

NOTES AND COMMENTS

CANADIAN PAPERS, taking up the clue of the British press, make much of the bestowal of the Garter upon Sir Edward Grey, and allude to it as "an immense and unusual honor for a Commoner."

THE HOLY FATHER has conferred the Knighthood of St. Gregory upon Sir Charles Edmund Fox, Chief Justice of Burma. Sir Charles, who was educated chiefly at Prior Park, a Catholic institution near Bath, has had a distinguished career as Government Advocate and judge in Burma which five years ago earned for him promotion to the Chief Justiceship.

THE TABLET calls attention to the late Henry Labouchere's conspicuous services at one time or another during his life, in defence of Catholic interests. Though not himself a Catholic, the editor of Truth had many Catholic connections, but to his innate hatred of humbug rather than to personal friendships, his consistent course as a journalist and publicist is to be attributed.

IT IS interesting, however, to recall that Labouchere's wife, formerly Miss Henrietta Hodson, a well-known actress, was a Catholic, as was also their daughter. A nephew, of high Anglican connections, was received into the Church in 1884. This was Algair Labouchere Thord, only son of Right Rev. A. W. Thord, Bishop of Winchester, by his second wife, daughter of John Labouchere, of Broom Hall, Surrey, a brother of Truth's editor, Algair Thord's wife, daughter of an Anglican vicar, followed him into the Church in 1808, and her sister, profiting by her example, became later a Sister of Charity. So that Henry Labouchere must rank with no many other distinguished English men of letters and journalists whose descendants are now Catholics.

BY NO means the least of the debts Ireland owes to the memory of Cardinal Newman is that to him she is indebted for the initiative which resulted in the compilation and publication of O'Curry's immortal work on the "Manuscript Materials of Ancient Irish History," and the later book "On the Social Customs, Manners, and Life of the People of Ancient Erin." O'Curry, himself, testifies to this in his preface to the former work. When Dr. Newman undertook the organization and retouching of the Catholic University in Dublin in 1854, one of his first cares was to provide for a Chair of Irish History. Dr. O'Curry relates how, from day to day, he followed the announcements in the daily papers of the appointment of Professors, and of his anxiety as to the incumbency, if any, of the Chair of Irish History, little dreaming that he would himself be selected for that office.

O'CURRY THEN goes on to say: "The definite idea of such a professorship is due to the distinguished scholar to whom the first organization of the University was committed. It was that

idea which suggested the necessity for this first course of lectures as well as for that which immediately followed it." Again: "Little, indeed, did it occur to me on the occasion of my first timid appearance in that chair, that the efforts of my feeble pen would pass before the walls within which these lectures were delivered. There was, however, among my varying audience one constant attendant, whose presence was both embarrassing and encouraging to me—whose polite expressions at the conclusion of each lecture I scarcely dared to receive as those of approbation—but whose kindly sympathy practically exhibited itself not in mere words alone, but in the active encouragement he never ceased to afford me as I went along."

THIS of itself amply bears out the dictum with which we began. But in still warmer terms Dr. O'Curry has testified to the share his benefactor had in the perpetuation of the influence these lectures unquestionably have exercised upon all subsequent studies in the literature and antiquities of Ireland. The preface concludes as follows: "At the conclusion of the course, however, this great scholar and pious priest (for to whom can I allude but to our late illustrious Rector, the Rev. Dr. Newman?)—whose warmly felt and oft-expressed sympathy with Erin, her wrongs and her hopes, as well as her history, I am rejoiced to have an opportunity thus publicly to acknowledge—astonished me by announcing to me on the part of the University, that my poor lectures were deemed worthy to be published at its expense. Nor can I ever forget the warmth with which Dr. Newman congratulated me on this termination of my first course, any more than the thoughtfulness of a dear friend with which he encouraged and advised me, during the progress of what was to me so difficult a task, that, left to myself, I believe I should soon have surrendered it in despair."

SINCE the days in which these words were written, the study of the Gaelic language and of the history and antiquities of Ireland has made giant strides. But, in view of O'Curry's testimony (than whom no one has a better right to speak) who will withhold from the great English Cardinal the just tribute of being among the first to realize their inherent value, and their important bearing likewise upon the legitimate national aspirations of the people of Erin? For O'Curry's words place beyond doubt the fact that, thirty years before the light broke into Gladstone's mind or any considerable body of Englishmen had given their adhesion to the principle of self-government for Ireland, John Henry Newman had grasped its essential rightness.

CATHOLICS ALL OVER Ontario are asking what has come over the Toronto Star? Time was, and that not so long ago, when the Star could be depended upon, ordinarily, to give the Catholic side of a question a fair show, and to publish the details of any matter in which Catholics were interested in a sane and judicious manner, leaving the hysterical and the "yellow" to its more loud-mouthed and sensation-mongering evening contemporaries. Now, all seems changed. The Ne Temere bugbear it has handled in the most approved yellow journal style, with scree headings and flamboyant declarations as to the maintenance of rights and liberties which nobody has assailed, and appeals to a patriotism which nobody has called in question. In short, it has fallen little short of the standard set up by certain sensation-hungry persons whose antics would induce great searching of heart over the empty problem. As to these lesser-light persons, it is what Catholics from long experience have learned to look for. But in the case of the Star we can only lament the shipwreck of what appeared to be an honest attempt to conduct a newspaper after a method consistent with dignity, decorum and good manners.

"THE KHAN," the Star's funny man, and (on occasion) philosopher and poet, had, in a recent issue of that paper, some remarks on the unsavory type of preachment referred to which may bear reproduction in this connection. "A merchant of Detroit," he says: "A few years ago went out one evening with a sledge-hammer and smashed his own plate-glass windows, and when he had gathered the crowd—for that's what he was after—dangled if he didn't throw his goods out into the street. The next day he was the talk of Detroit in the hall of Michigan, and he made his fortune. This here C. O. Johnston, he's a smashing window all right, and he's gittin' the crowd—what for? I pause for a reply."

IT would do the Star itself no harm to sleep over "The Khan's" philosophy.

DR. W. J. FISCHER, to whom the Catholics of Canada are indebted for several volumes of poetry of considerable merit, and for a consistent advocacy of the cultivation of a taste for the good things in literature, has, under the title "The Years Between," published his second excursion into the realm of

fiction. His first story, "The Child of Destiny," had a wide circulation and met with the approbation of many readers. This, as a second contribution to our all too slender stock of wholesome Canadian fiction, should meet with at least as ready a sale. We may, personally, not consider Dr. Fischer's work as a novelist so successful as his work as a poet, but in view of the world's ever increasing output of fiction, most of it of a decidedly deleterious character, it would be ungracious to be hypercritical in regard to the achievements of one of ourselves in the same field. "The Years Between," as a wholesome tale of suffering patiently borne, and of devotion on the part of a rising physician to the higher instincts of his profession and to the ties of gratitude and affection, may be safely recommended to parochial and convent libraries, and to all those whose mission it is to inspire high ideals in the mind of youth.

A SPLENDID EDIFICE

DEDICATION OF THE CHURCH OF THE HOLY ANGELS, ST. THOMAS.—SERMON BY BISHOP FALLON

The Church of the Holy Angels, St. Thomas, was dedicated on Sunday, February 25th, and the Diocese of London is now the richer by one of the finest temples erected in Canada for the worship of God. The occasion was marked by a splendidly vigorous sermon by His Lordship, Bishop Fallon, who paid a well-deserved tribute to Rev. Father West, the pastor in whose hands has been the stupendous undertaking of erecting a \$70,000 church in a city of 15,000 population.

The new church is of handsome gray stone and the Romanesque interior completes an architectural scheme that is a great credit to Mr. Arthur Holmes, the Toronto architect, and to the pastor and bishop who approved of the plans. There is a spacious choir loft at the rear, but from there to the altar there is neither pillar nor post, steel girders having been used for the arched ceiling. The stained glass windows, which will be magnificent pieces of art, and the Stations of the Cross, have not yet been placed, but visitors on Sunday were given a good idea of what the appearance will be when the church is completed. The beautiful vestments were the object of general admiration, and the decorations so far ready were in keeping with the general grandeur of God's temple. The electors of brush brass, the quarter cut oak pews, confessionals and the handsome new pipe organ were among the equipments worthy of special notice. The body of the church will seat upwards of a thousand people while even more than that number of people can be accommodated in the auditorium below.

The church which this new edifice replaces was built in 1871-2 by the late Father Flannery, of revered memory to the people of St. Thomas, who lay claim to the first Catholic parish in the Diocese of London. But as the city grew the parish grew, and the needs of better accommodation became evident. Rev. Father West succeeded the late Rev. Joseph Bayard, Vicar-General, some years ago, and he has two able assistants in Rev. Father Hogan and Rev. Father Mahoney, the charge of Holy Angels including the congregations of Port St. Andrew, Aylmer, Finlay and Alton. At Port Stanley, Rev. Father West is building a much-needed church and it has been during his regime at St. Thomas that the handsome presbytery was erected. Before going to St. Thomas he was stationed at Goderich, where there is another splendid evidence of his church-building activities. How he came to build his new Church of the Holy Angels is best told by His Lordship in his sermon of Sunday.

Needless to say, the church was filled early on Sunday. Many of the Church's separated brethren were present for the dedication and to hear His Lordship. At 10:30 o'clock, the Right Rev. Bishop Fallon entered the church from the vestry and the procession included Rev. Father McKee, of St. Mary's Church, London, who was deacon; Rev. Father Stanley, of Woodstock, sub-deacon; Rev. Father Hogan, St. Thomas, and Rev. Father Tierney, of the Cathedral, London, assistants to the Bishop; Rev. Father Mahoney, St. Thomas, Master of Ceremonies. Rev. Father Valenti, of London, and the chorists, came to the front of the church, where the outside walls and foundations were blessed. After prayer at the entrance, the procession went to the main altar, where the Litany of the Saints was said, followed by prayer and responses. Beginning on the Gospel side, His Lordship, with the assisting clergy, sprinkled the interior of the church with holy water, the choir singing the Psalms appointed. Then returning to the altar, the Bishop invoked the final prayer of dedication:

"O God, Who dost sanctify the places dedicated in Thy Holy Name, pour forth Thy grace on this house of prayer that by all within it walls, invoking Thy Holy Name, the help of Thy mercy may be felt."

THE FIRST MASS

Rev. Father Murphy, of Sandwich, was celebrant, and the announcements at Solemn High Mass were made by Rev. Father West, who extended to the Bishop and the people his thanks for being present.

Matthew and the words of Jesus Christ, the Saviour.

The dedication of a new Catholic church such as this was a declaration of the divinity of the Catholic religion and a positive outward confession of the insufficiency of man to bring himself unaided to God. They wanted this home for God, where He might direct them and they could hear His voice, where they could close their ears to the din and the bustle and the turmoil of the world and open them to the words He should speak and lift them above the flitting things of this world to the things of eternity. That was what the New Holy Angels Church meant; that the purpose of the ceremony of the day. "Man needs religion," proceeded His Lordship, "God made man, but at its best human reason is limited. It can dig to the bowels of the earth and see what it finds there; it can search the sky and tell what it finds there; it can produce the glories of art and of literature, and in the quiet, secret ways, human reason can take all this and by inference show that man is indeed little lower than the angels. But that is the sum total of human reason. Read the story of the world's history and see the depth of degradation to which human reason alone has led mankind. And so when God made mankind, realizing his weakness and understanding his necessities, God gave man religion. In the Garden of Eden God walked with man and man heard religion from God's own lips. He led Moses to the Mount of Sinai and there gave man religion written with His own fingers on tablets of stone and Moses came down and gave the people what God would have them obey, and after Moses, through the patriarchs and prophets and priests of the Jewish people God revealed Himself."

Never through man's puny reason did he see the light eternal, but in the fullness of time God made abundant revelation through His Divine Son, the completion of that absolute perfection of the will of God towards God's creatures, mankind. The thought he would leave was that this new church to-day entered into the universal scheme of Catholicity as part and parcel of that glorious heritage of God through Christ.

There was nothing so important to the Catholic as the Catholic Church and he proceeded to explain why the Catholic Church looked upon her as his blessed and holy mother and why he would give the utmost of his good, yes, his life, for the defence of that blessed mother.

THE CHURCH'S PLATFORM

When Christ, the Son of God, came to fulfill the divine plan of the Holy Father, it was on evidence in the Holy Scriptures that he proposed to leave after Him an organization to carry on His work. That organization was the Church. The word "Church" was clouded as to its meaning nowadays, but by the Church he meant an organization, a society, or an agency to whom Christ had said: "Go ye into all the world and preach the gospel to every creature." That was the platform on which the Catholic Church took its stand. It was no wonder that the Church seemed so really to look imperious in the spiritual world; it was no wonder that she seemed domineering, as indeed she was, when she hears the ringing voice of the Divine Founder: "On this rock I will build my church and the gates of Hell will not prevail against her."

Quoting other similar commissions of the Saviour, His Lordship asked: "Was ever such a charter given to a human society? No human government had ever such a commission as: 'He that heareth you, heareth Me.' It was not at all surprising that the Catholic Church had the air, the appearance and the reality of supremacy in the supernatural. 'You cannot put her aside; you can crowd her as you will, you can beat the air, you can fill the papers with denunciations of Pope and Popery, but you cannot take from her the supremacy received from Jesus Christ.'"

His Lordship then pointed to the strength of the Catholic Church, the reality of its supremacy in the supernatural. He said, "Behold I am with you for a month, or a year or a lifetime, but 'even unto the consummation of the world.' As the consummation was not yet, Christ was with the Church today. And when he sent out His band of apostles, it was to preach, not to write. He signed this fact because the world was tired of private interpretation, with two hundred and fifty warring sects, each claiming the Scripture for its own and interpreting it to suit themselves by unaided human intelligence. In this connection, he pointed out that the apostles left little written and that the greater part of the Scriptures were not come from the apostles. They preached and taught and did not offer anything of a written nature, except some fragmentary epistles. The teaching came from their lips and their words were heard to the ends of the earth.

NEVER A MISTAKE

The first essential of doctrine was that it should be free from error and of what use to any man was doctrine that might lead astray? There was no doubt that the Catholic Church could not make a mistake in matters of faith and morals and in the direction of the souls of her children to God. In her life of twenty centuries not a mistake had been made and her teaching now was what apostles and doctors of the early church had taught. The Catholic Church had never compromised with the truth and never had a single iota of her teaching as the revelation of God been withdrawn or belittled or changed. In the whole history of the Church one could not find the shadow of a mistake. That was the Church's infallibility. It was not from the piety of the people nor the earnestness of the clergy that this infallibility came but from the decision of Christ; the founder of the Church: "Upon this Rock will I build my church and the gates of Hell will never prevail against her."

to conquer the Roman empire and around him gathered the rich and the poor, the high and the humble, the learned and the illiterate, and prince and the peasant, and in the Catacombs he preached the gospel of Christ's blood redeeming mankind." Speaking of the persecutions of the early Christians and the cry of Rome's streets: "The Christians to the lions," he said, "Catholics are used to such cries. I am only surprised that self-respecting Protestants do not rise up and say they want to be regaled with something else. What have we done to deserve these attacks? Why are we pilloried in the press? Are we not flesh and blood the same as you? When the wind blows cold, do we not shiver? When under pain, do we not recoil? What have we done? Only what Christ had done when His



New Church of the Holy Angels, St. Thomas, Ontario

enemies cried out 'Crucify Him, Crucify Him.' It was a great joy to be there and His Lordship prayed that God might send the Church every spiritual grace. This was the first parish outside of London that he had visited. There was a strange propriety about it as the Church of the Holy Angels was the last church he was in before going to the See city. "On that occasion," he recalled, "I said to your zealous pastor that the church was in poor condition and he said: 'Just tell me to build a new church and I'll begin, and without more ado I said, 'In the name of God, begin,' little thinking that so soon after I would be called to open this church to the glory of the living God.'"

It was an expensive church, outside the cathedral, the finest in the diocese and one of the best in the province. It cost \$70,000, of which \$30,000 had been paid. Father West had got it from the people and none was any the poorer. All would feel the happier for whatever they gave for the glory of God's temple, for no man ever gave to God but he was repaid a hundredfold. I will not attempt to pay Father West the tribute that is due him. I will not say he is the most eloquent man in America—eloquence is not necessary to do the work of God. I will not say he is the greatest theologian—activity in the service of God may consume a man even if he is not a Cicero or Demosthenes; but he is an example to the young priests of the diocese and I ask them to follow his example. He was a priest of God since he first reached the altar. He has been a church builder, a debt payer, a convert maker and a general source of honor to the Catholic Church. His Lordship extended his heart felt thanks to the pastor, and pointed out to the congregation that this church would henceforth be the centre to which they would bring their little children for baptism, where their children would receive their First Communion, where man and woman would come together to receive the blessing of God's church. It was the peculiar economy of God that the first visit to the church was in the arms of someone and the last visit was also in the arms of others, and here they would be brought before being carried to the city of the dead. He hoped that this church would be the home of religion in the highest spiritual sense. "May it be a source of blessing to the city and district," he said in conclusion, "teaching you your duties to God, to your neighbor and to yourself, and bring you to the beatific vision in God's eternal kingdom."

Among those who had labored greatly to make the opening of the new church a success were the ladies of the congregation and the choir. The musical programme was excellent and great praise was given Choir Leader Aaron Crank and Organist Mrs. John McManus. The musical part of the Solemn High Mass was as follows: Kyrie Eleison (McCarthy); Credo (Gounod); Mrs. Brady, Mr. Abernethy and Mr. Crank, trio; Offertory, Ecco Panis (Kellner); dust, Mr. Crank and Miss Crawford; Saccus (Gounod); Mr. Brice; Benediction (Gounod) Miss Montgomery; Agnus Dei (Gounod) Miss Margaret Hickey.

The farther man falls from perfection the more he howls at restraint. On the feast of Our Lady's Visitation, let us ask our Lord to make us kind in our visits, in our intercourse with others, in our words, in our looks, in our listening, in the tone of our voice, in our offers of help; ask that we may live by Him, speak by Him, work through Him, and may be in our little measure, His instrument as Mary was.

together, let no man put asunder ' and when man puts them asunder the curse of God is on them. "In the days of old it was written: 'Thou shalt not steal' and there was an old-fashioned sense of honesty. To-day we find men who are honest in private life and who in public office or in control of public utilities or public institutions are ready to steal. "In the days of old it was said 'Thou shalt not bear false witness' and thou shalt not bear false witness and on the day gossip and untruthfulness and calumny have almost blotted out the commandment. "In this twentieth century, the same commission, the same influence, the same power, the same divine safeguards of the Catholic Church stand: 'This is the law of God.' And whether you will it or not, the Catholic Church is

destined to be the saviour of mankind." It was a great joy to be there and His Lordship prayed that God might send the Church every spiritual grace. This was the first parish outside of London that he had visited. There was a strange propriety about it as the Church of the Holy Angels was the last church he was in before going to the See city. "On that occasion," he recalled, "I said to your zealous pastor that the church was in poor condition and he said: 'Just tell me to build a new church and I'll begin, and without more ado I said, 'In the name of God, begin,' little thinking that so soon after I would be called to open this church to the glory of the living God.'"

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LENTEEN CONFERENCES

FATHER BERNARD VAUGHAN ON SOCIALISM

CONFERENCE I.—SOCIALISM AND THE PAPACY

On Sunday last Father Vaughan preached before an immense congregation of seven thousand people in St. Patrick's Cathedral, New York. It was the first of a course of Lenten Conferences on socialism and Christianity. Father Vaughan who was followed with the utmost attention by people made up of representatives of all creeds and all political opinions, spoke on socialism and the Papacy. He asked what for nearly two thousand years had been the attitude of the Holy See towards the hewers of wood, drawers of water and other bread winners of our race? If any power on earth could be said to have emancipated the slave, the serf and the son of toil, that power was the Pope of Rome. Father Vaughan contrasted the attitude of the working man to-day with his brother in the Dark Ages. Then, helpless, alone, on foot, with a hoe for a weapon, he was pitted against a mail-clad knight on horseback, armed with a lance; whereas now his person was inviolate, the law courts were open to him; the press was at his back. He was welded into a powerful organization with his brother workers.

Father Vaughan contended that the Papacy had been so consistently throughout the ages the workingman's champion and liberator that it claimed the right to a hearing in the present crisis existing throughout the world, between Capital and Labor—between authority, law and order on the one hand and subversion of authority and law on the other. Father Vaughan said it might be objected that what had been done by the Christian Church was not done by the Pope. Clearly the Papacy was not the Church, but neither an Erastianized nor a national Church had ever been able to stand up against a King and fight for the liberties of a people. He cited examples. Ever since the days when some nations broke away from the Papacy, the Popes had still been the advocates of the working classes. He referred more especially to the encyclicals of Leo XIII. and of Pius X. In his Letter on Labor had not Leo XIII. reminded the employer of labor that there was a dictate of nature more imperious and more ancient than any bargain between man and man, that remuneration for work must be sufficient to support the wage-earner in decent comfort, that the right to live implied the right to a living wage, and that to be compelled to accept less or go starve was to be made the victim of force and injustice.

The preacher said the present relations to be seen between luxury and poverty on both sides of the Atlantic could not endure much longer without being mended or rudely ended. The social organism might lapse into "articulo mortis" if some remedy was not found and as the Pope had said: "And that speedily." Father Vaughan said that looking upon the cases impartially, he saw two physicians in the field, prepared to take care of the patient and see him through. The Supreme Pontiff was one, and the socialist philosopher was the other physician. About the Pope's qualification he would speak later. Unlike the socialist he had lived in close contact with humanity for nineteen hundred years, and he might be credited with knowing something about the ailments, character and temperament of the patient. He had been on terms of intimacy with both rich and poor, high and low, learned and unlearned. No class, or section of the community was shut to him. He was a citizen of a nation, and with the impartial historian you will be forced to say that, no matter what may have been the private lives of some of the Popes, they had always stood up for the rights of the people against the oppression of tyrannizing kings and nobles.

How about the socialist philosopher? Who was he; in what school had he been trained; what knowledge had he of human nature; how long had he been with them; what were his qualifications; what his diplomas; what had he done for humanity; what was his record? The socialist philosopher had the assurance to assure the world that the "cure-all" for present social and industrial wrongs was the franchise to the community of all the instruments of production and distribution of wealth. "That," said the vote-catching socialist, was the essence and sum of socialism. If it were so in reality, said Father Vaughan, he would be the last person to make socialism the subject of a course of Lenten Conferences. If socialism were nothing more than what it was represented to be to the small farmer, or was said to be in campaign books and on election platforms, it might indeed be of interest to the Catholic socialist but not to the Catholic preacher. He might perhaps say that it promised without proof or guarantee a territorial paradise; that it involved a grievous injustice at the very start in the abolition of all private capital, and that, beginning with an act of injustice, he found it difficult to see how it could be relied upon as the dispenser of equity, justice and right.

Socialism, as a matter of fact, was an affair of far deeper significance than a bare question of economics. It meant more than the promise of a far-off Arcadia. In the words of a leading Socialist, it was a philosophy of human progress, a theory of social evolution. It was ethical as well as economic. The socialism that was dominant among the thorough-going socialists to-day was a socialism based on that of Marx and Engels.

Fr. Vaughan continued to say that the socialism with which he intended to deal in his present course of Conferences was not the socialism of the campaign book, but the socialism that was being poured forth upon "comrades" in the socialist meeting room, that was scattered abroad in socialist newspapers, and was to be found in editions of what was called socialist classics. He cared little for socialism as a cold, abstract principle of economy, or as a distant co-operative common-