

lations. The get-rich-quick monopolist is the cause of our day. Who will grapple with him?

#### CONVICTIONS MADE TO ORDER

The Toronto Mail and Empire makes editorial declaration as follows:

"All the newspapers that were for reciprocity, either in Canada or the United States, are, with hardly an exception, in favor of Home Rule."

As it was claimed by some that those who favored reciprocity with the United States were disloyal to Great Britain we may take it that the editor of the Mail and Empire wishes to cast doubt upon the loyalty of British subjects who favor local self-government for Ireland. There are, however, some papers which opposed reciprocity and yet are friendly towards Home Rule. Will our Toronto contemporary accuse the London Free Press of disloyalty because of the following sympathetic reference to the great measure now being discussed in the British House of Commons:

"The trend of affairs is plainly in the direction of withdrawing from the Imperial Parliament as much as possible of the minor business of the United Kingdom, relegating this to Government organizations like that of Ireland, thus leaving the most important Parliamentary body with greater freedom for the great issues of empire. The working out of this Irish autonomy will be followed with keenest interest by every nation in the world. It is a momentous step that has not been taken without long and careful deliberation, and it is taken with the endorsement of a majority of the British people."

It is but the simple truth that nearly all the papers in Canada which opposed granting Home Rule to Ireland are but the tails of the Orange kite. They do not want to shorten the working hours of the counters on their presses.

#### A SHAMEFUL CONDITION

The Toronto Globe informs us that more effective provision is to be made in Knox College for the study of the English Bible by students. "This has always been a weak spot," our contemporary adds, "in theological training in Canada and probably not less so in other countries." It might also have added that it is a curious thing that the non-Catholic sects seem to be but little interested in the teaching of the Scriptures, not only in the Public schools but in seats of learning for primary education essentially Protestant. All the while our friends are feverishly desirous of spreading the Scriptures in the Catholic province of Quebec and amongst the Catholic Ruthenians in the North-West. We might indeed go farther. Millions of dollars' worth of bibles are every year freely distributed by non-Catholic missionaries in far off pagan lands. The more we give thought to the situation the more astounding it becomes. While our separated brethren are giving much effort and boundless treasure to Christianize the pagans abroad they are at the same time permitting the Christians at home to become pagans. God is their Shibboleth in foreign lands and Mammon at their own firesides.

#### A DISTINGUISHED VISITOR

Last week we had the pleasure of a visit from the Hon. M. F. Hackett, Grand President of the Catholic Mutual Benefit Association. For twenty years and over the honorable gentleman has occupied a foremost place in the councils and in the estimation of the members of this splendid organization, membership in which means so very much especially for those who are engaged in the industrial life of the Dominion. Through the Hon. Mr. Hackett's stalwart missionary work in its behalf may be attributed in goodly part its great success. His eloquent voice and his able pen have lent themselves unsparringly to the work of carrying the C. M. B. A. banner to victory in every corner of the country. We were glad to see the honorable gentleman in the enjoyment of such good health which assures us that many more years may be vouchsafed him to bring the standing of this society higher and higher in the esteem of the Catholic people of the country. With Bro. J. J. Behan at the helm in Kingston and Bro. Hackett employing his rare talents to the best advantage in the field, and an executive comprising men of the very best type, we have no misgivings as to the future of our senior Catholic Benefit Association.

#### "POLLY WANTS A CRACKER"

Woodstock, April 22.—Controller Hocking, of Toronto, was the speaker at a fairly large gathering of the members of Loyal Orange Lodge, No. 93, and their friends held here to night. Mr. Hocking spoke on the subject of "Protestantism," denouncing what he termed the aggression of the Roman Catholic Church in Ontario. In Quebec, he said, the freedom of the press was being suppressed, and unless quick action was taken the Catholic Church would attempt similar tactics in Ontario. The Protestants, Mr. Hocking said, were called upon to fight not a religious organization in the Catholic Church, but a political organization.

Please explain. This is the same dear old electrotyped refrain, the interpretation clause of which means, "To hell with the Pope. Give me your votes." The only aggression noticeable in the province of Ontario is that promoted by such men as the Controller, the god of the lodges, and his "Weekly Turbulence." But the day will come, we hope soon, when he will find that he "cannot fool all the Orangemen all the time."

#### A STILL BETTER WAY

Some of the License Commissioners of our province have made a rule which states that in future any bartender supplying liquor to a man already under the influence of the abominable liquid will lose his license. Would it not be a better way to take away the license before the unfortunate gets his first glass? The bartender is within his legal rights to give just sufficient intoxicating drink to a man to place him far on the road to brutality—to bring him as it were even below the beasts of the field—but he becomes liable if he continues the doses when there appears to be danger of brain storm or helplessness. Truly the liquor traffic is an unlovely thing, and what a cast-iron conscience the wine clerk must have—hour after hour, day after day, sending souls to perdition for so much per week. And what of his employer? Does he ever take thought, when emptying the cash register, that every tap of the key by the wine clerk means a step backward and downward for some poor unfortunate who had contracted the liquor habit.

#### NOTES AND COMMENTS

It would be difficult to make any reference to the appalling calamity of last week on the Atlantic without indulging in platitudes. To say that it made a profound impression upon the whole civilized world and brought pain and distress to innumerable homes is but to repeat what has been upon every lip since the dread news was first flashed over the earth's surface. And that it has brought to many minds the realization of the pulchritude of man's works as contrasted with the forces of nature, or in the presence of the Infinite, is a no less self-evident truth. The Titanic was the greatest achievement in the art of marine construction. It embodied the accumulated triumphs of a scientific age. It was the last word, almost, in man's boasted conquest of the elements. And yet, in the crucial test which came upon it with such appalling suddenness, it crumpled up like an egg shell and carried with it to the ocean's depths a multitude of souls, representing in the aggregate untold wealth and earthly power. Man, after all, counts for nothing, in presence of the unseen.

ANY ONE who has crossed in a big ocean liner will be able to conjure up the scene that presented itself just before the Titanic struck. At that hour of the evening many would have retired in full sense of security for the night. Others would be lingering about the saloons, chatting with friends or acquaintances, listening to the sweet strains of the orchestra or of some impromptu vocalist or pianist, or, perhaps, inditing to dear friends letters that were never to reach their destination. The smoking rooms would still be thronged with men whiffing the fragrant weed, playing a game of cards, or imbibing the favorite "Bass." Others again would be promenading the decks in twos and threes, enjoying the beauty of a clear moonlight night upon the waters.

THEN, PROBABLY without the least warning, came the awful shock; men and women would rush about in confusion and fright, and the comparative darkness which followed would add to the confusion, terror and dismay. What followed no tongue or pen could adequately describe. But we can see the frightened groups huddled together and clinging to one another in terror, fearing the worst but not knowing what was to come so soon upon them. Then, perhaps, if there were priests aboard, the terror-stricken passengers would turn to them (for in such scenes it is always the Catholic priest that is instinctively turned to, even by those not of his faith), and their voices would ring out a general absolution to the departing souls. Then too, the men and women would nerve themselves for the dread ordeal; those whose lot it was to be saved would bid a tearful farewell to those who were to remain, and in less time, perhaps, than it takes to write of it, the great ship with its hundreds of living occupants, disappeared beneath the waves, adding one more chapter to the history of man's achievement, and man's helplessness in the presence of the Infinite, and giving new force to the old truth that God alone is man's hope and stay.

THE COMMENT of the Christian Guardian upon the recently published marriage statistics of the Province of Ontario and upon Senator Coffey's speech in the Senate on the Manitoba Boundary question, would form a curious subject for psychological investigation were it not so unequivocally in keeping with the traditional Protestant attitude toward Catholic questions—an attitude impossible to elucidate or account for by any ordinary rules of mental science. On the mixed marriages included in the Provincial statistics, the Guardian says: "If every year there are 1,500 marriages in Ontario, or even half that number, in which the priest feels bound to interfere, and if possible break up the home, etc., etc." How else can this be characterized but

as an inveterate obstinacy absolutely invulnerable to either sense or reason!

THE COMMENT upon Senator Coffey's speech is in the same vein—almost in the same words. The Senator spoke of the desirability of cultivating a kinder feeling between the different classes and creeds which constitute the Canadian nation. Upon which the Guardian comments: "This is the spirit which should animate all true Canadians. . . . For this reason we deprecate priestly interference in the home in cases of mixed marriages, and priestly interference in the state to secure special privileges for Roman Catholics." Just the same hopeless, unteachable insistence upon a manifest falsehood, which has ever been the earmark of Protestant polemics. Marvellous is the power of a fundamental view!

WE REFERRED last week to the conversion of Sir Frederick Pollock to the Home Rule idea—a conversion brought about through recent demonstrations that the Ulster Unionist cause spelled ascendancy not equality. Further light is thrown upon Sir Frederick's change of front by a letter written by him to a friend in Dublin, and since published in the Irish papers. It reads as follows:

"Perhaps I might have thought otherwise than I did in 1886 if I had known more of Ireland then; and the truth is that what most of us know here is still little enough. At any rate my present opinion is the best I can form now, though contrary to that of some Irish friends, with whom I regret to differ. 'It may be said, as I have heard Irishmen of both parties say, that no Scot or Englishman can really understand Ireland.' I do not presume to deny it; but, if so, the natural consequence would seem to be that Irishmen must be left to settle their own affairs among themselves. An Ulsterman who tells me I know nothing of Ireland cannot expect me to take his word for it that his party alone is right and all the rest of Ireland is wrong."

EXCHANGES FROM the United States refer to the Catholic daily to be issued in Buffalo in May as "the first Catholic daily in English to be published in America." This is somewhat over-stating the case. The first Catholic daily in English in the United States it undoubtedly will be, but if we take the term America to apply to the whole Northern continent, the Buffalo project must yield priority to a Toronto venture of a generation ago. Beginning in October 1882, there was published at the office of the Irish Canadian (weekly) by the late Patrick Boyle, a Catholic daily paper under the name of "The Evening Canadian." The paper was owned and operated by Catholics, was, for the most part edited and printed by Catholics and was throughout its brief term of existence unequivocally Catholic in tone. It continued publication for about six months only and died, actually from prosperity. That is, the demand for the paper entirely outran its finances, and since the requisite capital was not forthcoming the enterprise was reluctantly abandoned. Will United States exchanges please note that to the overwhelmingly Protestant city of Toronto must be credited the first American Catholic daily paper in the English language. The ample resources of the forthcoming Buffalo paper should, however, ensure its permanence.

READERS OF THE CATHOLIC RECORD were last week made aware of the ordination, on the Feast of the Annunciation, of the two late Brighton Anglican Vicars, Messrs. Arthur Cooks and Henry Hindeland of their three curates, Messrs. Oliver Henley, Henry Prince and Ernest Shebbear, together with an Irish convert clergyman, John Steele. The ceremony took place in Rome and the sacred orders were conferred by the Cardinal Secretary of State, His Eminence Mgr. Merry del Val, and by the express desire of His Holiness, the Pauline Chapel in the Vatican was designated for the occasion. This circumstance marks the happy consummation of the series of events, (dwelt upon at some length in these columns), of which Brighton was the scene somewhat more than a year ago.

IT WILL BE remembered that the conversion of this devoted group of Anglican clergymen hinged upon belief in the Real Presence, and that it was precipitated by the action of their Bishop in inhibiting them from the public adoration of what they believed to be the Blessed Sacrament, while intimating that they might believe what they pleased in private. This being out of accord with their conception of Christian integrity, and destructive of the first principles of dogmatic teaching, they recognized at once that in the Catholic Church alone was their true home. Hence their submission and subsequent studies preparatory to the only valid Christian priesthood, which have issued now in their ordination. In England, which is again to be the sphere of their labors, may Fathers Cooks, Hindley, Prince, Shebbear and Steele, be the harbingers of a new Spring.

TO THOSE who have followed with any degree of interest the development once more in Scotland of Catholic life and vigor, the recent celebration of Mass in Kirkcubright, Dumfriesshire, for the first time in over three hundred years, will possess a profound interest. Previous to the "Reformation," Kirkcubright was a thriving centre of Catholic life, and even in the dark days of persecution, a light radiated therefrom which was not without its effect upon the hunted Catholics throughout all Scotland. Kirkcubright House forms the subject of an important chapter in Dom. Odo Blundell's profoundly interesting "Ancient Catholic Homes of Scotland," and the fortunes of its owners, the Maxwells, are bound up with the pre-Reformation glories of the Scottish Church.

AGAINST THE Maxwells of Kirkcubright, when the change came, was directed the full animus of its promoters, but, we are told, so great was the power of this and of the families of Carverock and Terregles, and so continual the protection which they afforded to the ancient faith, that in this district, as in Lancashire in England, the laws against Catholics were not enforced as in other parts of the country. But in time the steady tyranny and oppression of the new Kirk took, and the old Faith gradually disappeared or hid its head in the caves and dens of the earth, only, however, to come forth in renewed youth with the dawning of a better day. The increase of the Catholic population in recent years is most marked, and instead of celebrating Mass, as in this instance in the town hall, they look forward to possessing a church of their own at no distant day. Little by little the old Church in Scotland is coming back to her own.

WE HAVE before us the new edition of Mr. Henry J. Morgan's "Canadian Men and Women of the Time," a handbook of Canadian Biography which will be found to be indispensable to every Canadian who wishes to keep abreast of history in the making. It is a great advance on the previous issue of the work and creditable in the highest degree to the industry, patience and literary skill of its compiler. We shall have occasion to refer to it again within the next few weeks.

#### ANOTHER ONE

A despatch from Detroit tells us that the Wayne Circuit Court has been appealed to to decide whether a nun could be held in a convent against her will. Rev. Wm. M. Stasak, a Detroit Lutheran clergyman, has become interested in the case of Miss Martha Mueller, in religion Sister Bertha, who says that she has been retained in St. Joseph's Retreat against her will. She had, it seems, taken religious vows, but has since changed her mind. The minister's zeal, coupled no doubt with that mood of bigotry so becoming a Lutheran, will place him in an unenviable position. Every nun, if she wants to leave a convent, can at any time, day or night, simply turn the knob of the door and walk out. St. Joseph's Retreat, of which Sister Borgia is Superior, is situated at Dearborn, near Detroit. It is a private insane asylum.

#### LETTER FROM ARCHBISHOP HOWLEY

A REPLY TO THE ACCUSATION OF MR. R. A. REID CONCERNING MR. MORINE

We are pleased to be able to publish in this week's issue of the CATHOLIC RECORD the following statement we have received from His Grace Archbishop Howley, of St. John's, Nfld., in reply to the accusation of Mr. R. A. Reid of Toronto, in regard to the Morine case.

Dear Sir,—A copy of a Canadian paper has been forwarded to me containing a letter from Mr. R. A. Reid, formerly secretary to Mr. A. B. Morine, K. C., who while the latter gentleman was in Newfoundland some eight or ten years ago. The greater part of the letter comprises only very vile, personal abuse of me, which requires no answer. There are, however, some statements therein made which are intended to deceive the people of Canada and injure my character, and which I consider deserving of an answer.

The principal accusation contained in the letter, when stripped of its insulting and violent verbiage, seems to be that I tried illegally to obtain a loan of "some thousands" from "the public treasury," for the purposes of the Roman Catholic Church, that I offered as security certain Church properties which Mr. Morine, (who was then Financial Secretary of the colony) declared to be valueless, and refused to grant me the "loan."

The accusation is utterly absurd and unfounded. But even if it were true that I did want money for Church purposes and tried to get a loan, I do not see that it would be a very great crime. But to say that I "demanded it from the public treasury," is really too wild a statement to deserve a serious answer. If I mistake not it would require an Act of Parliament, or at least Legislative sanction, to take money from the "public treasury."

In order to try and discover what is really meant by this accusation, it will be necessary to explain a little concerning our monetary affairs here in Newfoundland, and also to allude to some matters personal to myself as head of the Roman Catholic body here.

We have in St. John's a "Government Savings Bank." This institution is a body corporate, managed by a Board of Directors appointed entirely by the Government. The principal object of the bank is to receive and finance the small savings of the people. It is also one of the legitimate powers of the bank to advance, on good security, loans to individuals, firms, corporations, &c., and to accommodate the people by charging a moderate rate of interest.

I came to St. John's as Bishop in February, 1895. This was not long after the "Bank Crash," December, 1894. I found the whole financial and commercial fabric of the community in a state of confusion and unrest. Several of the large mercantile establishments had collapsed, and all the public institutions, clubs, etc., were in a state of panic and weighed down with debt. Our Roman Catholic Total Abstinence Society, one of the noblest institutions in the island, was in debt to the amount of over \$15,000, and the sheriff's officers were about to be placed upon the doors of their splendid hall. They appealed to me, and rather than allow that noble society to succumb, I obtained for them from the Savings Bank a loan of \$15,000. As security, I lodged in the bank the full amount of the advance in government debentures. The society honorably paid off every cent in fifteen years, and are now one of the most flourishing bodies in the community. Altogether in order to save our other Catholic institutions, I placed over \$30,000 debentures in the bank, all of which has been long since paid off.

It may not, however, be this transaction to which Mr. Reid alludes, perhaps it is the following: Mr. Morine became Financial Minister of the Colony in September, 1897, in the Winter Government. I had some financial negotiations with that Government, not by way of asking a loan as Mr. Reid states, but of a Legislative grant, and not for the use of the Roman Catholic Church exclusively, but for the institution of Boys' Orphanages, for the children of all religious denominations in the island, Roman Catholic, Church of England, Methodists and others. It will be necessary for me here also to enter a little minutely into the facts.

The subject of the establishment of a Boys' Orphanage or industrial school had been agitated here for a considerable number of years. In 1897 the Government of Sir Wm. Whiteway was in power. The Hon. Robert Bond (afterwards Sir Robert) was Colonial Secretary. He sent a joint letter to the heads of the various religious denominations, stating that the Government was desirous of establishing a Home or Refuge for waifs, &c., and "appreciating the difficulties surrounding the operation of a Reformatory or Home of Refuge to children of all religious persuasions" he wished to know "if your denomination would be prepared to take charge of such children," &c., under certain conditions which he laid down, and he stated that the Government were prepared to give, as a legislative grant, the sum which such children now cost the country when kept in the gaol or penitentiary, (about \$104.00 p. a.) I at once accepted the offer on behalf of the Roman Catholic body, and on the 17th Sept. submitted the offer to the Government to that effect. I also stated that I had already, previous to the receipt of that offer, determined to open a Boys' Orphanage, even independent of Government assistance, and that I had already made preliminary arrangements, having bought beds, &c., and secured the services of the Christian Brothers to take charge of the institution.

Before this offer could be put into operation a general election took place. The Whiteway-Bond party was defeated and the Winter-Morine party returned. It was generally understood that the incoming government would carry out the intentions of their predecessors in this matter, and the leading men among them had frequently declared they would do so if returned to power. On Monday, Dec. 6th, 1897, after the new executive had been formed, with Sir James Winter as Premier, I wrote to Sir James, asking if "your government are willing to concur in the proposal that religion take charge of the children of the poor." This letter was followed on January 3rd, '98, by a memorial showing that the amount required would be (for our denomination) about \$2,000 (two thousand for the coming year) and that this amount would be at once saved to the country by the establishment of such an institution. After a delay of over two months, the Government, which was completely dominated by Mr. Morine, sent a letter, on March 18th, '98, through the Hon. J. Alex. Robinson, Colonial Secretary, refusing the grant. This refusal had nothing to do with my attitude towards the Government, as Mr. Reid falsely states. My opposition to the policy of the party led by Mr. Morine was well and publicly known long before that refusal, and was based on no personal grounds, but upon what I conscientiously believed to be for the welfare of the country. I had no interview, or personal intercourse, with Mr. Morine, during the whole course of these proceedings, so that the graphic and dramatic account of the interview between me and Mr. Morine, given by Mr. Reid, is purely imaginary.

I may say that the Legislative grant offered by the Bond Government, and denied by Morine, was promptly given by succeeding Governments to all denominations, i. e., Roman Catholics, Church of England, and Methodists. Our orphanage has gone on most successfully, and is in a flourishing condition, having now over one hundred boys, and possessing property in buildings, land and appurtenances, valuing little short of a \$100,000.

Mr. Reid says that I "lost thousands upon thousands of dollars in connection with the business of Mr. E. M. Jackman." This is an absolute falsehood. I never had any financial or monetary dealings of any kind with Mr. Jackman, not even to the amount of one cent. I never lent him any money nor did he ever ask me for any. No doubt Mr. Jackman will know how to deal with this matter. I remain, dear Sir,

Yours sincerely,

M. F. HOWLEY.

You will never come back with the golden fleece unless you go after it early in the morning.—Ram's Horn.

#### THE RELIGION OF THE FUTURE

Lecturing at Bournemouth recently under the auspices of the Bournemouth and Boscombe branches of the Catholic Woman's League, the Right Rev. Mgr. Robert Hugh Benson, M. A., gave a brilliant address on "The Religion of the Future."

Mgr. Benson said that he would deal with the subject under three heads—namely:

First—The necessity of a religion if society was to continue—and by religion he means dogmatic religion.

Second—That the only serious claimant in the field was Christianity.

Third—What form of Christianity is likely to survive?

Dealing with the first point, he said the lessons of the past proved that no society could continue which had not some kind of religion behind it. The unit of society was neither the state nor the individual, but the family. Family life could not continue in a healthy state unless there was a form of religion. Statistics showed that as religion was excluded from the education of children, little by little crime appeared; and crime increased till society was threatened with its own disintegration. Without religion society could not healthily live at all and the individual would end in what Carlyle called "pig religion," and society would descend into the barbarism from which it sprang. No religion could continue to exist unless it was dogmatic. One could have an attitude of mind and spirit towards one's neighbors, but that was not religion, which required a central dogma. One could no more have religion without dogma than a man without bones. It was the essence of religion, and without it religion was reduced to a sentiment. The spirit in which a man faced the world, his attitude to his neighbor, were the attributes of religion, but did not constitute religion. They were not in themselves religion, any more than bright eyes were human nature. It was dogma to say there was such a being as God or to say right was right. They might have very high and lofty ideals, and beautiful sentiments of relation to one's neighbor, but if they only depended on the state or feeling in which one happened to be, they were no answer to the man who was not disposed towards his neighbor because he found him singularly unlovable. There was something more as a basis than regarding as true what they felt to be true. Every single moral principle depended not on our own feelings but on some fact external to ourselves. Right was right, because God willed right.

Dealing with the second point, the lecturer asked, was there any religion beside Christianity which had shown the power of influencing civilization, holding society together, and improving society? Judged by the phenomena of this world there were two great tests. They must have a religion capable of forming society and holding it together. Next they must have a religion possessing some sort of self-consciousness. It must frantically and passionately believe in itself. A man might say he had a religion, but had not the slightest wish to convert anybody else to it. It might give him intellectual and spiritual comfort, but he must believe it was true in itself and not simply because he happened to like it. Buddhism contained many excellent elements yet it had not, somehow, affected the western world. Though it had been five hundred years longer in existence than the Christian religion, it had not affected the western Christianity, whereas western Christianity had advanced in the eastern hemisphere. That half of the world inspired by Christianity had progressed further than those parts not so inspired. It was Christianity, and that alone, that had led the civilized world, and evolved society as we now enjoyed it. And it was the fading of Christianity which marked greatly the decadence and decay of that society, which Christianity alone had managed to build up. If society was to go forward in the future in any degree, if society was to be sustained and developed, it must be by the inspiration of that religion that had brought society to the present day. It must be Christianity that must be the inspirer and regenerator of the world, as it had been the inspirer and regenerator of the world in the past.

#### BUDDHISM AND CHRISTIANITY

Proceeding to the third point, the lecturer asked, granted that it is Christianity which must be the religion of the future, what form of Christianity was it to be? Would it not be some new form? The marvelously prolific nature of Christianity was shown in that it had produced in England alone no less than 365 denominations—one for every day in the year. Was it not probable that the religion of the future would be the old orthodoxy in a new form, brought up-to-date and armed with modern science and modern discovery? There was no one of these forms that was new. Neither could they influence the future as Christianity had the past, for they were not constructed on a framework that could stand criticism. Historical Christianity had a thousand more credentials on its side than any new sect at present was claiming. It was the orthodox doctrine of old religion that had brought society to the present day. It must be Christianity that must be the inspirer and regenerator of the world, as it had been the inspirer and regenerator of the world in the past.

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#### THE WITNESS OF SCIENCE

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#### PAPAL CHRISTIANITY

Dealing with the more definite form of the surviving religion, Mgr. Benson said he was not going to prove it was

the true Christianity, but would try to show a certain presentment of Christianity which, to avoid hurting any feelings, he would call Papal Christianity, and to show its way more likely to survive than any other. Non-Papal Christianity, despite its tremendous advantages, had yet, somehow, not managed to justify itself in the past as to show any presumption that it would be the religion of the future. There were these two essentials, a strong centre, and infinite possibility for development of the surface. But non-Papal Christianity had not managed to hold together, though in this country it had the secular power of the State to protect it. It had not embraced its nearest neighbors, France, Spain and Portugal, though it had every chance for the last thirty years to make progress in the Latin countries. It lacked these two essentials—a strong centre, from which there was no moving, and an infinitely various surface, changing and developing without compromise of principle, or compromise of faith. Papal Christianity had exactly these two elements, as was proved by the verities brought against it. It had a vitality and activity which nothing else had. Queen Elizabeth sought to stamp it out, but to-day Westminster Cathedral drew greater congregations than Westminster Abbey, where Elizabeth's body lay. At every single crisis in the world's history, they had been told that Catholicism was dead, that the barrier stone was rolled against its sepulchre, but somehow or other it always rose again on the third day.

Concluding, the lecturer said: "If the past in any sort of guide to the future then, first of all, it is absolutely certain that society cannot possibly exist without some form of religion; secondly, that no religion can possibly hang together unless it is dogmatic religion; and, thirdly, if the past is any sort of guide to the future, the only form of dogmatic religion, which has inspired civilization, which has got real self-consciousness and therefore a desire for proselytism, is Christianity. Further, if the past tells us anything, if Christianity is to survive, it will not be by the efforts of individuals, however fervent, directed on new lines, inventing new forms, and stating old doctrines, but that dogmatic Christianity will be bound up in the future with that which has bound it in the past—that is, with Papal Christianity and with Rome.—The Casket."

#### AN UNTRUTHFUL FREE LANCE

George Bernard Shaw recently declared that in democratic America Irish Catholics desert their faith by tens of thousands. George Bernard should read Bishop Canavan's recently published inquiry into the alleged losses of the Catholic Church in this country through "leakage." The Bishop of Pittsburgh who has made an exhaustive study of the question reaches the conclusion that although the Church has had losses in America as elsewhere there never has been the wholesale desertion from the Church that some people have asserted. Says the Bishop:

"We do not know how many have been gained to the Church in the last hundred years by conversion, but the gain has been great, greater than in any country in Europe. Some parishes are largely composed of converts and the descendants of converts. I am inclined to believe that our losses have been greater than our gains, especially when we consider that while less than one hundred years ago Catholics were one in fifty of the population they are now more than one in six.—Sacred Heart Review."

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#### FOR THE CATHOLIC RECORD AN ANSWER TO "ULSTER"

"My thoughts are not as your thoughts; nor your ways as My ways, saith the Lord, for as the heavens are exalted above the earth, so are My ways exalted above your ways and My thoughts above your thoughts." (Isaiah lv. 8, 9.)

Ye blind know not the dark!  
Less Ireland the slave,  
Freedom's smouldering spark  
Has ever led her share—  
Ye fear the "fateful" hour!  
Ye loathe the dawn of light!  
When minor parlor power,  
Must recognize the right!

Too long the tyrant few  
Held England's noble hand,  
From doing what she knew  
Was justice for our land.  
Within the united belt  
No strife can well remain,  
Let law alike be dealt—  
Th' imperial course is plain.

Ye moles that dread the sun,  
Could guide an empire great!  
With the rot that ye have wrung  
From the darkest days of State!  
As ye deal ye must be dealt  
Is law which England learned,  
And to let her faith be spurned,  
All her tyrant laws are spent.

Ye ask for which ye fought!  
Ah, shame the words, avant!  
If all that curse ye got,  
'Twould be more than ye want.  
Indeed the hour is dark,  
For ye who see it so,  
And dogs come out to bark  
In the night of years ago;

When bigot bred the seed  
Of Ignorance and discontent,  
That his rapacious greed  
Might plunder without stint  
Know ye not light of day!  
Know tolerance must rule!  
Still prejudice will play  
Where it find an ignorant tool.

Would teach the perjured mind  
To pledge an erring pride?  
'Tis hell's worst pain to find  
He to whom hell had lied!  
Thou Britain's balled bard  
Put not thy muse at pawn,  
The world must be black and  
This song from thy black swan!

—E. W. BRUCE MCKINNON