

Justice" is oftentimes there dressed in the garb of that which is most revolting to human nature. The history of English prison work will prove this. But not only has there been cruelty in English prisons but stupidity as well. What are we to think of a prison system which at one time committed a man to prison and forced him to pay forty-four shillings and four pence entrance fee. It now remains to be seen what action will be taken to call Mr. Archibald to account for his unseemly exhibition of bad temper in Toronto's police court. Police officials in that city have been in the limelight for some time. Is there any power within the corporation limits strong enough to institute an investigation, and if need be, a house cleaning? It will be a battle with the lodges.

HIGH PRICES

At last the cold storage business seems to have become a subject for public discussion and we are told that a Federal Commission may be appointed to make investigation. The daily papers tell us that one refrigerating plant in Montreal has fifteen thousand tons of meat on hand, while in others foodstuffs have been accumulating for the past three or four months. At the initiation of these enterprises it was claimed that they would be a boon to the householder, but experience has proved that they are quite the contrary, that they are largely responsible for the soaring prices of eggs, butter, meat, etc. A mass meeting is to be held in Monument National, Montreal, to bring pressure upon the Federal Government to take action. A press despatch, dated the 23rd, tells us that "there is enough foodstuffs in Montreal to feed Canada for six months. In every storage plant in the city there is hardly space left for another ton of goods. Eggs, cheese, butter, meat, fish and practically every foodstuff is being held by a huge food trust which controls all the storage houses. The goods are being hoarded by the trust until the winter months when they will be put on the market at high prices." So keen and so indignant has become the feeling of the mass of the people against cold storages that the Federal Government must take action and that at the very next session of parliament. If it refuses to do so there will be an agitation which it cannot resist. When the matter comes up for discussion we may expect to find a variety of "high financiers" in the lobbies and the committee rooms.

FATHER RUSSELL AND OSCAR WILDE

The recent death of Father Matthew Russell, S. J., has brought to light the fact that the late Oscar Wilde, when he was an undergraduate at Oxford, made a personal request for prayers and sent the following verses which appeared in the Irish Monthly, the famous little Magazine which Father Russell edited:

THE TRUE KNOWLEDGE
 Thou knowest all—I seek in vain
 What lands to till or sow with seed—
 The land is black with briar and weed,
 Nor cares for falling tears or rain.

Thou knowest all—I sit and wait
 With blinded eyes and hands that fail
 Till the last lifting of the veil,
 And the first opening of the gate.

Thou knowest all—I cannot see
 I trust I shall not live in vain
 I know that we shall meet again
 In some divine eternity.

The glimmerings of faith that came thus early to the unfortunate poet returned to him at the end, and before his death he joined the Catholic Church.

THE OLD, OLD STORY

If it be true that those whom the gods love die young, slanders against the Catholic Church must be specially beloved of the devil. It matters not how many times they are refuted; it makes no difference that we convict them, time and again, of bearing false witness; when the collection plate begins to show less returns only they come again as unwhilingly as ever. A writer in a paper of international importance, the *Bracebridge Herald*, has been industriously delving in the refuse heaps of bigotry for weeks past, and has now succeeded, to his own satisfaction, in convicting the Catholic Church of every conceivable crime and iniquity against all law, human and divine. This latest critic of things Catholic is a firm believer in genuine historical research! He has consulted every Catholic publication from the writings of the Fathers down to the latest decree of His Holiness the Pope! But he would not sully the pages of the *Bracebridge Herald* by quoting from such biased sources. All Catholic authorities are unreliable and unauthoritative when placed side by side with the productions of such eminently fair writers as Joseph Hocking, who never sleeps but to dream of Jesuit plots, and Michael MacCarthy and P. Hugh O'Donnell, two renegade Irishmen whom every decent-minded person brackets with Margaret L. Shepherd and Maria Monk. The unforgivable sin of Catholicity, in the eyes of our friend and gentlemen of his kind, is, apparently, his refusal to allow human agents to dictate his policy. Human institutions, like the various Protestant sects, very logically tolerate human

direction. But not so the Church of God. When her Divine Founder commissioned the Church to teach the nations He did not command him to ask the nations' permission as to what they were to teach. "Teach them," He said, "all things whatsoever I have commanded you." If, then, as our *Bracebridge Herald* asserts, Catholicity is ever in conflict with the civil power, may we not seek the reason of this in her Divine commission? If the civil power attempts to invade God's spiritual Kingdom Catholicity is bound to defend her patrimony. To do otherwise would be to betray her trust, to play the part of the hireling rather than that of the true shepherd. Despite our friend's assertion, the Catholic Church cares nothing for temporal power and authority. "My Kingdom is not of this world," said Our Divine Lord, and His Kingdom and that of the Church are identical. Christ knew that the world that loved its own would hate His followers because they were not of the world. He knew that the principalities and powers of darkness would make constant war upon His flock. Hence He reminded us, "I came to bring, not peace, but a sword." There can never be any compromise between Truth and Error. "What fellowship hath Christ with Belial?" But our critic knows better. He thinks we should cry peace when there is no peace, and never can be any peace. Critics may come and go, parliaments may attempt to set their laws above the divine laws, but the barque of Peter goes on its way unheeding. For there is a hand at the helm that knows the sure way home, and out of the darkness comes a voice, clear and strong, "It is I. Fear not."

It has ever been the same old story. For two thousand years kings and councillors, law-makers and legislators, pigmy critics, one by one they have gone to the gates of the Vatican, and demanded admittance. And ever behind the gates stands a white-robed, grey-haired old man who asks, "What is your will?" And they answer, "Come out and be like us." And the old man says to them, "I am the Church, and the Church no more changes than God Himself." Time may bring forth new theories, but it cannot teach God. He is Eternal Knowledge. He is Unchangeable. He abides with His Church "all days even to the consummation of the world." Therefore, though the heavens should fall, the Church must not, cannot change. It is the proudest glory of the Catholic Church that from the very beginning she has ever been the mark for the assaults of Satan. Why should men quarrel with Protestantism when they can bend it to do their will? But the Catholic Church will not be seduced by honeyed words, or fear of the consequences. She hearkens but to one Voice. She acknowledges but one Leader. And following Him she is confident that she "walketh not in darkness" for He is "the Way, the Truth and the Life."

Our *Bracebridge Herald* champion of civil and religious liberty made one explicit statement in a moment of rashness for which he is now, no doubt, doing penance in sack-cloth and ashes. He quoted from the Catholic World to substantiate his claim that the Catholic Church claimed the direction of civil authority as a divine right. The Catholic Men's Society of *Bracebridge* promptly challenged him to produce the Catholic World containing his alleged quotation, at the same time offering a substantial reward for its doing. He took no notice of this direct challenge, but went on making other assertions equally extravagant and absurd, thus qualifying, like all his tribe, for membership in the Grand Orange Order of Saint Ananias.

To this critic in particular, and to all whom it may concern, we put two questions: How did the Catholic Church become so corrupt, seeing that Christ promised to abide with it "all days," and to send it the Holy Ghost, the Spirit of Truth, to teach it all things, and for all time? And why did humanity take sixteen hundred years to discover this corruption? COLUMBA

NOTES AND COMMENTS

It is alleged that the Unionist valiants who paraded so ostentatiously in Belfast on "Ulster Day" are suffering from the Foot and Mouth Disease. That theory might account for several centuries of Orange history. Unfortunately, owing to the lack of an embargo, Canada has not wholly escaped the infection. The Irish Rifle Club may surely be accepted as evidence of the existence of the malady within our borders.

WITH THE editor of the organ of the Lodges as Mayor, and the impending candidature for a controllership of the special champion of the Protestant state in Board of Education elections, Toronto, in the current venereal, is certainly "going some." Belfast's pre-eminence has never been altogether unchallenged. It may be said now to be in positive jeopardy.

ACCORDING to the daily papers the Presbyterian Mission to the Jews in

Toronto, has applied to the city for a grant of \$25,000 towards furnishing its new building. It is also said that the Anarchist Club want quarters in the City Hall. Why not offer a bonus to the Sultan as an inducement to erect a mosque in that fair city, or ask Premier Whitney to endow French Evangelization in Montreal out of the funds of the Province of Ontario? The Y. M. C. A. having secured the erection of a building on the grounds of the Provincial University, little things like these should follow as a matter of course.

THERE DIED recently in Scotland an old lady who formed an interesting link with the past. Mrs. John Woodburn, the person referred to, whose maiden name was Margaret Allan, was the last survivor of the family of John Allan, Brighouse Farm, on the borders of Riccarton and Craigie parishes, who was the son of Tibbie Stevens, the heroine of Burns' "O, Tibbie, I have seen the day." The story of the poem as told by the deceased lady, says the *Inverness Courier*, was that Burns, calling on her grandmother, found her engaged with a more favored visitor (interestingly the Mr. Allan, Blackhill Farm, Falkirk, whom she afterwards married), and, turning away, composed the well-known song. A Burns commentator has remarked that "Tibbie" (Scott for Isabella) "would appear to have considered herself a matrimonial catch, because her father was the owner of a few acres of peat moss, not to be thrown away on a hair-shirt-scarum poet." Genius no more balanced the scales with luck than now.

HENRY WATSON, of Kentucky, himself one of the most picturesque and interesting figures in the public life of the United States, paid this tribute to Cardinal Newman in a recent editorial in the *Louisville Courier Journal*. He was emphasizing the value of the spiritual and ideal as contrasted with the more material elements in human life, and cited "Lead Kindly Light" as voicing the universal cry of humanity. "More than eloquence, more than reason or logic," he said, "more than the gift to tell a story, more than title or position, does the power to put into a few lines the faith, hope and aspirations of the multitude confer immortality. Cardinal Newman died rich in the esteem of men, honored for his ability as a controversialist, respected for his upright life and esteemed for the position he had reached in the Church of his choice; but when for any or for all of these he is remembered by one, ten will think of him as the author of 'Lead Kindly Light.' "Here," he adds, "is a noble, simple prayer in language plain to all—a fit form to give to the love, faith, doubt and courage of a generation." The essential Protestantism of the tribute in no wise detracts from its evident sincerity.

It is interesting to note that with "Lead Kindly Light," Mr. Watson brackets a less widely known poem by the late John Boyle O'Reilly. While it has not, in his estimation, the note of immortality which characterizes Newman's universally admired hymn, in O'Reilly's lines "One may find a sermon as well as a song":

The faithful helm commands the keel,
 From port to port fair breezes blow;
 But the ship must sail the convex sea,
 Nor may she straighten so.

So, man to man; in fair accord,
 On thought and will the winds may wait,
 But the world will bend the passing word.

Though its shortest course be straight,
 From soul to soul the shortest line
 At best will be a bend;
 The ship that holds the straightest course
 Shall sail the convex sea.

It is true of lines like these, says Mr. Watson, as of all other great productions, that "they are done unconsciously, done without thinking what their effects or influence would be. They sing themselves; they exist somewhere, everywhere, until these men heard them and repeated them, giving to them form and substance, and leaving them for the help and admiration of those who come after."

IT HAS BEEN a subject of comment among Catholics that in the splendid "Everyman's Library," issued from the publishing house of J. M. Dent & Sons, the works of modern Catholic writers have for the most part been passed over. This has indeed been the weak spot in the series, and when the "Apologia Pro Vita Sua" of Cardinal Newman appeared among the more recent issues, it was hailed as evidence of a determination on the part of the publishers to remove the reproach. We are, for our part, sorry to say that an examination of the book does not confirm this good impression. The work itself has not been tampered with, but the introduction by one Charles Dr. Soreles, is an insult to decency and to common sense.

IT IS TO BE regretted that Messrs. Dent have failed to exercise judgment in the choice of an editor. If it is against the policy of the house to en-

trust such a work to a Catholic, competent non-Catholic editors there are, and to spare, who could have sounded the true note with regard to Newman. Dr. Soreles is the author of a book on "Newman's Theology" which he himself ranks as one of the "chief works" on the subject. Otherwise—we have to admit it—he is quite unknown to us. He begins his introduction with a glowing tribute to Newman's genius, and to the enduring character of the *Apologia* as a classic of religious autobiography. In this he but voices the almost universal judgment of men of every shade of religious belief. Then, with the asseveration that "the artistic greatness of the book is a direct consequence of some of the characteristic weaknesses of the man," he gives himself over to several pages of ignorant distaste as to the Catholic conception of a religious and moral truth which, despite his affectation of philosophical equanimity, could have emanated only from the sanctum of the English Protestant Alliance.

FAILING to profit by poor Kingsley's experience, this learned editor falls back upon the very sophistries—half blunder and half quibble—which were his forerunner's undoing. Glib phrases as to consistency, equivocations, reservations and economies, lie lightly upon his tongue. The Protestant idea of truth is "simple" and "unaffected," that of Catholics "complex" and "perplexing," while "duplicité is the note of the Catholic mind." All this may be piquant and seem profound, but it betrays a shallow mind and a degree of ignorance that is simply appalling in one who parades before the world as a philosopher and theologian. We wish we could put it in milder terms, but the audacity of the assault upon the teaching of God's Church and upon the memory of one of the world's greatest men renders it impossible that we should. For the rest, Dr. Soreles's point of view, as betrayed in this introduction, is beneath contempt.

WITH ONE sentence in this introduction we find ourselves in cordial agreement, though not in the sense of the author. He says: "There actually does exist an essential difference between the Catholic and the Protestant conception of truth. There is no doubt about it, but in the light of history, and of the outstanding facts of the modern world, how is that difference appraised? Is it determined by the two thousand years of the Church's existence, her triumph over error, and her consistent adherence to the teachings of her Founder? Is it determined by the Catholic attitude in our day to intolerance and unbelief? Or, on the other hand, is it determined by the apostasy, more or less advanced, of every form of Protestantism from the unquestioned beliefs of the past, their abandonment of the Holy Scriptures as the very Word of God, their spathy to divorce, Christian education, the limitation of families, and those other evils which threaten the destruction of the home and the disruption of society? Above all, is it determined by the persistent and unblinking policy of calumny and untruth which every form of Protestantism pursues against the Catholic Church? This latter is a question which Dr. Soreles does not attempt to answer—which he cannot answer except to the disadvantage of his own position—to the disadvantage indeed of the Protestant theory of belief."

WE HAVE adverted upon this introduction to Newman's immortal book, not, assuredly, because of any importance attaching to the views of the editor, but because in a Library appealing to so wide a public as Everyman's, and which has done such good service in placing the world's classics within the reach of the multitude, such boorish polemics are not only unlooked for, but singularly out of place.

FOR THE CATHOLIC RECORD

The Master's Call

Every link that bound
 My soul to earth is broken;
 O'er the bounding deep
 On, on I sweep;
 For Christ my Lord hath spoken.

In sweetly winning tone
 To my heart of hearts He spoke:
 "Go forth for Me
 O'er land and sea,
 And labor for my sake."

"From labor snatch those souls
 For whom in love I died;
 Then evermore
 When life is o'er,
 With Me in bliss abide."

The whispering thrilled my soul;
 I bade adieu to home—
 In life's fair spring
 Left everything—
 Earth's wide expanse to roam.

No home on earth is mine—
 Be mine a home in Heaven!
 My only love
 Be Christ above
 To whom my vows are given!

And can it be, sweet Spouse,
 That I am thine for ever?
 Yes, I am thine,
 And Thou art mine;
 Our hearts—oh! what can sever!

—JOHN D. WALSH, S. J.

ACTION AND PRAYER

SERMON BY FATHER COLEMAN, O. P.

On Sunday evening Father Coleman gave a discourse in the Friary Church, taking as his text the following verses from the 62nd Psalm:

"O God, who shall be like to Thee? hold not Thy peace neither Thy still, O God."
 "For lo! Thy enemies have made a noise, and they that hate Thee have lifted up the head."
 "They have taken a ridiculous counsel against Thy people and have consulted against Thy saints."
 "They have said: 'Come and let us destroy them, so that they be not a nation; and let the name of Israel be remembered no more.'"
 "For they have contrived with one consent: they have made a covenant together against Thee, the tabernacles of the Edomites and Israelites."

In the course of his discourse the preacher said that there were great celebrations all over the Christian world on that day in Dominion churches in honor of the Holy Rosary. They who had gathered together for the same purpose could thus feel themselves in sympathy with many hundreds of congregations in other parts, diffusing in race and language but joined in the unity of the Spirit. And they should in mind, too, that that festival was celebrated by the whole Church. The Rosary had become the great intercessory prayer of the Church in modern times and had taken the place of the rosaries in the devotions of the faithful. By means of it we sought for all spiritual and temporal favours from God through the intercession of His Blessed Mother. It was to increase our confidence in that prayer and to enlarge its use that Leo XIII. of blessed memory had dedicated the whole month of October to it and had ordered that it should be publicly recited every day during that month in every church in the world. Saddened by the persecution that was raging against the Church in Italy, France, Russia and other countries, through the machinations of Freemasonry, though facing it with undaunted courage, the holy Pontiff had desired the faithful to beseege the Throne of God with prayer that those exaltations might be averred and that she might obtain a victory over her implacable enemies. The holy Rosary was to be the prayer to be used by the persecuted children of God. It was plausibly believed that on more than one occasion in times past the intercession of Mary had brought triumph to the Church over her enemies. And it was a memory forgotten that the festival they were then and there celebrating was not for the Holy Rosary in general but specially to commemorate a great triumph, for the Christian arms gained it was believed through means of it. The festival they were gathered there to celebrate commemorated the great naval victory gained by the Catholic fleet over the Turks in the Bay of Lepanto on the first Sunday in October. Pius V. by extraordinary efforts had gathered those warlike forces together, had found a valiant leader for them, had supplied them with provisions and munitions of war and then having done all that human energy and force might suggest, left the issue in the hands of God and beseege Heaven with prayer for the success of the expedition. When the day of battle drew near he ordered processions through the streets of Rome and the public recitation of the Holy Rosary. The Turks suffered such a signal defeat that Europe, which they then threatened to overwhelm, breathed in peace and feared them no longer. Pius V. by his example showed us that in the defence of the Church and the deliverance of the faithful from persecution, we should use strenuous, intelligent and combined action, as if everything depended on our own efforts and at the same time have recourse to prayer as if everything depended on God. It was the duty of Catholics to bear one another's burdens, to sympathize with one another in affliction and to help to the best of their power any of their brethren who were suffering persecution. He need not remind them of the outrages that had been placed in the ships of the Belfast, for they had generously subscribed to the funds for the relief of those who had been driven from their work and reduced to penury. But he desired to impress on them the deplorable fact not well known outside Belfast and its environs: that the systematic persecution of Catholics, always in operation among the more advanced and powerful classes, had received a new accession of strength from the signing of the Iniquitous Covenant. The rule of ostracism against Catholics which could bear a certain number of exceptions before was to suffer no exception for the future. There was a determination to make the existence of Catholics impossible in that city. They were to be rigorously excluded from all employment, from everything worth having. Hence the dismissals taking place every day of servants and assistants, the employers sometimes giving the reason that they had to dismiss them for they were acting under orders. Hence the rigorous boycotting of Catholic shopkeepers, some of whom had fears of being soon reduced to beggary. It was publicly declared a short time ago that the agitation was not politics but religion. In other words, it was a war against the Catholic religion, though as there had been no reprisals from the Catholics in other parts of Ireland, it was religious persecution pure and simple. God alone knew what suffering and degradation that new phase of persecution would bring to the Catholics in Belfast. The result of the less severe form of persecution that had prevailed in the past had brought about the result that there were 20,000 fewer Catholics in Belfast than there should be and the preference given to alien Protestants and Presbyterians, in order to make North-East Ulster a Protestant preserve, had brought it about that the present Census revealed the existence in Ulster of 60,000 people of English or Scotch birth. It was not much to be feared that their enemies would carry on a war of blood shed. That was beyond their means. But the threats of it veiled their designs of carrying on an economic warfare quite as deadly in its effects on Catholics. And all this while their branch banks were receiving abundance of money from Catholic depositors in Ulster and elsewhere, and their commercial travellers were warning into Catholic towns unblinking seeking for

Catholic trade. The preacher exhorted his hearers to offer up the Holy Rosary during the month that the persecution of their brethren in the North might cease, and strongly advised them, after the example of Pius V., to act as well as to pray. It was not for him to devise the means of action. As intelligent men and women they could combine to devise remedies that would be a salutary warning to the bigoted Orangemen to allow Catholics fair play.—*Silgo Champion*, Oct. 12

MY ROAD TO THE TRUE CHURCH

Mrs. E. Scott Stokes in Truth

The need of a trustworthy and authoritative guide for oneself and for one's children, in facing the daily problems of life in all its relations, led me, at first by slow, unconscious degrees, but later by rapid strides, to the following conclusions. I am sure that I know them, but they are the convictions by which I hope to stand and to be judged, not here alone, but hereafter also. They are these:

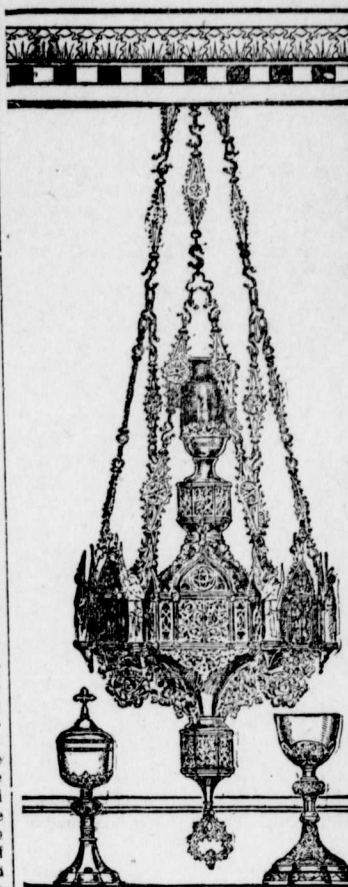
The Catholic Church has the longest and wisest experience in philosophical and practical dealing with every problem of human life, public and private. To briefly substantiate this assertion it needs only to point out that the theologians of the Church have for centuries been occupied with the philosophical aspects of faith and unbelief, of holiness and sin, as they affect the intellect and as they influence the heart. The Catholic clergy, regular and secular, undergo a severe training, based on the teachings of these centuries, for their duties in the confessional—a training without parallel elsewhere. These studies bring them in contact with all the so-called most modern problems of the day—the innumerable difficulties, for instance, that beset the married life, the celibate life, and the monastic life, yet unappreciated by the layman.

The uncompromising morality of the Catholic Church, encompassed and pervaded at all costs by the broadest and humblest charity, appears, in my judgment, to be nearer to the spirit and teaching of Christ in the gospel than that of any other Christian communion. The truest war with sin, the life-long endurance, shown perhaps more often in sustaining a dreary siege against temptation from without and within, than in pitched and eager battle against the invigorating foe—this on the one hand, and the meekness of charity to sinners, well-nigh beyond and against all reason, on the other—these are characteristics of the men who have the care of Catholic morals which can hardly be known till the convert has spent some time under their rule. But sufficient becomes discernible to make a mother recognize that the hearts and minds of little children may here best find both grace and discipline. And so it is. The joy of Christmas, the glory of Easter, the wonders of the Incarnation, the unbounded generosity of the Passion—imprinted by the use of the rosary and by the habitual practice of other devotions flowing straight from the fountain-head of faith—evidently stir and expand many a child heart with quiet and simple enthusiasm which outlasts the changes and chances of life, and is often only brightened by the fires of temptation.

Nor is this all. The foundations of the family life, and its very existence, depend upon our fidelity to the teaching of Christ Himself. Many among us who are not Catholics cling, thank God, no less firmly than ourselves to Christ's doctrine. But they cannot make a lasting and effective stand (neither can any save the infallible Church) against such infringements of God's law as man by custom or enactment chooses to sanction. For the child dreads a sake and for our own it is good to embrace and to hold fast by that religion which ennobles and sanctifies love.

In every relation, and which raises aloft the standard of modesty, simplicity and charity. The Catholic Church holds the estate of virginity to be holier and higher than the estate of marriage; but none the less she holds the estate of marriage higher and holier than do any outside her communion who profess and call themselves Christians, or who aim at ethical perfection.

They who die rich only in money, land, and such, leave nothing in the world which was not here before they came. They may have changed the visible form of some part of the world's wealth; but they have added nothing; they have given nothing; hence they have nothing to carry away.



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