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SATURDAY, JUNE 4, 1904.

THE UNION OF PRAYER FOR CONVERSION OF ENGLAND.

Our late Holy Father Pope Leo XIII., spoke strongly on the power and blessing upon the Union of prayer and to induce people to join this union most richly endowed with indulgences all prayers for England. He himself, wrote a little prayer for England. The conversion of England was the cause dearest to his heart. The prayer for England as he said were not only for that little Isle but for the whole world. England with her influence through commerce—her great power—monetarily, and through her zeal for missions has been one of the greatest powers up to now, against the Catholic Church. Wherever England goes for commerce or colonization, she carries with her her indefatigable zeal for missionary work—this devoted in favor of the Catholic Church would not only facilitate but insure the conversion of the whole world. Thus the union of prayer recommends itself as a work for the good of the Catholic Church itself. The simple lines upon which it is introduced into different countries obviates any of the usual objections to new Confraternities. People are only expected to join in a union of prayer offering them many indulgences without any demand for fee of any kind. All members of any order or priests are exempt from even saying any special words, merely a general intention in their prayers, offices, Masses, works, etc. The only conditions of membership for others being daily prayer for the conversion of England. Plenary indulgence under usual conditions are granted. 1. On day of Erolment. 2. On the Second Sunday after Feast of Epiphany, being Feast of the Holy Name of Jesus. 3. On the Feast of Our Lady of Ransom (Sept. 12). 4. On the Feast of St. Gregory the Great, (March 12). 5. In the hour of death. Partial Indulgences—Seven years and seven quarantines usual conditions being complied with. 1. The Sacred Sunday of every month. 2. On every Friday of the year.

2. One hundred days once a day for the recital of five Our Fathers, Hail Mary's and Glory's, in honor of the five wounds of Our Lord. Pope Leo XIII. was not only a member, but also Hon. President, as is the present Holy Father, Pope Pius X. Out of England the conditions of membership are more simple, for instance, priests out of England are not asked for yearly Mass though if they do say one they can always gain a plenary indulgence. A worker for this union has just arrived from the old Country, having first visited Rome and obtained the Holy Father's special blessing on her and her work, and has come armed with words of blessing in his own handwriting, upon all who help in the cause. We hope that all priests and religious directors of institutions, colleges, schools, etc., etc., may put their hands to the plough and without delay, as an offering with which to begin the month of the Sacred Heart, and as a proof of our devotion to the Sweet Mother whose month is ending. In fact Pope Leo, throughout, called it a work for Our Lady, he touchingly said on one occasion: "If a

dear friend loses a jewel or anything valuable how earnestly we seek and do not rest till the treasure is found." The time has come when Catholics must not only pray to Our Lady to obtain graces for us, but prove our love for her by not resting till we have recovered her dowry which she has lost for so many centuries.

As we all know, to gain the indulgence in a union it is necessary to be enrolled. To facilitate this we hope every parish will collect the names of members—especially all orders and schools—and get those who have any influence to show zeal in the matter.

The founder of the Guild, Rev. P. Fletcher, has his office at 71 Fleet Street, London, E.C., and a register of members is also kept by the English Confessor, at St. Peter's, Rome.—(Father Maurice Bierl).

AMONG THE MAGAZINES.

Donahoe's for May is a very good number, replete with interesting articles. "Trent, the city of the Historic Council," is an illustrated article of special excellence. Mr. Herbert Young contributes a timely article on "The Next President" in which the chances of nomination of the aspiring presidential candidates are canvassed from many points of view. The article, however, would lose nothing in value were it a little less partisan in tone: Mr. Young's panacea for all existing political complaints is a return to Democracy. "Our politicians have gone money-mad," he writes, "and the flower of it is seen in the thing called graft. Expansion is only a form of graft; the Panama Republic was born of graft; the expedition to China smelled of graft; our diplomatic fiddling with the Japanese war was the anglomania graft. The politicians in office and out of office have become the prey of the great money-power, which has prostituted the legal talent of the country to its diabolic uses. The people are nothing to the politicians of either party." To illustrate this latter statement Mr. Young tells the story of the priest who, was dilating to the children of the Sunday School on the meanness of the elder brother in the story of the Prodigal Son. "Can anybody tell me who failed to share in the jubilation over the poor boy's return to his father's house?" he asked. "I know," shouted the bright boy, "twas the fatted calf." According to this writer's views the people are the fatted calf, and the return of the politicians to power would mean only another roast for them.

The editor of the Cosmopolitan, in its current issue, grows heroically indignant over the suggestion conveyed by Dr. Geo. R. Parkin that American students will learn something at Oxford that will be useful to them later in life. "Cecil Rhodes did not propose to send American youths in Oxford to be educated, but American youth to educate Oxford in the ways of a great republic" says the wrathful editor of the Cosmopolitan—a statement which would make Rhodes turn in his coffin were he to hear it. "Has Oxford sent out within a century a single great figure, who can be spoken of as having a splendid courage, a high integrity and a clear intelligence?" he asks. We venture to suggest the name of John Henry Newman, whose courage, intelligence and integrity even the over-patriotic editor of the Cosmopolitan cannot question.

If the training at Oxford will but succeed in removing some of the bumptious conceit and inherent self-esteem which is the characteristic weakness of the American, then Cecil Rhodes' efforts towards the betterment of the Anglo-Saxon race will not have been in vain. And as a particularly "ripe" subject to undergo the Oxford treatment we, in all charity, nominate the editor of the Cosmopolitan.

A SOCIAL EVIL.

Bishop Spalding, the eminent American ecclesiastic, and versatile writer, contributes a short article to the May Messenger in which he considers the Social Evil in the United States under the

heading "Socialism, and the Church," "Wealth and Politics," and "Mutual Interests of Labor and Capital." It is our purpose to consider his remarks from the view-point of Socialism, because first we believe this evil to be the greatest of the three, and secondly we greatly fear that our Canadian Northwest is destined, in the near future to suffer from it. Already our street corners are nightly made the meeting-place of those who have leanings towards Socialism. Gathered round a soap box orator they listen with interest, if not with downright pleasure, to the sophisms of Socialism as expounded by some illiterate demagogue. This is a question that means infinitely more to the country than either Free Trade or Protection, than Company-owned or State-owned railways. Hence how necessary that the press, both religious and secular, should be watchful and vigilant in combating the false and dangerous theories of this, the greatest of 20th century evils. We boast of enjoying a larger measure of liberty in Canada than most peoples enjoy. We are proud of our system of responsible Government. Let us be careful, lest by admitting and encouraging Socialism we weaken the supports of good Government, and cause chaos and confusion to succeed law and liberty.

Bishop Spalding, among other things, has this to say of Socialism:

"Socialism is not, or at least, need not be, anarchic. Its aim is the transformation of private and competing capital into a united collective capital. As set forth by Marx and its other able exponents, it rests on a basis of materialism and atheism, and is the foe, not merely of the fundamental economic institutions, but of the monogamic family and the Christian church as well. It may be maintained that socialistic collectivism does not necessarily involve materialism or atheism or irreligion, free love or opposition to culture, but this, nevertheless, seems to be the attitude which Socialists are driven to take toward the higher activities of man and the spiritual content of life."

The learned Bishop is right when he says that Socialism is the foe of the monogamic family. Marx and Engels are two of the great leaders of Socialism. The latter has issued a work, regarded as a classic by all Socialists, in which we find the following: "Monogamy (one man united to one woman)" was the first form of the family not founded on natural but economic conditions." Again, speaking of the world as it would be transformed under Socialism, he says: "The private household changes to a social industry. The care and education of the children become a public matter. Society cares equally well for all children legal and illegal. This removes the care about the consequences which now forms the essential factor—hindering a girl to surrender unconditionally to the man beloved. Will not this be cause for a gradual rise of a more unconventional intercourse of the sexes, and a more lenient opinion regarding virgin honor and female shame?"

What is this but the detestable, damnable doctrine of free love in its worst and most repulsive form! Women, under Socialism, it can be seen, would lose all reverence. But besides being a menace to women, Socialism is also a menace to children. They would be herded together in common schools where they would be taught what? In the words of a recent writer they would be taught "that God is a myth, religion a fraud, man but a developed ape, (who through constant sitting on his tail has worn it off) and that freedom from skin disease is the only chastity, and ambition the only crime."

But besides being destructive of home and morality, Socialism is opposed to individual liberty. Father Marshall I. Boorman, S.J., of Chicago, pointed this out clearly and well in his address before the faculty and students of the State University of Nebraska, delivered a few weeks ago. "Under Socialism" he says, "a man could not eat as he pleases, dress as he wishes, live where he chooses, nor select the employment he loves. In place of one master—the State—a man under Social Democracy would be

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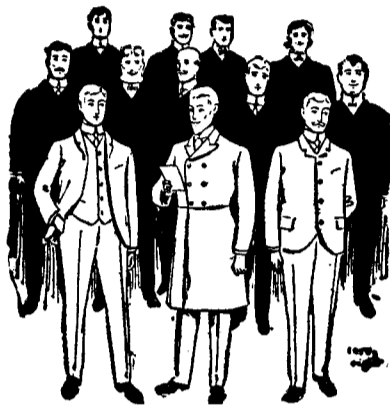
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