public might be opposed.

On these leaders in turn powerful individuals and well organized factions exert an enormous influence. The services of an able member of the party must be retained even at the sacrifice of a good deal to his particular convictions. And if a number of such almost indispensable members agree on any measure or number of measures they are practically certain to have their way. And even more powerful is the influence of wealth, whether again of individuals or of factions. For a political party necessarily incurs great expenses. It requires money to meet those expenses, and of course this money does not drop from the clouds; it has to be contributed by the supporters of the party. And the wealthy individuals and the wealthy societies that contribute large sums will naturally expect something in return for their money. As they pay the piper they will insist on their right of naming the tune. For supplying the needs of war they will not unreasonably claim a strong voice in the dieting of the mode of campaign. As has been said, although the system of party government may appear indispensable at present, it is not so in reality. The existence of avowed political parties, organized on the basis of the modern system, trying to legislate in the manner they do, is a scandal to civilization. It is not my purpose to discuss the manner in which politics might be conducted, if all express political parties were abolished. A number of methods, any of them a decided improvement on the present, could be easily suggested. The evil that would require to be particularly guarded against would be the tendency to develop new parties that would remain as a legacy of the lamentable faction promoting spirit of the present system.

Whatever we may think of party politics, however much we may deplore the evils for which the system is responsible, we must not forget that it is an established fact that cannot be ignored in our calculations. Moreover it is likely to remain a fact for some time at least. But the other fact—public indifference—that, as I said, goes to establish and maintain the abnormal power of professional politicians, we can and ought to remove. Its removal, too, would make immediately for the weakening and ultimately for the destruction of party influence. In ordinary life people are tolerant enough of others that differ from them on matters of very grave import, so would they be in political matters also, if political matters were made part of their ordinary life. If people only made a reasonable endeavor to judge public questions for themselves, there would not be so much attention paid to the party cries by which factions are preserved and stimulated. Even during the time that parties would remain and control influence, the general activity would produce many desirable effects. A watchful public would not allow so much scope for the manipulation of skillful leaders. We should not then have so many opportunities for

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measures being proposed in the name of the people, that as a matter of fact are acceptable to only a comparatively small minority. In time, too, the politician would cease trying to disseminate to the people, and look to them for dictation instead. From all that has been said, it must be evident that I have no sympathy with organized parties. However, as sometimes the surest way to preserve peace is to be prepared for war, so, too, when at present so many interests have their organized supporters, the best way to prevent these organizations from injuring others is to have all interests that may be affected by public policies organized as well. If communists organize on one side, equity is most likely to be preserved by individualists organizing against them. If non-conformists organize for undenominational education, believers in the denominational system should organize in its defence. While aggression is allowed to go on unopposed, it is only too likely to continue and increase; and when it is actively opposed, it will soon be prepared to come to a truce with its opponents. J. KELLEHER.

A COWARDLY ANARCHIST SHOOTS A PRIEST.

Associated Press Despatch. Denver, Col., Feb. 23.—Father Leo Heinrichs was shot and killed to-day by Alo Gausepp, an avowed anarchist and priest hater, while the priest was administering the Sacrament at the early Mass in St. Elizabeth's Roman Catholic Church. Kneeling at the altar rail between two women, Gausepp pressed the muzzle of a revolver against the body of the priest, after receiving from him the consecrated water, and shot the priest through the heart. Exclaiming "My God! My God!" Father Leo fell prone in front of the altar. With an inarticulate scream, the assassin sprang into the aisle, and, waving the smoking pistol about his head, dashed to the church door. For a moment the hundred or more persons in the church were dazed. Then a woman shrieked and the congregation became panic stricken. Several women fainted and many others became hysterical. Several men, including patrolman Daniel Cronyn, started in pursuit of the murderer. Policeman Cronyn overtook the fleeing Italian on the church steps. Gausepp attempted to shoot the policeman, but was foiled and overpowered, after a desperate struggle, in which

FROM A PROTESTANT.

Rev. Charles C. Starbuck (Protestant), in the Sacred Heart Review says: "I find, from a correspondent, that M. Clemenceau, president of France, is an unbeliever of the second, not of the first, generation. However, it matters little. A Frenchman cannot, as an Englishman or American Protestant, be indifferent to the Mass. He must either venerate it or dread and abhor it. For instance, Jules Simon was not a Catholic, at least in later life, yet he continued to respect the Catholic religion. Renan had become an unbeliever, yet he still venerates the Catholic Church, her priesthood and her offices. Emilio Castelar had ceased to be in connection with Catholicity (although I believe that he died with the crucifix in his hands), yet in his book on Italy his references to the Mass are always reverential. Even a Frenchman of an old Protestant family cannot well be indifferent to the Catholic religion. He must either respect it or hate it. In brief, French atheism is rather the admission of desire than of conviction, and the less of conviction there is in it, the more there is apt to be of the temper of angry persecution, such as distinguishes the French government of to-day, as it distinguished the first republic."

DEATH OF A DISTINGUISHED URSULINE NUN.

From a Thurles (Ireland), paper we take the following account of the death of a nun of the Ursuline order, Mother Patrick Tracey. It is published at the request of Rev. W. J. Kelly, of Douro, Ont., whose cousin germ she was. "Many sad deaths have been recorded in Thurles—but none could be sadder or more regretted than her's whose loss we mourn this week—Mother Patrick Tracey of the Ursuline Convent, Thurles. We regret Mother Patrick the religious, who was loved by her community—the highly gifted and accomplished teacher, who for those children and before all, we mourn for Mother Patrick the true large hearted Irishwoman, whose generosity, broad mindedness and kindness drew all to her, whoever might be their creed or religion in life. For almost twenty years Mother Patrick was head mistress of St. Angela's Academy, and in this position became generally known to the people of Thurles and the surrounding districts. For the past eight years she has held the post of Mistress General over the large boarding school of the Ursuline Convent. Her remarkable talent for organizing and disciplining her pupils, her kind and loving heart, her trust in her care, her zealous efforts for any thing which would further the cause of God and of her fellow creatures, her unselfishness, her happy school days for the care and trials of the world. For almost twenty years in the well known boarding school of the Ursuline Convent, Thurles, she has from eighty to ninety each year, trained and educated in each year, wide-spread was the influence of Mother Patrick's work and teaching. Therefore she will be missed by all those who were under her great and genial personality who most directly felt, but in every town in Tipperary, in every county in Munster, in every province of Ireland there are people who have experienced her kindness, parents who bless her for the help she has given their children, and children whose mothers have taught them to reverence Mother Patrick's name. It is said that we have lost a good nun, a gifted teacher, and such a true, unselfish woman, for Ireland needs many such women at present. But it is well that we have the example of her great self-sacrificing life, that we should be able to realize how she really lives her praise from youth and old. In thinking of her we are consoled by recalling the words of a great man, who, like her devoted his life to the education of youth—"Truly, a life lived in earnest cannot die. It goes on forever."

MARRIAGE.

SPRINGERS-GROOM.—At St. Basil's church, Toronto, Ont., by Rev. Father Kelly, on Nov. 21st, 1907, Anna M. Groom, widow of the late W. W. Groom of London, to Aaron John J. Springer of Hamilton, son of Senator A. Springer of Indiana.

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