a little tale that bears upon the auboin a fashionable city church—one of the kind that closes its doors during the summer—broached the subject to the minister in charge, who, knowing the old man would be out of place in such surroundings, but not wishing to hurt his feelings, advised him to go home and pray over it. A few days after the minister was again accosted, and the following colloquy ensued: "What do you think of it now, Erastus?" "Well, sah, ah prayed and ah prayed, an' de good Lawd he says to me, 'Rastus, Ah wouldn't bodder mah hald about dat no mo.' Ah've been tryin' to get into dat chu'ch mase's fo' de las' twenty yeahs and Ah done had no The story is not new, but it has an eloquent bearing upon the subject of the waning Christianity of non-Catholic churches. They seem to be concerned about everything but Christ.

SOCIALISM AND CHRISTIAN MARRIAGE

Thomas Kirkup in his book, "An In-Thomas Kirkup in his book, "An Inquiry into Socialism," informs us that "it is still by many believed that socialism tends to subvert the family and the Christian ideal of marriage." "Some of the leading socialist writers," he admits, "have indeed enunclated theories at variance with these institutions. But it should be remembered," he says, "that such opinions are not peculiar to socialism, and that they have been most strenuously opposed within the socialist schools." "As a theory of cogomic organization," he within the socialist schools." "As a theory of cogomic organization," he concludes, "we cannot see that socialism can have any special teaching adverse to marriage and the family." 'And Professor Richard Ely in his book, 'Outlines of Economic," maintains that "a number of questions having no connection with socialism have been, even by socialista, not infrequently associated with it. Infidelity and free love may be mentioned." But "of course," he says, "these have nothing to do with socialism.

Now, what are we to think of this?

socialism.

Now, what are we to think of this?

Is it true that "socialism as a theory of economic organization has no special teaching adverse to marriage and the family?" Most assuredly it is not true. The present marriage system, so cialists tell us, is based on the general supposition of the economic dependence true. The present marriage system, socialists tell us, is based on the general
supposition of the economic dependence
of woman on the man, and the consequent necessity for his making provision for her, which she can legally enforce. This basis would disappear with
the advent of social economic freedom,
and no binding controt would be
necessary between the parties as regards livelihood; while property in
children would cease to exist, and every
infant would be born into full citizenship. Thus a new development of the
family would take place, an association
terminable at the need of either party.
Engels, in his "Origin of the Family"
(pages 91 and 99,) says: "Three great ebstacles block the path of reform, private
property, religion and the present form
of marriage. . . . With the transformation of the means, of production
into collective property the monagamic
marriage ceases to be the common unit
of society. The private household
changes to a social industry. The care
and education of the children become a
public matter. Society cares equally
for all children, legal and illegal."

In other words, marriage is no more
recognized by law: parental care and

In ther words, marriage is no more recognized by law; parental care and, responsibilities are wholly abrogated if the individual so elects, because the State in abolishing the present system of property assumes all those responsibilities.

But here the doctrines of socialism stand in flagrant contradiction to the teachings of the Church. Pope Leo, in his encyclical on the "Coudition of Labor," says: "Parental authority can be neither abolished nor absorbed by the State; for it has the same source as human life itself." "The child belongs to the father," and is, as it were, the continuation of the father's personality; and, speaking strictly, the child takes its place in civil society not of its own right, but in its quality as a member of the family in which it is born. And for the very reason that But here the doctrines of socialism as a member of the family in which it is born. And for the very reason that "the child belongs to the father," it is, as St. Thomas of Aquin says, "before it attains the use of free-will, under power and charge of its parents." "The socialists, therefore, in setting aside the parent and setting up a State supervision, act against natural justice, and break into pieces the stability of the family."

and break into pieces the stability of the family."

But let us suppose that marriage were to continue as it is, the children surely would not be brought up at home. All are to work for the State, the women as well as the men. The mother, therefore, will not be able to devote her time to her young children, nor can she employ any one else to look after them at home, since the State is to be the only employer. "Every child," says Bebel, "that comes into the world, whether male or female, is a welcome addition to society; for society beholds in every child the continuation of itself and its own further development; it therefore perceives from the very outset the duty, according to its power, to provide for the new-born child." The children must, therefore, be taken at the earliest possible age into the care of the State, and this is the socialist ideal. All means of education and instruction, even clothing and food, will be supplied by the State. The Erfurt platform demands: "Secularization of the schools. Compulsory attendance at the public schools. Instruction, use of all means of instruction, and board free of charge in all public elementary schools and in the higher institutions of all means of instruction, and board free of charge in all public elementary schools and in the higher institutions of learning for such pupils of both sexes as, on account of their talents, are judged fit for higher studies." The American socialist party platform adopt-

ed in Chicago, 1904, advocates "education of all children up to the age of eighteen years, and State and municipal aid for books, clothing, and food."

Thus the chief duty for the sake of which marriage has been instituted as an indiasoluble union would cease to exist; for a lifelong union and co-operation on the part of parents are not required for the mere propagation of children. As Pope Leo has it in his encyclical as "Christian Marriage": "By the command of Christ" he says, "marriagelooks not only to the propagation of the human race, but to the bringing forth of children for the Church, fellow citizens with the saints, and the domestics of God's; so that a people might be born and brought up for the worship and religion of the true God and our Saviour, Jesus Christ." . Parents are bound to give all care and watchful thought to the education of their off: spring and their virtuous bringing up: "Fathers, bring them up (that is, your children) in the discipline and correction of the Lord" (Eph. vi, 4.) To the parent belongs the right to educate the child.

From this we clearly see that the doctrine of the Church is very different from the teaching and demands of socialism. It we ever, are quite logical. For if socialism is to effect absolute equality in the couditions of life it must, first of all, remove the universal source of inequality, namely, unequal education; and this can be done only by making education a social concern.

But socialists do not stop here.

namely, unequal education; and this can be done only by making education a social concern.

But socialists do not stop here. According to their leaders, neither the State nor organized religion should have ought to do with control of the family or of the sexual relation. They would make love supreme. They would have it unfettered by any tie whatsoever. They, argue that compulsory love is not love; that all marriage save from love is sin; that when love ends marriage ends. For this statement we have the important testimony of Bax, the renowned English socialist and author. In his book, "Ontlook from a New Standpoint," (pages 114 to 15%) he says: "There are few points on which the advanced radicals and socialists are more completely in accord than their theoretical hostility to the modern legal monogamic marriage.

and Collectivism are incompatible; their antagonism is so rooted that reconciliation is impossible."—H. J. MAECKEL, S. J.,

PURE FOOD LAW FOR THE PRESS

Whatever answer one might be prompted to give to the venerable academic question as to whether or not the pen is mightier than the sword, there can be very little doubt that at times the pen is much dirtier than the sword. The uniform of blue and gold which goes all lovely into battle may, returning all rags and soo ched and clotted with gore, be still a very much cleaner thing than many a daily newspaper.

paper.

During the past summer a shadow was thrown upon a fair name by a leading morning journal of a great metropolis. A tale, worked up with journalistic skill, had been sent in as "news." It was put in the middle of the first page, and the black headings were chosen to catch the attention of anyone

It was put in the middle of the first page, and the black headings were chosen to catch the attention of anyone who might glance casually at the paper. There were heart breakings amongst the members of the family in the great metropolis, which was the birthplace of the distant one whose name was clouded.

Now, the whole story was a lie. It was made up for money. It was sent to be purchased and printed where it would be a "sensation." It was printed imprudently and unjustly on the solitary testimony of the manuscript which had come a night's journey, and which had given to the events described its own local coloring to further the deceit. And all through the details of the fiction the victim of this mercenary mendacity was living in a very quiet home, a thousand miles away. The lie, of course, came out. It was schnowledgement was not given the prominence and gorgeous setting that were put at the service of the false accusation. It was relegated to a place that is not turned to by perhaps one in a score of those who see the black-heads on the face of the paper.

One would be inclined to sak whether there might not be a wider interpretation of the law that is supposed to be to the citizen some assurance of "life, liberty and the pursuit of happiness." Certainly, a man's reputation enters very largely into his life, his liberty and his happiness. There are those who count the good name as more in life than home or money. Home may be gone and money, too. The last earthly credit left to them may be the credit of their honor. But they would not give this up to have back the days of affuence.

There is a pure food law to protect a man against the stomach ache. There

One would be inclined to sak whether there might not be a wider interpretation of the law that is supposed to be to the citizen some assurance "life, libery and the pursuit of hoppiness." Certainly, mand repute the property of the propert

We call to mind that, about sixteen years ago, at a banquet of journalists, the most distinguished amougst them, touching on the subject of misrepre-sentation ventured the opinion that it sentation ventured the opinion that it was hardly worth anyone's while to bring the newspapers into court for libel, since people did not take them seriously. There is no more objective resson now than there was then to take them seriously. Nevertheless there exists now, as there did then, the subjective impulse to put more trust in the subjective impulse to put more trust in the exists now, as there did then, the sub-jective impulse to put more trust in the printed page than the printed page may sometimes merit. It is not mere credulity. It is the working of an in-born trust, the working of the faith that one man puts in the word of an-other. It is the activity of a native instinct which is a necessary postulate of social life. If no man believed an-other there would be an end to the civil ther there would be an end to the civil order, to the amenities of life, to the commercial and economic status.—W. Poland S. J. in America.

DAVID AND GOLIATH

into the Catholic Church. The sum mary of their conclusions regarding so-cialism has been gathered into the wellknown volume, "Socialism, the nation of Fatherless Children."

Fatherless Children."

Their entire reason for abandoning the cause they had at first espoused is thus unequivocally expressed by Mr. Goldstein: "As one of a little group I had tried for three or four years to make the leopard change his spots. . . . It was because the socialist way is fixed—it is headed pell mell for tophet—and because it is not to be turned back, that I turned back to the belief in God; to right reason; to common sense."

right reason; to common sense."

What might well exasperate him were the foul attacks made, in lack of arguments, against his honor and his morals quote. Since no ground for the slightest accusation could be found, his enemies

quote. Since no ground for the slightest accusation could be found, his enemies perforce contented themselves with vilest innuendoes, which were cease-lessly spread through their press. No means were too low and infamous to bring personal disrepute upon a man who had merely repeated the statements to be found in that literature which socialism is not ashamed to scatter broadcast through the land.

It is the custom of Mr. Goldstein to allow at least half an hour for questions to be asked. Here are a few of the queries made during his lecture at Columbus: "Who is God and where is He? Why are socialists not allowed to go through the convents? Why is it that where the Catholic Church dominates prostitution increases? What is hell and where is it?" etc.

At Braddock, Pa., and elsewhere, Mr. Goldstein was followed up by the socialist speaker Mr. John W. Slayton, who while attempting to answer his arguments and submission of the Catholic Church—methods of the Catholic Church—methods that date far back before the day when the proud German emperor stood for hours in the snow, penitent and submissive, outside the Pope's door at Canossa.

Cardinal Farley, who returns to America with the highest honor, save one, that the Church can confer, illustrates in our day the republican methods of the Catholic Church—methods that date far back before the day when the proud German emperor stood for hours in the snow, penitent and submissive, outside the Pope's door at Canossa.

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Cardinal Farley began life humbly. He was studious and earnest from his childhood, but he was a poor boy; his father had no fortune to give him experiment.

DAVID AND GOLIATH

As an opponent of socialism, Mr.
David Goldstein has won for himself well-deserved laurels in the Catholic lecture field. Various speakers have from time to time entered upon this work; but they have not been able to devote themselves to it exclusively. Mr. Goldstein is thus far the only public speaker who has taken up the fight against socialism to earry on a long and sustained campaign in a field which is left almost uncontested in the power of the foce. A brief review of the methods assustained campaign in a field which is left almost uncontested in the power of the foce. A brief review of the methods employed against him in his previous, lecture tour will, we believe, be of interest to our readers.

From his first appearance it became evident at once that Catholics were not to form his sole audience. "Welcome, David, thrice welcome to our fair city!" the Columbus socislist greeted his coming, "We have longed for your arrival. A committee of fifteen socialists to stend. In conse, see were scattered through the city in viting socialists to attend. In conse as clamoring socialists to attend. In conse as clamoring socialists to attend. In conse as clamoring socialist and showe that often far out-shouted, if it did not/cutnumber, and you were doomed to hell."

This were scattered through the city inviting socialists to attend. In conse as clamoring socialist and shower that often far out-shouted, if it did not/cutnumber, and you were doomed to hell."

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This were scattered through the city of the first through the city of the fi

applause. It was likewise a happy pre-lude to the speech itself, which consist-cide of a choice assortment of the crimes and infamies of individual popes as found, if not altogether in history, at least in the imaginations of their worst enemies. The horrors of the inquisition, with its 172 000 victims, according to actual computation, were not forgotten nor, to be certain, "the 30 000 men, women, and children whom the Catholic authorities butchered" on St. Bartholomew's night, Bebel and Herron meanwhile received their proper justification; and on the question of divorce the speaker inciden-tally remarked:

question of divorce the speaker incidentally remarked:
"There were 62,000 divorces last year. Goldstein said there were no divorces in the Catholic Church. Plenty ought to have been. You can't have independent, clean-thinking, honest, clean-souled children if they are born of parents living together in hate. We socialists do not pretend to any great spiritualism, or assume to look beyond the skies. All we try to do is to do the best we can by one another here on earth." Circulars had been scattered throughout the city announcing the lecture and containing questions like the following: "Will you show that the Catholic Church is not despotic, undemocratic and un-American?" The socialism of the United States, as it manifests itself through press and platform, often proves to be only an exaggerated form of the old A. P. A. bigotry which we fondly thought had passed away.

It is true that positive social service.

away.

It is true that positive social service and organization are at present of the highest importance. But, like those who built the strong walls of Jerusalem, we cannot raise the ramparts of the city of God except with the sword girded by our side, and the archers and spearmen to defend us from the enset of the foe. It would indeed argue a supreme indiffreede towards the greatest social issue of our day, and one of the most vital problems [from a religious point of view, if applications did not pour in from all parts of the country to the Central Bureau of the Central Verein (18 S 6th Bureau of the Central Verein (18 S 6th St., St. Louis, Mo.), under whose suspices Mr. Goldstein is now beginning a new lecture tour, It is not the Government of the country we are seeking, as socialists are clamoring from the housetops; but the souls of men and the extension of the Kingdom of God. In this work we will not abate a whitin our efforts for all their hue and ory.—Joseph Husslein, S. J., in America.

THE CATHOLIC CHURCH FIRST OF GREAT REPUBLICS

To understand the long life the power that has lasted through centuries, the purpose that continues unchanged as men come and go within the great Jatholic Church, it is necessary to realize that that Church was the first great republic of our era, and that it is a great republic now.

In the day of savage kings and despotic rulers, in the laster days of refined monarchs and government slightly leas brutal, the Catholic Church, an organization of spiritual as well as temporal government, had an immense advantage over every government on earth.

Kings and emperors came, died and each successor was a matter of accident. The child that happened to be born first inherited the crown. Because of the weakness due to accident of birth dynastics and kingdoms and empires changed, melted and disappeared.

But the Catholic Church went forward through the centuries, steadily gaining power, because from the first the government of the Church was a republican form of government.

No accident of birth determines any

republican form of government.

No accident of birth determines any important fact in the government of the

The Cardinals, a body of learned and powerful men, themselves selected be-cause of special ability and regardless of birth or rank, elect in their turn the Pope to rule the Church—just as our electoral college was established by the founders of this Government to elect a

President.

When some feeble king was succeeding to the throne and the power of France when some weakling through the accident of birth was made ruler of Spain, or of England, the ablest man within the Church was chosen to rule.

A boy, that has been the humblest and poorest of children, tending animals in the field, sleeping on a hard bed or no bed while the boy emperor was in his palace lived to see himself upon the throne of St. Peter and to see the emperor grown to mannood humbly submissive without the gate.

That was the result of republican government within the Catholic Church. The ablest man was chosen for the highest honors and responsibilities. And many a royal and imperial accident of birth throughout the centuries knew what it was to bow his head to the chosen ruler of the Church chosen because of his ability, knowledge devotion, and chosen on the basis of true republican government.

Cavital Farley, who returns to

A NON-CATHOLIC ON THE CELIBATE CLERGY

In an article in the January Nine-teenth Century entitled. "The Church and Celibacy," Annabel Jackson, a non-Catholic writer, makes a plea for a re-form in the English Church which would

Catholic writer, makes a plea for a reform in the English Church which would correct what she calls a fundamental error in the Church, viz, the marriage of the ciergy. In the course of her article the writer argues for her position by contrasting the condition of the English clergy with that of the clergy of the Catholic Church.

"The Roman priest, whatever his social position," she writes, "has given up a great deal for his profession. He has practically renounced all that which to most men makes life worth living. The latty, whatever their religious opinions may be, recognize this, and in fairness pay a certain respect to the man who has done what they know they are not capable of. A certain alcofness—a certain loneliness—comes at once into the life of the man who has entered the priesthood. He dwells on the mountain peaks and ordinary humanity in the vale. It is because of this alcofness that he becomes not only the teacher but the It is because of this alcoiness that he be-comes not only the teacher but the friend of humanity in all its great mo-ments of stress. He who walks alone with God can help the soul that has suffered, the soul that has sinned and the soul that is going alone into the great darkthat is going alone into the great darkness. The ordinary English clergyman knows by bitter experience how seldom he is sent for by his parishioners when they are in trouble. Many devoted men chafe under this knowledge; they long to help and can not. They have not given up enough. For, because of all he has renounced, full measure of recompense is given the priest—the wonderful Communion with his Master, the power to remit sins, the power to confer the Grace of God, the actual God Incarnate called into being by his hands. He stands—solitary indeed—but never, alone, because with him is God Almighty, Very God of Very God."

HIGH CHURCH AND LOW CHURCH

How far some of the High Church Episcopalians have departed from the spirit and practice of the Church by Law Established appears in the differences existing between the Rev. Guy L. Wallis, Rector of St. Paul's Episcopal Church, Staten Island, and some of his congregation. A few of the charges said to have been filled with Bishop Greer of New York by one hundred members of this rebellious flock are as follows:

follows:

The Sacrament of the Lord's Supper

reserved, litted up and worshipped. Its removal to parish house for adoration. Preaching and teaching the doctrine of transubstantiation, which is expressly forbidden by the Thirty-nine Articles. forbidden by the Thirty-line Articles.
Auricular confession compulsory as condition for receiving the Holy Communion.
Doctrine that only through a priest can there be meditation between God and man.
The protests include the further

charges: Water is kept in the vestibule, which, being blessed by the rector, is asserted by him to be holy. Stations of the cross, insertion of a service for them not provided in the Book of Common

not provided in the Book of Common Prayer, and therefore illegal. Also the blessing of candles and encouragement of their use at home.

Opportunity not given the people at regular Sunday morning service to receive the Holy Communion. Rector receives for them.

"All these statements concerning my teachings." says the Rev. Mr. Wallis.

teachings," says the Rev. Mr. Wallis,
"are true. I am rector of this parish
and I know my ground." What a hubbub there would be among Episcopalians e High Church congregation were to protest against these practices in their own respective churches in America! In many cases the introduction of "Roman Catholic practices" has been effected so gradually that the good people are now aping Catholics without any consciousness of their progress Rome-wards. Even where they are alive to their advanced position many seem to be

well satisfied, either because they close their eyes to the historical lie which they countenance in trying to be good Episcopalians or fall to see the contradiction in striving to be Catholics and Protestants at the same time. The pastor justifies his conduct by declaring that he is "rector and he knows his ground." With as much reason he might go further and state that he is Pope and has as much authority to teach what he thinks is Episcopalian doctrine as the bishop over him. Not so in England. There the King is the head of the Church, and with or without his State council may declare what is orthodoxy and what is heterodoxy within the realm. In America, the land of the free, there are no such petty interferences to be ex-In America, the land of the free, there are no such petty interferences to be expected, except, of course, from the bishop. What will Bishop Greer do? Decide that these practices and teachings are unepicopalian? He cannot very well do that in face of the prevalent usage among High Church people today. The easiest way out would be to remove the present rector and appoint one who would not attempt to Romanize his congregation in a day. The Rev. Mr. Wallis may suffer a shock, but, judging from his present stand, his nerves will not be permanently affected.—America.

SOCIALISM AND RELIGION

BIBLE HANDED DOWN BY A

Having nothing to do on Sunday night,

Having nothing to do on Sunday night, and being curious to hear the socialist view of the conflict between the police and themselves earlier in the day I dropped into the Empress Theatre.

Throughout the entire proceedings each speaker appeared to think, and rightly so that the heat results. reightly so, that the best means to win the applause of the crowd was to attack religion venemously. Here is a choice bit which almost brought down the

house :
"The Bible was handed down to us by

"The Bible was handed down to us by a bunch of savages who lived in Palestine about two thousand years ago."

That was the "hit" of the evening.

Later the speaker switched to Ireland, which, according to the socialist intellect is far behind in the march of civilization to wit conclude. lect is far behind in the march of civilization, to wit, socialism. That is due, to still quote the orator, to two causes—because the Irish cannot make up their minds which to follow, the Dutch king who crossed rhe Boyne about four hundred years ago, or the "imbecile" who is elected by the Cardinals, "the Roman priest."

Every sneer at religion and there were many was heartly applauded.

Socialism, as expounded in honeyed phrases to catch the unwary, and the socialism of reality, as expounded in the Empress Theatre, are wide apart.—Catholicus in Vancouver Western Catholic.

Let us walk with heads held so high that we cannot bother to look at every slimy creepiness that crawls across our

Each in His Own Tongue fire-mist and a planet A crystal and a cell
A jelly-fish and a saurian
And caves where the cave-men dwell;
Then a s-nse of law and beauty,
And a face turned from the clod—
Some call it evolution
And others call it God.

A haze on the fair horizon The infinite, tender sky
The ripe rich tint of the cornfields, And the wild geese sailing high— And all over upland and lowland The charm of the golden rod Some of us call it Autumn

And others call it God. Lake hides on a crescent-sea beach Come welling and surging in. Come from the mystic ocean Some of us call it longing And others call it God.

A picket frozen on duty A mother starved for her brood-Socrates drinking the hemlock. The straight hard pathway plod— Some call it Consecration And others call it God.

-WM. HENRY CARRUTH



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