DECEMBER 18. 1918

not only treachery to Ireland, but would be treachery to the best inter-ests of Great Britain herself. (Cheers.) The demand of our opponents means the wrecking of the Parliament Act and the restoration of the veto of the House of Lords. (Hear, hear.) Let me impress this one other considera-tion upon your minds. At this mo-ment Ireland is confident and she is trustful. She has learnt to trust the justice, the honor, and the wisdom of an enlightened British democracy, (Cheers.) And she profoundly trusts the great man who is leading the Home Rule movement, the Prime Minister. (Cheers.) Ireland is not only confident and trustful, but, mark you, she is patient, self restrained, and peaceful. You have all, no doubt, seen a great deal lately in the papers about a settlement of this Home Rule question by consent. Now, I am one of those who believe Hon that it would be worth paying a large price to obtain a settlement by con sent. (Hear, hear.) I have always said publicly and privately that I wanted Home Rule to come, not in the garb of a humiliating defeat for any section of my countrymen. We do not believe in this nonsense about a civil war and a Provisional Government, but at the same time it would be of enormous and incalculable value to Ireland if Home Rule could come to a satisfied and united people. (Hear, hear.) We are willing, and lways have been willing, to safeguard every possible danger to the civil and religious liberties of every section of our people, no matter how small. (Cheers.) All I say to night is this, let these men state what they want, and I repeat what I have so often declared, that there is no demand, no matter how extravagant or unreasonable it may appear to us, that we are not ready to carefully consider so long as it is consistent with the principle for which generations of our race have battled, name ly, the principle of a settlement based upon the national self-government of Ireland. (Loud and prolonged cheers.)

BUT NO DOOR SHUT

I therefore do not shut any door on a possible settlement by consent. On the contrary, no man living would welcome such a settlement more than I would, but I say here and let it be clearly understood, I mean what I say, that we will not be intimidated or bullied into the betrayal of Ire land. (Prolonged cheers.) It is said that we are asking for the exclusion of some Irishmen from their British citizenship. That is ridiculously un-true. (Cheers.) We don't desire the exclusion of any Irishmen from Brit citizenship. On the contrary what we are demanding is admission for ourselves to the British Constitu (Cheers.) We have never during the last century lived unde the blessings and the safeguards of that Constitution which has been the palladium of your liberties. We Irish Nationalists stand to day at the We door of the Empire, and we ask for admission. We pledge you our fealty as a nation and our lovalty as men (Cheers.) We seek to blot out even the memory of ancient wrongs and ancient miseries and ancient causes heartburnings and discontent. We ask to day to be allowed to cross the threshold into an Empire, ours, remember, by right of service as much as yours—(cheers)—where the genius of our people, the valor of our soldiers, and the fidelity of our race might nossibly prove to be one of assets in the vicissiyour greatest tudes and the dangers of an unknown future. (Cheers.) Of you and those whom you represent I beg, in the name of justice and honor no less than in the name of wisdom and self interest, that if, as I fear will be the

I was a faithful member of the M. E. Church till I was twenty five years old, but I didn't get much out of it. I was sadd med on Commun ion days, but not strengthened, and decided that I was unworthy, and would receive Communion no more pocause "Whoso eateth unworthily and drinketh unworthily eateth and drinketh damnation to himself.' I quit thinking much about Church, and was thrown more amongst Catholics. They were not

good Catholics, either, but seemed to have a real and positive belief. But they didn't invite me to go to Church with them. When I was twenty eight I had a

serious illness, and went to a Catho lic hospital.

One night I was lying there, in too much pain to sleep, and wondering if I should die. I reviewed mentally my past life, and felt that "I had tried everything and failed." I was just repeating to myself "I tried everything," when my eyes chanced to rest on a picture of the Virgin Mary, with the inscription : Hely

Mary, pray for us. There was something I hadn't tried; but maybe it wasn't too late yet. So the rest of that night of agony I spent repeating over and over the "Hail Mary" and "Holy Mary" prayer, and I vowed that if my life was spared I would be a better woman. The next day I asked for the Charlein, but Sister thought

for the Chaplain, but Sister thought I was out of my head. About a year later I went to teach a district school in a lonely neigh-borhood. I boarded with a Catholic

family, who had religious books and papers, and were inclined to discuss Church affairs. I particularly liked the idea of purgatory, the commun-ion of saints, and the guardian angels. I said I would like to be-

One day I read in a paper about a priest who advised a man to say the Rosary if he wished to believe. The man was converted.

lieve.

I was at Mrs. W's only two months.

I was at Mrs. W's only two months. When I went home I bought a Rosary and a prayer-book, and made abundant use of them. At Christmas Mrs. W— sent me a book called "Catholic Belief," pub-lished by Benziger Bros. I studied it well, and decided that I could believe. thatChrist founded the Church on St Peter, and in Apostolic succession' but I was inclined to doubt the present-day authority of the Church. For instance, here was a rule that if unable to attend Mass you should, at the usual time for Church service, read over the Mass prayers in your

and give me the strength to follow it " (Newman's prayer.) On Sunday morning I kept praying as I was bustling about the house, and waiting to be told. I will never forget that day. I had just replenished the fire, and was putting the lid back on the stove

when a voice said, "Go and pray." I looked at the clock. It lacked bout one minute of 10:30, the time when Mass was to begin in our parish Church. I got my prayer book, and went down on my knees. And I thought I knew when Mass

M. B.

right ?

was over. That was in February. The following June I was baptized, con-firmed, and made my first Holy Comirmed, and made my and day. munion all on the same day. My road That was six years ago. My road has been a hard one, but I know that God means to save my soul, and there was "one clear call for me."

Aug. 23, 1913.

SEARCHING FOR FORE-

THE CATHOLIC RECORD their horrible practices and beliefs as

related by St. Augustine and other

great writers. Aug. haer 46, etc. Lib. xx. Cont. Faus. c. 4. The Pauli-cians believed in two Gods. Needless

to say, the Catholic Church cut off

all such heretics as fast as she found

them out. But there is a relation ship of falschood and error between

old dead and gone heretics of those days. We read that a Manichean

woman persuaded an ignorant lay-man by telling him "Catholics

hindered from reading the Holy Scripture lest they should discover a

disowned the Baptists because they believe that Christ lived and died as

inspired Scripture. And no Baptist

would dare advocate some of the

ANOTHER GURSS

And so we see, this hunt for spirit

He does not fit into their sect, and

they could not admit him to member-

do for Baptists after all.

A THIRD GUESS

in the twelfth century. He believed

the same as those Baptists who are

called " Close Communion " Baptists

on some points ; but he taught that

baptism is necessary for salvation, which Baptists do not believe. He

FOURTH GUESS

Manichean ideas.

some non-Catholics of to-day and

THE PRESBYTERIANS The Presbyterians also are digger in the lumber rooms of dead and gone heresies. The Church of England has for a long time claimed that St Patrick was a Bishop, after the same pattern as the Anglican Bishops of the present day. But a few years ago, in the very town in which we are now writing, a Presbyterian min-ister delivered a lecture to show that St. Patrick was a first-rate Presby terian. THE REASON FOR THEIR ANXINTY

Why is so much trouble taken in this matter ? Because, before eyes stands the majestic figure of the Catholic Church, with her unbroken lescent, with her 259 Popes from St. Peter to Pius X., with her un changed and unchangeable doctrines and sacraments. In their hearts they know that it will not do to say that God cast his revelation to the winds or threw it upon the 7 seas, to blow ordrift about for one thousand five hundred and twenty years, until a half-mad monk and a corrupt and bloody-thirsty king at last gathered

it up into a true and sound religious system. They know that they must When they find an early day heretic who joins them in abusing the Pope trace back their descent, or lose their case before the world. or misrepresenting Catholic doctrine THE BAPTISTS there is always something the matter with him, so that all they can say of him is, that he was "against Rome."

We need hardly say that every Christian in the world to day can find ome religious resemblance between himself and the Christians of the first century. If he can find nothing else, he can find some similar belief re-

garding God and the life and death of Jesus Christ on earth. The Baptists, like all other Christians, can g that far, but not much farther. We have just read a pamphlet en-titled "The Origin of the Baptists,"

published by a Baptist Publication Society," and circulated by that sect. the Protestant attempts to establish a line of connection with the Church in the early ages, this is by far the poorest and weakest we have ever seen.

WHAT KIND OF BAPTIST?

Mr. Taylor, the author of this pamohlet, depends very largely on Dr Cramp, whom he praises very highly, and he says that Dr. Cramp " considers as Baptists only those who hold Baptism as an ordinance binding on all believers, and refuse it to But this does all others persons." But this does not account for all Baptists, and all Baptists would not agree to it. And

it would be impossible for him to make a definition of "Baptist" to which all Baptists would agree. Or if he could, how does he explain the own home. If this was my duty, I was willing to do it. For several days I prayed "Show me the light, 520, gives us the following Baptist sects in the United States : Regular, North ; Regular, South ;

Regular, Colored; Six Principle; Seventh Day; Free; Freewill; General; Separate; United; Baptist Church of Christ; Primitive; Primitive Colored; Old Two Seed in the Spirit Predestinarian; Church of God and Saints of Christ."

Later, we shall say something about these divisions. For the mofounded is extinct. ment, we shall only say, that we read in the Encyclopædia Americana (a Protestant work), in the article

on "Baptists," that, "The earliest declarations were that only the baptized are authorized to partake of the Lord's Supper, but the practice of some churches were not in accord with this principle. At present many churches admit not only to the communion but to mem. bership those who have not been

baptized." Thus, we see that our Baptist friends have some difficulty in get-ting a starting point from which to trace back their religious descent. If a man would seek out his descent,

hensive enough to stamp the whole peerage and all Wall Street as Social John Huss said Mass to the end of his life; but he attacked some Cath-olic teachings, and he also is listed as "an early Protestant."

It needs no great brains to see that you cannot trace a religion back to the Apostles in any such way as that. -Antigonish Casket.

KINGSLEY'S DEFEAT

Kingsley's line : "Be good sweet maid, and let who will be clever' man by telling him "Catholics honored the saints as divinities and that for that reason laymen were evidently suggested the article called "Moral Obligation to be Intelligent" the current Hibbert's Journal. The writer is Professor John Erskine, number of the like errors." False-hood is the same in all ages. Baptists will be likely to applaud this; but the Manicheans would have studies by French Socialists. An able critic, M. Lemozin, writing in f Columbia University, New York. Mr. Erskine is not complimentary to the Mouvement Social of January 1912, offered a different explanation. Mr. Kingsley's intelligence. He says : "Charles Kingsley himself, He asked : " Is not Socialiem finding who would rather be good than clever, — and had his wish,— was man, and that the Old Testament is temporarily embarrassed when in the consciousness of his own upright character he publicly called Newman a liar. Newman happened than an electioneering spring-board ; o be intelligent as well as good, and Kingsley's discomfiture is well ual ancestors is not very satisfying.

all countries; its dogmas die one after the other; it will survive only by constant adaptations and trans-It was not Dr. Newman alone that Kingsley insulted. He charged the Catholic clergy as a body with being untruthful. The Catholic Encycloformations in unceasing "revisnædia in its sketch of John Henry ions," lewman, thus deals with the in its disintegration. For the mass of the workers it is neither a doctrine cident to which Professor Erskine renor a Utopia of the future : it is fers : "Charles Kingsley, a bold picturmerely a collection of immediate de-

ship if he were now alive. Another guess of Mr. Taylor's is, esque, but flercely anti-Catholic writer, dealing with Froude's 'His-tory of England', let fall the remark the Waldenses, an heretical sect which appeared in the twelfth century, and, it is said, there are about thirty thousand in the world to day. that 'Truth, for its own sake, had never been a virtue with the Roman clergy. Father Newman informs us Just as in the case of other early heresies, Protestants find in their that it need not, and on the whole ought not to be ; that cunning is the doctrines a denial of part of the Cath. weapon which heaven has given to olic teachings. They denied purga tory, indulgences, and prayers for the Saints wherewith to withstand the the brute male force of the wicked dead. So far, good enough Baptists. world which marries and is given in marriage. Whether his notion be But they refused to take any oath of any kind; believed that war was doctrinally correct or not, it is at least historically so." never lawful, and denied the right to

inflict the death penalty for any offence. They believed in confession. Dr. Newman demanded proof, which, of course, did not exist, and ished!" Hundreds of Souls They had bishops and priests. In Swept Over-board !" Kingsley withdrew his charge "in dred Souls were Saved !" an effort to be perfect, many of them took vows of poverty and chastity, as Catholic religious orders do. And so, terms that left its injustice unreand Times comments: "Souls are not swept overboard; souls are not proved " says the Encyclopædia. taking them all in all, they will hardly saved by use of breeches buoys; souls are not rescued by cordons of And thus he brought on himself, in the pamphlet which his adversary surrounding steamers. Lives are lost, but it is not for a mere newspublished, one of the most cutting replies, ironical and pitiful known to His third guess is, Peter of Bruys, literature.-Sacred Heart Review. paper man to decide whether souls Peter of Bruys started his little sect

THE DISINTEGRATION OF SOCIALISM

Somerville, in the November Cathol World

taught that worship should not be held in special buildings called What is Socialism to day ? We do churches, but in any house or even in a barn. He taught that the not expect that all Socialists should agree on the methods of realizing Epistles were not of equal authority with the Gospels, which Baptists do their aims, or on the details of the Socialist State. But have Socialists not believe. As in the case of there early heretics, Peter of Bruys, who any distinctive general principles to which they all assent? The latest rewas a Catholic priest deprived of his parish, denied many of the Catholic statement of Socialism is Mr. Philip Snowden's book just published under doctrines and practices. The sect he the title Socialism and Syndicalism. Mr. Snowden quotes the definition of Socialism given by Mr. Balfour in Mr. Taylor's fourth guess is, the 1907 :

Lollards, a name given to the follow-Socialism has one meaning only Socialism means and can mean noth ers of John Wycliffe, in the four teenth century. Mr. Taylor says that Wycliffe was "a Baptist in prining else than that the community or the State is to take all the means of production into its own hands, that We have already shown that private property and private enter all these long gone sects which reprise are to come to an end, and all that private property and private enbelled against the Catholic Church attacked some parts of Catholic terprise carry with them. That is Socialism and nothing else is Socialtruth which Baptists attack to day question is, whether the Baptist reism.

Founded 1864 BERLIN, ONTARIO ligion, any one of the fifteen kinds Read now Mr. Snowden's objection we have named above, was the religto Mr. Balfour's definition : ion of any body of men in the world 'That definition is not an accurate

Excellent Business College Department, Excellent High School or Academic Department, Excellent College and Philosophical Department. before the Baptists started out in and precise statement of the aims of present-day Socialism. Socialism not only can mean, but does mean some-Address REV. A. L. ZINGER, C.R., Ph.D., Pres. England a hundred years after th thing else than that the community is to take over all the means of production, and that private property and private enterprise are to come to an end. Socialism only proposes to make such of the means of production into public property as can be conveniently and advantageously cwned and controlled by the community."

R. HUESTON & SONS Livery and Garage. Open Day and Night. 479 to 483 Richmond St. 380 Wellington St. Phone 423 Phone 441 In this article we have seen some

thing of the obscureness of Socialist theory, of the despairing compro-mises of Socialist policy, and of the FINANCIAL THE ONTARIO LOAN & DEBENTURE COT Syndicalist revolt against both Capital paid up, \$.750/00. Reserve \$14 0.000 Deposits received. Debentures issued Real Estate Loans made. John McClary, Pres. A. M Smart, Mgr. Offices : Dundas St., Cor. Market Lane, London. theory and policy. However we re-gard contemporary Socialism, it is plainly in a process of disintegra-tion. A Socialist deputy in the French Chamber recently designated his party " un parti sans doc-brine," and bitterly criticized the contradiction between its principles

itself opposed by experience, by life

itself, which rejects it as an inassim

ilable element ?" The same writer

"Socialism is now hardly more

as a body of principles it is in course of

dissolution not only in France, but in

and this revisionism will be

mands. As sociology, it has but superficial roots in the popular

mind. Syndicalism is gaining to

INCORRECT USE OF THE WORD

"SOULS"

sea, the Catholic Union and Times

perish or not. The soul of man, its

fate for all eternity, is between the

by illness or the fulfilment of

Almighty and the man. On land or

the law of nature, by accident or

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'Writing of a recent disaster at

"Five Hun-

Socialism's loss."

concludes :

violence, when man's work is done, the soul goes to God Who gave it; it does not perish, but goes on and on in the work and way it chose for its and its actions. He attributed the defect to a neglect of theoretical own.'

JUST PUBLISHED

Handy Manual of Baptismal Rites

De Sacramento Baptismi RITE ADMINISTRANDI EX RITUALI ROMANO

This new addition will be found most useful and practical. It contains the various Baptismal Ceremonies and some other ceremonies closely related to Bap-tism, where it is conveniently to hand

tism, where it is conveniently to hand when needed. In many churches the Baptistry is in the back of the church, or the Baptismal Font is n a location, not easily accessible to the rectory or Sacristy. It is therefore a decided advantage to have a convenient book uniting all the Baptismal Rites in one volume, so that the priest can, at a moment's notice, find the form he is called upon to use and leave the Ritual in the upon to use and leave the Ritual in the Baptismal Font, wherever it may be

Some of Its Features

The orderly arrangement of all the

calls attention to the mistaken way various ceremonies. The Polyglot Versions of the questions and answers, covering 12 Modern Lan-guages practically arranged so as not to in which the head line writers of the daily press use the word "souls" in similar cases. "Scores of Souls Per-Were

In the ceremonies of Baptism for infants there is given both the singular forms and plural forms, each separately, which will be found a great convenience The Union

by the busy priest. The gender endings are also clearly indicated.

For those who for the edification and better understanding of the laypeople better understanding of the laypeople cretain of the prayers in the "Vernacular," an English version of certain ceremonies, is given, e.g. "Profession of Faith, etc." The Rite for baptizing Adults is also included in the book, because in some dioceses, the privilege of using the short form for infants, instead of this long form phen bacting adults is not perform, when baptizing adults, is not permitted. It contains the Rev. Dr. Hueser's

Editor of the American Ecclesiastical Review and Professor at St. Charles Seminary, Philadelphia, Commentary and brief Summary of the Administration of the Sacrament of Baptism in English.

the Sacrament of Baptism in English. A list of Baptismal Names, for boys and girls as well as a list of corruptions of Baptismal Names, compiled from various approved sources, will be found very handy. Mechanically, as far as quality of paper, style of binding and size of type is con-cerned, the book is gotten up in a manner bacoming a volume of liturey.

becoming a volume of liturgy.

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THREE

and will agree to no reasonable settlement of this question-I beg of you not to permit the door of the Empire to be slammed in the face of Ireland either by the fear of fanatics or by the bludgeons of bullies. (Pro-longed cheers.)

Written for The Missionary WHY I BECAME A CATHOLIC TRUE STORY OF A CONVERSION

My parents were both baptized members of Protestant churches, but neither one attended service except once or twice a year, as far back as can remember. My father read ath-eistic books, and was fond of talking about them. He seemed to have very little faith.

However, they sent us to Sunday School off and on, thinking it the proper thing to do.

During my childhood we were intimate with an Irish Catholic family who were close neighbors. Some-abler or more learned than Newman; times I used to go to Church with Julia, and was much impressed. without understanding it in the least. I used to stand or kneel with the rest, thinking politeness required cans; but they were outside the the intermediate the cans the they were outside the Church, not in it. There is the vital it. What impressed me as much as anything else was the faith of the point which some Protestant search-

knew it was impossible. This same friend explained to me

about the supposed sale of Indul-gences, the massacre of St. Bartholofirst two I could understand from myself had received the Sacraments many years later.

FATHERS

We have several times had occasion to remark upon the eagerness with which several of the non-Catholic sects have tried to justify their religious position by searching back in the times before the "Reformation" for people who had some of the ideas that they have now. All the new sects feel the force of the

criticism that they only began six-teen hundred years after the time of Christ, and several of them have made efforts to find connecting links with the past.

SOME OF THE SEARCHERS

TheChurch of England has made the best attempt, of any of the Protestant sects, to trace out a continuous system of religious belief and practice. And that, for the very good reason that the Church of England is not so far removed from the Catholic Church as the others are. Many learned and able Anglican clergymen have labored and he became a Catholic. He tells us in one of his books that he found many people in the early ages of the Church who resembled the Angli-

anything else was the faith of the country people coming fasting to Mass in cold weather. When I was in high school I read history diligently, and many histori-cal romances. I somehow felt that Friar Tuck in Scott's Ivanhoe was a freak, and that monks and nuns who were unsound on some point of freak, and that monks and nuns were as a rule utterly unworldly. I faith ; in all ages there have been wished that I could be a nun, but for preaching and teaching strange

doctrines ; and, with the exception of one or two bodies, all these have disappeared, with their false systems, off mew, and Transubstantiation. The the face of the earth ; all but the latest-the Protestants. It is amongst the Catholic viewpoint, but the Real the ruins of these fallen and departed Presence I never believed in till I false religions that our Protestant friends have so long sought for their religious forefathers.

he must first find out what family he Reformation.

ciple.

belongs to. Where is the use of Dr. Cramp's tracing back from one kind of Baptists, if his search will show half a dozen kinds of Baptists to be wrong? He could not end the Baptist question in that way. Who is there amongst the fifteen kinds of Baptists we have named who has authority to decide which of them is

MR. TAYLOR'S SEARCH Mr. Taylor, guided by Dr. Cramp, sets out to find Baptists in the first centuries. It must be somewhat discouraging to him to find in one of the principal American encyclopedias, the Americana the following : "Baptists, a religious body origin-

ating in England early in the seventeenth century as a result of the separatist movement." Of the five hundred million Chris-

tians in the world, Baptists (of all kinds) number, according to the Americana, about, four and three quarters millions. More than half of the five hundred millions are Cath-olics; and it requires some nerve for a little sect split into fitteen divisions the five hundred millions are Cathlittle sect, split into fifteen divisions. to speak as Baptists speak of the

to speak as Baptists speak of the Catholic Church. Mr. Taylor's first guess is, the Paulicians. He does not seem very sure of them, and he had better not be sure of them: for they did not baptize at all. Peter of Sicily and Cedrenus tell us this. Cedr. t. i. p. They hated images of Christ 434. crucified; and the Baptists might take this for a sign of relationship until they hear that they denied the passion and death of Christ. They said that Christ was an angel. They expressed contempt for the Blessed Virgin, at which the Baptists might they are told that they denied she

but that is not the question.

Wycliffe taught that the Bible is the sole rule of faith ; and, so far, he was good enough Baptist; but he taught also that if a sinful man baptized another, the baptism was no good. Do the Baptists believe that? He taught that all the sins commit ted in the world are necessary and inevitable. Do Baptists believe that?

That nothing was possible to God but what actually, took place. Do Baptists believe that? That God cannot prevent sin. Do they believe that? That some men are elect and

bate. Do our Baptist friends believe that? That it is a great crime in

teaching, he was in Church hearing Mass when stricken with paralysis, of which he died. And do Baptists

believe in that? We must postpone further com come back to it. The Catholic Church freely admits

Reformation," most of the great Catholic teachings were denied, some by one sect, some by another. Protestants eager to catch at anything in history to support their views, hail those sects as early Protestants. But, in doing so, they only strength-en the arguments in favor of the Catholic Church; because there is not one of those early sects which did not deny one or more things which all Protestants believe; and assert one or more things which all again hail them for brothers, until Protestants deny; and the Catholic Church has rejected them all as was the mother of Jesus. They also heretics. Claude of Turin was an denied the Old Testament. The Arian, and denied the Divinity of Paulicians, thus, were at ins and at outs with the Baptists. They were therefore he is claimed as "an early Manicheans, and not one Protestant Brotestant." Berengarius denied as "an early Sidney Webb, or else they are so wide that they would admit a high nor could dare to do so in the face of is hailed as "an early Protestant." For each of the Eucharist and nothing else. He is hailed as "an early Protestant."

Socialism is equally meaningless according to the definitions of other of its acknowledged leaders, as for example, Mr. Ramsay Macdonald and some are reprobate, and that it is Edward Bernstein, chief of Revis-not in God's power to save the repro-ionists. The latter defines Socialism as "the movement towards, or the state of an order of society based on, the Baptist ministers believe that? And, with all his faults and his false implied in the very idea of society, it is impossible to conceive of a society that would not be Socialist accord ing to Bernstein's definition. Of course it would be possible to quote many definitions from other Social ist writers that do express a distinct ive doctrine. For example, the official programmes of Socialist organizations, as the Fabian Society and the Independent Labor Party in that, amongst the many sects which split off from Catholicity before the England, and the Socialist Party and the Socialist Labor Party in Ameriica, gave definitions which, though expressed in very general terms, it would be pedantic to quarrel with for insufficient precision. My point is that Socialist leaders do not all hold to these relatively precise statements, and, therefore, they cannot be taken to express principles considered as essential by all Socialists. What we want, and what no one has yet given us, is a definition of Socialism which can be accepted as expressing a creed held by all Socialists, and only by Socialists. All the current definitions are either so narrow that they would exclude the most influential Socialist in England, Mr.

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