# The Catholic Record.

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REV. GEORGE R. NORTHGRAVES. Author of "Mistakes of Modern Intidels." THOMAS COFFEY.
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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. dior of THE CATHOLIC RECORD, To the Editor of THE CATHOLIC RECORD,
London, Ont:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published.

Its matter and form are both good: and a
grayl Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success.
Believe me, to remain.
Yours faithfully in Jesus Christ,
Yours faithfully in Jesus Christ,
t D. FALCONIO, Arch, of Larissa,
Arch, of Larissa,
The state of the property of the state of the state

Matter intended for publication should be mailed in time to reach Lendon not later than Tuesday morning.

LONDON, SATURDAY, DEC. 27, 1902.

KING HENRY VIII. AND QUEEN CATHARINE.

We already expressed our regret spoke of a "Mrs. Rob" as an anti- (Ps. cix.) Catholic lecturer. We again express our regret for this mistake, as we are informed that "Mrs. Robinson," who on in the Holy City at the present day. was the person intended, is a very estimable Catholic lady. Nevertheless, marriage to Catharine of Arragon was only a betrothal, is certainly incorrect, as we showed by irrefragable proofs.

Since our apology appeared, we have received a letter from the lady, which has already been published in the ancient Judea; but since that time the Rat Portage Miner. It will be seen Jewish population has increased so that by all who have read the letter that our Judea has now one hundred and twenty apology covers the whole ground, with the exception of Mrs. Robinson's assertion that she did not make the statement the needed correction.

The statement which Mrs. Robinson admits that she made was that "Cathar- is under Turkish rule. ine's previous marriage to Henry's brother Arthur had been, in reality, little more than the ceremony of betrothal." This was also a real marriage, though it is generally admitted that owing to Arthur's physical weakness, the husband and wife did not live together in wedlock.

# VIDENCE.

Great distress is stated to exist in several European countries. Half a million workmen are said to be unemployed in Great Britain, and at the London dockyards the unemployed laborers frequently have to fight to get nce to obtain a day's work. Public works have been started by the Government in order to give some relief, but these are not on a sufficiently large scale to relieve half the distress. In Germany the conditions are similar, and there too public works have been started. In Russia there is said to be "unprecedented distress," and there are hosts of beggars and starving people throughout the Empire. In Sweden, public relief measures have also been found necessary. We should be thankful to Almighty God on this continent that even though we find arawbacks in the scarcity of fuel and in some other respects, there is general prosperity, and but a small amount

### of severe suffering. A DOUKHOBOR LEADER.

It is stated that Mr. Peter Vereghin, a Doukhobor leader who was sent some years ago to Siberian exile by the Russian Government, has been liberated, and is now on his way to Canada to join his countrymen in the West. He sailed from England by the steamer Lake Champlain, on December 3. He wlll be met on his arrival in Canada by two Doukhobor delegates from the West, and escorted to his new home.

It is said that Mr. Vereghin is a man of sound judgment, and that he is much grieved at the recent absurd conduct of his countrymen; and as he has great influence with them, he will probably make them sensible of the great folly they committed in giving so much annoyance to the peaceably disposed settlers of our Northwest.

become necessary for the Canadian Government or people to adopt any severe methods with the Doukhober settlers to prevent them from persevering in such absurd and fanatical folly as that whereby they recently caused so the bill returned to the Lords. It will possess.

much trouble; and we are disposed to sympathize with the deluded people rather than to be angry with them, for it is evident they knew not what they were doing. If however Mr. Vereghin's influence should succeed in bringing the would-be pilgrims to a sense of what is due to a country which gave them a hearty welcome to comfortable homes where they can find true liberty, the fanatical notions of the Doukhobors may be laid aside, and they may yet become good citizens. We would hail with pleasure such an ending to the grotesque episode of which they were the heroes.

JERUSALEM AND JUDEA.

All Christians must feel a deep interest in the progress and prospects of Jerusalem, which was the sacred city devoted to God's worship under the Old Law, and was besides the principal scene of the life and labors of our Lord on earth, as well as the first city of the world in which a flourishing Church was established after the glorious ascension of our Lord Jesus Christ into

Melchisedec was the prototype of the priesthood of Christ. He was King of Salem, in the time of Abraham, Salem being the most ancient name of Jerusalem. (See Gen. xiv.)

By his sacrificial offering of bread and wine he prefigured the perpetual sacrifice of the New Law which is the Mass. Therefore are the words of the royal prophet applied to Christ both by Christ Himself and by St. Peter, and more discursively by St. Paul, whereby that by a mistaken interpretation of a He is designated "a priest forever letter received from Rat Portage we according to the order of Melchisedec.

These facts of themselves give an in terest to the changes which are going The Saracens, who captured Jerusalem in 637, were finally driven out by the statement which was attributed to the Turks, who were a Tartar race, in the lady, that Henry VIII.'s so-called 1239. Under the Turks the city and the whole province of Syria, of which Judea formed a part, has been always the scene of an intolerable despotism.

Half a century ago there were few Jews in Jerusalem, the capital of thousand Jews, of whom fifty thousand are in Jerusalem, which has a population of about sixty-four thousand. as above given. We cheerfully make Thus the Jews now preponderate to such an extent that the city has practically become a Jewish city, though it

It is interesting to note in this connection that the city has taken upon itself more the appearance of a European than of an Eastern city. The shops have a European look about them. and machinery is everywhere to be seen in operation where work was formerly done by hand, as is still the case in Oriental cities which have not been THANKGIVING TO DIVINE PRO modernized like the chief cities of Japan.

The re-Judaizing of Palestine is in a great measure due to the Zionist movement which was chiefly promoted during the past few years by Baron Hirschand other wealthy Jews, who devoted their energies and money toward inducing the Jews of European countries to settle in the ancient kingdom of their race; especially the Jews of those countries where the race was persecuted, as those of Russia and Roumania.

In view of the fact that it is foretold in Old Testament prophery, as we are wont to interpret it, that the Jews will return to Christ, their return in such numbers to their ancient kingdom becomes a doubly interesting fact. Is it a preliminary to their conversion to Christianity in the near future? We do not venture to make any prediction on this point, as the prophet does not indicate when this conversion will take

# THE ENGLISH EDUCATION BILL.

Notwithstanding the strenuous opposition of the Non-conformists to the English Education Bill, it has been passed by an unusually large majority in the House of Commons, namely, by 246 to 123, or a vote of two to one. The largeness of the majority was due to the absence of most of the Irish members, who, though naturally in favor of the bill, inasmuch as it affords facilities to Christian education through the voluntary schools, for the most part absented themselves in order not to give support to a Government which they thoroughly

The bill was passed by the House of Lords, with one amendment introduced by one of the Bishops. This was a the Lords was one regarding the ex-We should be sorry that it should penditure of money—a matter with away, and are therefore in favor of the

then be concurred in by the Lords and will become law.

As a very great majority of the children of England attend the voluntary schools, it appears to us that the Nonconformist opposition to the law is for this reason all the more selfish. If these non-Auglican denominations do the Radicals themselves declare will not want religious teaching for their | finally strangle the proposition. children, this a very poor reason for their desiring to force their methods of education upon other people. This by the supporters of the Government as would be true even if those desirous an evasion of the question at issue, of having religious teaching were a minority, but this dog-in-the-manger policy becomes a crying injustice when a large majority of the people would be oppressed by it.

It is understood that the Irish mem bers will not persist in absenting themselves from the House, should their votes be found needful to secure the final passage of the bill, as Mr. Redmond has given directions to the Nationalist party to be in readiness to come at once to Westminster if they are needed at a critical moment.

### CHURCH AND STATE IN FRANCE.

The question of the separation of Church and state in France which was brought up in the French Chamber commission of investigation into the press of all parties, that the purpose of this action is to prevent discussion, as it is not desired either by M. Combes or his Government to disturb the present relations of Church and State, notwithstanding their hatred of religion.

The Radicals hold this separation as part of their creed, and their openly expressed desire is that the public monies now appropriated toward the payment of salaries to the clergy should be diverted to other uses. These salaries amount to eight million dollars; but as Protestant ministers and Jewish rabbis equally receive salaries, which, on account of their having families, are larger than those given to the priests, it is only by some stretch of the imagination that the Catholic Church can be called the established Church of France at all. Nevertheless the concordat between the Pope and the French Government positively so recognize the Catholic Church, and so far even the most anti-Cataolic Governments which the Republic has given the country have been anxious to keep up the union, which gives more advantages to the State than to the Church. It, is no wonder, therefore, that M. Combes' ministry has used its majority in the Chamber for the purpose of staving off discussion on the question.

In the appointments of Bishops, and even of Vicars-General and Rural Deans, the Government has, under the Concordat, a considerable voice. It is true the Pope alone has the final appointment of Bishops in his hands, and the Bishops of Vicars-General and Deans; but under the Concordat the Government has the nomination of three persons whose names are presented for these offices. The three names thus presented may be rejected by the Pope or the Bishops, as the curred that all three names presented by the Government have been rejected. This has been the cause of unpleasant delays in filling vacancies. The Holy Father, evidently, cannot resign his office of keeping in his own hands the final right of ruling the Church, even though he may give to the State what may be called a large influence in the matter of consultation

and advice. We may safely say that neither Pope nor Bishops desire strained relations to exist; yet, when there is a Government which desires to create trouble, it is very easy for it to do so by selecting undesirable names for the respective offices, as has been sometimes done. The Concordat, therefore, works fairly well as long as there is a truly Catholic Government desirous of working in harmony with religion; but, under an irreligious Government like that which exists at present, unpleasant relations between Church and State may arise at any moment.

The present Government, irreligious as it is, understands very well that the cultivated classes as well as the vast bulk of the people wish the Church and State to work in harmony. And among the cultivated classes, even those who are not friendly to religion, or who do not wish to submit their own conduct to the precepts of religion and minor defeat for the Government, but morality, nevertheless understand that it will not affect the stability of the tranquility of the nation would be Ministry. The amendment passed by greatly disturbed if the religious control over public morals were taken which it is the prerogative of the Com- continuance of the Concordat. On the mons to deal-and it is not expected other hand it is undeniable that the that the Lord's amendment will be ac- close union between Church and State cepted by the Commons. The amend- gives France a greater influence in ment will probably be struck out, and foreign affairs than she would otherwise

Hence M. Combes does not want a total separation of the ecclesiastical and civil authorities, and this accounts for the reference of the matter discussed for a couple of hours in the Chamber of Deputies to a special Commission which will deal very slowly with it, and which

Hence the reference of the question to such a Commission is regarded even whereby dust is thrown into the eyes of the Radicals, in the hope that they may believe that there is a possibility that an abrogation of the Concordat may be brought about, while in reality, as the Socialistic Paris paper, the Petite Republic, says plainly that " the Commission will bury the proposal."

Under present conditions it might seem at first glance that it would be better if the Pope should take steps to abolish the Concordat, which has been over and over again violated by the Government; but the Holy Father does not wish to be precipitate, and notwithstanding the fact that the friends of religion have shown much by the Socialistic and Radical party the persecutions, to which the Church has been referred by the Chamber to a has been subjected, to establish at matter, but it is the universal opin- France to take the places which irreion, which is openly stated by the French ligious Governments have held for a generation.

Just such a change as this happened in Belgium, and there is good reason to consideration support the proposed believe that it will take place in law, but that they would defy the pro France.

#### IMAGES AND PICTURES IN CHURCHES.

A despatch from Berlin states that a portrait of Martin Luther, painted by the celebrated artist Lucas Cranach, the burgomaster of Wittenberg, has been set up and solemnly uncovered in the church of that city. It is pronounced to be the best portrait of Martin Luther in existence.

Luther himself was in favor of retaining images of the Saints in churches, and in his book composed in 1525 " Against he Heavenly Prophets" in which he ridiculed Carlostadius and the Anabaptists whom he accused of folly in pretending they were favored with heavenly visions, he maintained the impropriety of the conduct of these same sectaries in breaking down images ia the Churches. He said also that

"In the law of Moses nothing was prohibited except images of God or o alse Gods: but images of crosses and of Saints are not comprehended in this prohibition; and under the gospel, none are obliged to destroy images by force, because this is contrary to gos pel liberty."

It is therefore consistent on the part of Lutherans to erect the image or picture of Luther in the Church, if he is really to be regarded as a Saint; but at all events it throws no small light upon the inconsistency of other denominations, as for example the followers of Carlostadius, and the Presbyterians of Scotland, who have maintained that any respect shown to images of Saints, or to the crucifix, is idolatrous, and that all such "monucase may be; and if this be done, it is ments of idolatry," as they are called plain that strained relations may easily in their standards of belief, should be liamentary Party for some time to destroyed. As a matter of fact, they were destroyed by mobs throughout Scotland, under the leadership and direction of John Knox and other heads of the Presbyterian movement.

In England the so-called "Reformation "inculcated a similar hatred of sacred images, under the plea that they are forbidden by the second command. ment of God. Thus, under the religious instructors who had a hand in establishing a new teaching in England, King Edward VI. wrote to the protector, his uncle:

" I am quite astonished, God Himsel and His Holy Spirit having so often for-bidden it, that so many people have bidden it, that so many people have dared to commit idolatry by making and adoring images.'

Thus the mind of the young king was inflamed to hatred against sacred images first, and next against the Catholic Church. But a great change has occurred, and now the Church of England clergymen have images of Christ and His Saints erected in churches and chapels throughout the land from which they were driven three and a half centuries ago.

The fact that pictures of John and great solemnity in the Metropolitan couraging us to imitate their example

THE ENGLISH EDUCATION BILL AND THE IRISH PARTY.

As we anticipated in our article of last week on the English Educational Bill, the majority of the Irish Nationalist members of Parliament who have absented themselves from the House of Commons in order not to be obliged to vote in favor of the Bill, which they believed in conscience to be a beneficial and necessary measure, returned to Westminster in time to vote against an amendment which passed in the House of Lords, and which endangered the improved position in which the voluntary or religious schools are to be placed by this measure.

The Catholic hierarchy of England and Ireland through Cardinal Vaughan and Archbishop Walsh made public their conviction that any important amendment would endanger the bill and thus inflict serious injury on the Catholic schools : for though the Church of England schools, being most numerous, and having the majority of children attending school, would be most benefitted by the law, the Catholic and Methodist schools will share upon. in the benefit to be derived from it. apathy, there is still a very strong It will, in fact, benefit three-fifths of hope that the people will be roused by the English children attending school, as only two-fifths are attending the Board schools which have up to the length a truly Catholic Government in present received all the favors from the public treasury. It has been stated with great satis-

faction by the Opposition papers that the Irish members would not on any nouncement of the hierarchy. must say that we are gratified to find that they have disappointed the prophets in this matter by voting for the right, instead of yielding to the embarass a Government for which they fore, slanderous. have no love, and which they have no reason to love.

On the other hand, it is another source of gratification that just at the present moment the Government is showing some disposition to extend the making a great advance toward ameliorating the condition of the people through the passing of a compulsory land purchase act, and by the granting of some measure of Home Rule to the Irish Provinces.

Who knows but the time is much nearer at hand than has been supposed, when Ireland will be granted all that she has demanded.

Some of the opponents of the Educa-Irish vote, though the legislation is on a purely English matter.

It has not really been forced by the even if all the Irish had abstained from ers was ever uppermost in his thoughts. voting. But even if such were really the case, English members who have hitherto had all the say in making laws friends his sudden taking away, in the for Ireland would have no right to complain if a little turning of the tables upon them had really been we doubt not, an entrance into eternal effected, just to let them see how the happiness. And we trust that, in the thing tastes. It would be their own providence of God, Father Fogarty will fault, and a just retribution if England were legislated for by the Irish Par- our Blessed Redeemer.

# A CALUMNIOUS INSINUATION.

Mr. F. N. Charrington, who was the chairman of a recent meeting held in London (Eng.), to protest against the the Government's Education Bill, has made the sensational announcement that before the meeting he received a threatening letter headed "Death to the Protestants." In this letter, he the meeting to-night and we will serve you as we served Kensit. The day is not far off when the Church will reassert her rights, and make it impossible for you and others to teach your Protestant lies."

Mr. Charrington must be badly off for a pretext to throw mud at the Catholic Church when he takes advantage of his opportunity in appearing at a Low-Church meeting to speak in this way. There has been no reason for the supposition that Catholics had any part whatever in the attack made upon Kensit, which resulted in his death: and it is a most contemptible and disreputable piece of business to refer to them in Charles Wesley were uncovered with any way in connection with the matter.

No Catholic was even suspected. Church of Toronto, but a few years much less accused of having any hand ago, shows a great change of belief on | in the murderous attack. John Kensit the part of other denominations. We was indeed a bigot of the first water, may safely infer from this, and similar so far as his relations to Catholics were happenings in other places, that a great | concerned—or perhaps we should rather change is taking place among the say he posed as a bigot in order to give denominations generally in regard to a stimulus to the sale of his bad books. this matter, and that they are coming | This has been abundantly proved to have to the Catholic teaching that the been the case; for he admitted in his images of Christ and His Saints in- discussion with Mr. Labouchere that crease our love for God by reminding his prominence as the leader of a nous of Christ and His Saints, and en- Popery faction had very greatly in creased his sales of the prurient literaby our practice of their virtues and ture referred to. His chief purpose, however, in attacking Catholics appears

to have been to excite the populace against the Ritualists.

On the Catholics Mr. Kensit's diatribes had no effect, but the Ritualistically inclined members of the Church of England were deeply moved to indignation by them, and if the threatening letter received by Mr. Charrington be not a mere wag's prank, it must have emanated from one of these.

The man who was accused of throwing the chisel by which John Kensit was killed was not a Catholic. The judge and jurors who tried him were not Catho lies, and the multitude who cheered him when he was acquitted were Protestants, probably most of them of the Ritualistic party, yet it is not unlikely that some of them were the very people who had backed him up in his disturbances of the public worship of the Church of England.

A mob is proverbially fickle, and we should not wonder much if this were the case. At all events, Mr. Charrington's evident insinuation that the threatening letter came from a Catholie has no plausible foundation to rest

It is true, he does not assert positive. ly that it was from a Catholic, but this would be inferred from the usual talk of Evangelicals that the Catholic Church is aiming at political control in England, and from the specific reference to "Protestant lies." It must be borne in mind, however, that the Ritualists might easily have used just this style of talk, as they imitate Catholics in claiming an authority for the Church independently of the State, and even in repudiating the term Protestant, and claiming that of "Catholic." So far as Catholics are meant by Mr. Charrington, his insinuation is most improbable, and unwarranted by any evidence which has temptation to shirk a duty in order to been given in the matter, and is, there-

#### DEATH OF: REV. FATHER FOGARTY.

The diocese of London has suffered a great loss in the demise of Rev. olive branch to the Irish party by Father Fogarty, parish priest of Dublin, Ont., a short account of which we publish in another column. Father Fogarty was ill for only a few days before his death, which took place last Sunday. His was indeed the life of an exemplary priest-day by day absorbed in the performance of the duties of his holy vocation. A noble and unselfish devotion to duty-great kindness of heart-simple, unaffected and sterling piety-were the chief characteristics tion bill are endeavoring to make a of his short priestly life. His chief strong point against it by complaining ambition seemed to be to mould his that it is being forced on them by the parish into a model one, both spiritually and temporally. To this end he worked unceasingly, though quietly, from the time he was given charge of Dublin until Irish vote, as it would have passed his death. The welfare of his parishion-

To these good people, therefore, no less than to his relatives and other prime of life, will be a severe personal loss. But to the zealous shephard it is spend his Christmas in company with

#### MEMORIAL CHURCH TO CARDINAL NEWMAN.

Special to the CATHOLIC RECORD It may be asked why there is no proper Church at the Oratory in Bir-mingham, the home of Cardinal Newman, and why the need arises for this Memorial Church to be erected. reason is not hard to give. In 1851, a certain Dr. Achilli, a profligate Italian Church in the Town Hall at Birmingham. Crowds flocked to hear him, and says, he was told: "Take the chair at gladly accepted as truth whatever he pleased to say. It was the time of the restoration of the Hierarchy in England by Pope Pius IX. and Cardinal Newectures on the Present

man was then delivering his famous Catholics in England. He felt it to be his duty to expose the true character of Achilli, and refute his gross charges against the Church. He did so, fully and unsparingly, and Achilli brought an action for libel. The case was long delayed in its

hearing: the witnesses had to come from Italy, Malta and elsewhere, where Achilli had been, and the expense were proportionately heavy. At length the trial began, before Lord Campbell and a jury, but though the charges against Achilli were fully proved, Cardinal (then Doctor) Newman was sentenced to pay a fine of £100 with costs. Even the Times declared there had been a miscarriage of justice: was a great moral victory, and Achill was heard of no more.

From all parts of Europe and America. Catholics came forward and with contributions to pay the heavy costs of this famous trial, and Cardinal Newman was so touched by this outburst of generosity on his behalf that he said he would never again solicit help.

It is on this account that there is only a temporary church at the Cardinal's home in Birmingham: it is on this account that an appeal is now made for a suitable memorial church to his name.

Once already, in his lifetime, the Catholics of America helped Cardinal Newman by their generous alms. they now, after his death, have a share in the memorial in his name—a memorial after his own heart, and so perfect th

good work begun?
All offerings for this purpose hould! sent to Father Robert Eaton, churcof the Paulist Fathers, West 59th Se New York City, who has been sent this country to enlist the sympath and secure the help of Catholic American in this movement, which deserves world-wide recognition.

### SOCIALISM vs. CATHOLICITY.

N Y. Free man's Journal. We give in another column a lett from Mr. D. O'Donnell, commenting a recent Freeman editorial on the abo subject. Though he gives us a swiper two we nevertheless give his lett full. because it is that of a very ear est man whose heart revolts at the degradation and misery which pitile and lawless capital has been permitt under present political systems to it pose on the toiling and sweating m We have numbered his graphs, and our comments shall follower

the order of those numbers.

It will be observed that the difference of the differen ence between Mr. O'Donnell and us not in regard to the abuses and con-quent sufferings which he so forcil portrays. These have impressed us profoundly and painfully as they ha im. Nor does our difference rega the end to be attained, namely, t suppression of abuses that have le and in recent years are leading mo pidly, to intolerable social and indi trial conditions. These abuses a their evil and degrading consequenare too manifest to be doubted by a one who observes and thinks.

It remains, then, that our point lifference regards solely the means

the end. To meet the requirements of sol reason, free from passion and sentime the means to be used to gain a desir good end must have certain condition In the light of revealed Christian tr and law the means to the good of must, like that end, be good in the selves. It is never justifiable to vil means to gain a good; never all ble to do evil that good may foll-The means must not only be good emselves but they must be known be good by him who proposes to Where it is a question of g or evil he who would act in doubt wo be as intellectually off as he who wo insert a red hot poker into the conte of a barrel while in doubt whether was powder or some non-explosian act would be criminal rashn The means, therefore, to a good

must be good, and known to be go or else rejected. Besides being good in themselves neans, to meet the requirements reason, must be adequate to the e they must reach to the end; they n he known to so reach, else reason n reject them as means. The gun es not reach the target it is inten hit must be rejected as a means

the end intended. Again, and lastly, the means, in or to be legitimately usable, must be panied by a reasonable assuration they will not lead to worse e than those they are expected to aboli in a word, that they will not lead if the frying pan into the fire. He is sick man who to recover health would take, on the word quack, a medicine whose action and ult he does not know. He shoul least have a well grounded confide that the nostrum will not make

orse, or kill him. These three attributes that sh characterize the means to be used ward social and economic and political reform—and all means to a good e are, we think, indisputable. The fir goodness—is a revealed truth which Catholic must accept. The second third-adequacy and safeness-are tates of reason and common sense be accepted need but to be un ood. They constitute the criteri touchstone by which Socialism means to the betterment of living co ions must be tested. Keeping the and, we will now consider some o

O'Donnell's contentions. (1) The first-our apparent lac and consistency—we will let bing that on a further expos hoping that on a further expos of the subject he will see that the was not in our logic, but in his

(2) He tells us that he is a Cat and a Socialist, as "he unders Socialism." In our article, whice criticises, we did not combat Soci as he understands it, for we kne ow he understands it. We com the principles of Socialism as formed, explained and defended by its accredited exponents and let These principles, we insist, no Cat can hold and continue to be a Cat

Our correspondent does not

it clear what he means by our " mic system." It seems to us by the term he means the abuses the people, with the power in hands to prevent them, have all through stupidity or wilful negle grow and flourish under our eco system, just as the lazy and thr armer allows rank weeds to grow good land and choke and destre crop. The evil is not in the land crop, but in the farmer as of obnoxious veget tolerance Just so the evils our correspondent justly complains of need not be uted to our political or economic inherited from the for of the Republic, but to the careles ndifference or laziness of the who, too, tolerant of those evils, them to to grow and flourish wh political system puts into their ha ower to stamp them out. we join with Socialism and str the people full and power to protect then remove every object. gives and to remove every obstacle t structs their way to "life, liber the pursuit of happiness?"
people, with this power in their on, cannot provide for their or are, what hope can they have und

other political system? For no able system can give give the greater power of self-protection. There never has been a soci called government, nor can one