The Catholic Record

Price of Subscription-\$1.50 per annum. United States & Europe-\$2.00 " THOS. COFFEY, LL. D., Editor and Publisher.

4

ertisement for teachers, situations wanted, etc. its each insertion. Remittance to accompany

order. proved and recommended by the Archbishops of mto, Kingston, Ottawa and St. Bonitace, the ops of London, Hamiton, Peterborough, and ensburg, N. Y., and the clergy throughout the Jagonisana, J. J. Koron, K. J. Broderick, M. J. Hagarty and Miss Sara Hanley are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD. Agent for listrict of Nioissing Min. M. Revnloids. New Loi neurona Orbitary and matriage notions may be inserted be inserted be usual condensed form. Each insertion and transaction for the series of the sub-allocation for the series of the

subscribers ask for their paper at the post would be well were they to tell the clerk to m their CATHOLIC RECORD. We have infor-of carelessness in a few places on the part of clerks who will sometimes look for letters Subscribers changing residence will please give old as well as new address.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Apostolic Delegation. Ottawa, June 15th, rog. W. Deam Sin-Since coming to Canada I have many compared with astis-faction that it is directed with instilligence and oblify, and, above all, that it is imbued with a strong Catholic spint. It strenuously defends Catholic principles and rights, and stands firmly by the teach-nary and authority of the Church, at the same time of these lines it has done a great dead. Catholic more and more, as its view of the country. Four the weilare of religion and country, dimenor eaches more catholic homes. Interestor reaches more than once, as its view for its continued success, Your wery suncersly in Christ. Dokarus, Archibishop of Ephesus, Apostolic Delegate

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

is: Thomas Coff Ottawa, Canada, and C. Have read your bas Sir: For some time past I have read your stimable paper, the CATHOLIC RECORD, and Congra-tilate you upon the manner in which it is published. It matter and form are both good; and a truly Gatholic spirit pervades the whole. Therefore, with plasare, I can recommend it to the faithful. Bore-ing, you and wishing you success, believe and tors.

Yours faithfully in Jesus Christ. *D. Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, FEBRUARY 18, 1911

DIVORCE

ongst the articles in the University Magazine for December last our attention is directed to that on divorce. What primarily strikes us is the un-Christian mode of treating the whole question. It is no longer a question of what our divine Lord taught but what is expedient under modern circumstances. The writer admits that the Roman Catholic Church " has a hold upon its members far stronger than that which most of the other Churches can exert, and it succeeds, to a great extent, in preventing its adherents from applying to the divorce courts." Whence comes this had to seek it in secret or in foreign lands. When emancipation was passed writer finding one denomination staunch and firm whilst all the others are weak and yielding might well ask how does Rome do it? The gentleman does not touch further upon the point. To say the least of it the good example of the Catholic Church in this respect ought to have attracted the writer's closer attention. Let us press the question. The try is drained of its best population and article states that if a divorce court were established in Canada, the Province of Quebec would have to be left out of consideration. Why so ? Because of the being overwhelmingly population Catholic. If, therefore, in provinces large districts where the vast majority of the population are chained the intelligence, the energy and Catholic, the number of divorces is exceedingly small-not in fact admittedwe must look for the cause elsewhere

difficulty with the agitation for divorce is

propose a divorce bill. He had his own where the Mayor wished to revenge way of getting rid of his wives. He at any himself upon the curé for an action at law which the latter had brought against go in divorce ? It looks very much as if him the Mayor refused to make a small dissolution at will is to come. We hope reparation to a side entrance, and shut that so far as Canada is concerned it will up that part of the church. In some never be. Oace admit the evil of divorce cases Catholics were obliged to pay it is a matter of time until the worst premium. Thus the repairs of one church were estimated at six thous features are brought into prominence. so that its three hundred francs. For this the Catholicism is on record

leaven may raise the whole mass and Catholics of the parish offered to besave society from the devastation with come responsible. They were told that they could only be allowed to do so on which divorce threatens it. payment of a premium of five thousand francs. As they could only raise tw THE JESUITS AND IRISH EDUthousand france as premium in addition CATION

to the cost of repairs their offer was re-Amongst the many unreliable, uncalled-for statements or mis-statements made These are not isolated cases. Their by Archdeacon Armitage in his com- number is indefinite and continually munication to us was a quotation blam- increasing. As a result of this criminal ing the Jesuits for the inferior educa- negligence in not providing by law for tion in Ireland. There is not, when we the care and reparation of th come to sum it up, much difference be- country churches the faith and religious tween an ingenious character and an ingenious one. To which class the dangered. One of the Paris journals, Archdeacon belongs we cannot say. He by no means partial to Catholics, commust be very ingenious if he can prove menting upon the facts narrated by the that the Jesuits had any influence in Deputy, claims that the government is this matter of Irish education; and he inexcusable for not interfering. Anis still more ingenuous if he expects us other journal, the French Republic, to accept his arguments. Whatever is openly tells the Radicals that they must lacking in the education of our people give up the idea that "the exercise of at home, either now or hitherto, is to be worship is to be a sort of reward to laid at the door not of the Jesuit but the Catholics who are their obedient ser-Jesuit-baiters. We cannot be blind to vants." All that Briand condescended the fact that, notwithstanding the love to promise was that with good will on of learning which has always marked the the part of Catholics even the village the First Book consists in "Turning Irish people, it is only the other day that churches might be saved. The future the higher education of Catholic Ireland is more fraught with fear than laden was systematized by the establishment with hope by the assurance of Briand like Thomas a Kempis is this saying : of a Catholic University. The Jesuits that the administrative would co-operate

ing in Ireland. When they might have opened colleges Catholic education was EDUCATION IN UNITED STATES or this other from the same chapter : forbidden by the persecuting laws of Protestant England. It is very easy to Times we learn that several officials in charge people with anything. It is more difficult to prove the charges. Whatto acknowledge that there is a beam in ever education the Irish received they the system's eye. The State Commissioner complains of too much confusion the Jesuits were not numerous enough to open colleges nor were the Irish rich enough to have them. Even at the present day the Jesuits have not half a dozen colleges in all Ireland, so that were wedded to it. The little red they cannot exercise a controlling inschool-house was their temple and the fluence over education. The Arch. protective fort of republicanism. That deacon cannot forget that when a counit should ever develop confusion seemed to its devotees beyond possibility. impoverished as Ireland has been by Peace, order and freedom, to say nothing absentee landlordism education is sure of learning, were to be the strength and to suffer. Nor must he be unmindful ornament of the generations of the young that nearly every avenue to worldly advancement has been closed in Ireland pupils who had sat upon the school forms. Man proposes but God disposes. to her Catholic sons. At the door of The framers of the United States' England lies the guilt of holding enlic school system had left God out of the system. As a result there could be no the prosperity of her Sister Isle. shelter for those who would not shelter

di.

Instead, therefore, of peace they have

Him. than in economic or social reasons. The THE WORKING OF THE LAW OF SEPARATION

in place of freedom. The State comthat the vital part of the question is One of the most serious and practical ignored and the arguments proceed dangers to religion in France is the way missioner did not define to what kind of upon the most superficial lines. Senti- in which churches are deliberately confusion he referred. Others-men as ment must be laid aside. The most allowed to fall into decay. By the law prominent and as experienced-did not serious principle is at stake, the unity of separation the cathedrals and mince matters. The Chancellor of Syraand indissolubility of the marriage tie. churches are declared the property of ouse University expressed the view that Nor can this tie be looked at merely the State, the departments or the com- the system did not produce enough life that it can be fitly indicated as a ly. from the standpoint of the economist. munes. Some of the buildings, either on thinkers to suit him. That does not light and guide to Catholic practice It is too holy. It has received a higher account of their historical associations surprise us. Indeed we wonder how The English translation is made by or their artistic value are under the many thinkers have ever graduated from power of prince or theory of sociologist. special protection of the government the higher institutions. Time is not Father G. C. H. Pollen, who, while repro-Its institution is not the authorization which provides for their due preserva-of temporary ruler, subject in its con-tion. The vast majority of the churches, Nor are the minds of the ablest bent upon ditions and duration to his establish- which up and down the country dot hill the subjects best suited to produce deep, ment and will. Matrimony is of divine and vale, are without any such guardian- careful thinkers. Thought does not feel institution. Why, we ask again, does ship. Hallowed they may be with the at home in the crowded markets of men. the Roman Catholic Church hold her people so well in hand upon this ques-it matters not. No provision has bent down to earth, has no more lofty on? Because she teaches, and her been made for their separation, aim than to fit its students for this children believe with her, that matri- Before the separation there were world. It is too utilitarian. Neither children believe with her, that mathi-mony is a sacrament whose tie is single duty it was to keep the churches safe most deplorable feature of Public school and indissoluble; that man cannot separ-duty it was to keep the churches safe most deplorable feature of Public school League composed of the Total Abstinate what God has united; and that in and fitting. Both fabriques and funds education. The worst is to come. It is ence Societies of Central Ontario, makes of its existence by a visit recently paid God, and in Him alone, can husband and have disappeared. No one is respon- the frank admission of the low morality wife truly love one another, sible. The Catholic congregations, even due to this system. Dr. Thomas Wood, and bear though using the churches, have no a Professor of Columbia University, beginning to realize their responsibil- an address to the faculty and students help one another one another. For God's sake power; and the new owners, the quoted at Baffalo an educator of Chicago ity. The shaping of the destinies of said: must they seek the Church; and frequent municipalities, have no interest. Such as asserting that "immorality is ram- this great. Dominion is in the hands of which one about it is citizens, and since the fact that a state, however disgraceful it may be part among boys and girls in the public its citizens, and since the fact that a man worships God after the Catholic the old language, but he considered the construction of the second the construction of the second which are the fountains of divine grace. to the French lawmakers, is disastrous schools of that city and the country, and For God's sake must temperance, piety, to religion. By the omission, whether that unless steps were taken to correct fashion does not constitute him outself-restaint make their lives edifying deliberate or not, the lights of heaven it a scandal was imminent from coast to side the pale of citizenship, to men and beautiful in the sight of the are going to be extinguished. Churches coast." This complaint is not, as the it is only proper-indeed angels. Marriage entered upon and suffer. The owners find a way of rid- Union and Times shows, the first severe is essential-that the men of our faith, lived through with these means and ding themselves of their unwilling criticism against the system upon the who must necessarily take a large part with purity of purpose cannot fail to brethren and of striking a blow at charge of immorality. Evidence has in the making of our country, should be with purity of purpose cannot fail to preturen and of striking a blow at charge of ininitiality. Evidence has in the making of our country, should be been in court for over thirty years. In hurry and not enough reflection upon buildings on the plea of public safety. December, 1880, Richard Grant White, a that they will be a credit to that faith the seriousness of the state. Why does the Church hold her people? Be whether this omission was deliberate or the Church hold her people? Be authority ly appears to have been done with Nothing came of his critique. Nothing debating league will help to so equip cause she has the to do so, because she urges her young malice prepense, for provision was made will come o. the present condemnation. them. Playing pool never made a statespeople to reflect before God upon the for some of the churches. Why were the A people who are not scandalized at the man, and it is to be feared that heretopeople to reneed before dou upon the distances at least, some, the deputies brought the matter their midst will not easily be shocked at whose duty it was to direct and foster she stands firmly by her teaching upon the deputies brought the matter the indissolubility of the marriage tie. Why are the other denominations not so successful? Because they have not the keys; because they take little or no precaution in the matter of impediments; the so and the solution in the matter of impediments; the solution is the solution in the matter of impediments; the solution is the solution in the matter of impediments; the solution is the solut precaution in the matter of impediments; fuse to expend anything upon the other has but one result to expect-all and are doing, excellent work. They and because their ministers too often marry couples whom they either do not erty. Others are unwilling to co-oper-keep its place. In education it separ-the more so because the State does not keep its place. In education it separ-the more so because the state does not keep its place. In education it separ-the more so because the state does not thousands; they have waged a success-the succ

know at all or know so slightly that the ate with Catholics who are willing to ates religion from school life, and by ful war on the Drink Demon; they have Bishop Tohill, with His Eminence would, indeed, be an ill day for Ireland ministers rush in where angels fear to tread. When Luther, to please the class are those who will neither do the tread. When Luther, to please the class are those who will neither do the to its own faults the democracy of the to its own faults the demo powers of the day, insisted that matri-powers of the day, insisted that matri-mony should be taken away from the ecclesiastical authorities he inserted presents through the country many flag-presents through the country many flag-spirit the condemnation which its pub the wedge which now is dividing count less families and threatening ruin to nations. Henry VIII. did not, even when he made himself head of the English, permission was refused. In a town community. Education as a consequ- taking full advantage of their opportun- being of his expatriated countrymen. ence suffers for unwillingness to see the faults and failures of a system which leaves God out of the programme and suffers the young to grow up without forming their heart or shielding their for the battle of life. It should send Dame. She was a native of Toronto, morals.

THE CATHOLIC RECORD

THE PRACTICAL CATHOLIC This is the title of a new book translated from the Spanish. It is an every then will our people be in a position to day title, yet a good one; for if ever the take their rightful place in our civic native dignity and refinement of charpractical controlled and directed the life. The great work of the future will acter which so distinguished the Lord energies of man it surely dominates the be accomplished through the press and Chief Justice even among his peers. present generation. The title is more by means of organized endeavor. And Mother St. Maurice spent forty four than good, for Catholicity is meaningless if the Church is to save society in the years of her religious life in the Diocese if not practical. An individual Catho-lic who is not practical, or who in plain she is to draw the social order back from zeal and fruitful labor which fixed her language does not practise his religion not only trifles with his own most seri-the educated Catholic laymen will Scotian Catholics. In her old age she bus interests but sets at naught those do it. It matters not that our Societies was recalled to Montreal where her more important ones of his divine more important ones of his divine Master. A Catholicity which is not practical, which does not bring to have practical, which does not bring to bear the hundreds and thousands are doing. summons came. The results attained the influence of eternity upon the duties We must meet the enemy with his own under her administration in Nova Scotia, and expediencies of temporary life, cannot be the living witness of eternal truth look to our equipment, because he is an or the lever to raise the world to heaven. The book is more than the title. So far hear a great deal about Protestant from being commonplace it is replete with heavenly wisdom which it pre-indifference. We are members of sents in short pithy sentences. The plan the Church militant-by accident, is the same as that of the Imitation of for goodness knows there is very little ialist of the higest reputation. Dr. Bull Presbyterian families through the Christ with which it will in many re- fight in us. If we have been spects favorably compare. The volume so often in the position of the consists of three different books whose titles are taken from Scripture. Thus from Evil." All the books are the voice of the great heavenly Teacher. How " Cease, My son, to bewail the powerful had no chance to make or unmake learn- in the preservation of these churches. influence of vice and the strength of the weapons wherewith the wicked contend," "I taught a morality which restrained, From the Buffalo Catholic Union and a virtue which hid itself, a knowledge which humbled itself, a charity the the Public school system are beginning which humbled them is a way, and the school of the cross transformed the world into a school of sacrifice and heroism." The Second Book concerns the doing of deserved, for the system, if such it can good, and the Third treats the seeking be logically called, has from its start ed to the purely spiritual. We give a been considered as the modern tower of few examples : "Thou puttest the livered at the opening of a new school and industry. His name will be always earthly and trifling before the eternal and divine, and thou desirest to be Hedley, Bishop of Newport, quoted exvery Catholic. Thou desirest to be a haustively and with high commendation Catholic in private for thine own sake, from the address of Mr. Justice Anglin, and I ask thee to be a Catholic in public of the Canadian Supreme Court, delivfor My sake. Son, if My Church be not ered at Detroit last summer before the lic by birth, and it was not until 1889 free thou thyself wilt never enjoy Catholic Educational Association, and that his mind was turned in the direcliberty. He who worketh among the masses for My cause will save society that body. This address of Judge conversation on religion in that year and with it all classes of men." From Anglin's has attracted much attention these few extracts it may be seen how on both sides of the Atlantic and easily sublime and practical the volume is. takes rank as the most concise and, the recitation of the prayer, "Come, O We do not pretend to give by these within its limits, most exhaustive treatselections anything like a complete idea ment of Catholic educational matters in ing of a chapter from one of St. Paul's must be a source of wonderment to the

of the book, whose matter is the length and breadth, the sweetness and force of Our Lord's wisdom and voice to every war; instead of order disorder; and slavery disciple. The work is from the pen of a Palau, and comes to us with the strong approbation of the Holy Father. As the although small in size, contains so much of the substance of practical religious

rising to the occasion ; neither is it as to the spiritual and material wellities. A Catholic club, with men, THERE DIED recently in Montreal, at money, and good quarters, should be an educational force in our midst the age of eighty-one, Mother St. It should help to equip its members Maurice, of the Congregation de Notre them forth armed for the conflict. It and prior to her entrance to the relig

will be able to take an intelligent inter- Mary Francis Liberta Collins. She is est in questions that effect our social said to have been a kinswoman of the history. and political well-being. Then and only late Lord Russell of Kilowen, and in her the abyss to which it is hurrying, it is adept in the science of warfare. We grace, can accomplish .- R. I. P. indifference. We are members of educated there and in Montreal, under dog it is not because sued his medical studies at McGill our opponents were superior to us intellectually or numerically; it is rather due to our own culpable negligence, and at Worcester, Mass., and having, later very often our petty jealousy against taken a course in opthalmology, was, in Here, then, there 1883, appointed to a professorship in "one of ourselves." is a great field before our Catholic that department of the Post Graduate Societies, and if heretofore we seem to Medical School of New York. In 1886 have believed that Catholicity, like he removed to Paris and became charity, covered a multitude of defects, attached to the Opthalmic Laboratory let us now learn to remember that with- of the Sorbonne. From this date

out any weakening of our regard for the his reputation grew steadily until in a moral virtues, we might cultivate a few years his skill as an eye specialist little more assiduously the social and became generally recognized and he intellectual graces. "COLUMBA." him in the first rank of his profe

NOTES AND COMMENTS

at Aberdare, Glamorgan, Right Rev. Dr. held in honor in schools of medicine. since published under the auspices of tion of the Church. In the course of a Canada that has been given to the public. It is a source of much gratification to Canadian Catholics that one of their number should have so distin-Spanish Jesuit, Rev. Father Gabriel guished himself, not by his literary and judicial qualifications alone, but by his ler's Catechism and Newman's sermons deep and abiding interest in all that Supreme Pontiff expresses it, the book, concerns the welfare and progress of the worthy the emulation of laymen general-

the public mind, furthest removed from

College, and, through that medium of

contributing in no trifling degree to the

This College was established five years

FEBRUARY 18, 1911

It would be difficult to imagine a more conclusive testimony than this to the uniformly generous treatment that has always been accorded in Ireland to non Catholics. It would be an agreeable retrospect could as much be said of the Protestants of the North. But Catholics seek peace, not reprisals. The Chris tian Guardian, on the authority of a Belfast minister, would have it other wise. But facts are stubborn things. and no plea of hardship, due to a marri should so train its members that they ious life over sixty years ago, was Miss age that in the eyes of Catholics wa no marriage, can nullify the verdict of

THE PRESEVTERIAN ADDOUNCES OF behalf of its companion, The Westminster, that beginning with the March issue readers of the latter will be regaled with "a story of extraordinary interest" by Joseph Hocking, entitled "The Jesuit." Every subscriber to the Presbyterian is urged, presumably on memory strong in the affections of Nova this account, to take The Westminster also. This is another little side-light on Presbyterian ethics, at least on that department represented in the journal. istic field. Those who have any cognizance of Joseph Hocking's previous excursions into the realm of fiction will weapons. To defeat him we must needs says a contemporary, show what an not need to be reminded of his shocking energetic woman, impelled by Divine depravity. The author of "The Woman

of Babylon" cannot be said to have any moral sense. Its increditable silliness WE HAVE also to record the death in alone saves it from being a crime. Yet Paris, France, of Dr. George J. Bull, a its mate, "The Jesuit" is considered fervent Catholic physician and specgood enough for general diffusion in was born at Hamilton, in 1848, was medium of the denominational monthly.

University and graduated in 1869. He AN HEROIC effort is being made to depractised in Montreal for a time, then stroy the opium habit among the Chinese. An illustrated weekly recently reproduced a photograph showing a community in China making a bonfire of their opium nines on the public square somewhat after the manner of the great holocaust of vanities which Fra Savon arolla caused to be lighted in Florence some centuries ago. In the one case, it is true, zeal for progress is the inspiring motive, while in the other it was zeal for the honor of God. But the effort in made several discoveries which placed China is not the less commendable, and those who participated in it have the The mere enumeration of his published true interests of their country at heart. writings on his chosen science-writings It is gratifying to know that the move that are of recognized authority-would ment is extending and that in some prov-DURING THE course of an address de- be a sufficient tribute to his learning inces opium is now under the ban. But in the wake of the movement. American and English tobacco firms are making gigantic efforts to introduce the cigar-BUT IT is the spiritual side of Dr. ette, and-what is infinitely worse-ob-Bull's character that will most interest scene pictures are being enclosed in the Catholic readers. ' He was not a Catho packages. England is responsible for the opium habit in China and went to war in order to force the deadly drug upon her people. Opium, the cigarette and the graphic delineation of the obwith one of his patients, ap American scene-what a triad of passports to Protestant lady, she suggested to him Christianity! Surely the ways of the

civilized world, remarks a contemporary,

supposed uncivilized and heathen races.

to the study of the New Testament AN ATTEMPT is being made to estab where he found the divinity of Christ and the existence of a visible Church lish a Protestant Passion Play in Gerclearly proclaimed. The study of But- many as an offset, it seems, to the timehonored and world-renowned Catholic brought an answer to his enquiry as to religious festival at Oberammergau. where that Church was to be found, and Emulation is a good thing at all times Faith. A spirit such as his is well in 1892 he was received into the Catho- and imitation may be the sincerest form lic Church by a Passionist Father, Aven- of flattery, but, if we may judge from the ue Hoche. Later, a visit to Lourdes | remarks of the Canadian Congregationalist on the subject, this movement is deepened his faith in, and devotion to BELFAST, WHICH of all Irish cities is, in the Mother of God. Dr. Bull's own neither emulation nor imitation but an

FEBRUARY 18, 1911

sacrifices some of the converts had m in giving up friends they loved bjects dear to them that, in the Cat Church, they might serve God in all and fidelity. The incident is memo as illustrating the deep substratu belief in the Real Presence and in articles of faith, essentially Cat that has in recent years obtained a foothold in the Church of England

A GLANCE AT SOCIALIS

Prof. J. C. Monaghan in Extension Socialism is the name given to international, quasi economic, po and sociological movement. Its to secure, by revolution, what careful and conservative people the world is bound to secure be natural processes of indu economic, political and social evec. In its ec economics hopes or put m looks for the entire ab of the present system of competition of the present system of competition of the present system of the system of the system of the individual. It is the place of the individual. ent system of compe in the place of the instrument the State to own the instrument of production, to regulate product own the instrumentalities of dis-tion and to regulate distribution of labor produces. The measure production and distribution is production and distribution is labor units, based on averge power. No matter that all i worked out at present; the follow Socialism, as well as the leader safe in saying all will be well by a It is no part of the purpose of So to even up fortunes, to take fro person to give to another. Socialists do advocate confiscat Socialists do advocate conneca-write as if they did favor it. (whole, the fight is not against the fortunes, it is against the syste-lets people pile up such fortunes system of Socialism is without a s of sense, taken as a whole. It sense, taken as a whole. It hen the thing is looked at in that it appeals to intelligent When the Socialist points to the When the Socialist points to or fection (?) of service, of our po-people say "That's so." Why r tend that to railroads, telegra cable services, etc., to all se natural monopolies? And the enlistener allows that it might no bad idea. And so, step by st ausibility of the whole sch on the listener. That the thi upon the listener. That the thin not work out successfully in the plain to all those who keep nature, men and women as they as we should like to have them equation; and know ye that th office is not anything like it success people believe it to 1 success people believe it to 1 success people believe it to be sidering that there is a big defic

KINDS OF SOCIALISM

In the fifty odd years since S first saw the light, as a systema test against the old order, the been schisms, or there have been schisms, or there have movements away from La and Carl Marx's central ideals, are at least four distinct forms o of Socialism: Christian, State, sorial and Marxian. The Christian Socialists see indextrial connomic and

industrial, economic and systems of our time much that mended. Told that of old ti mended. Told that of old to early Church was Communis partly Socialistic, and pained it has come to pass in the Church these men turn to this would-leas the community of the the community salle, the most brilliant of leaders of Socialism, won ov bishop von Kettler, of Mainz, of to this line of thought. Yon to this line of thought. Von was in a fair way to fill the ran German Socialists, when Wi ble as a leader, statesman and ist, kept the Catholic masses t his Central party. Finding ti divided, religiously, into two camps, the Lutherans and to La Salle went to work on ti erans. These were led to lo t the Catholic masses t ably upon his great scheme of betterment. Out of his effe those of his converts, the is spread not only all over Gerr into England, Scotland, and fin this country. That is why there are so man

men there, here, and everywh ranks of the Christian Sociali natural for good men, as most o They see and know how much t suffer. The desire to annihil suffer. The desire to annum move the cause of suffering, is able; but to commend a des thing, te endorse a program Churchmen are hardly fitted studies or life-work for stated either industrial, economic or guides. That there are and guides. — yes — but for exceptions — yes — but for Ximenes, see how many Wolse lieus, De Retzes and Mazarii is glorious work for the Chu is glorious work for the Chi lines of a people's life, but i the social and moral lines. I ever gets mear to following t of Jesus Christ, there will b for political, social or any oth agitation. PROFESSORIAL SOCIAL The next form or kind of S called Professorial or Chair It gets this name from the fac It gets this name from the number fessors, occupants of chairs c cularly those of Germany, 1 teach economic doctrines nott of Marx and LaSalle. Hit form has been held to be h hold it to be by far the most of all, for it will be the last it respect more will name it most it Learned men will pass it on tion after generation. Long leaven left by such men as Ma itself out Salle has worn itself out masses of mankind, the scholar will go on dreamin might have been or might be done thus, or would do so.

ducing carefully the thoughts of the author, approximates when possible to the words and style of Holy Scripture. We most cordially recommend The Practical Catholic as a rich treasure of profound religious lessons.

PROSPERE PROCEDE

The report, in a recent issue of the ago and, according to an Irish correspleasant reading. It is a sign of the to it by Most Rev. Dr. Tohill, Bishop of times-a proof that our young men are

man worships God after the Catholic there was nothing more important than the teaching of the language in the schools. If all the teachers took the matter to heart and recognised that it matter to neart and recognised that it was a duty, or at least something approaching a duty, that they them-selves should acquire a knowledge of the language and convey it to the children under their charge, he had no children under their charge, he had no hesitation in saying that though some of them might not live to see it, through the medium of that mighty body the language would be to a very large extent brought back to every corner of Ireland. Though many might say that the language movement was largely a matter of sentiment, still when they had the practically unanimous conjuor

Roads to Rome in America," edited by tourist traffic which, if not always the national influences at work in the Miss Georgina Pell Curtis, and is an il- divorced from mere curiosity, has never-Emerald Isle, enjoys the distinction, luminating and touching account of the theless gravitated to Oberammergan nevertheless, of possessing a Gaelic workings of Divine Providence in a as to a shrine. The villagers seek not human heart. He died on New Year's tourists or applause, their sole object day, and his obsequies took place at the being to commemorate in the spirit of language revival movement which has Madeleine, his parish church. R. I. P. faith the Sufferings and Death of their such headway in recent years. Redeemer. The Oberammergau play is,

Holy Ghost." A little later, the read-

Epistles at a Methodist meeting sent him

we are told, "Roman Catholic in its IN CONNECTION with Mr. Redmond's conception of the Christian faith; the Eisenach play is written from the Prodisclaimer of intolerance on the part of testant point of view." It is fitting, Captain Donelan, M. P., at Youghal, therefore, that while 'at Oberammergau during the recent election, is being the villagers are themselves the actors, Down and Connor, who, in the course of quoted. The contest, he said, had also the new play is to be entrusted to " the served another useful purpose, for it had best professional actors procurable in completely exploded the recently re-Germany," and "it is predicted that vived cry of Catholic intolerance in Eisenach will soon become as much a Ireland. Very few Irish Protestants, Jerusalem for Christian pilgrims as Oberhe was happy to say, were bamboozled by ammergau has been for years." The that very ancient bogy: and English aspiration is ambitious, but it might be Protestants were now, as a rule, too well well for its projectors to remember that informed to be any longer frightened by shrines are not made to order, nor are it. Nevertheless, a case such as his traditions the work of a day. In the would help to dispel any lingering doubt nature of things the Oberammergau Act that some few Protestants might still of Worship cannot well be overshadowed have on the subject. As they were all by the Eisenach spectacle. It is beginning at the wrong end.

unopposed during the space of nearly FOLLOWING UPON the conversion of twenty years to represent one of the most the Brighton Vicars, upon which note-Catholic constituencies in Ireland. When a contest was forced upon him, who were comes the announcement of the recephad the practically unanimous opinion a contest was forced upon him, who were of those who knew the past history of the first to stand solidly at his back? tion and confirmation of seventy lay The Catholic clergy of East Cork. It converts from these Brighton parishes would be well, indeed, if Protestant who had thus profited by the example of Antrim would take a lesson from Catho- their former pastors. The event took olic Cork in religious teleration. The place at St. Joseph's, Brighton, the catch cry of "No priests in politics" sacrament being administered by the would always meet with the reception Bishop of Southwark, who, in his address it deserved from the Irish people, and it on the occasion, referred to the great

STATE SOCIALISM

LaSalle not only captivat men, but statesmen. Bisma to believe in his panaceas. E yond any man in Berlin, I the applanse of everybody, practical statesman that he the ideas of Old Age. Ac other Insurance Pensions, or from LaSalle and the Soc went over to railroad own control of the great public

aware, he stood there as an Irish Protestant, and as an Irish Protestant he had been hitherto invariably returned