

cus vero Cognomen."-(Christian is my Name, but Catholic my Surname)-St. Pacian, 4th Century. LONDON, ONTARIO, SATURDAY, DECEMBER 14, 1912

VOLUME XXXIV.

The Old Road Home

I would know it the darkness, were I deaf and dumb and blind, I would know it o'er the thrashing of a million miles of foam. ald know it sun or shadow, I would

know it rain or wind. road that leads to Ireland, aye, the old road home.

Sure the angels out of Heaven would be

Prom every track that man has made since first he learned to roam, And my feet would leap to greet it like a captive thing set free, The road that leads to Ireland, aye, the old road home.

I would find the hawthorn bushes, I would find the boreen's gap, With one old cabin set among the soft

greening loam : e world was all a jumble on the

great Creator's lap I would know the road to Ireland, aye, the old road home

-- FEERESA C. BRAYTON, in " Rosary Magazine

THE VEXED QUESTION OF LABOR UNIONS

INCYCLICAL LETTER OF OUR MOST HOLY FATHER PIUS X., BY DIVINE PROVIDENCE POPE, TO THE BISHOPS OF GER-MANY

To Oar beloved son, George Cardinal Kopp, Bishop of Breslau, to Our vener-able brothers the other Archbishop and We do not deny that, to better the state of the worker, his wages, the con-ditions of labor, and for every hones Bishops of Germany.

PIUS PP. X.

Beloved Son and Venerable Brothers Beloved Son and Venerable Brothers, Health and the Apostolic Benediction. ("Singulari quadam"), Oar special love and kindness towards the Catholics of Germany, who are united to the Aposby ties of closest allegiance and obedience, and who have always fought strenuously for the Church, have impelled Us. Venerable Brothers, to devote all our attention and care to the settlement of the controversy which exists among them concerning labor unions and on which We have been informed many times during recent years by sev-eral of yourseives and by prudent and sensible men belonging to both parties. And We have devoted Ourself all the more earnestly to this matter inasmuch as the sense of Oar Apostolic office makes Us feel that it is Oar sacred daty to strive and to ensure that these be-leved children of Oars keep the Catho-lic doctrine unadultered and entire, and on no account to allow their Faith to be endangered. For there is evident danger that if they are not properly stimu-lated to be on their guard they may gradually and, as it were, unconsciously settle down into that species of vague and indefinite Christianity called "In-terconfessionalism" which is being difterconfessionalism" which is being dif-fused on the false plea of a common Christian faith, whereas nothing could be more clearly opposed to the preach-ing of Jesus Carist. Moreover, as it is Our most ardent desire to foster and con-solidate harmony among Catholics, We wish to see removed every possible cause for those dissensions which by dividing the energies of the good can dividing the energies of the good can serve only the interests of the enemies. of Religion; and We at the same time wish and desire that with their fellow. countrymen who do not profess the Catholic faith they cultivate that peace without which neither social order nor

sational prosperity can exist. But although, as we have said, We have been pleased, before deciding it, to ask each of you, Venerable Brothers, to ask each of you, venerable Brothers, to ask each of you, venerable Brothers, to be pleased with the best of the set o

the question to this Apostolic See which will decide it. It remains to add, and this will be clear from what We have said, that as, on the one hand, it is now lawful for anyone to accuse and attack as being suspect in the Faith those who, while constant in defending the teachings and rights of the Church, yet, with a right in-tention wish to be and are members of the mixed Syndicates in places where in view of local conditions the religious suthority has seen fit to permit these solid utility of their members, which are founded chiefly on the basis of the Catholic religion and openly follow the leadership of the Church. This We have Ourselves several times declared, when occasions offered, for different nations. From this it follows that such nations. From this it follows that such Catholic associations should be estab-lished and favored in every way, in Catholic conntries certainly and besides in all other places where it appears that through them provision can be made for the various needs of their members. And in the case of associa-tions should be established and favored in every way, in Catholic countries cer-tainly, and besides, in all other places where it appears that through them suthority has seen fit to permit these Syndicates with the necessary precau tions; so, on the other hand, it would be highly reprehensible to pursue with hostility the purely Catholic associa-tions (which kind, on the contrary, is to tainly, and besides, in all other pinces where it appears that through them provision can be made for the various needs of their members. And in the case of associations which directly or indirect-ly fouch the cause of religion or morals, the member of the second the second to be helped and promoted in every way), and to try to introduce and, as it were, to impose the "interconfessional" kind, on the pretext, smong others, of reduc-ing to one and the same form all the societies of Catholics in the different

ly touch the cause of religion or morals, to promote or seek to propagate, in these countries We have mentioned, mixed associations, that is, those which are made up of Oatholies and non-Catholies, is a thing which could not be in any way approved. For, to say nothing of other reasons, the integrity of the faith of our own people and their just respect for the laws and precepts of the Church are, or certainly may be, greatly endangered through such so-cleties; and of the existence of these dangers We find an open acknowledg-ment, Venerable Brothers; in many of you answers on this question. dioceses. Meanwhile in Our desire that Catho Meanwhile in Oar desire that Catho-lic Germany may enjoy great progress, both religious and civil, We implore for this happy end the special assist-ance of Almighty God and the protection of the Virgin Mother of God who is the 'Queen of Peace, and as an augury of Divine gifts and a pledge of Our special affection, We most lovingly impart the Apostolic Benediction to you, Beloved Son and Venerable Bro-

thers, and to your clergy and people. Given at Ryme, at St. Peter's. September 24 1912, in the tenth year of Our Pontificate. success in all their efforts to promote the welfare of the toiling multitudes, PIUS PP. X.

THE ORANGE CAMPAIGN AGAINST CATHOLICISM

The Catholic religion continues to be

and useful purpose, it is lawful for Cath-olics to work, with the necessary pre-cautions, in common with non-Catholics traduced openly or covertly by that sec-tion of Ulster Protestantism that objects to the Home Rule proposals of the Govfor the common welfare. But We pre-fer that in doing this Catholic societies ernment. The fear expressed in the phrase "Home Rule means Rome Rule" inspires the great majority of the speeches against the measure. It is an irrational fear, as has often been pointed ter that in doing this Catholic societies and non-Catholic societies be united in that kind of happily devised un-derstanding known as the "Cartel." But here, Venerable Brothers, many of you ask Us that you be permitted by Us to tolerate what are known as the Christian Syndicates as they exist at present in your dioceses, on the ground that the number of workingmen they out : neither history nor the spirit of their creed justifies the assumption that the Catholic majority would use their power to the detriment, spiritual or temporal, of their Protestant fellow-subjects. "It is of en to an one to maincontain is far greater than that of the purely Catholic associations, and that grave inconvenience would follow it tain," says Lecky, "that the Irish Cath-olics would never have been content such permission were withheld. This petition, We think well to grant, in view of the special conditions of Cathowith any position short of ascendency ; but whatever plausibility this theory may derive from the exper ence of othe licism in Germany, and We declare that it is tolerated and permitted for Cathcountries, there is no real evidence to upport it in Irish history." The evi-dence, in fact, is all the other way. It is tolerated and permitted for Cath-olics to join those mixed societies which exist in your dioceses, as long as new circumstances, do not make this tolerance cease to be opportune and just; on condition, however ('ita tamen'), that suitable precations be dence, in fact, is all the other way. "On the three occasions," says Taylor, "of their obtaining the upper hand they [the Irish Catholics] never injured a single person in life or limb, for profess-ing a religion different from their own." Why, then, this frenzy of dread to day taken to obviate those dangers which, as We have said, are to be found in such organizations. The chief of those pre-cautions are as follows: First of all, care is to be taken that the Catholic workers who are members of these Syndicates be enrolled also in those gst Ulster Protestants ? Because of the presence in their midst of an organization constituted for no other object than to foment and perpetuate hos-tility to the Church, viz., the Orange Society. Readers of the valuable his Catholic societies for workingmen which are called "Arbeitervereine." tory of the organization written by the present Bishep of Auckland, and pub-lished by the C. T. S.-a book emphati-Should this entail some sacrifice to them, especially of money, We take it cally for the present crisis-will need no reminding with what persistent and for certain that, eager as they are for the preservation of their faith, they will willingly make it. For ex erience pestilent rancour Orangeism has fulfilled its diabolical mission from pestilent ran-cour Orangeism has fulfilled its diabolihappily shows that these Catholic asso ciation, thanks to the clergy under whose leadership and vigitance they are cal mission from 1795 to this day, and how it has stopped at no crime, of phy-sical violence, of fraud or of slander, conducted, contribute greatly to preserv-ing the purity of the faith and the good moral conduct of their members that might help to promote its object. Its spirit of religious pride, of intolerand to fostering their religious spirit by various pious exercises. Thus there can be no doubt but that the leaders of these associations with their knowledge

The Christian Herald of New York City is a paper of great influence, and one that has an enviable record in many charitable works. To its readers, and to the public in general, it preaches a high ethical standard. It claims to stand for Christian principles claims to stand for Onratian principles undefiled. Its Editor must know some-thing of the general history of our country with which Catholic life and country with which Catholic life and activity and sacrifice are inexpirably bound up. Now were he to take excep-tion to or attack the teachings of the Church it would not be surprising, for he is a Protestant, and to an honest disne is a Protestant, and to an nonest dis-cussion no one will take exception. But when ne deliberately, week after week, in the pages of The Christian Herald calls Catholics "Romanists;" he is know-

ingly guilty of an ugly, malicious falseingly guilty of an ugly, malicious false-hood. That we are Romanists in the good sense is our glory. We recognize Pope Pius X, the Bishop of Rome, as the Vicar of Obrist upon earth, and the nature of our obedience may be read in books very cheap and accessible to all. There is nothing esoteric or secret or hidden shout it. idden about it.

To call us Romanists in the bad sense is on the part of the Editor of The Christian Herald a flagrant insult to the sense in which he uses it is a malign sense. It embodies all the bitter bigotry of old Protestant days when priests were bunted like wolves, when the faithful were an outcast people, and Catholic religious anathema because they were "traitors" to their country. It means that the Catholics of this

country are in some way working for the temporal supremacy of the Papal power; that they proclaim themselves patriots, but are secretly, in some inexplicable way, trying to hand the country over to the domination of the Pope. The dea is inconceivable to Catholics, but the use of the word "Romanist" by the Christian Herald, and its talk of "Papal lan," are on the same plane as that roorback that is going the round of some of the more guilible Protestant papers of the country to the effect that Father Chidwick, formerly Chaplain of the ill-fated Maine, said lately at a canquet (a secret one we suppose) that the day was not far distant when the Stars and Stripes would be torn from every masthead and the Papal ensign would be put in its place. The word "Romanist" is used by the

Editor of The Christian Herald to appeal to passion, and to deepen bigotry and misunderstanding. Thousands of honest Christian souls who read his well chosen

terms of "Romanist" and "Papal Plan" will give faith to his words, and believe that he speaks honestly. They know no better. He speaks dishonestly, and he knows it. He smugly takes "the voice

of the nation" as his voice, and heads his column, "The Nation's Voice on Rome" —and publishes under it letters from misguided pastors and people who have long been fed on just such husks of falsehoods as the caption and heading contain. Is the use of such unChristian contain. Is the use of such up or is the and up workly methods --fulless in the long run-a sign of despair! Has such a minister of the Gospel nothing to preach of the Gospel of the Saviour of mankind save that which misrepresents, twists, deceives, inflames, and is a studied attempt to rouse brother against brother. To American institutions there is danger, and grave danger, to day. No one denies it. They are the traitors and betrayers of America and the inheritance of our forefathers, who in the face of a common enemy will seek to turn patriot against patriot and Christian against Christian.

utterances of a "priest" in Superior, Wis., were favorable to Socialism. In a recent issue the "Miami Valley Social-ist" reproduced from the Superior (Wis.) Telegram of October 21, extracts from s sermon of Father M. W. Ross of St. Alban's Church," in that city. Any one who reads these extracts carefully can not fail to reach the conclusion that they are unphiladed not because that

can not fail to reach the conclusion that they are published not because they possess any intrinaic merit, but be-cause they are supposed to have been delivered by a Catholic priest. In the course of the article the preacher is referred to several times as "Father Ross" with the very evident purpose of creating the impression that the sermon was preached by a Catholic priest. To leave no doubt in the mind of the ordinary reader that such is the case, the "Miami Valley Socialist" heads its article : "Priest Says Charity Has Failed and That the Church Must Begin to Consider Socialism ?"

Has Failed and That the Church Must Begin to Consider Socialism?" What are the facts of the case? The Rev. M. W. Ross who delivered the sermon in question is not a Catholic priest of the Diocese of Superior. As a matter of fact, there is no Catholic priest of that name in any diocese in the United States. The Rev. M. W. Ross of Superior is an Anglican min-Ross of Superior is an Anglican min-ister who prefers to be called "Father" Ross, and it is extracts from his sermon

which are [quoted to convey the idea that one of the priests of the Diocese of Superior endorses the principles of Socialism. The Socialists from long practice are adepts at creating false impressions and this latest attempt is in keeping with the efforts made dur

ing the g the past. That this deception is deliberately practiced for the purpose of influencing Catholics to look more favourably on Socialism by making it appear that some Catholic priests are in favour of the movement, is shown by the fact that copies of the "Miami Valley Socialist" containing extracts from the sermon of "Father Ross" were distributed broad-cast in at least one Catholic nashe day cast in at least one Catholic parish during the month ; and it is not unlikely that similar methods were used in other places. It may be that "Father Ross" is not aware of the base use to which his Is not aware of the base use to which his utterances are being put; but the Socialist paper which resorts to such tactics cannot be absolved from blame. Its action is on a par with what has been done by Socialistic publications in the past; and we deem it our duty to warn Catholics grainst computing as warn Catholics against accepting as true, statements in favour of Socialism alleged to have been made by Catholic pricets. They are all intended to mis lead; but no Catholic who knows the attitude of the Church towards Social ism will even be deceived by thes attempts to advance a cause which has no intrinsic power, to better human conditions.-St. Paul Catholic Bulletin.

AN EXTRAORDINARY CONVERSION

(We are glad to publish the following account of a well-known conversion, says The Lamp, which has been con-tributed by a Methodist minister, who is himself a convert to Christianity from udaism.)

The most curious record of sudden conversion to Catholicism with which I am acquainted is that of M. Alphonse Ratisbonne, a free - thinking French Jew, which occurred at Rome in 1842. In a letter to a clerical friend, written a few months later, the convert gives a palpitating account of the circumstances.

The predisposing conditions appear to have been slight. He bad an elder brother who had been converted and was a Catholic priest. He was himself irreligious; and nonrished an antipathy to the apostate brother and generally

waiting in the carriage I entered the waiting in the carriage 1 encered the church myself,—to look at it. The Church of San Andrea was poor, small, and empty; I believe that I found my-self there almost alone. No work of art attracted my attention; and I passed my attracted by latentia. structed my attention; and I passed my eyes mechanically over its interior without being arrested by any particu-lar thought. I can only remember an entirely black dog which went trotting and turning before me as I moved. In an instant the dog had disappeared, the whole church had yanithed I no longer

an instant the dog had disappeared, the whole church had vanished, I no longer saw acything * * or more truly, I saw, O my God, one thing alone. "Heavens, how can I speak of it? Oh no I human words cannot attain to ex-pressing the inexpressible. Any des-cription, however sublime it might be, coald be but a profanation of the un-sneakable truth.

could be but a profanation of the un-speakable truth. "I was there prostrate on the ground, bathed in my tears, with my heart be-side itself, when N. B. called me back to life. I could not reply to the ques-tions which followed from him one upon the other. But finally I took the medal which I had on my breast, and with all the effusion of my soul, I kissed the image of the Virgin radiant with grace which it bore. On, indeed it was She I It was indeed She'! (What he had seen had been a Vision of the Virgin.) "I did not know where I was. I did not know whether I was Alphonse or another. I only felt myself changed and

another. I only felt myself changed and another. I only felt myself changed and believed myself another me; I looked for myself in myself and did 'ot find myself. In the bottom of my soul I felt an explosion of the most ardent joy; I could not speak; I had no wish to re-veal what had happened. But I felt something solemn and sacred within me which wais me and for a minet 1 most

which made me ask for a priest. I was led to one; and there alone, after he had given me the positive order. I spoke as best I could kneeling, and with my heart still tremblug. I could give no account to myself of the truth of mblab indexemblable. which I had acquired a knowledge and a faith. All that I can say is that in an instant the bandage had tallen from instant the bandage had fallen from my eyes; and not one bandage only but the manifold bandages in which I had been brought up, one after another they rapidly disappeared under the rays of the burning sup.

"I came out as from a sepulchre, from a abyse of darkness; and I was living, perfectly living. But I wapt, for at the bottom of that gulf I saw the extreme of misery from which I had been saved by an infinite mercy; and I shuddered at the sight of my iniquities, stupified, melted, overwhelmed with wonder and with gratitude. You may ask me how I come to this new insight, for truly I had never opened a book of religion nor ever never opened a book of religion hor ever lead a single page of the Bible, and the dogma of original sin is either entirely denied or forgotten by the Hebrews of to-day, so that I had thought so little about it that I doubt whether I ever knew its name. But how came I. then. to this perception of it ? I can answer nothing save this, that on entering that church I was in darkness sltogether, and on coming out of it, saw the fullness of the light. I can explain the change no better than by the simile of a profound sleep or the analogy of one born blind who should suddenly open his eyes to

the day. He sees, but cannot define the light which bathes him and by means of which he sees objects which excite his wonder. If we cannot explain physical light, how can we explain the light light which is the truth itself ? And I think I remain within the limits of veracity, when I say that without having any knowledge of the letter of religious doc-trine, I now intuitively perceived its sense and spirit. Better than if I saw them I felt those hidden things ; I felt them by the inexplicable effects they produced in me. It all happened in my

interior mind and those impressions, more rapid than thought, shook my soul, revolved and turned it, as it were, in a former clergymen of the Protestant to his "cloth." Finding himself at other direction, towards other aims, Rome in his twenty ninth year he fell by other paths. I express myself badly. But do you wish, Lord, that I should in in with a French gentleman who tried to make a proselyte of him, but who succeeded no farther after two or three close in poor and barren words ments which the heart alone can underconversations than to get him to hang (half jocosely) a religious medal round his neck, and to accept and read a copy a short prayer to the Virgin. stand ?" Alphonse Marie Ratisbonne was born

CATHOLIC NOTES

1782

The Ho'y Father has sent the Bishop of Cebu, Philippine Islands, \$2,000 for the hurricane sufferers.

Bishop Foley, of Detroit, ordained the Rev. Cyprian Marchant, O. P., who is a convert from Episcopaliania

Hugh A. Law, Nationalist Member of Parliament for North Donegal, Ireland, became a convert to the Catholic faith recently.

Miss Katrins Page - Brown, daughter of Mrs. Arthur Page Brown, the New York social leader, and granddaughter of ex-Justice Roger A. Pryor, has been received into the Church.

The Sacred Congregation of Propa-ganda has presented to His Holiness the result of the latest general census of the Catholic population all over the world, which shows that the number of Catholics is now 236 000 000.

Recently the Church of the Sacred Heart in Butte, Mont., was totally destroyed by fire of a mysterious origin, entailing a loss of \$85 000. The Rev. Joseph Venus, pastor of the church, was burned in an attempt to save the sacred vestments from destruction

Sister Mary Hyacinth Britton of the Dominican Sisters of Sinsinawa, who has just died, was a convert from Quakerism. She was professed on October 12, 1863, the last candidate of the St. Clare Sisterhood to receive the religious habit from Father Mazzuchelli, O. P. She had Father Mazzuchelli, O. P. She had been connected with St. Mary's schools, Freeport, Ili., for some time past.

The publication of the fifteenth vol ume of the Catholic Encyclopedia com-pletes one of the most notable literary and bookmaking achievements of the age. The first volume appeared in March, 1907, and the fifteenth the second week of November, 1912, just a little over five years for the entire work, or at the rate of three volumes a year. This is all the more remarkable the character of the work and the method of its making are considered.

According to the Catholic Herald, of Indiana, the new premier of China, Lee Tseng Tsiang, is a Catholic and a staunch friend of the Church in her missionary work among the natives. He owes his conversion to his wife, who is a native of Belgium. It is also said that the great Sun, the first president of the Chinese republic, intended to join the Catholic Church but has not done so yet. The Church is making progress in China, and under the conditions now so favor-able, this will be even greater in the fature

The Nobel prize for literature has been swarded to Gerhart Hauptmann, the German poet, novelist and dramat-ist. He lives in Berlin. It has been freely predicted in Europe for some time that Gerhart Hauptmann would win the Nobel prize for literature, and that the announcement would be made on his birthday. The prize carries with it \$40,000, and is awarded for the most excellent work of an idealistic tendency, Hauptmann is third German to win the prize, it was awarded to Maurice Maeterlinck last year.

Official estimates of the dead in the hurricane and tidal wave which devas-tated the West end of the island of Jamaica place the number at more than one hundred in the coast towns slove The report of a general destruction of crops through the western parishes is confirmed. Details, which are gradually oming in, indicate great devastation in the western section, where sugar factories and other buildings were unroofed or wrecked and the banana fields recently plaated destroyed. There was no tamage at all in Kingston.

One of the most recent converts to the Church is the Rev. Bryant Gay Harmon, opal church who was received inte the Church, Oct. 31, in the chapel of Newman School, Hackensack, N. J., by the Rev. Henry R. Sargent, himself a convert from Episcopalianism and formerly superior of the Episcopalian order of the Holy Cross at West Park, N. Y. of the Holy Cross at west have needed. Mr. Harmon is a graduate of Lawrence-Mr. Harmon is a graduate of Lawrenceand has been in the Protestant ministry about seven years. His last charge was in Fairhaven, Vermont, where he was rector of the Episcopal Church until a few months ago. He intends to study for the priesthood The death of Lady Herbert, mother of three well-known Catholics, Sir Ivor, Sir Anthony and Colonel Herbert, oc-curred at Llanover House, near Monmouthshire, two weeks ago. Her family mouthshire, two woeks ago. Her family was related to most of the English Cath-olic aristocracy. Lady Herbert was in her eighty-eighth year and was still a personality in her immediate neighbor-hood, taking a great interest in the re-vival of the Welsh minstrelsy. Her ob-sequies took place in the great hall of the family seat at Lianover, which was transformed into a temporary chanel. transformed into a temporary chapel, where the Bishop of Newport, a distant kinsman, who numbers three martyrs of the penal days among his ancestors, said the Requiem Mass, assisted by Sir Ivor's private chaplain and several other priests. The Lourdes Press has lately issued in separate form the report presented by the Abbe P. Ancler at the Vienna Eucharistic Congress. Amongst other comforting details we read that in 1910 the number of communions received at Lourdes was 626000 and in 1911, 770000. In the same years the number of Masses said was, respectively, 50 300 and 62,800. In face of such facts, re marks the Catholic Universe and Weekly, of London, it is vain for Pro-testants to pretend that Catholic devo-tion to Our Lady detracts from the worship of her Divine Son. At Lourdes evidently an ever-increasing devotion to our Lord in His Sacramental Presence, and zeal for that supreme act of worship paid to God alone—sacrifice—soon re-vealed themselves as the speedy fruits of an enthusiastic cult paid Immaculate Virgin Mother.

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of the matter required. Therefore, in the first place, We lay

down that it is the duty of all Catholics and a duty to be faithfully and invio lately observed both in private and in common and public life, to hold firmly and to profess unsbrinkingly the principles of Christian trust entrusted to e magisterium of the Catholic Church. especially those set forth most advisedly by our Predecessor in the Encyclical "Rerum novarum," which, as We know, the Bishops of Prussia, who met at Fulda in 1900, greatly followed in their delib-erations, while We recognize that you yourselves have also had it in mind in writing back to Us your opinion on this question.

To wit: That whatever the Christian does, even in the order of earthly things, it is not lawful for him to disregard th good that is above nature, nay, that he must according to the dictates of Chris-tian wisdom, look to the suprene good as to his ultimate end; and that all his actions, in as far as they are good or bad in the order of morals, that is, in as far as they are in harmony or in conflict with the natural and divine law, come under the judg-ment and jurisdiction of the Church. That a l who as individuals or as me bers of a body glory in the Christian name should, if mindful of their duty proname should, it mindful of their daty pro-mote among the classes of society not enmities and hidden gradges, but mutual peace and charity. That the social question, and the controversies connected with it regarding the condibut tions and hours of labor, salarie strikes, are not of a purely economi character, and therefore not of a kind that can be settled without reference to the authority of the Church, " since, or the contrary, it is altogether true that (the social question) is first of all a moral and religious one, and therefore to be settled mainly by the moral law and the judgment of religion." Now, with reference to the working-

Now, with reference to the working-men's societies, although their object is to secure temporal advantages for their members, those are to be regarded as worthy of the highest approval, and as the best fitted to promote the real and

zeal for religion or defence to the workingmen those precepts and prescriptions which they know to be necessary or useful for them in order rights. It is commonly said that the modern Irish question cannot be understood without a profound acquaintanc hecessary or useful for them in order that the χ may properly be members of the Syndicates and live according to the principles of Catholic teaching. Moreover these Syndicates, to be fit to have Catholic members, must refrain from all methods and acts which are out of harmony with the doctrines and com-mands of the Church or of legitimate sacred authority, and their writings utterances or doings must in this re-spect contain nothing reprehensible. Hence the Bishops are, as a most sacred duty, to observe carefully how these societies are conducted and to see that Catholics take no harm from intercourse with them. And the Catho lic members themselves of the Syndicates must never permit the Syndi-cates, even as such, while looking after

puzzied by the fact that whereas in the South of Ireland, where Protestants are a scattered few, they live in peace with their Catholic neigh bours, and are generally prosperous, in places dominated by the Orange tradition, this unmanly dread of possible Catholic aggression is constantly manilested by vilification of the faith and its professors. The inference is that the dread is artificial, manufactured by the unscrupulous for purposes of politics.

WHERE SILENCE IS NOT GOLDEN

At the same time we cannot admit that a conviction of this fact justifies silence on the part of Catholic followers the earthly advantages of their asso-ciates, to profess or do things in any of the Opposition in regard to the cal-umnies habitually uttered under Orange inspiration against the Faith. During way contrary to the precepts entrusted to the supreme magisterium of the Church, and especially to those We have mentioned above. To this end, all this agitation only one solitary voice from their ranks has been publicly whenever questions arise affecting morals, that is, justice or charity, the raised in protest against a persecution of Catholicism in the north of Ireland Bishops shall watch most carefully that which, though as yet mostly confined to the faithful do not disregard the Catho-lic code of morals or depart a nail's words, is akin in ispirit to that which prompts the abominable anti-Catholic outrages in Portugal. It argues little

breath from it. We are, indeed certain, Venerable Brothers, that you will secure that these prescriptions of Ours be religiouslovalty to the Catholic faith to allow the epetition of statements, which imply that our creed sanctions the use of force ly and inviolately observed, and that you will diligently and assiduously keep Us informed on a matter of such mo-ment. And since We have taken this question to ourself and it is for Us to hald a but it with the advice of the or religious propaganda or that the Church in Ireland would use her influ-ence otherwise than in the interests of justice and harmony. The bold out-spokenness of those sturdy Catholic Trade-Unionists, who risked the harlecide about it, with the advice of the B shops, We enjoin upon all good Cath-olics to abstain now from all controversy mony of the organization and its conse quent power to uphold the rights of the among themselves on the subject. We workers, by protesting in season and out are pleased to believe that observing fraternal charity and showing entire obedience to Our authority and that of against a resolution which violated Catholic principles of education, forms a significant contrast to the blank silence their pastors they will carry out fully and heartily what We order. Should maintained in press and on platform by leading Catholic opponents of the Gov-

SOCIALISTIC DECEPTION

There can be no doubt that the So-cialists are making desperate, and, it must be confessed, fairly successful efforts to propagate their doctrines. They take advantage of every opportunity to place the tenets of Socialism before the people in the most favourable light eve though, in order to do this, they must have recourse at times to rather ques-tionable methods. They are not above deceiving the public for the purpose of showing the great strides made by the movement.

movement. They realize that the Catholic Church is the one great obstacle in the way of their propaganda, the sole barrier capable of stopping the advanc-ing tide of Socialism among the masses. Every impartial observer knows that the teachings of the Cathelic Church are opposed to Socialism, and that no practical Catholic can accept the tenets If at this time anyone had accosted messying: "Alphonse, in a quarter of an hour you shall be adoring Jesus Christ as your God and Saviour; you shall be mentate with roun face merits of Socialism and remain a practical and devout member of the Church. The shall be prostrate with your face upon the ground in an humble church; you Catholic Church cannot change her teaching and unless Socialism capit-ulates, which it is not likely to do, the

battle will be long drawn out. The Socialists are aware of the in-fluence which the Catholic Church exercises over her subjects and are most eager to exploit "converts" from her fold, especially if there be any possibility of making it appear that these are drawn from the members of the clergy.

Last year the Socialists endeavoured to make capital out of the accession to their ranks of a certain "Father Bowden," who, according to their statement had cast aside his priesthood and severed his connection with the Church because he found he could not be a Catholic unless he was a Socialist ! Of course they never informed their dupes that the much - heralded "ex-priest" had no claim to the title, for he had And yet that forly is at present my only wisdom, my sole happiness. 'Coming out of the cafe I met the carriage of Monsieur B. (the prosely-ting friend). He stopped and invited me in for a drive, but first asked me to never been a priest at all, but a good-

restance of the stand sta for nothing Catholic who became a Socialist and styled himself "ex-priest" in order to make an easy living. During the past month another attempt was made to show that the San Andrea della Fratte. Instead of thy foot from evil.

at Strasburg in 1812 and died at Jeru-salem in 1884. Sometime after his con-version like his brother he became a M. Latisbonne represents his own part in the conversations having been Catholic priest and joined the Order of Notre Dame de Sion. He then went to Jerusalem, founded the Order of the Sisters of Sion there, established a school for Jewish children, and officiated there as a priest until his death. The Sisters prayer from his mind, and that the night before the crisis he had a sort of of Sion still carry on their work in Pales-tine for the Conversion of the Jews.

The Use of Incense

The use of incense often puzzles and even repels non-Catholics. Yet it is fall of deep and holy meaning. When the priest and his attendants enter the sanctuary at the opening of benediction, you may notice that the little procession is headed by a server called " athurifer ' (incense-bearer), vested in cassock and surplice, who carries, or swings, a censer or "thurible." Thelatter is an ornamenta shall be smiting upon your breast at the feet of a priest; you shall pass the metal hoy fitted with a movable lid and carnival in a college of Jesuits to nre suspended from the thurifer's hand by pare yourself ta receive baptism, ready to give your life for the Catholic faith; several long chains. It contains lighted charcoal. Twice during the ordinary benediction service the priest will rise

you shall renounce the world and its pomps and pleasures, remon celyour for-tune, your hopes, and if need be your bethrothed; the affections of your famfrom his knees, and will drop some grains of incease on to the coal, and, after kneeling once more before the altar and ily, the esteem of your friends, and your attachment to the Jewish people; you bowing low will swing the thurible up-wards toward the "throne" on which the Blessed Sacrament reposes. What shall have no other aspiration than to follow Christ and bear His cross till does all this mean ? If you are familiar with your bible you will easily under-stand it. "Let my prayer be guided death; -- if, I say a prophet had come to me with such a prediction, I should have judged that only one person could like incense in Thy sight (Ps. exl. 2 be more mad than he,--whosoever, namely, might believe in the possibility Douay ; Ps. cxli., 2 A. V.) It is well for objectors to the use of incense in the of such a senseless folly becoming true services of the Catholic Church to re-And yet that folly is at present my only member that its use was first prescribed by Almighty God Himself. (Exod. 1, 27, 34; Luke, 1, 9, 10).

Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand or the left ; remove

of a light and chaffing order; but he notes the fact that for some days he was unable to banish the words of the

> nightmare, in the imagery of which a black cross with no Christ upon it figured. Nevertheless until noon of the next day he was free in mind and spent the tig e in trivial conversations. now give his own words :

RATISBONNE'S OWN ACCOUNT