

OCTOBER 12, 1913

hope to get much more from his pen even yet. Kit makes the following reference to those clerical gentlemen who are wont to speak in a most un-Christian-like manner in what are known as Christian pulpits:

"There is something repellent in the way in which some ministers discuss the Roman Catholic Church in city pulpits. Since I do not belong to that, or to any creed, I may be permitted to say a word in regard to this subject without being accused of 'bigotry.' The raucous exhibition by certain clerics towards what they are pleased to term 'Rome, and all her works' would be amusing if it were not so thoroughly malicious. Why cannot Protestants, Methodists, Baptists, and all the other denominations permit Catholics to follow their own beliefs, honor their own Church, and exploit to their utmost her methods and ideas? I do not believe the Jews to be more bitterly persecuted than the Church of Rome. Persons go out of their way to abuse the Pope and the charming reverence given to Christ's Mother and to the saints. It is a Church with many beautiful teachings, and I do not find its ministers railing at other religious institutions. The bells ring out every Sunday. They call on you or me or our neighbor to come to some particular temple to worship the only true God, the One, the Indivisible. And you go, and the neighbor goes, and the creedless—but not unfaithful—go into God's forests, or fields, and there adore and love Him.

"Why should not some heart-broken mother be permitted to pray in peace before the Mater Dolorosa? Why, if religion be Christian—Christ taught, should some minister of one of the various forms of it mount his pulpit to abuse his brother? It is illogical, this. And it wakes in every free, just mind, a desire to see fair play—to speak the free, fair word, to view, with wide eyes, the great, sad, heaving world which contains so much suffering and so much love, and in which forever the generous and weary figure of the Christ hangs suspended 'twixt Earth and Heaven."

WE HAVE ALWAYS made claim that the editors of our Canadian papers were gentlemen—who wrote the language of gentlemen. We still contend that this is the rule. But there are exceptions. Of all Canadians perhaps no one stands higher in the estimation of the people as a courteous, high-minded statesman than Sir Wilfrid Laurier. This is how the Brookville Times refers to him: "It is an inspiring spectacle to behold the big chief 'Old-Cock-White-Plumes-With-One-Foot-in-the-Grave' gravely haranguing his compatriot braves in New Ontario and telling them to be Imperialists!" Are there not many bootblacks who would blush were they accused of uttering such language in respect of a man who had lately been Premier of the country.

#### THE ACT OF UNION

The history of the old Irish parliament, its beginning and its end, will ever be an interesting topic. Its termination, in what is known as the Act of Union, reflects undying shame upon many British statesmen of a century ago. In their madness to destroy the high hopes of Irishmen for a prosperous country they became insensible to disgrace. The manufacturers of Birmingham and Manchester no doubt supplied at least in part the sinews of war. We publish in this issue a review of the latest work on this subject entitled "Grattan's Parliament, Before and After," by Mr. McDonnell Bodkin, K. C. It is written by the Hon. Senator Power, of Halifax, a lover of historical research. We thank the Hon. Senator for supplying us with this admirable paper. In perusing the pages the Hon. Senator was no doubt perfectly at home, because he has always taken a deep interest in Irish affairs and has done not a little to promote the welfare of Irishmen at home and abroad. Mr. Bodkin's book should have an extensive sale. It is the best contribution to Irish literature dealing with Grattan's time since the publication of Sir John Barrington's "Rise and Fall of the Irish Nation," which we fear is now out of print.

#### WHAT SHALL WE DO

Our esteemed contemporary The Casket draws attention to the civic scandal in Detroit and concludes that the occurrence is an argument in favor of municipal government by commission. Our eastern contemporary believes that that system of government would be an improvement on the present one. It might. But we have reason still to shake our head. It is claimed that if the forty aldermen of Detroit were sent about their business and five commissioners elected instead there would be a new and better order of things. But what guarantee have we that the five commissioners would not be grafters also? That big baby the public is easily humbugged by the stump orator. We have now in our mind a city in Ontario where a man who is known to be an expert grafter has often headed the polls at municipal elections. He commands certain foreign voters because he is one of themselves. It matters not that he has a charred municipal past, nevertheless they feel they should stand by him when visiting the ballot box. Such is the state of things all along the line. Nationality and the grip of the oath bound secret societies count for a deal in many election contests. In cases where we have to do with a cor-

rupt or careless electorate the appointment would be preferable to the elective system. It might be a good plan to have say three commissioners, one appointed by the Federal and one by the Local government and one elected. Most certainly we should devise some other method than the one now in vogue. In many places it has proved to be a disastrous failure. The crooked, selfish antics of many of our representatives reflect somewhat upon our boasted civilization and enlightenment. Instead of approaching we are reeled up from the goal of perfection. What is the cause?

#### CATHOLIC CENTENNIAL SOUVENIR

From the West Canada Publishing Company comes to us a book, size 14x11, and containing nearly one hundred pages printed in excellent style on the best paper, entitled "Sketch of the Achievements of the Church in Western Canada." The illustrations giving pictures of old missionaries as well as those now in the battle front are excellent, and the fund of interesting reading in regard to them will make this an invaluable addition to the history of the Catholic Church in Canada. The work opens with an elaborate sketch of the first centuries of missionary efforts: Mgr. Provencher's thirty-five years' apostolate, and a sketch of the life of Mgr. Alex. Tache as well as that of His Grace the present Archbishop of St. Boniface, Mgr. Langevin. This is followed by an account of the lives of other distinguished churchmen as well as of nuns who have planted the seed of faith in that great country which has now become the wonder of the civilized world. We trust this book will have, as it deserves, a large sale.

#### CATHOLIC TRUTH SOCIETY, TORONTO

The annual report of this Society has reached us. The contents tell us that excellent work has been carried on during the past twelve months, more especially as regards the distribution of Catholic literature. We congratulate the officers upon the great success of their undertaking. With much pleasure we print the following address by Rev. Father Canning, Spiritual Director, and trust it will be read and taken to heart by all our subscribers. In work of this character there is altogether too much apathy on the part of the laity. A few energetic spirits may be found in each parish but there are too many who do not take that active interest in the work which might be expected. To our fellow Catholics we would say "wake up and do your share in spreading the faith. You should not only on all occasions be prepared to defend it but anxious to spread the light amongst those outside the fold who are in darkest ignorance of Catholic truth." Father Canning said:

It has often been a source of surprise to converts why the Catholic laity show so much apathy in spreading Catholic truth among their non-Catholic brethren. Leaving aside the general reason, viz., that Catholics are so well satisfied with their own position that they never conceive of the religious chaos which exists outside the Church, I think this lack of interest may be attributed, to a great extent, to two causes: First, the struggle among English-speaking Catholics during the last few centuries for their own rights, even for their very existence as Catholics; and, second, the worldly and commercial spirit which they have unconsciously imbibed from their surroundings.

With regard to the first cause, it seems quite clear how it produced a result so deplorable: In the early missionary days of Ontario, priests thought they had done well—and so they had—if they saved the little ones from ever present perverters. Their motto, if you will, was, "Save yourself," and they were so bent on this, and so strenuous was the struggle to do so, that most of the Catholics forgot that "the treasure they had in earthen vessels" was meant for others as well as for themselves. The result was that they were content to act on the defensive, and were satisfied when they were not driven from their position. Such a thing as carrying the war into Africa was not dreamt of. Now, a policy of this kind, good in its day, will not be rooted out in a few years. So it is not surprising that many Catholics, even at the present time, are quite willing to stay in the Catacombs, or if they do issue forth, it is to apologize for being Catholics. When Cardinal Manning entered the Church, he found a similar spirit existing among the old-time Catholics of England. But to him the Church was a discovery; it was the only thing on earth. He could not understand why it should be kept in the hill-tops; he would preach its doctrines in season and out of season to all his countrymen. He would show them that there was no human interest which was not the interest of the Divine Church which he had discovered. He would bring forth the remnant from the Catacombs, and with marshalled forces, would carry the war into the camp of the non-Catholic. The result is to-day that a handful of English priests and laymen have sent forth a flood of Catholic literature, ranging from the scholarly penny pamphlet up to most extensive publications of the utmost importance.

It seems to me, then, that it is time for us Catholics in Ontario, while continuing to protect our own, to imitate the spirit introduced by Cardinal Manning into England. There is no reason why we should not be aggressive as well as defensive. We are at the transition period. We are getting strong enough,

secure enough, and intelligent enough to preach the truth to outsiders. Besides the best way of holding what we have is by conversion. Why should non-Catholics and Socialists have a monopoly of the penny pamphlet in this city? A little money and time spent in this way will do incalculable good, and is often more meritorious than working directly for the Church or for charity.

The second cause of apathy in Catholic truth work, I have said, is the worldliness and commercialism unconsciously imbibed from our surroundings. Those infected by worldliness and commercialism are simply engrossed in their own affairs. They are the bourgeois who are present at Mass on Sundays, and gladly receive all the day's treasures of the Church, but into whose minds it never enters for a moment that they have towards the Church actual duties to perform. The men are engrossed in their business, the young people think of little but pleasure. I do not mean by this that they are so taken up with these things as to be considered bad Catholics. In fact, most of them are good Catholics and good parish workers. But what I mean is that when it comes to activity in connection with the spreading of Catholic truth, they are neither hot nor cold. The fact that they belong to the only true Church seems to have no effect on their responsibilities towards outsiders. Surely such a fact means responsibilities even for a busy layman, or for young people in general. These must be taught that money is not the highest motive on earth, that the world itself never yet built a monument to a millionaire as such, that there are some things even in this world which cannot be bought with money. They must be shown that people who give themselves up to worldliness and pleasure-seeking, even if they are Catholics, are receiving nothing from the treasures of the Church, for one does not need to be a Catholic to act thus: "For after all these things the heathens seek."

Again, I believe that we are in the transition period, even in worldliness and commercialism. The reaction is setting in. It is for us to hasten and direct it by every means within our power. The motto of every layman must be, "I fail in my duty, an immortal soul will call to heaven for vengeance against me." We fight for no opinion, or guess, or speculation, but for the truth as it is in Jesus; for the Catholic Church and He are one: "For I see through her eyes, the Eyes of God to shine, and through her lips I hear His words."

#### ADDRESS BY REV. DR. KIDD

I must express my pleasure at being present at this meeting to hear the report of such excellent work done by the Catholic Truth Society. In trying to communicate to others a knowledge of the truth, you are performing one of the greatest acts of charity. Your report gives full proof that you have succeeded in assisting a very great number to learn the beauty of our holy religion. And not only that, but the timely correction of so many and such various errors is a most salutary protection for those of the fold not too well instructed. To-day more than at any period in the past history of this country, our non-Catholic friends are anxious to hear and understand the truths of the Catholic religion. To offer them the opportunity of receiving that blessing is one of the particular objects of this society. Judging from the amount of instructive literature distributed amongst them, great results must necessarily follow.

No doubt your limited financial resources prevent development in many directions. However, the number of people you have reached with re-mailed Catholic magazines and papers, as well as by the distribution of pamphlets, is a pleasing surprise to all. Now, there is but one thing really necessary to make this Society the greatest success, and that is, to make its work known to our Catholic people. When acquainted with it, they are sure to be interested, and it will receive their loyal support, as it is a work of charity than which there is nothing more worthy of their assistance.

I congratulate, and heartily, the officers of the Society on the great work accomplished last year, and wish them every success in future.

#### PASTOR RUSSEL AND THE MASS.

As we said last week Pastor Russell of Peterborough has excommunicated Pastor Russell, but the latter still keeps gaily on "poisoning the Scriptures."

No doubt he thinks he is in excellent company. We have been favored with a clipping containing this learned evangelist's opinion of the holy sacrifice of the Mass. It displays such gross ignorance of Catholic doctrine that it would be altogether unworthy of notice were it not a fact that the syndicate that controls Pastor Russell's pulpits utters such scatters his nonsense broadcast through the medium of backwood newspapers, and thus his sermons are read by people who feel instinctively that the Pastor distorts Catholic teaching without being able to refute him. A Catholic child with even a fair knowledge of the Catholicism would be more than a match for Pastor Russell. It is easy to be a Modernist, Chesterton tells us. It is especially easy to be a Modernist of the Russell school.

Pastor Russell dismisses the Mass as the "Abomination of Desolation" spoken of by the Prophet Daniel. Jesus, the High Priest, offers but one sacrifice of Himself for the sins of the world. The atonement made by Christ is so complete as to leave nothing further to be done. He holds that the Mass is a new sacrifice distinct from that of Christ on the Cross, which, of course, it is not. It is the one sacrifice of the Cross, by which Christ offered Himself "an unspotted victim unto God," renewed daily on the Christian altar in fulfillment of

Malachi's prophecy: "From the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation." How does Pastor Russell's "Bible students" accommodate this prophecy to their interpretation of Christ's one Sacrifice? Again, Christ was "A Priest forever according to the order of Melchisedech" (Ps. 109). Now Melchisedech offers a sacrifice of Bread and Wine. If Christ at the Last Supper did not offer a sacrifice of this kind how was He a priest "according to the order of Melchisedech?" And if Christ did so offer an unbloody sacrifice of bread and wine did He not bid His Apostles continue the same rite in commemoration of Him? (Luke. XXII. 19) Christ offered Himself on Calvary to His Father as a bloody victim for the sins of men; and, to provide the Sacrifice instituted at the Last Supper, He offered at the same time the same Victim to be sacrificed in an unbloody manner in all Masses till the end of time. From that one offering all Masses have their efficacy.

Pastor Russell says the doctrine of the Mass was introduced in the fourth century. For that wonderful discovery he truly deserves a niche in the Hall of Fame—even if it be with the Master fakir Cook. But unfortunately for the Pastor's claim to be a discoverer the Apostles did live in the fourth century, and yet immediately after the descent of the Holy Ghost, we find them "Breaking Bread from house to house." (Acts II. 46) And it would take more than Pastor Russell's "Bible students" to convince us St. Paul lived in the fourth century, and yet St. Paul speaks of a Christian "Altar" (Heb. XIII. 10), and an altar is a place of sacrifice. Neither did St. Justin, who died a martyr A. D. 166, live in the fourth century, and yet he says, "Of the Sacrifice which we offer in every place, that is of the Bread and Chalice of the Eucharist, Malachi has prophesied." St. Irenaeus speaks in almost similar terms, and he lived only a matter of two hundred years or so before the fourth century. Pastor Russell's "Bible students" are wonderful discoverers surely!

As an example of how much of a student and thinker Pastor Russell is we may note that he tells his "Bible students" that Catholics teach that original sin only was remitted by the sacrifice of Calvary, and that all the actual sins committed since have to be remitted through the Mass. He says Catholics "perform a Common or Low Mass for general sins and High Mass for special sins." And again "those who fail to attend Mass at least once a year are supposed to be horribly defiled with the accumulated sins." These latter would surely need a High Mass! Pastor Russell had better see about patenting his discoveries. He is going to outdo Edison—or perhaps he covets Harry Lander's cap and bells, and maybe, too, the papers that publish his "sermons" do so in lieu of a comic supplement! Next time Pastor Russell is going to preach about the Mass let him ask some Catholic child to tell him something that the Church does teach about it, then we will not smile so broadly. The little child will tell him that the Sacrifice of Calvary atoned for all sins, actual as well as original; that the Mass derives its efficacy from that one sacrifice of Calvary; that it is not a new sacrifice but that same sacrifice repeated; that Catholics are obliged to attend Mass every Sunday and holiday of obligation, and not merely once a year; and that every Mass, High and Low, is offered for all sins, general and particular, as the first Mass was offered on Calvary.

Says Pastor Russell: "God's provision in Christ for the forgiveness of sins is applicable only to Adam's, or original, sin, and to such weaknesses as have come to his children from that original sin by heredity." We thought "such weaknesses" included every actual sin. But Pastor Russell has made another discovery. He says: "God does not propose in any manner to forgive sins wilfully committed. They receive stripes or punishments in proportion to their wilfulness." Now will Pastor Russell tell us how a person can commit any sin unless wilfully? So if God "does not propose" to forgive wilful sins, He does not propose to forgive any sins, where is the use of Pastor Russell preaching the New Jerusalem? The next thing he and his "Bible students" will discover is that this New Jerusalem is a myth. "Whether I like the old religions as I like Catholicism, or loathe them as I loathe Buddhism, I should always think," says Chesterton, "that they were worth listening to. All their special doctrines are the results of some kind of thinking. But the New Religion! The Universal Fellowship! The True Christian Brotherhood! O gods of slumber and the underworld! O sleep, it is a gentle thing, beloved from pole to pole, the veiled goddess of the New Religion, the veiled goddess given; she sent the gentle sleep from heaven that slid into my soul. The priests in such a temple ought to wear night caps instead of mitres, and put up bedroom candles for altar lights." Thus the brilliant English man of letters goes

straight to the point. The new religions are the result, not of thought, but of its absence. "Some half-witted old man is heard murmuring in his sleep the infantile and obvious truths with which everybody started; that there is only one world, and that men should love one another. It is quite true; but he generally says it nine hundred and ninety-nine times. When he has said it a thousand times it is called a New Religion." And sometimes the things the old man murmurs in his sleep are quite false, but if he keeps saying them long enough "Bible students (?) believe them. And then they call him Pastor Russell."

COLUMBA.

#### NOTES AND COMMENTS

The prosecution of Rev. R. B. St. Clair in Toronto on a charge of sending improper literature through the mails, has shed a little light upon the ways and means of the police inquisition in Ontario's capital. That the offending clergyman was indiscreet and ill-advised in his method of procedure seems proved. But that his "crime" (if in view of the circumstances it may be so called) is for a moment to be weighed in the balance with the iniquities it was designed to expose, is a suggestion which will not be entertained in reputable quarters.

If THEATRES of the type exposed by Mr. St. Clair are a menace to the moral welfare of the community (and who can doubt it?) what shall be said of the apathy of the police in this or that city in regard to them? Or, even more emphatically, what shall be said of the daily papers which publish their advertisements, notice favorably their performances, and in that way become accessory to the evil they disseminate? If the prosecution of this well-meaning but badly advised clergyman results in arousing public opinion to effective action in regard to the whole question of theatrical representations, and to the amendment of the law in such way as to facilitate dealing with infractions of the moral code, on the stage as well as off, the general public, and the legitimate theatrical profession, will have reason to rejoice. Meanwhile judgment on the part of the former may very well be suspended in regard to the object of the prosecution.

"A READER" takes exception to our remarks of three weeks ago concerning Freemasonry in Argentina, and indulges in a rhapsody as to the part the craft is playing in "helping to keep Roman Catholicism in its proper place and to offset the under hand domination of the Roman Catholic Church until it receives its death-blow and finally falls, never to rise again."

As to the essential anti-Christian character of Freemasonry and its warfare upon the Church, we could scarcely have an apter illustration than "A Reader's" letter. That indeed was the point of our remarks, and the gist of the Argentine Republic's objection to this most insidious and baneful of secret societies. Whether our correspondent is himself a Freemason we have no means of knowing. But he certainly has succeeded in putting into a nutshell the fundamental principle of the society, and to that extent, though quite unintentionally, of vindicating the action of the South American republic.

It is unusual for a Freemason in English speaking countries to acknowledge the truth or justice of this charge against his order. On the contrary, it is usually indignantly denied, and Catholics have, as a rule, been disposed to concede the point, so far, that, as Great Britain or America are concerned, if "A Reader" correctly voices the sentiment of the lodges in this country, however, it is evident that this concession already requires qualification.

It has been quite otherwise with Freemasonry in the Latin nations. Whatever may have been its antiquarian character, it has beyond all question within the past hundred years or so there become a prey to the forces of anarchy and irreligion. These elements have simply taken possession of the lodges in such countries as France, Italy, Spain, and Portugal, and with a persistence that is scarcely human, have, through the ready channel which they afforded, prosecuted the war upon religion and social order. If our objector, realizing the full force of his admission, is disposed to question the lengths to which Freemasonry has gone, under these influences, in continental Europe, let him consult any historian or publicist who has written on the subject in recent years.

WE HAVE at hand some statements that were published in the National Review in July 1905. The article, which was written by Canon William Barry, was designed to show, first: the real character of continental Freemasonry as set forth by its chief exponents; secondly, its identification with the governmental forces which within the past two generations have guided the destinies of France. If "A Reader" has access to a file of that in-

fluential review, he will, in the article referred to, find sufficient food for reflection, to last him some time. And if, as we assume, he is a professing Christian of some sort, and, as such, can stand what he will there find, he has our sincere commendation. In that event, no words of ours would be likely to influence him, and we refrain therefore for the present from pursuing the subject beyond the reproduction of one or two utterances of authoritative exponents of the craft in France. It was the principles which these enunciate which the Argentine legislators had in mind when they wisely declined to grant it incorporation within their dominions.

THE DIVERSE character, or complexion of Freemasonry, as exemplified in different countries may be seen from the following extract from the Revue Macdonique of December 1902:

"It is certain that Freemasonry is not understood everywhere after the same fashion. The Anglo-Saxons have made of it a brotherhood which is at once aristocratic and conservative in politics and religion. The Scandinavians, on the other hand, which the Prussian belongs, misconstrues the universal character of the institution, and regards it in some sort as a Christian sect from which non-Christians are to be excluded. As for the Latin Freemasonry, it owes its distinctive peculiarities to the battle it is waging against Catholicism. That is the kind which was especially in force at the Congress of Geneva, and there is nothing to hinder it from becoming the centre of a world-wide masonic federation."

WE HAVE italicized the last clause as setting forth the inherent tendency of the institution. Freemasonry may be harmless and innocuous enough as at present manifested in the English-speaking countries, but from its nature it is prone at any time to become the instrument of designing men and as such made the vehicle of an anti-Christian or incendiary propaganda, just as it has been for so long in the Latin countries.

REMARK The definition of Freemasonry by some of its foremost advocates: M. Lanesan, lately Minister of Marine in France, in 1881: "We must stamp out the infamous; but the infamous is not clericalism, it is God."

The National Convention in 1893: "None are eligible for the Council of the Order, unless they are pledged to abstain from all religious rites, they and their dependents."

Mayoux, a great name in the French fraternity: "No orthodox believer, Catholic, Protestant or Jew, can be a sincere Freemason in France."

And, as exhibiting the extent to which the French Republic had fallen into its hands—a fate from which the Argentines, in refusing incorporation, properly shrank—let us cite the declaration of Brother Desmons, formerly a Protestant pastor, afterwards Senator, and the recipient of every privilege the Order could bestow: "The Republic is Masonry under the light of day, and Masonry is the Republic under cover." All of which goes to show that the aims of the institution are far-reaching and that the warfare upon the Catholic Church includes warfare upon the Christian name.

FOR THE rest let us assure "A Reader" that he is not the first to look for the time when the Catholic Church shall "receive its death blow, and finally fall never to rise again." That has been a fond aspiration with her enemies from the beginning. Times without number the Church has been "on the point of disappearing." Luther, Henry VIII., Knox and the other Reformers thought they had made an end of her once and for all. Napoleon, a greater name, deemed that when he had imprisoned the Sovereign Pontiff he had transformed the Church into an instrument of his will. The culmination of the Italian Revolution and the fall of the Temporal Power were considered in interested quarters to mark the beginning of the end. And yet the Church, though deprived of her material resources, is stronger than ever, and her youthfulness more pronounced. And so despite revolutions and changes, the apostasy of this nation or that, or even the relentless of the Masonic conspiracy, she shall continue to the end of time. The sects, of which Freemasonry is one, are but creatures of a day, while the Church, fortified by the promises of her Founder, lives on forever.

AS ILLUSTRATIVE of the lengths to which anti-Christian sentiment may be carried by its crack-brained advocates, it may not be amiss to reproduce from an English contemporary some expressions of a Socialist orator in Hyde Park, London, a few weeks ago. The speaker is described as "a square-jawed man with a foreign accent," and, as indicating the intensity of his hatred of the supernatural, as he progressed "he became almost inarticulate, and foam flecked his unkempt beard." Here are a few choice morsels:

"How long are you going to allow your towns and villages to be dominated by persons and priests—blackbeetles, I call them?"

"We are God—we, the people, and there is no other God."

"The revolution must come; away with all this talk of God and Constitution—away with it, I say, and be free."

One can picture to oneself what kind of a world it would be with a spirit like that in the ascendant. France and Portugal have little realized, it may be, the proximity of the danger. And in the light of the utterances of accredited Freemasons in both countries, it may be seen what sort of a bulwark the craft would be to withstand it.

#### THE CATHOLIC SOCIETY AND THE CATHOLIC PRESS

The Annals of St. Joseph, West De Pere, Wis., has the following:

"The other day I met a man who was bound to have a chat. He was a stranger to me, but after he had told me where he usually went to Church, I was supposed to know him. 'Well, father,' he said, by the way of conclusion, 'I am a Catholic Knight, but I wonder what is the matter: it seems of late we don't count any more. Why, our priests never come to give us a talk, as they used to do. There is Father So and Father Such, they are good men, but you see—'

"Well, I interrupted him, 'how many members does your society count?'

"About one hundred and forty," he answered, not without a little pride.

"Is that so? A pretty good number in such a small town."

"So you folks would like to have a lecture occasionally? Have you a fine meeting hall?'

"Well, pretty good."

"Do you always attend the meetings?'

"Whenever nothing prevents me."

"What is going on at the meetings?'

He looked at me with some surprise.

"Going on? We transact business and once in a while there is a 'smoker.'"

"Is there no reading room?'

"Reading room?'

"Does the society as such get any papers?'

His eyes opened wide.

"Do you not discuss any live topics after the meetings?'

"What do you mean anyway? Of course we talk about the happenings of the day and a little politics."

"You never have any debate?'

"Debate?" and his whole face was one great surprise.

"Well I'll be short, Tom; you more question: Which paper do you read?'

"The Chicago Tribune."

"That's all? No Catholic paper?'

He turned a little on his heel.

"I mean the Catholic Citizen, the Sacred Heart Review, the America, the Freeman's Journal, the Michigan Catholic, and such?'

"No, I even don't know these papers; I heard of them, but a fellow can't read them all, and a fellow wants to know what is going on in the world, and for that, it seems to me, the Chicago Tribune can not be beaten."

"If that is the case, Tom, then I can not see why you want lectures. If you and all the other members of the societies would each subscribe for any of these papers, you would get all the lectures you want."

The Apostle-ship you want is admirably done by the Catholic Press, if only you and all the members would listen to the teachings that come from it. Religion is taught in church; there the Catechism and the gospel are explained and there are not the things you would care to see in your assembly room, for soon you would find the meetings dull. But the Catholic papers will instruct you, how a Catholic ought to understand politics and economic conditions. It will, more according to truth, tell what is going on in the world, and at the same time it will prevent you from taking poison while feeding your brain on live topics."

"It may be," said Tom, "I'll see you again. Good-bye."

#### CATHOLIC IMMIGRATION NOTES

Mr. W. B. S. Smith, of Newsham House, Broughton, Preston, England, has accepted the Honorary Secretaryship for Lancashire of the Catholic Immigration Association of Canada, of which Father P. H. D. Casgrain of the Archbishop's Palace, Quebec, is the Secretary.

Mr. Smith is a Justice of the Peace, a man of independent means and one of the most prominent and influential Catholics in Lancashire. His acceptance of the Honorary Secretaryship of the C. I. A. is a great acquisition to the Association for it will be the means of making it favorably known to the large Catholic population of Lancashire.

Mr. Smith was for some years editor of the Illustrated Magazine "Canadian Life and Resources" and thoroughly acquainted with Canada and will, therefore, be particularly well qualified to advise those who contemplate emigrating to this country.

It is very gratifying to note that the C. I. A. is already becoming known in the Old country. Its growth in Canada has been remarkably rapid, especially in the West, thanks to untiring zeal of its energetic Secretary in Winnipeg, Mr. Tom Hedman, and to the support and co-operation of the Knights of Columbus.

#### For the Catholic Record

Humanity's Crimson Roses

Seek ye the brightest flowers

Humility can boast?

They deck ensanguined bowers,

Their form the Martyr's host.

For Jesus' sake how grand

The lust their lives aside

As though but worthless sand

Tossed in the boiling tide.

Not theirs to sell their Lord

For all a Monarch's smiles

'Twas theirs to court the sword

That slays, but not defiles.

Yes, theirs to dare the worst

That demon rage could try:

For Heaven's joys a-thirst

Earth's tortures they defy.

They gained the palm and crown

Upon the crimson sod;

They scorned the tyrant's frown

And won the smile of God.

—J. D. WALSH, S. J.