APRIL 10 1916

congregation into an organization which meets from time to time. When they assemble they have a simple supper, after which they dis-ouss some topic of interest. Wish-ing to learn something about the Catholic Church, they concluded to make it the subject of discussion for an evening, and to invite me to help out.

out. Dr. Smith opened the discussion in his usual frank manner by re-ferring to the bigotry of our time. After deploring the violent character of some of its exhibitions, he exof some of its exhibitions, he expressed the hope that his men had no share in bigotry, at least in its violent form, although he was free to say that all Protestants exercised more or less opposition to the Cath-olic Church because they have been brought up with an antagonistic feeling towards it. He went on to say that when I had asked him for the reason for bigotry in a land which is the home of creeds he was unable to account for it, and now that the League wished to discuss the Catholic Church he deemed it a the Catholic Church he deemed it a suitable time to invite me to help out with the discussion. To get the matter before the meeting he gave what, in his judgment, were some of the reasons for the hostility of non-Catholics towards the Church.

the same time.

for there are all sorts of opportuni-ties of cooperating with them for the common good without doing violence to principle or condoning heresy.

SOCIALIST SUNDAY

SCHOOLS

By Frank Urban

To the superficial observer, Social

activities.

chools."

1. Catholics keep aloof from Pro-stants, and in this way excite sus-

2. The Catholic Church has vertain doctrines for which there is not sufficient Scriptural proof. 8. The Catholic Church is too

friendly towards the saloon. 4. The celibacy of the clergy. 4. The celibacy of the clergy, whilst theoretically possible, is prac-

tically undesirable. Eager as I was to address those Eager as 1 was to address three men I was greatly relieved after I had heard the nature of the objec-tions, and had noted the kindly tone in which they were urged. I began in which they were urged. I began by complimenting Presbyterian theol by complimenting resoyserian theol-ogy for its sound views on the Divin-ity of Christ, and on the necessity of Christ's atonement. Incidentally I remarked that it would be a great remarked that it would be a great gain for the world if we all spent more time in dwelling on points of contact than on points of difference, and in these days of Modernism, which is playing fast and loose with the traditional notion of Christ, it is much that Presbyterians agree with Catholics in recognizing the Virgin Birth and the other supernatural exceeds of the Lorenzitor.

aspects of the Incarnation. After adding a word of praise to each of the leading exponents of Presbyterianism with whom I have come into contact, I proceeded to deal with each of the reasons alleged for Protestant hostility towards the

The alcofness complained of was not as conspicuous as they were dis posed to believe, but non-Catholics have grown so accustomed to assum-ing that they are not only right, but broad and liberal, that they actually believe it. And yet many non-Catho-lice have prove how inside the lics have never been inside the Cathedral. They never attend the special lectures given for their benet, and whilst I was actually talking that night there were several Paulist Fathers trying in vain to do away with that alcofness of which Dr. Smith complained, for at least in two places they were refused hall accommodations in the towns in

accommodations in the towns in which they had expected to preach. The reason urged from the (to them) apparent lack of Soriptural warrant for certain Catholic doc-trines; e. g., Infallibility, Transubstantiation, etc., was disposed of by showing that the early Christians showing that the samy constants got along splendidly without that fuller Scriptural proof for which Pro-testants clamor, for they had the Church, and if the Church could, by

The ruling class philosopher and moral sentimentalists teach that each individual is a free agent to do good or evil as he pleases. The proletar-ian (Socialist) philosopher shows that man is a creature of his en-vironment, that he thinks and acts in terms of his one intrast or which he that belong to the Lord." (I Cor. vil, 32). In other words, the priest gives his whole time to the Lord's work in his whole time to the Lord's work in His Church, while the preacher must give some time to his family, or be branded as a bad husband and father. I then laid stress on the possibility of celibacy, citing the testimony of physicians to the effect that the gratification of the sexual instinct is not necessary to health or happiness. And if this be true of men in the world, how much more must it be vironment, that he thinks and acts in terms of his own interest, or what he conceives to be his interest. There-fore, preaching about beauty and goodness in a society based upon, competition is usless." Socialists mince no words in ad-mitting that the aim of Socialist schoole is to "counterast the influ world, how much more must it be trae of those who freely pledge them-selves unreservedly to a single life, and who delly deal with spiritual

schools is to "counseract the link ence of churches, synagogues and Public schools," and that our insti-tutions teach " purely sentimental notions," as for instance, "that each individual is a free agent to do good or evil as he pleases." In a word, agnosticism or atheism is inculcated as a substitute for religion. things which are such a protection to all except to those who will not be protected, and who are rash enough to imagine that they can be of the world and of the Church at the same time This is the barest abstract of what it took me an hour and fifteen minutes to elaborate. After the meeting ad-journed many remained to ask ques-

agnosticism or abheism is inculcated as a substitute for religion. "The Young Socialist Magazine," a monthly magazine published by the Glasgow Socialist Sunday School Union, declared: "The object aimed at is to guide the child's mind and activities so that there may not journed many remained to ask ques-tions on points not touched upon in my address; e.g., our opposition to State inspection of convents, and not a few stopped me on the street since to say how pleased they were to hear my detense of a position for which they had fancied there was no de-feree and activities, so that there may not be a great deal to unlearn in later life—the only way—is to encourage by all means the growth of Socialist Sunday schools." Caroline Nelson is so bold as to

fense. I concluded by thanking them for Caroline Neison is so bold as to confess that these schools do not hesitate to undo the parent's purpose. "The greatest difficulty," she de-clares, "the teacher will have will be with the child whose parents are what may be termed half baked So-cialists." Since "Nature Taks on the privilege of addressing them for their action was in marked contrast with other denominations who when they wish to hear about the Church they wish to hear about the Church invite ex-priests, bogus or genuine, to address them, and by expressing the hope that "He who orders all things sweetly and does all things well" will bring good out of it all in His own good time. This was my motive in addressing that Presbyterian gathering. My motive in telling the incident to the readers of The Missionary is to en-courage timid brethren of the clergy, who are inordinately strict in observ-ing the admonitions of the Church with regard to Communicatio in Sacris, to cultivate more friendly re-lations with the Protestant clergy, for there are all sorts of opportuni-Calists." Since "Nature Take of Economics" is extensively used in Socialist schools, I therefore desire to show how the author attempts to explain to the children how every-thing came to be, all without God's

ention inter God is not even alluded to in the

Exhibit 1: "The plants like peopl have to adapt themselves to circum-stances. A gardener knows this, if he is a good gardener, and he makes conditions for his plants which will conditions for his plants which will enable them to express those lessons or qualities that he desires. Many gardeners of human life — parents and teachers—make themselves be-lieve that a child can control his con-dition and they always preach to him.

dition and they always preach to him. Instead of changing the conditions, they want to change human nature." Here the child is taught to repudi-ate individual accountability and to reject the doctrine of moral responsi-bility. He is told that society and not the individual is responsible. The cause of wrong doing and crim-inality are attributed to society—the nonentity—and not the individual— the reality.

ism presents itself as a movement which need never be dreaded unless a probability were to arise in which the danger of the Socialists acquirthe reality. How came the universe to be? ing nation-wide civil power made Caroline Nelson offers Exhibit 2 :

ing nation-wide civil power made itself manifest. To the mind profoundly impressed with the spirit and character of this movement, Socialism is identified as a dynamic as well as a potential menace, because of its intellectual seturities "No man ever created a single atom of anything in nature ; all he does is to labor and make it useful. For millions of years the little cellbuilders labored to store up coal and build up forests and perfect plant Such an answer is no explanation

activities. It is essentially necessary at the outset that the reader shall appreci-ate the fact that Socialism is not merely a political movement, nor is it and since it lacks sense, it is non-sense. To teach it to a child, as an explanation of the universe, is to demainly an economic question. "The dominant factors," writes Morris "The traud it. Evil often has the advantage of concealing itself in varied disguises. Hillquit, " in the Socialist thought, movement and ideal, may be said t No evil is so treacherous as when it endeavours to produce a counterfeit be of a politico economic nature But Socialism is not devoid of ethica and spiritual implications. The So cialist philosophy involves certain

endeavours to produce a countertent of that which is good. We are taught to remember the Sabbath and keep it holy, but in those intellectual child-defrauding-dens, God is never men-tioned and no prayer is ever uttered. As a thing stripped to its nakedness reveals its true inwardness, so do we find the Socialist Sunday school betraying its identity by proving itself to be like unto the proverbial wolf in sheep's garb.

of course in the home of Socialist parents. To day there are hundreds of Socialist Sunday schools wherein Caroline Nelson having taught the child that "man is not responsible for his actions" and that the "uni-verse just came," calmly continues : Exhibit 3 : "A human being is the highest advanced animal only be-

## THE CATHOLIC RECORD

Divine Table, and loved with so much effusion by Jesus Christ! Penance, mortification and scorifice lose their bitterness when we have received Jesus Crucified ! - Catholic Bulletin.

THE FAITH OF THOMAS MOORE

It has very frequently been stated that Thomas Moore, the famous Irish poet, who was born and reared a Catholic, forsook the faith of his fathers and died a Protestant.

fathers and died a Protestant. Apparently there have been many grounds for this assertion. Moore spent many years in fashionable society in England. He died in Eng-land and was buried in that country. His grave is in the cemetery attached to a Protestant church. In that church a stained glass window has been erected to his memory. Moore's wife was a Protestant. Lord John Russell, who edited

Moore's wire was a Processant. Lord John Russell, who edited Moore's Memoirs, wrote of him: "He was bred a Roman Catholic, and in his mature years he published a work of some learning in defense of the chief articles of the Roman Catho lic faith, yet he occasionally attended the Protestant church."

There is no more doubt, however of the faith in which the great poet died. He lived a Catholic and he died a Catholic. Dr. Ambrose, one of the members of the Irish Nation. of the members of the Irish Nation-alist Parliamentary party dis-covered the evidence that Moore did not forsake the faith he was reared in. He gave this proof to the world in an article in the Irish Ecclesiasti-cal Record of Dablin. Dr. Ambrose made inquiry where Moore died and where the post lived for many years,

Bromham, a village near the town of Devizes, in Wiltshire, England. It was there that Moore died in 1852. The Rev. Mr. Edgell, who at that time key, Mr. Edgel, who at that time was in charge of the church in which the window in memory of Moore is erected, was interviewed by Dr. Ambrose. It was from him that atholic Citizen.

Dr. Ambrose learned the facts about Moore. Dr. Ambrose said in his article: "I drove to the rectory and was I drove to the rectory and was fortunate enough to find Mr. Edgell at home. He proved to be a gentle-man of the old school, kind and cour-teous; and, as I saw he was about to fulfil an engagement, I came to the point at once and stated the object of my visit. To my question as to Moore's change of faith, he gave a most em-phatic denial. He said that he had known Mr. Moore intimately for many years. He was a man of deep religious convictions, and said Mr. Edgell, 'lived and died a Roman Cath-

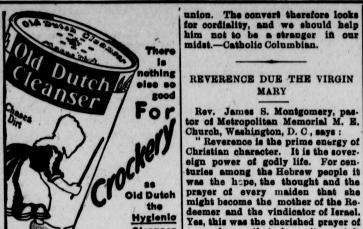
'Did he attend your church? "'Never. He would sometimes ac-company his wife, who was a member

of my congregation, to the door ; but he never entered or took part in the servic Dr. Ambrose asked Mr. Edgell if

he attended the poet in his last ill-ness, and this is the way Dr. Ambrose records the answer: "No, certainly not," he replied. 'I

did not even see him for the last two years of his life. I frequently called, however, at his house to see d, however, at his house Mrs. Moore, who, as I have told you, was a member of my congregation.' "Mr. Edgell alded, what does honor to his love of truth, that he re gretted very much that the report of





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every home that from its portals might go forth a Saviour of the Cleanset might go forth a Saviour of the nation. "Among the generations of the world one woman was selected, one woman was taxed. What a recogni-tion, to be selected to be the mother of the only pure man who ever lived i We bow in her presence with a rever-ent stoop. Protestantism sometimes omits to assign her to her holy place. We would not worship her, but we would exalt her somewhat and come into her presence with a reverent stoop and with a devout silence, as God Himselt placed upon her brow the crown jewels of undying glory." —St. Paul Bulletin. his change of faith was circulated both in the neighborhood and abroad but he, with the intimate acquaintance which he has enjoyed for so many years with Mr. Moore, could

state positively that there was not a shadow of foundation for it." a shadow of foundation for it." Mr. Edgell subsequently put his positive assertion in writing, at Dr. Ambrose's request, in the form of a letter in which he says: "I am very sorry that a former letter of mine in reference to Mr.

Moore should have been lost or over-looked. Having known Mr. Moore well, I can confidently say that he never changed his religious belief-that he died as he had lived, a Roman

Catholic. Dr. Ambrose set at rest a question about which there was considerable

"Tolerant talking," says Monsig-nor Benson, the eminent English writer and lecturer, "indicates a weakening of faith." The man that doubt. The admirers of Tom Moore looks for the good points in a rattle-snake is in imminent danger of being will be glad to know there is no foundation for the statement that he deserted the faith of his fathers.stung. Likewise the soldier that s his enemy is not true to his

flag and is a traitor. Wishy-washy Christians, are the delight and play-thing of infidels.—Catholic Advance. ST. PATRICK'S DAY: HERE; THERE AUTOMOBILES, LIVERY, GARAGE

By John O'Keefe

The gay procession passes Along the Avenue, And folk are there in masses To get a closer view. And Erin's sons,

Devoid of guns, Stride proudly down the way-But Mike lies in the grasses On his St. Patrick's Day The lordly Marshal's flying Upon his prancing steed, And girls for him are sighing-A mighty man indeed. His martial air Entrances there

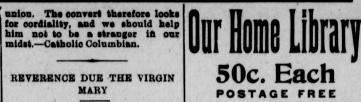
Amid the banners gay. And Tim in France is dying On his St. Patrick's day ! The fine, green flags are waving Above the city throng, And on the easy paving

The warriors march slong. Sure, such a site Makes hearts more light And stirs the blood that's red. But Jim in France is raving, With bullets in his head !

The orators are breathing The feelings of the day. Emotion high is seething Beneath red hair and gray. But wait a bit! These shamrocks fit

A greater far expanse. Let's send the green for wreathing The Irish dead in France!

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THE TURN OF THE TIDE. By Mary Agatha Gray. There is a complexity in the weaving of this story that will keep the reader in suspense till the very and

her living vi

her living vital tradicion, bear test-mony to truth then, why not now ? As to the saloon and the saloon-keeper, they were not held in as high esteem as Protestants were disposed to believe. There are saloon-keepers in the Church because the Church is for the Dablicon as well as the Pheri for the Publican as well as the Pharisee. But the Councils of the Church recommend and urge Catholics to

abandon the saloon for some other business, because it is so easy to be come a sharer in another's sin in the come a sharer in another's sin in the liquor business. I mentioned the devotion of the Church to personal prohibition, and reminded them of the moral influence of the thousands the moral influence of the thousands of Catholic men pledged to it in the Catholic Total Abstinence Union. victim. A now defunct Socialist paper, The Worker, offered the following suggestion: "Socialist schools should The taunt that I was not the potent factor in the community that I should tactor in the community that I should be because of my alcofness from the prohibition cause, I met by hazarding sible, to counteract the influences of sible, to counteract the influences of be because of my alootness from the the statement that through the conthe churches, synagogues, and Public

fessional I got more men to give up liquor than Dr. Smith did through

As I write there lies before me a text book used in Socialist Sunday schools. Its author is Caroline Nelson and its title is "Nature Talks on Economics—A manual for Teachers and Children in Socialist Schools." and to show that the subject could be discussed without the vulgarity that too often disgraces debates and discussions on this delicate subject. Dr. Smith was too insistent on the need for Scriptural warrant for other teachings not to be ready to acknowl-edge the tribute of St. Paul to celibacy. But he contended that, taking human nature into consideration, it was safer on the whole to have a married rather than an unmarried clergy, and that as far as he was conthe fact that he was married cerned did not interfere with his pastoral duties. I cheerfully bore testimony to Dr. Smith's zeal as a pastor, but pointed out that he had his limitations, and they were Mrs. Smith and four children. It is impossible for a married clergyman to reach the high-

e Socialist teac the convolutions of the child's mind. Many of these Socialist instructors blic school teachers, and the cause it has learned thousands of better ways of doing things. The animal that learned to walk on its hind legs in order to use its two fore-Socialists are strenuously striving to capture the Pablic school boards. In some cities they have been suc-

definite views of right and wrong in the individual and social conduct of

men which are sometimes at vari-ance with accepted standards." Until recent years, Socialism has

confined its proselyting activities almost exclusively to adults, except,

In the past, Socialists devoted their legs to work and fight with became human and learned to make tools time and energy in attracting the attention of the man with average and weapons.

intelligence, whose knowledge was fragmentary, and which developed into educated ignorance and intel-Is it not ludicrous ? To speak of animals becoming human by walking on their hind legs is the height of in-

tellectual buffoonery. Think of the little ones in Socialist schools, who, when asked where the universe came from and the greatest of all questions, "What is man?" having to choose between God in Heaven and Caroline Nelson of San Francisco.

## A SCHOOL OF VIRTUE

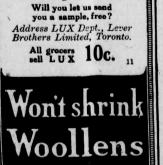
Holy Communion is more than

remedy. It is, says Pere Eymard, a strengthening power, alding us to be-come good, virtuous and holy. It is indeed, a difficult thing to acquire a Christian virtue. A virtue is a quality of Jesus with which we must lothe ourselyee. It is a divine adu. brochure's preface to be "A Word to the Teacher," in which the nature and aim of the Socialist Sunday school is clothe curselves. It is a divine edu-cation; the manners of Jesus in us. Now, in the Holy Communion, Jesus aim of the Socialist Subby school is set forth in the following manner: "The proletarian (Socialist) phil-osophy should furnish him (the teacher) with the ethical and social forms Himself in us, becomes our true Master. By His loving inspira-tions He awakens the gratitude that we owe Him as our Benefactor, the desire to remember Him, the side of the lessons. The first volume of Marx's 'Capital,' Morgan's 'Ancient thought of the happiness there is im-itating Him, and living of His life. Society,' Ward's 'Ancient Lowly,' and last but not least, Professor Veblen's What charms virtue has in the school of Communion. How easy is humil-'Theory of the Leisure Class,' should be read and in a measure mentally ity when we have seen the God of Glory humbling Himself so far to enter a heart so poor, a mind so ignorant, a body so miserable! How be read and in a measure menality digested. The above named books are scientific works \* \* \* which form a working class philosophy and an ethical system of thinking that is diamentrically opposite to the easy is gentleness under the action of the tender kindness of Jesus giving four children. It is impossible for a married clergyman to reach the high-est point of efficiency, for in the lan-guage of the Apostle "he that is with-out a wife, is solicitous for the things

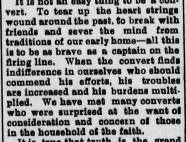
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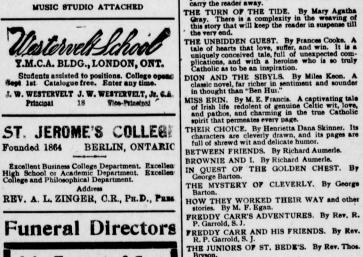


1	NAMES AND ADDRESS AND ADDRESS AND ADDRESS AND ADDRESS ADDRESS ADDRESS ADDRESS ADDRESS ADDRESS ADDRESS ADDRESS A
	We are prone to be critical of th mind that is stumbling along with it limping logic towards the Church
	We marvel at the contradictions that appear in its expression, and instead of thanking God for the faith that it
	so gloriously consistent in all it parts and so sublime in all its put
	poses, we ourselves are apt to be un kind in our estimates of a poo
	crippled soul. In order to proper
	appreciate our well-meaning dissen ing brethren, we should read th
	lives of Orestes Brownson or Ca
	dinal Newman. Here were massivintellects that at periods in the
	progress to conversion were guilty declarations about faith that would
	make a child in our catechism cla
	blush before his little fellows. La us give sympathy's helping hand, an
	not be lacking in fellowship whe
	even a word can go far. It is not an easy thing to be a co.
-	vert. To tear up the heart string

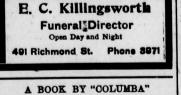


It is true that truth is the grand reward for earthly sacrifices made by the convert, but then we, who have the convert, but then we, who have the truth and love it, should make it diffusive of itself in shedding the radiance of blessed charity about the sore or weary feet of the poor fellow coming from afar "out of the dark-ness into the light."

Our brothers of the sects are accustomed to have their churches nothing but club rooms where socia-bility is cultivated. With them persons, not principles, are <u>j</u>the agencies of unity. Of course with us the very reverse holds. Our church is a "house, of prayer" and eternal principles are the bond of







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