

not only treachery to Ireland, but would be treachery to the best interests of Great Britain herself. (Cheers.)

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 saddened on Communion days, but not strengthened, and decided that I was unworthy, and would receive Communion no more; because "Whoso eateth unworthily and drinketh unworthily eateth and drinketh damnation to himself."

THE PRESBYTERIANS The Presbyterians also are diggers 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 minister delivered a lecture to show that St. Patrick was a first-rate Presbyterian.

KINGSLEY'S DEFEAT Kingsley's line: "Be good sweet maid, and let who will be called 'Moral Obligation' to be Intelligent" in the current Hibbert's Journal. The writer is Professor John Erskine, of Columbia University, New York. Mr. Erskine is not complimentary to Mr. Kingsley's intelligence. He says: "Charles Kingsley himself, who would rather be good than clever,—and had his wish,—was temporarily embarrassed when in the consciousness of his own upright character he publicly called Newman a liar."

THE DISINTEGRATION OF SOCIALISM Henry Somerville, in the November Catholic World. What is Socialism to-day? We do not expect that all Socialists should agree on the methods of realizing their aims, or on the details of the Socialist State. But have Socialists any distinctive general principles to which they all assent? The latest re-statement of Socialism is Mr. Philip Snowden's book just published under the title Socialism and Syndicalism. Mr. Snowden quotes the definition of Socialism given by Mr. Balfour in 1907.

INCORRECT USE OF THE WORD "SOULS" "Writing of a recent disaster at sea, the Catholic Union and Times calls attention to the mistaken way in which the head line writers of the daily press use the word 'souls' in similar cases. 'Scores of Souls Perished'—'Hundreds of Souls Were Swept Overboard'—'Five Hundred Souls Were Saved'—The Union and Times comments: 'Souls are not swept overboard; souls are not saved by use of breeches buoys; souls are not rescued by cordons of surrounding steamers. Lives are lost, but it is not for a mere newspaper man to decide whether souls perish or not. The soul of man, its fate for all eternity, is between the Almighty and the man. On land or sea by illness or the fulfillment of the law of nature, by accident or

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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 Ireland. (Prolonged cheers.) It is said that we are asking for the exclusion of some Irishmen from their British citizenship. That is ridiculously untrue. (Cheers.) We don't desire the exclusion of any Irishmen from British citizenship. On the contrary, what we are demanding is admission for ourselves to the British Constitution. (Cheers.) We have never during the last century lived under the blessings and the safeguards of that Constitution which has been the palladium of your liberties. We Irish Nationalists stand to-day at the door of the Empire, and we ask for admission. We pledge you our fealty as a nation and our loyalty as men. (Cheers.) We seek to blot out even the memory of ancient wrongs and ancient miseries and ancient causes of 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 possibly prove to be one of your greatest assets in the vicissitudes 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 case, our opponents remain obdurate 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. (Prolonged cheers.)

SEARCHING FOR 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 sixteen hundred years after the time of Christ, and several of them have made efforts to find connecting links with the past.

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 originating in England early in the seventeenth century as a result of the separatist movement."

FOURTH GUESS Mr. Taylor's fourth guess is, the Lollards, a name given to the followers of John Wycliffe, in the fourteenth century. Mr. Taylor says that Wycliffe was a "Baptist in principle." We have already shown that all these long-gone sects which rebelled against the Catholic Church attacked some parts of Catholic truth which Baptists attack to-day; but that is not the question. The question is, whether the Baptist religion, any one of the fifteen kinds we have named above, was the religion of any body of men in the world before the Baptists started out in England a hundred years after the Reformation.

THE DISINTEGRATION OF SOCIALISM (Continued) Socialism is equally meaningless according to the definitions of other of its acknowledged leaders, as for example, Mr. Ramsay MacDonald and Edward Bernstein, chief of Revisionists. The latter defines Socialism as "the movement towards, or the state of an order of society based on, the principle of association." It is implied in the very idea of society, it is impossible to conceive of a society that would not be Socialist according to Bernstein's definition. Of course it would be possible to quote many definitions from other Socialist writers that do express a distinctive doctrine. For example, the official programmes of Socialist organizations, as the Fabian Society and the Independent Labor Party in England, and the Socialist Party in America, give 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. Sidney Webb, or else they are so wide that they would admit a high Tory like Lord Hugh Cecil. Indeed, some recent definitions are compre-

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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, far back in the memory. My father read atheistic 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. Sometimes 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 it. What impressed me as much as 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 historical romances. I somehow felt that Friar Tuck in Scott's Ivanhoe was a freak, and that monks and nuns were as a rule utterly unworthy. I knew that I could be a nun, but knew it was impossible. This same friend explained to me about the supposed sale of Indulgences, the massacre of St. Bartholomew, and Transubstantiation. The first two I could understand from the Catholic viewpoint, but the Real Presence I never believed in till I myself had received the Sacraments many years later.

SEARCHING FOR FATHERS (Continued) 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 sixteen hundred years after the time of Christ, and several of them have made efforts to find connecting links with the past.

SEARCHING FOR FATHERS (Continued) The Church 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 at that task, and none of them was able or more learned than Newman; 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 Anglicans; but they were outside the Church, not in it. There is the vital point which some Protestant searchers never see; some see and ignore; some see and become Catholics, and the number of these last is increasing all the time. In all ages of Christianity there have been men nominally attached to the Church of God who were unsound on some point of faith; in all ages there have been men who were cut off by the Church for preaching and teaching strange doctrines; and, with the exception of one or two bodies, all these have disappeared, with their false systems, off the face of the earth; all but the latest—the Protestants. It is amongst the ruins of these fallen and departed false religions that our Protestant friends have so long sought for their religious forefathers.

SEARCHING FOR FATHERS (Continued) The earliest declarations were that only the baptized were 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 membership those who have not been baptized. Thus, we see that our Baptist friends have some difficulty in getting a starting point from which to trace back their religious descent. If a man would seek out his descent, he must first find out what family he belongs to. 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 right?

SEARCHING FOR FATHERS (Continued) Mr. Taylor's first guess is, the Paulicians. He does not seem very sure of them, and he had better be sure of them; for they did not baptize at all. Peter of Sicily and Cedrenus tell us this. Cedr. t. i. p. 434. They hated images of Christ 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 again hail them for brothers, until they are told that they denied she was the mother of Jesus. They also denied the Old Testament. The Paulicians, thus, were at odds with the Baptists. They were Manicheans, and not one Protestant sect has agreed with the Manicheans, nor could dare to do so in the face of

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