VOLUME XXXIII.

The Dead Shepherd lies the stricken shepherd, but

Here hath been no scattering of the sheep, seemeth one astir within the

So quietly they weep; He whom they loved so weary was and

old.
They would not mar his sleep.
Wild grief that grovels on the newturned sod
And shricks its mutinous despair at

Were here unneedful as unfit; Still, as of old, the happy flock shall In the same peaceful, pleasant-watered

mead
And the same sky shall smile on it,
For he the shepherd's Lord, who took
The light from that beloved face The light from that beloved face And from the aged hands the crook, Will set another in his place. So, not for his bare shepherdhood, However saintly, great and good, O! not for that alone.

Of not for that alone.

Do now the stricken sheep
Their sad-eyed vigil keep
And the lorn lambs make moan,
But for two simpler things that blessed
And comforted from long:
The playful heart of youth within his The voice more sweet than song.
These most the days to come will bring

for these in every loveliness
Of the glad earth and sky
Shall the great flocks descry,
To speak of him and still to live and bless. For them shall crimson sunsets be the

warm, Deep heart of love he gave to all, Deep neart of tove he gave to an, And for his tears the summer storm Shall all its pearls let fall. For them the winds among the hills, The silvern laughter of the rills, Shall body forth his honeyed voice, Not here alone a manner.

Wherein they shall rejoice ! So, though the shepherd stricken is, be There hath been wrought no scattering

of the sheep
Scarce seemeth one astir within the fold. So quietly they weep; He whom they loved so weary was and

old.
They would not mar his sleep.

-T. A. Daly

THE BULWARK AGAINST SOCIALISM AND ANARCHY

Recently Chief Justice White, addressing the graduates of Georgetown College at their annual dinner, declared that they and their fellow college students were the chief bulwark against socialism and anarchy. It was a sly utterance of the learned Chief Justice and delphic enough. Much depends upon how you understand the Chief Justice.

Justice.

It is by no means certain that a college education is a bulwark against socialism and anarchy. Education, as the secularism of the day demands it, rather leads to these twin disorders. The education which the world advocates and seeks to-day is an infidel education and an infidel education is the discrete to socialism and anarchy.

direct path to socialism and anarchy.

The great fact in all order is God. The great fact in all order is God. Take God away and ultimate anarchy is inevitable. Religion is the due acknowledgment of God by belief and conduct; destroy religion and the door is thrown open to all the nasty vagaries of extreme socialism and finally anarchy. We should say that the dominant note in society outside of the Catholic Church is confusion. There is confusion in the

archy. Only the other day we had the encour-

Only the other day we had the encouraging sight of a Columbia College professor helping to found a Ferrer school, a school for anarchy, in New York City, Boyesen joining hands with Eama Goldman and the silk-stockinged Stokes will plant bombs in the hearts of children; later, the anarchists will scourge New York. The bomb is an argument that

York. The bomb is an argument that refuses refutation.

But was the learned and observant Chief Justice mistaken? Was his bulwark against socialism and anarchy a painted fiction to tickle college vanity and lull the multitude by the voice of concernition?

conservatism? Chief Justice White was talking to the Chief Justice White was talking to the graduates and students of a Catholic college. There is the difference. There is no confusion in a Catholic training. It does not rest on the guess of the latest professor; it is not distilled from novelties. There is no mistaking the sensational utterances of a long-haired freak, fed on Carnegie crumbs, for the settled truth. The solemn formulas of the centuries are not bartered for the rayings of a wild-eyed egotist.

the centuries are not barefeet of the ravings of a wild-eyed egotist.

A Catholic education is a real bulwark against socialism and anarchy. It rests on the infantle God and His infallible Church. It possesses the safeguards of centuries of experience and study. It stands the test of common sense.

It stands the test of common sense. We do not know whether the late We do not know whether the late Mark Hanna was a college man or not—we rather think he was not, for he had a fund of homely common sense and few theories. It was Mark Hanna who said: "The future of our country lies in the keeping of the Catholic Church; there is the bulwark against the rising tide of socialism and anarchy."

Mark Hanna was right; Chief Justice White is right. The bulwark against socialism and anarchy is found in the conservative principles and spirit of

socialism and anarchy is found in the conservative principles and spirit of Catholic teaching. Anarchy begins where authority is rejected.—N. Y. Freeman's Journal.

WHERE DOES MORMORISM

SECURE ITS RECRUITS

In Liverpool (England) the Mormons have recently been carrying on missionary work with vigor and apparently with considerable success. Where—in what element of the community do they get most of their "converts" and where do the, get none? On these points an article in the Catholic Herald contains some pertinent queries and some pertinent observations as to the position of the Anglican clergy and Church in connection with the matter:

TRAINING IN SCHOOLS

But little more than a year ago while But little more than a year ago while presiding at the laying of the cornerstone of a new parochial school in a densely populated West Side parish of Manhattan, Archbishop Farley, in a brief address of congratulation to pastor and people, touched a note which strangely thrilled the hearts of those present at the ceremony. Not an old man as yet, the Archbishop has lived through the exciting days of conflict when the mere suggestion of the need of religious instruction in school stamped the Catholic at an enemy of the Repubthe Catholic at an enemy of the Republie when the building of church schools to safeguard the faith of God's little ones to safeguard the faith of God's little ones was openly proclaimed to be a dangerous attempt to introduce into the country religious dominancy to the ruin of its free institutions.

Nowonder there ran through that warm-

Nowonder there ran through that warm-hearted talk of the prelate to his people a note of triumph and of victory! Fifty years back Catholic Americans were a destructive leaven in the national life; to-day their persistent efforts to pre-serve religious instruction as an essen-tial element of the school training of children wins for them the cordial is confusion. There is confusion in the realm of ideas with consequent confusion in the domain of reality. There is confusion in the mind and heart of men; there is confusion in his conduct and life.

When once authority was rejected, this unbappy confusion was bound to come. When men refused obedience to the authority of the Church, they left themselves liable to be tossed about by wind of doctrine. There was no anchor-

this unhappy confusion was bound to come. When men refused obedience to the authority of the Church, they left themselves liable to be tossed about by wind of doctrine. There was no anchorage to tie to; the result was a constant drifting in belief and opinion—a constant drifting in belief and opinion—a constant change that introduced the sad confusion we see around us.

How pitiable is the confusion of faith and morals which confronts us to-day! There is no pathway of religious or moral vagary into which man has not drifted. There are hundreds of religious, fantastic and strange, and new ones born almost every day. Each man is his own moral law to himself. His morality takes its coloring from whatever angle of mind he chances for the moment to gaze from. The very foundations of society are rocking; the ancient and safe morality is becoming an evanescent dream.

And all this confusion, by the way, has come in through Protestantism—the great disturber of history, stirring upton the protestant and stars so that men may no longer.

Archdeacon Madden, and the Rev. Mr. The very foundations of society are rock. The very foundations of society are rocking; the ancient and safe morality is becoming an evanescent dream.

And all this confusion, by the way, has come in through Protestantism—the great disturber of history, stirring upton the protestant rank and flue are only too recessary. And the truth and the necessity are facts calculated to make Catholics ask certain questions.

Archdeacon Madden, in his speech at Hope Hall, demanded that Mormons

And all this continsion, by the way, nake ome in through Protestantum—the come in through Protestantum—the protest desired of history, artificial this protest of history artificial this protest of the continued that Mornous and Armay 29, 1817. Though born in the continued that Mornous and the children of history artificial this protest of the continued that Mornous and Christian nation. The protest of the most extreme type the defication of bundantly of the most extreme type the deficial of the most extreme type the defi

Truth has ceased to be objective; only that is truth which percolates through that is truth which percolates through the disordered brain of a college professor.

Whence are the forces of socialism the structure of the disordered brain of a college professor.

Whence are the forces of socialism the structure of the structure of

they not? Why are their missionary efforts confined to the "Christian and moral" Protestant nations?

Again, whilst the dignitaries of the Anglican Church in Liverpool and many of the Nonconformists of the city find it necessary to fight tooth and nail against Mormonism, why have the Catholic authorities no necessity for a similar campaign? Whilst Mr. Bartlett has to complain of the attraction which the "polygamous conditions" in Utah have no communicants of the Church of Eggiand, why do Catholics find themselves without the need for similar complaints? In Liverpool, the Mormons distribute their plausibly-written and insidious literature broadcast from house to house without stopping to consider the religion, or want of religion of the inhabitants. Why does the distribution of that literature operate differently.

that literance of a Protestant?

These are simple questions, which any Catholic school child would very interesting to have them answered by Bishop Chavasse, or Archdeacon Madden, or any of the Anglican or Nonconformist leaders of the fight against It Mormorism.—N. Y Freeman's Journal.

Hormorism.—N. Y Freeman's Journal.

There is no reason why Jewish Catholic schools here should not receive similar payment as it is, the Catholic and others pay twice over, first in the support of their own parish schools, then in the support of the public schools which they do not use. If this measure of fairness is realized, there is likely to be less strain between Catholics and Protestants generally."

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of fairness is realized, there is likely to be less strain between Catholics and Protestants generally."

The New-Church Messenger article touches the economic side of our subject, a phrase of the question that has aroused among Catholics in the United States a readily uncarstood bitterness of feeling though key have leyally borne the double burden which their strong stand for religious instruction in schools imposes upon them. Patience is the word of exhortion their bishops have urged in the years of their long struggle, wiser counsels will surely come to prevail, and with a recognition of the fallacy of the principles underlying the system of education now in honor of this country a way will be found to repair the injustice under which Catholics are chafing. Unquestionably wiser counsels are beginning to be manifested among us. Perhaps the horrible stories that are coming to America from lands whose first fruitage of freedom was an edict suppressing religious teaching in the schools, will help to produce a salutary change in the mental poise of our countrymen regarding the question. Revolution and anarchynever have been and never will be lightly thought of in this country; and a system of education which fits those trained within its influence to throw off respect for authority and obedience to law will not appeal to Americans was an educt suppressing religious teaching in the schools, will belp to produce a salutary change in the mental poise of our countrymen regarding the question. Revolution and anothy never have been and never will be lightly thought of in this country; and a system of education which its those trained within its influence to throw off respect for authority and obedience to the holy seen in will not appeal to Americans once they have allowed themselves to insw will not appeal to Americans once they have allowed themselves to measure its full and natural possibilities.—America.

TWENTY MINISTER CONVERTS SINCE THE "OPEN PULLPIT" CANON

When the General Convention of the Episcopalian Church passed the "open pulpit" canon, while they were warned, they did not take seriously the warning that was bespoken by the serious-mindee men of that communion. To throw open they pulpit of the Episcopalian Church common of the Episcopalian Church common of the Episcopalian Church to any and all comers, whether they be ordained or not, whether their teachings are orthodox or not, meant simply that there was no longer any line of demarkation between layman and price of the mental poise of our loyalty that there was no longer any line of demarkation between layman and price of the catholic world who society will some the control of the least among the different soft lines of the Catholic world who society being but eighted the St. Patrick's branch, although in line in society allowed the solicy has less to the Catholic world who society allowed the solicy has less than the content on which will be called upon in Ontario to translate the special blessing of the present of the truest and produce a solution, the passed the "open pulpit" canon, while they were warned, they did not a peak the first time the society has mental to the special blessing of the present of the catholic organization, and the truest and produce and the price of the English language. The society seen the special blessing of the truest and produce and the mind the to law will not appeal to Americans once they have allowed themselves to measure its full and natural possibili-

When the General Convention of the Episcopalian Church passed the "open pulptic" canon, while they were warned, they did not take seriously the warning that was bespoken by the serious-minded men of that communion. To throw open the pulpit of the Episcopalian Church to any and all comers, whether they be ordained or not, whether their teachings are orthodox or not, meant simply that there was no longer any line of demarkation between layman and priest, or that it mattered very little whether the fundamental teachings of the church were to be maintained,

or that it mattered very little whether the fundamental teachings of the church were to be maintained.

Very little wonder that men whose lives were consectated to the perpetuation of Christ's teaching were turned away by this indifferent attitude of their church to which they had given their adherence. Since the passage in the open pulpit canon 20 Episcopolian ministry, and joined the Catholic Church.

They are Fathers Sargent, McGarvey, for the Society of the Atonement, And, besides the six already ordained to the ministry, there are 14 others now in seminaries who will be ordained to the God's blessing, within the next few years.

Desides the Episcopolian ministry and contained the Cathors of the society of the Atonement and the ministry, there are 14 others now in seminaries who will be ordained to the ministry, there are 14 others now in seminaries who will be ordained to the ministry, there are 18 others now in seminaries who will be ordained to the grees and the formal opening of the cathor may be an already ordained to the ministry.

They are Fathers Sargent, McGarvey, for the Society of the Atonement. And, besides the six already ordained to the ministry, there are 14 others now in seminaries who will be ordained to the ministry, there are 14 others now in seminaries who will be ordained to the ministry, there are 18 others now in seminaries who will be ordained to the ministry.

They are Fathers Sargent, McGarvey, for the pass this address and value it more for the spirit and friendliness that bids me work on with the assurance of your continued help in all needs of the partial to the green and proposed with the cathoric Church. The green into any town he fell you sincerely for the gift that accompanies this address and value it more for the spirit and friendliness that bids me work on with the assurance of your continued help in all needs of the partial the city of London. I thank the city of London in the city of Lon

LONDON, ONTARIO, SATURDAY, MARCH 4, 1911

the constant prayer and wish of your Brother Knights of London Council.

twenty-four years. It has been my good fortune to have been placed in parishes where the people were more than kind. I cherish fond memories of

The Holy Name Society of St. John's, Nid., held their annual triduum on the eleventh, twelfth and thirteenth of January, in the chapel of our Lady of Good Counsel. Overflowing congregations listened to the lecturers, Rev. Father Sheeban, Chaplain of the Cathedral branch of the society, Father Power and Monsgr. Roche, V. G., Administrator of the Diocese. Benediction of the Blessed Sacrament was the support of the price of the Church to Emperor Maxmilian just before his execution at Questaro, died suddenly to-day in the San Francisco Church in San Louis Potosi. The whole Catholic world will hear with pleasure that the Holy Father has given orders for the erection of a magnificent theological Seminary at Assising the hirtholage of St. Francis and his Knight, and the presentation was made by Mr. J. J. Callaghan.

London, February 17, 1911

The Right Reverend Monsignor John T. Aylward:

Right Reverend Monsignor,—London Council No. 1410 of the Knights of Columbus are pleased to have the opportunity to congratulate you, their Chaplain, on His Holiness Pius X, recognition of your untring energy and zeal in the cause of our Holy Mother Church by a much merited elevation to the position of Domestic Prelate.

Such an honor, coming after almost quarter of a century's service in our supportant of the Discovering Raul Vasedur, twenty-strong the birthplace of St. Francis and his order, as also his death place. Discovering Raul Vasedur, twenty-strong the birthplace of St. Francis and his order, as also his death place. Discovering Raul Vasedur, twenty-strong the birthplace of St. Francis and his order, as also his death place. Discovering Raul Vasedur, twenty-strong the birthplace of St. Francis and his order, as also his death place. Discovering Raul Vasedur, twenty-strong the birthplace of St. Francis and his are with please to the society, and mit place to the lecturers, Rev. The society, and mit place to the society. The whole Catholic world with place to the society, and the society, and mit place to the society. The whole Catholic with place to the society, and mit place to the society, and mit place to the society.

Such an honor, coming after almost quarter of a century's service in our diocese, more than half of which has been in our Cathedral, makes it doubly appreciated by us.

Our Bishop has appreciated your successful endeavors for the welfare of your parishioners and the onerous administrative duties connected with the Cathedral by endorsing the honors conferred upon you by the Vatican. We as laymen coming in daily contact with you over such an extended period, only, in our numble manner, attempt to convey some slight appreciation.

That God may guide you and spare you health and long life to continue His grand work in our midst will ever be the constant prayer and wish of your Brother Kuights of London Council. for combatting these evils was by tak-Brother Knights of London Council.

Fraternally yours in Faith,
CLAUDE BROWN, Grand Knight.
JNO, M, DOYLE, Financial Secretary.

Mgr. Aylward made a touching and eloquent reply as follows:
Worthy Grand Knight and Brothers of London Council:
Your words of congratulation to me in this address I take as the expression of your sentiments of loyalty and devotion!

your sentiments of loyalty and devotion to the Holy Father who has been pleased to honor your chaplain with the title of Domestic Prelate. This act of our council is only in keeping with the highest and best principle of our order. The great need of the age is lay social action. This has been the theme of the Holy Father ever since his accession to the throne of Peter, and throughout the Catholic world the wisdom of the movement and the efficacy of this action are well known.

Not the least among the different societies of the Catholic world who second the efforts of Pius X is the K. of second the efforts of Pius X is the K. of society that the society is the colony. The society is the colony. The society is the colony only in its infancy, being but eighteen only in its infancy, being but eighteen to society and marched back to their rooms.

On the next Sunday the annual meeting of the cathedral branch was held in their rooms. The reports of the screet-ary and treasurer were read and showed the society to be in a healthy condition, both numerically and financially. The society has now a membership roll of call than any other society in the colony. The report of the treasurer showed a large balance to the credit of the society. The officers were unanimously re-elected. formed ranks and marched back to their

St. Dominic and Humility

St. Dominic was a wonderfully holy man, and his many miracles, some of them of the most amazing kind, must have given him (so we would think) an inkling of how dear he was to God. But yet before he came into any town he fell flat on the ground and begged of God that the entrance of such a sinner might not draw down His vengeance on the people.

Right Rev. Thomas Bonacum, Bishop of Lincoln, Nebraska, died at his episopal residence Saturday, Feb. 4 Bishop Bonacum was consecrated to the Lincoln see on November 30, 1887. He was a native of Ireland, where he was born near Thurles, County Tipperary, on January 29, 1847. Though born in Ireland, his parents were German.

A magnificent mosaic of Blessed Joan St. Dominic and Humility

CATHOLIC NOTES

A part of the famous Tara's Hill has

In Baltimore the Sisters of the Good

The foundation of a church to be

The Etoile Belge says the painting of he Virgin and Infant Christ, attributed to Quentin Matsys, has been stolen from

Rev. Gerald William Maude, formerly Anglican curate of All Saints, Brank-some, and of Christ Church, Doncaster, has been received into the Catholic Church at The Oratory Edgbaston, Bir-

some time against becoming a Catholic A marble bust of Thomas Moore, the great Irish poet, will be placed in the Corcoran Gallery of Art, Washington. on May 28, the 123rd anniversary of his birth. Announcement to this effect was made at a recent meeting of the Aucient Order of Hibernians, of Washington, D. C.

According to the latest census there According to the latest census there are one hundred and eighty six Protestant denomiations in the United States, and sects are on the increase, in spite of all the talk of unity. There are sixteen kinds of Baptists, thirty-four of Lutherans, fifteen of Methodists and twelve of Presbyterians.

Very Rev. James A. Rockcliffe, S. J., has been appointed Provincial of the Society of Jesus for the California Province, which embraces all the Jesuit communities on the Pacific Coast. Father Rockcliffe succeeds the late Very Rev. Herman J. Goller, S. J., who died rather suddenly a few weeks ago.

died rather suddenly a few weeks ago.

The diocese of Antigonish, Nova Scotia
Canada, is said to contain more Catholic
Highlanders than does the whole of
Scotland. There are 80,000 Catholics,
numbering more than half the entire
population, and of these 45,000 are
Gaelic-speaking descendants of people
evicted from Scottish Highlands.

At the examinations by the National

At the examinations by the National At the examinations by the National Union of Professors at London, Rev. Father Frederic Cros, of the diocese Carcasone, obtained the silver medal, the highest prize decreed to the foreigner showing evidence of the most profound knowledge of the English language. It

of Philadelphia. He said he was one of the best Archbishops in the United States and his death was a loss to the whole Church. He requested Cardinal Merry del Val, Papal Secretary of State, to cable his condolence.