

congregation into an organization which meets from time to time. When they assemble they have a simple supper, after which they discuss some topic of interest. ...

Dr. Smith opened the discussion in his usual frank manner by referring to the bigotry of our time. After deploring the violent character of 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 Catholic Church because they have been brought up with an antagonistic feeling towards it. ...

1. Catholics keep aloof from Protestants, and in this way excite suspicion and distrust. 2. The Catholic Church has certain doctrines for which there is no sufficient Scriptural proof. 3. The Catholic Church is too friendly towards the saloon. 4. The celibacy of the clergy, whilst theoretically possible, is practically undesirable. ...

As I was to address those men I was greatly relieved after I had heard the nature of the objections, and had noted the kindly tone in which they were urged. I began by complimenting Presbyterian theology for its sound views on the Divinity of Christ, and on the necessity of Christ's atonement. ...

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 Church. ...

The aloofness complained of was not so conspicuous as they were disposed to believe, but non-Catholics have grown so accustomed to assuming that they are not only right, but broad and liberal, that they actually believe it. ...

The reason assigned from the (to them) apparent lack of Scriptural warrant for certain Catholic doctrines; e.g., Intelligibility, Transubstantiation, etc., was disposed of by showing that the early Christians got along splendidly without that faller Scriptural proof for which Protestants clamor, for they had the Church, and if the Church could, by her living vital tradition, bear testimony 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 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 become 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 of Catholic men pledged to it in the Catholic Total Abstinence Union. ...

The fourth reason alleged by Dr. Smith for hostility towards the Church—the celibacy of the clergy—I welcomed for the opportunity it afforded to correct misunderstandings and to show that the subject could be discussed without the vulgarities that too often disgrace 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 acknowledge 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 concerned, the fact that he was married 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. ...

that belong to the Lord." (1 Cor. vii, 32). In other words, the priest gives 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 true of those who freely pledge themselves unreservedly to a single life, and who daily deal with spiritual 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 adjourned many remained to ask questions 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 defense of a position for which they had fancied there was no defense. ...

I concluded by thanking them for the privilege of addressing them, for their action was in marked contrast with other denominations who when 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 encourage timid brethren of the clergy, who are inordinately strict in observing the admonitions of the Church with regard to *Gynaeceologia in Sacris*, to cultivate more friendly relations with the Protestant clergy, for there are all sorts of opportunities 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, Socialism presents itself as a movement which need never be dreaded unless a probability were to arise in which the danger of the Socialists acquiring 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 activities. It is essentially necessary at the outset that the reader shall appreciate the fact that Socialism is not merely a political movement, nor is it mainly an economic question. ...

The dominant factors," writes Morris Hillquit, "in the Socialist thought, movement and ideal, may be said to be of a politico-economic nature. But Socialism is not devoid of ethical and spiritual implications. The Socialist philosophy involves certain definite views of right and wrong in the individual and social conduct of which are sometimes at variance with accepted standards." ...

Until recent years, Socialism has confined its proselyting activities almost exclusively to adults, except, of course in the home of Socialist parents. To day there are hundreds of Socialist Sunday schools wherein the Socialist teachers twist and warp the convolutions of the child's mind. ...

Many of these Socialist instructors are Public school teachers, and the Socialists are strenuously striving to capture the Public school boards. In some cities they have been successful. ...

In the past, Socialists devoted their time and energy in attracting the attention of the man with average intelligence, whose knowledge was fragmentary, and which developed into educated ignorance and intellectual vulgarity when such a person became imbued with Socialism. Today the child is also to be made the victim. ...

A now defunct Socialist paper, The Worker, offered the following suggestion: "Socialist schools should be founded in as many places as possible, to counteract the influence of the churches, synagogues, and Public Schools." ...

The ruling class philosopher and moral sentimentalists teach that each individual is a free agent to do good or evil as he pleases. The proletarian (Socialist) philosopher shows that man is a creature of his environment, that he thinks and acts in terms of his own interest, or what he conceives to be his interest. ...

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 Nationalist Parliamentary party discovered 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 Ecclesiastical Record of Dublin. ...

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God is not even alluded to in the book. "The plants like people have to adapt themselves to circumstances. A gardener knows this, if he is a good gardener, and he makes 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 believe that a child can control his condition and they always preach to him. Instead of changing the conditions, they want to change human nature." ...

Here the child is taught to repudiate individual accountability and to reject the doctrine of moral responsibility. He is told that society and not the individual is responsible. The cause of wrong doing and criminality are attributed to society—the nonentity—and not the individual—the reality. ...

How came the universe to be? Caroline Nelson offers Exhibit 2: "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 cell-builders labored to store up coal and build up forests and perfect plant life." ...

Such an answer is no explanation, and since it lacks sense, it is nonsense. To teach it to a child, as an explanation of the universe, is to deify it. Evil often has the advantage of concealing itself in varied disguises. No evil is so treacherous as when it endeavours to produce a counterfeit of that which is good. ...

Mr. Edgell added, what does honor to his love of truth, that he regretted very much that the report of Dr. Ambrose asked Mr. Edgell if he attended the poet in his last illness, 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 Mrs. Moore, who, as I have told you, was a member of my congregation." ...

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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. ...

Apparently there have been many grounds for this assertion. Moore spent many years in fashionable society in England. He died in England and was buried in that country. His grave is in the cemetery attached to a Protestant church. ...

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There is nothing else so good For Old Dutch Cleanser as Old Dutch the Hygienic Cleanser

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. ...

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REVERENCE DUE THE VIRGIN MARY

Rev. James S. Montgomery, pastor of Metropolitan Memorial M. E. Church, Washington, D. C., says: "Reverence is the prime energy of Christian character. It is the sovereign power of godly life. For centuries among the Hebrew people it was the hope, the thought and the prayer of every maiden that she might become the mother of the Redeemer and the vindicator of Israel. ...

Among the generations of the world only women were selected one woman was taxed. What a recognition, to be selected to be the mother of the only pure man who ever lived! We bow in her presence with a reverent 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 Himself placed upon her brow the crown jewels of undying glory."—St. Paul Bulletin.

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THE OUTLAW OF MARCH, by A. de Lamoignon. This is a capital novel with plenty of "go" in it. ...

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THE TEMPEST OF THE HEART, by Mary Agatha Gray. A story of deep feeling that centers around a young monk's passion. ...

THE SECRET OF THE GREEN VASE, by Frances Cooke. The story is one of high ideals and strong characters. The "secret" is a very close one, and the reader will not solve it until near the end of the book. ...

SO AS BY FIRE, by Jean Connor. After living a life that he had lived the hero of this story renounces it all that she might atone for the great wrong she has done. A really absorbing and profitable reading. ...

THE TEST OF COURAGE, by H. M. Rose. A story that grips the heart. The well-constructed plot, the breezy dialogue, the clear, rapid style, carry the reader away. ...

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NED RIEDER, by Rev. John Weh. ...

JACK HILDRETH ON THE NILE, by Marion A. Taggart. ...

LOYALTY NOT IN WORDS

"Tolerant talking," says Monsignor Benson, the eminent English writer and lecturer, "indicates a weakening of faith." The man that looks for the good points in a rattlesnake is in imminent danger of being stung. Likewise the soldier that tolerates his enemy is not true to his flag and is a traitor. Wisby-washy Christians are the delight and plaything of infidels.—Catholic Advance.

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HELPING HAND AND PIETY

We are prone to be critical of the mind that is stumbling along with its limping logic towards the Church. We marvel at the contradictions that appear in its expression, and instead of thanking God for the faith that is so gloriously consistent in all its parts and so sublime in all its purposes, we ourselves are apt to be unkind in our estimates of a poor crippled soul. ...

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