

LONDON, ONTARIO, SATURDAY, MAY 4, 1912

VOLUME XXXIV.

The Angry Socialist e preached it from the housetops and he whispered it by stealth; rote whole miles of stuff against He wrote whole miles of stuff against the swiul curse of wealth; He shouted for the poor man and he called the rich man down; He roasted every king and queen who dared to wear a crown; He elamored for rebellion, and he said he'd lead a band

xterminate the millionaires and

To exterminate the millionaires and sweep them from the land;
He yelled against monopolists, their power he'd defy.
And swore he'd be an anarchist and blow them to the sky;
He stormed, he fumed and ranted till he made the yich man wince.

But an uncle left him money and he hasn't shouted since.

The Old Story

"To - morrow," he promised his con-science, "to-morrow I mean to be

good : row I'll think as I ought to; to

morrow I'll do as I should ; To-morrow I'll conquer the habits that hold me from heaven away."

But ever his conscience repeated word, and one only, " To-day.

day after day it went on ; thus

To-morrow, to-morrow, to morrow — till youth like a vision was gone; Till age and his passions had written the message of fate on his brow, And forth from the shadows came Death, with the pitless syllable "Now." IS A. MCCARTHY

Companions Invisible

By Eleanor C. Donnelly

A Christian sage in solemn warning saith:

No mortal ever treads this earth alone; Two others walk with him unseen, un-

known— God on the one side, on the other, Death: rom Life's first dawn until the

These mystic Presences beside us stand The omnipresent God, Death's ghostly wraith breath.

At every time and place our fate com-

Naught else concerns us in our course

below; Naught else save These should cause us

joy or pain. "All else is vanity!" the Psalmist saith. Nor sin nor selfish passion shall they know

Who rev'rent walk between this Guardians twain-God on the one hand; on the other,

Death.

CONVERTS TO CATHOLICISM

From The Month

The Anglican Primate in a recent Charge, took up rather gratuitously the question of the spread of Catholicism in question of the spread of Catholicism in England. It is no: to be wondered at that the chief pestor of a Church which like the Scribes and Pharisees does not speak "as one having authority," should have confined his remarks to a more or less historical survey of the religious -conditions around him, but that it should concern him complacently to call attention to the alleged numerical decrease of another Christian bdv. decrease of another Christian body, whilst a marked feature of the age is the decay of really Christian belief amongst his own flock, shows a curious misapprehension of the relative value of hings. This has impressed others be-sides Catholics. In the Saturday Re-view, for February 17th, an outspoken things

Anglican critic says : "He (the Archbishop) chooses a time when all the forces of Dissent are ranged against our Church and nearly every

hostility of the world to be faced: there may be alienation of friends, abandon-ment of career, at least a check on social and professional advancement. Hence one sincere convert as a witness to the true nature of Catholicism is of more value than a hundred lapsed Catholics, however "cultured." Herein lies the consolation of the Church in face of the fact that many of her children, out of

consolation of the Church in face of the fact that many of her children, out of reach of her teaching or seduced by tem-poral advantages or shrinking from the necessary effort, cast off her yoke. That yoke is voluntarily assumed day by day by a number of chosen souls who sacri-fice much of their worldly prospects for the privilege of belonging to her fold. Herein she experiences what she knows already by faith—that the divine im-puse is as strong within her to day as

already by faith—that the divine im-pulse is as strong within her to day as on the first Christian Pentecost, that the Gospel message is as fotent to satis-fy the cravings of the modern world as it was in any previous age." The Archbishop of Canterbury may thumb "the cold and indisputable statistics" of the marriage-returns, but he will not learn there why so many of his flock prefer to have their daughters brought up "in a Catholic atmosphere," or why, indeed, so many leave his own pastoral care to return to the faith of their amcestors.

From The Mont

HOW JOHN WHITAKER **REACHED THE CHURCH** FIRST IMPRESSED IN HIS YOUNG

MANHOOD BY THE FORTY HOURS DEVOTION

Rev. John Whitaker recounts

Rev. John Whitaker recounts the varied experiences through which he passed before giving up the religion of his childhood and young manhood for the Catholic faith. He says: "My conversion was of the quiet sort. An attempt to explain it presents two difficulties. The one comes from a certain reticence to speak in a personal way of those inner spiritual searchings after truth, which constitute the dear-est and the most intimate experience of a man's life, and the other from the fact that it was made up of such a bulky mass that it was made up of such a bulky mass of details that it furnishes no material

of details that it furnishes no material for a story. "When I was a boy, twelve years of age, a neighbor calling at our house one day told us of an impressive service she had attended a short time before in a Catholic Church. She gave us such an account of this service that I was deeply interested. She said that it was called the Forty Hours' Devotion and that a similar Devotion of Forty Hours' was to be begun the following Sunday morning in a nearby Catholic Church, which she had determined to attend.

DEVOUT METHODISTS

DEVOUT METHODISTS "My parents were people who lived a devoutly religious life atter the fashion of Methodists of their day. Every evening my father would take a big family Bible from the table, and rever-ently read to his little home circle a chapter from the New Testament or, perhaps one of the Psalms from the Old. Then we would all kneel together while he addressed to God a simple extempore he addressed to God a simple extempore prayer. I can remember often think-ing as a child that my father made very

beautiful prayers. "Unfortunately, they knew nothing about the Catholic faith. The Catholic his estimates of pre-Reformation Scot-land, and the forces that established the Reform here. He shows that in matters Church was to them a name that stood for evil. They only knew of the Church through the blindness of a complete intolerant with far less justification than was the ancient Church, and that ignorance of it. They expressed sur-prise, therefore, that she should go to a in matters of morals, the change was no Oatholic Church upon any occasion whatever. Her only answer was a re-petition of her happy description of this "I must differ, (says Mr. Lang) from my learned author when, speaking of the Covenanters, he says that they "were engaged in a fierce struggle for liberty mpressive service. After she had left us, I begged of my parents to let me go the next Sunday morning to this Catholie Church.

the history of architecture had inter-ested me, and this was one means of drawing my attention to the magnifi-cent Catholic cathedrals and churches nounce it on the ground of religion and of the Middle Ages. "As soon as I was convinced from a Catholic standpoint, of the truth that Christ is God, then the authority of the Catholic Church, the doctrines that she teaches, the tradition that she cher-ishes, were all matters that fell into line without difficulty.

without difficulty. "But it was a long process. I some-times hear Catholic people express their discouragement because they have been offering their prayers for some non-Catholic friend for six months, for a month for a second secon year, for five years, with no apparent result. But we have no right to lose heart in this way.

GOD'S WORK "The work is God's work. And what are five years, or ten years for the in-finite patience of God? My conscience finite patience of God? My conscience began when I was twelve years old. It did not reach its happy consummation until I was thirty six. Twenty four years was a long stretch of time. And in that time, I was helped by many agencies, by many people. To the wise direction of a noble priest, I am deeply crateful. To many Catholic law people. grateful. To many Catholic lay people, I am most of all for their loyalty and their kindness, for their patience, com-promising fidelity to their faith, whick, perhaps as much as any other one thing, prought me into communion with the body of Christ."—Boston Pilot.

REFORMATION HISTORY

From The Month What the modern mind has suffered from the deliberate denial of truth in-volved in the Reformation and the con-sequent loss to non Catholics of a cer-tain basis for advance, not only in re-ligious knowledge, but in philosophy, history, literature, and even art, the present chaotic state of the intellectual world sufficiently shows. To this we must attribute the singularly ill-in-formed conceptions of the nature and spirit of the Church which abound in contemporary literature. "The claim of the Church of Rome," says an Amer-ican writer, "is that the knowledge of God and His reveisition to men is a matter confided to a chosen few, who are divinely commissioned to communicate and administer it to the mass of mankind with absolute authority." "The vital

and administer it to the mass of mankind with absolute authority." "The vital point of Roman Catholicism," writes another Sir Oracle, "is, thought by proxy." Now, if these men—and there are hundreds like them—had been writ-ing about some obscure nation lost in the mists of antiquity, they would of course have taken pains to get up their subject thoronebly... and would have

course have taken pains to get up their subject thoroughly, and would have given authorities for their descriptions of it. But, setting about to describe the greatest, most prominent and lasting fact in history, they are content to re-tire into their inner consciousness and have no shame, as a result, in writing nonsense like the above. It is some compensation to find that Dr. Vyrwy Morgan, who makes the above insolent and ignorant remark and many similar ones about the faith, has suf-fered something of the fate of Baiso, the fered something of the fate of Baisc, the King of Moab. He secured Mr. Andrew Lang like another Balasm to write a

preface by way of blessing his book. Now Mr. Lang, as everyone knows, is an historian of quite scrupulous honesty, who in his love for the truth has not shrunk from depicting John Knox, the idol of Scottish fanaticism, more or less in his true colors, and so provoked the resentment of large sections of his countrymen. The same sincerity marks his writing here. With great skill and delicacy he sets Dr. Morgan right in

morality," whereas the energy can only be met fairly, "on the battleground of economic principles." Naturally, the energy are prompt to seize upon this quite unauthorized concession as an quite unauthorized concession as an abandonment of a strong position con-sistently occupied by Catholics under the guidance of the Church, especially as the speaker went on to magnify the powers of the State at the expense of the individual, even justifying the ob-vious fallacy that from "the right to tax" follows logically "the right to take" s c without compensation. Of course is suits Socialist propaganda admirably to be able to declare that Socialism is a mere political or economic theory, which can be held without disloyalty to Chris-tian ideals because wholly outside the From the N. Y. Americ

can be held without disloyaity to Chris-tian ideals because wholly outside the sphere of religion. But it would be hard to find any member of the Ecclesia Docens, to which, like the rest of us, Mr. Russell owes and professes obedience, allowing that Socialism, taken in its full connotation, is anything but anti-Cath-olic. It would be easy to produce a catena of passages from Popes, Bishop's and accredited theologians, who must be allowed to be at least as competent to decide what is or is not in harmon with faith as any member of the Ecclesi with faith as any member of the *Ecclesia* Discens denonnoing Socialism as essen-tially opposed to the Church's teaching on Justice, Equity and Charity, the three great supports of organized social life. And it would be equally easy to find, in the programmes of Socialist parties and in the writings of their leaders, explicit asknowledgment of

parties and in the writings of their leaders, explicit asknowledgment of that fact. As we remarked in our Jan-uary issue, Socialism is coming more into the open, and nothing could be more explicit than the samphlet, "Socialism and Religion," issued by the Socialist Party of Great Britain, as to the wholly the ideal which inspires the more Party of Great Britain, as to the wholly atheistic ideal which inspires the move-ment. So that even if religion, which is at the root of economics as well as of ethics, were not essentially involved, the tactics of our enemies, when they have no object in concealing them, would force us to join issue with them on the ground of supernatural religion. However, whilst condoling with Mr. on the ground of supernatural religion. However, whilst condoling with Mr. Russell on the fate which has overtaken his well meant effort to economise Cath-clic energies, we are thoroughly at one with him in his contention that the at-tack on Socialism should be conducted with knowledge and discrimination, and that we should use trowel as well as sword, laboring to lay the foundations of true accied reform as well as to reof true social reform as well as to re-pulse those who are trying to undermine the whole fabric. Practical Catholicism is not mere anti Socialiam.

SOCIALISM AND TRADE-UNIONISM

SPLENDID LECTURE BY DAVID GOLDSTEIN OF BOSTON

St. Paul's Bulletin

Last Sunday evening the Assumptio arish hall was packed with an apprecia tive audience eager to hear Mr. David Goldstein of Boston, the well known lecturer on social topics. A little more than a year ago Mr. Goldstein delivered two lectures on Socialism in the same hall and those who heard him on that occasion knew that it would be a treat

to hear him again. He chose for his subject, "Socialism and Trade Unionism," and in the course of his address explained in detail the of his address explained in detail the fundamental principles that underlie the organization into a society or union, of the men belonging to a particular craft or trade. He pointed out the value of such unions to the individual. the family and the community; and warned his hearers to be on their guard lest the Socialists secure control of these organizations and use them for the propagation of doctrines subversive of the established order and inimical to

conservative men who now guide them

on oresent day conditions.

stability of society. Mr. Goldstein de stability of society. Mr. Goldstein de-serves the support and encouragement of all who have at heart the welfare of their fellowmen; and it is to be re-gretted that Catholic societies have not shown a greater eagerness to place at the disposal of their members and fel-lowmen the fund of information in re-gard to Socialism and its dangers to Church and State which he necessare hurch and State which he poss

CRUMBS OF COMFORT

In London, Ontario, a priest said lately that Henry VIII. founded the Church of England on his violation of the marriage law. The remark, neither sparkling nor original, had the greater merit of being true, and so it displeased merit of being true, and so it displeased an Anglican clergyman of Vancouver, British Columbia, who straightway used the provoked Englishman's privilege, and wrote to a local newspapar. He said much in his letter about the ancient British Church, the forged decretals, and other things having as little to do British Church, the forged decretals, and other things having as little to do with the matter as Rome has with Irish Nationalism, or even less. After all, "Home" rhymes with "Home" and "Home Rule" rhymes with "Rome Rule" just as "fight" rhymes with "right" — which things are unfortunate, for they are the only foun-dation of a most deplorable per-version of judgment in men other-wise sufficiently same-while neither "Ancient British Church," nor "Forged Decretals" rhymes with "Anglican Continuity." He then took up the parable of the dirty man who less, he calls with artless inconsistency "Augustine's Italian Mission." To mak "Augustine's italian Mission." To make his position more secure—he surely needed it—he quoted the "pregnant lines of the late Stephen Hawker," who, after arguing by similes, a method incon-clusive, as a rule, and even daugerous, surely clusive, as a rule, and even daugerous, declares: "We were not, we are not, we will not be of Rome." The Vancouver clergy man forgot that in the presence of death Hawker gave the lie to the utter-ance of arrogant health, becoming what he said he never would be, a child of Rome. Hoping that the clergy man may become one too, we do not grudge him become one, too, we do not grudge him such present crumbs of comfort as the ancient British Church, the forged desuch pre ancient British Church, the forged de-oretals, the parable of the dirty-faced man and the pregnant words of Hawker. From London, Ontario, to London simpliciter via Vancouver, B. C., is a long road. But as, by the kind permis-sion of Syndicalists and their friends, the British Empire still exists, there is found in the greater London the same readiness for crumbs of comfort as in Vancouver. The Rev. Arthur W. Hutreadiness for crumbs of comfort as in Vancouver. The Rev. Arthur W. Hut-ton died lately. Once he was a High Church clergyman. Then he became a Catholic and a priest. After a few years he left the Church, declaring that he had lost all supernatural faith, took a wife, and abandoned every kind of ministry. Some time later he discovered that he had enough faith left to be a very Broad Church clergyman, and his discovery was rewarded eventually with the living of St. Mary-le-Bow, London, the living of St. Mary-le-Bow, London

with £800 a year. The Guardian finds in the fact that such as he need no longer drift simlessly on a sea of doubt, but are able to revert to the Church of England, a striking testimony to the vigor of that Church. It may be so. But many would be more inclined to see in it testimony to the decadence of that Church, since one can now be an Anglican clergyman in good standing, though he has openly aban-doned the last shred of Christian faith; and the reasonableness of this view is of confirmed by notorious examples to-day. for Nevertheless we do not grudge the guardian any more than the clergyman

recognise the sanctity of the law, Mr. Balfour had them caged as wild animals, too dangerous to be at large. The good old method which the Tories adopted towards the Nationalists will be found equally effective in the case of lawless Orangemen. Mr. Bonar Law must know that his veiled advice spells anarchy; and in pandering to the baser side of Orange nature he earns the contempt of sill law-abiding people. In the old days

Orange nature he earns the contempt of all law-abiding people. In the old days Toryism stood for loyaity to the law. That doctrine Mr. Law has now dragged through the mud. His attempt to clothe his doctrine of narchy in the garments of religion and patriotism is nothing but a piece of blatant hyporrisy, sheer un-diluted humbug, and will deceive no one but the rag-tag and bob-tail of Orange rowdyism. Once the right of a minority to refuse to obey the law is admitted, once great political issues are minority to refuse to obey the law is admitted, once great political issues are to be decided not by the counting of heads but by the splitting of heads, once the polling booth is converted into a Donnybrook, we may bid farewell to civilization and prepare ourselves for a return of the old days of brutality. In a muddled kind of way the Tory leader tried to infuse plausibility into his speech. In effect he said Ireland

his speech. In effect, he said Ireland was now so quiet and orderly that Home Rule is not necessary. In Gladstone's time Home Rule was opposed because Ireland was in a state of disorder. It was said to be a dangerous experiment to hand Ireland over to a band of men who were in open revolt against law and order. In the showing of the Torles, now is the time to grant Home Rule ; and yet Mr. Bonar Law has the audicity to cite the law-abiding habits of the people as an argument against Home Rule. Only a politican with a jaun-diced mind could twaddle in this grotesque fashion. And what has he to offer as an alternative to Home Rule? offer as an alternative to Home Rule ? Land purchase and Tariff Reform ! He forgets how violently the Tories opposed land purchase when Glad-stone first proposed it for Ireland. They have now not only accepted it, but have adopted it as their own policy, and we have no doubt if they were back to power now, they would also swallow Home Rome. How does Mr. Bonar Law hope to carry Tariff Reform ? From if Home Rome. How does Mr. Bonar Law hope to carry Tariff Reform? Even if the Tories came back there would be a huge mass of the people Free Traders. What if they initated the example of the Orange faction, and in the name of their refused to have Tariff Reform thrust upon them. The new Tory doctrine cuts both ways. The peers went as far as they could with this dangerous doctrine of resistance, and their fate should act as a warning to the leader of the Tory demagogues. The Tory leader threw dust in the eves of his hearers when he said that Home Rule had already been rejected

eres of his hearers when he said that Home Rule had already been rejected by the majority of the people. Glad-stone's Bills were rejected, not by the people, but by the peers. The House of Lords at that time wielded despotic power; it could set aside the wishes of the majority, and it did so. We do not say that Mr. Bonsr Law, in making the statement was a caudidate for the statement, was a caldidate for the mantle of Ananias. We prefer the more charitable view that his severe attack of Ulsteria has muddled his brain to an extent that makes historical accuracy very difficult. Not withstanding all the tall talk of Orange fire-eaters and Tory blusterers, Ireland will settle down quietly under Home Rule. Those who know their political history remember the wild language used by the Orange bigots when Gladstone proposed bigots when Gladstone propose to Disestablish the Church in Ire land. The last ditch then as now was very much in evidence. What hap-pened? Those who opposed Gladstone then lived to admit that their fears then lived to admit that their fears were groundless, and that Disestablish-ment, instead of being an evil, had really benefited Presbyterianism. So will it be with Home Rule. By helping to obligate another direction by

CATHOLIC NOTES

1750

Laboring in China for the conversion of that Empire are 49 Bishoys, 1,430 European priests, 700 Chinese priests and 1,361,618 Catholics.

The setting of an old coal mine, which practically ruined a stove manu-facturing company in Scranton, Pa., has endangered the St. Ann Passionist Monastery in the same place. It is built of brick and stone, and its walls are full of cracks. The monastery was erected some eight years ago, at a cost of \$225,000. Underground disturbances have been felt for a year.

Rev. Haviland Montague Durand, formerly a clergyman of the Church of England, was received into the Church by Father Murphy, S. J., at Loyola, Sydney, N. S. W., lately. In Mexico, the Archbishop of Morelia

has admonished his clergy that their first and great duty is to safeguard faith and morals, to warn their flocks against evil, and not to enter into purely political matters.

The number of Catholic churches in Washington, D. C., has been increased to twenty-five by the addition of the latest edifice near "Red Top," once the country home of President and Mrs. Cleveland.

His Honor Justice Beck of the Supreme Court of Alberta is the chief figure in a movement started for the purpose of safe-guarding Catholics in Alberta. There will be a central burean at Ed-monton with a paid secretary in charge. Rev. Brother Adalbert of St. Joseph's college, Bardstown, Ky., recently pro-nounced his final yows in the Xaverian Brotherhood. He is a convert from the Episcopal church and a nephew of the late John Hay, a former Secretary of

With fitting ceremonies in the pres-With fitting ceremonies in the pres-ence of fifteen Bishops, one hundred and fifty priests and a throng that filled St. John's Church, Omaha, to the doors, the consecration of Right Rev. Patrick A. McGovern, Bishop of Cheyenne, Wyo.,

McGovern, Bishop of Cheyenne, Wyo., took place recently. The custom of the Pepe's changing his Christian name on his accession was introduced in 884 by Peter di Porca (Sergius II.) who in his humility thought it would be presumptuous to call him-self Peter II. From this same feeling no Pope has ever retained or assumed the name Peter.

Very Rev. H. A. Constantineau, D. D. the Oblates of Mary Immediate, broken provincial of the Southern Province of the Oblates of Mary Immediate, has completed arrangements for the build-ing of a novitiate for his congregation at La Lomita on the Rio Grande, three miles from the station of Texas

A colored Catholic congregation has been established in Buffalo through the persistent activity on the part of the Social Services Committee of the Knights Social Services Committee of the Knights of Columbus. Bishop Colton has given bis approval to the great work. Rev. Dr. Biden, rector of St. Joseph's Cathe-drai, will take charge of this new parish.

Forty-eight engagements and one marriage have resulted from the matri-monial guild of Father William Dalton, pastor of the Church of the Annunciation, Kansas City, established three months ago. Father Dalton said that many persons in other cities desiring life mates had written him for aid. Even letters from Europe have come.

Not only will the ecclesiastical festiv-Not only will the ecclesization restriction ities of the next Eucharistic Congress be held in the great Cathedral of Vien-na, but also the general meetings and sessions. The cruciform Gothic Cathedral built from 1,300 to 1,500, is 355 feet long, 89 feet high in its nave, and its magnificent spire is 453 feet. Its colossal bell was cast out of 180 Turkish

The city and University of Oxford will The city and University of Oxford win celebrate their millenary next July, One thousand years ago Oxford was Catholic and its University was founded under the Catholic Church. As early

a up the parable of the dirty man who washed his face once in a long, long life, concluding from it that Parker and Davidson's church is identical with Anselm's and Becket's, which, neverthe-

against our Church and nearly every chapel is a hotbed of political Radical aggression, in most fulsome language to thank God for the great things they (Dissenters) have done in the cause of liberty, of international peace, of betterment of morals, of religious educa-tion U' & tion !" &c.

" In marked contrast with the flattery of Dissent, is the warning against Ro-man Catholicism which follows. He should remember at least that our Roshould remember at least that our rob-man brethren have never joined in the outcry for disestablishment, and, on the contrary, that many of their mest dis-tinguished leaders have expressively dissociated themselves from any con-nexion with the movement. Further than this, in the matter of religious education the Roman Catholics have not only been our firm allies, but have set a noble example which too many of our own prelates have been slow to follow."

With Archbishop Davidson's statis-tics about the numbers of Catholics, our Catholic papers have dealt effectively. After all he is more sensible than an-After all he is more sensible than an-other Anglican critic, who in noticing Father Maturin's recent book "The Price of Unity," tries to reconcile the Archbishop's deduction that the Catholic population is "stationary or even slightly diminishing" with a statement in the volume that the conversions in In the Voltminster diocese alone average the Westminster diocese alone average ten a day, (which, we may remark, is a good deal in excess of the. present estimate.) by the very naive and slight-ly illogical conjecture "that most of the deserters fail away into sheer irre-lates ". In this connection it may be ligion !" In this connection it may be well to call attention to one point which we have not seen mentioned, but which should assuredly be borne in mind if we are to estimate rightly the gains and losses of the Church in England. The losses of the Church in Lagrand. The point is the relative value of these gains and losses, and of this we spoke as fol-lows in these pages some years ago. "In a very true sense, then, it is "natural" not to be a Catholic; one

has simply to let onesel go, to ignore one's obligations, to forget one's respon-sibility, to swim with the stream. To produce apostasy, the devil and the world join hands with the flesh. On the other hand, all three generally combine to oppose conversion. There is need of

VISITS CATHOLIC CHURCH

engaged in a fierce struggle for liberty of conscience." (p. 83). They would have regarded this as a cruel libel. They declared that "the vomit of toler-ation" must never be "licked up." and they resolutely bade Charles II. inflict Presbyterianism upon England. . . . They fought like fiends, or pala-dins, for their own liberty of conscience, but that included permission to perse-"It has always been a matter of sur-To has always been a matter of sur-prise to me that they gave their con-sent. But the next Sunday morning, among the throng of Catholic wor-shippers, there was an eager twelve-year old Protestant lad, who regarded but that included permission to perse cute any body whose conscience was no year old Protestant had, who regarded the beautiful ceremonies of the church, looking with wistful awe toward the high sltar, and then would hurry out, lest I might be caught by somebody in their own.' The whole preface forms an excellent antidote to the bigoted pages which fol-

"All this time my mind was turning

low. At the same time, we must admit that Dr. Morgan himself, in describing that Dr. Morgan nimself, in describing the ethos of Protestant variations, shows more appreciation of their in-herent weakness and more candour in admitting them than his anti-Catholic to the idea of becoming a Methodist minister. And after graduating from a bias would antecedently suggest.

minister. And after graduating from a high school, at the age of eighteen, I went away from home to college. Near the college stood a Catholic Church, and one of the first things I did in that college town was to visit this church, and in the four years passed in that place, I decasionally attended a High Mass, but more frequently went to the church alone, attracted by a Presence of which I was conscious but the mean. SOCIALISM AND IRRELIGION From The Month The danger that may result from th rank and file of the army of the Church

of which I was conscious, but the mean ing of which I did not understand. throwing over the guidance of their lawful leaders and embarking on "However, the thought of becoming tactics of their own is strik-ingly illustrated by a fact re-corded in our esteemed contemporary, Catholic had never entered my head. It would have horrified me, very likely. For I had not a single Catholic ac-America (March 2nd). viz, that the National Office of the Socialist Party in the States is busily circulating amongst quaintance. My dearest friends, my re-spected instructors, all believed that the Catholic Church was the enemy of Catholic working-men a paper entitled A Catholic Defense of Socialism. This progress, the foe of liberty, the hater of learning the enslaver of men's will. turns out to be the speech delivered by the Hon. Charles Russell, at the Annual Upon such stock phrases as these my knowledge of the Church had been built.

AS PROTESTANT MINISTER

Societies neid ouring wintsubtrate isso year at Southampton. Rightly anxious lest Ostholics should be supposed in at-tacking Socialism to be in sympathy with the evil industrial conditions of When college days were ended. I entered the Boston University School of Theology. The years that followed were busy years. I entered upon the were busy years. I entered upon the work of a Protestant pastor. These ycars were broken by a year spent in Europe. In college days the study of fighting Socialism on wrong lines to de-

in Vancouver, its crumb of comfort. the true welfare of the workingman. He

enumerated many of the achievements of the trade unions, uttered a warning regarding the dangers to which these organizations are exposed on account o Reynold's Newspaper, London, England, April 1.

The Orange faction in Ireland is the activity of unscrupulous members nothing if not melodramatic. It sees y awning before it the last ditch, but it imbued with Socialistic tendencies and ideas, and urged the laboring classes not to allow the control of their unions to be wrenched from the hands of the

yawning before it the last ditch, but it refuses to die in decent hundrum fashion. This week in Belfast, with Mr. Bonar Law as political drill sergeant, with a kind of funeral pomp the Orange faction marched across the public stage. Mr. Bonar Law, in his new role of a sectarian Red Indian in paint and He painted a glowing picture of the inture prospects of the unions if they continue true to the fundamental principles of justice and right upon which they are based. The greatest danger feathers, did not seem quite at his ease as he flourished the old familiar tomathat threatens them comes from Social-istic demagogues and agitators who, in their desire to promote the doctrines of hawk. He and his sectarian bigots were obviously out on a scalping expedi-tion. If Mr. Asquith and his collea-Socialism, do not scruple to mislead their fellowmen by specious arguments and plausable appeals. That there was no inconsiderable number of Socialists present was evident from the numerous questions asked at tion. If Mr. Asquith and his collea-gues could be scalped by hombastic clap-trap, if they could have been anni-hilated by rhetorical dynamite, there would be none of them left to tell the tale. The British public know the Orange faction. They know the precise value to put upon the rabid utterance of a fanatical minority who delude themselves with the notion that the rethe close of the lecture. These were not confined solely to the subject matter of the discourse, but covered a wide range

ligion of peace and good will can best be propagated by ecclesiastical virul-ence and political animosity. The of topics bearing on Socialism. Mr. Goldstein answered them in such a way as to convince the most skeptical that ence and political animosity. The Orange symbol is not the olive branch, but the shillelegh. They believe in the he had a very complete grasp of the problems of Socialism and their bearing survival of the rowdiest. Centuries of domination have inoculated the Orange One cannot listen for any length of time to Mr. Goldstein without being party with the delusion that they are convinced that be possesses a thorough mastery of his subject. Their is nothing vague or hesitating in his exposition of Socialistic teaching. The many years which he spent among the active propa gators of Socialism have made him fami-tics with errors phase of the quantity the elect, and that the prosperity of Ireland will die with them. Mr. Bonar Law's mission to Ireland

Mr. Bonar Law's mission to Ireland was plain. His popularity as leader de-pends upon his success in playing to the Orange gallery. He set himself to fan the flames of sectarian hate and to foster the pathetic heliu liar with every phase of the question. When he left the ranks of the party in disgust because it would not eliminate the names of sectarian have and to loster the patriotic hallucinations of his stage army. He admits that Home Rule is inevitable, but advises resistance. How quite worth having, has had for its symbol, not a full dinner pail, nor a its irreligious and anarchistic doctrines Conference of Catholic Young Men's he was well qualified to expose the tac-Societies held during Whitsuntide last tics of Socialistic leaders; and during can there be resistance except by law-

can there be resistance except by law-lessness? If after Home Rule is passed the Orange party, interpreting Mr. Law's language in the plain sense, resort to lawlessness, it will be difficult for the Tories to clamour for the im-prisonment of the Labour leaders who profit by Tory advice. When the Nationalists in the old days refused to tics of Socialistic leaders; and during the past decade of years he has done more, perhaps, than any other man in America to place Socialism in its true light before the American people. His conversion to the Catholic Church deepened his conviction that she alone can successfully stem the tide of Social-ism which now threatens the peace and

rate sectarian bringing men of different religious and political views into closer relationship, Home Rule will do much to reduce to a minimum the waring elements which in the past have made Ireland the despair of British statesmen.

A HARVARD PROFESSOR

A reviewer in the Evening Post, com-menting on a book entitled, "The Re-ligion Worth Having," written as be-comes our topsy-turvy times, by no less a person than a Harvard Professor of

work bench- to use Professor Carver's

Boston, is the leading society of ladies in that Archdiocese, and numbers seven hundred members. Its object and scope Economics, observes that hitherto the world has been under the impression is to unite Catholic women for the pro-motion of religious, intellectual and motion of religious, intellectual and charitable work; to arrange for lecthat "the religion worth having is the religion that is true." But owing to the light that has burst from Professor tures, to conduct an information bur-eau; in a word to look after the interthe light that has burst from Professor Carver's volume, it is now plain that the 'religion worth having is simply the religion which makes men good economic producers." That religion is the best, according to the economist, "which would build up a prosperous and ests of Catholic women.

The Holy Father on the 17th gave an audience to Archbishop Bonzano, the new Apostolic Delegate to the United States who will go to Naples to-morrow and sai powerful community which would supfor New York on friday aboard the steam-ship Koenig Albert. Archbishop Boapowerful community which would support more life and support it more com-other." So "the fortably than any other." So "the present problem of the Protestant Church having brought its adherents to prosperity, is to hold them true to the productive life." zano says the Pope is deeply grieved over the loss of life on the steamship Titanic. The Pontiff said he prayed for the souls of those lost and blessed the survivors. "Doubtless, however," the reviewe

The Rev. Robert Sesnon, one of the concludes, "there will be those who will call to mind certain prophets who were stoned and sawn asunder, who wandered prominent Catholic priests of the state, has been threatened with death in an anonymous letter because of his utter-ance against Socialism. Father Sesnon in caves and holes of the earth, who appeared to have found a religion worth having, even though they made no acressmore fertile and added nothing to has received several such communica-tions, decorated with skull and crossboos, decorated with skull and cross-bones. Detectives are investigating. Father Sesson has been preaching a series of sermons on the subject of Social-ism. He has said he finds no room for Socialism in Christ's teachings. the world's trade. The holy man of Assisi may not altogether have been forgotten, who as poor serve the poor, and maybe those who will recall that a relig-ion which has approved itself to many as

All appartus to ring a burglar alarm and make a flashlight photograph of the intruder has been invented and patented intruder has been invented and patented by an Italian priest, the Rev. Emidio Orlandi of Rome. He explained the de-vice recently to Cardinal Gibbons, who was highly pleased by its ingenuity. Father Orlandi leaves soon to show his invention in Europe. In addition to its other features the device can also send in an alarm of fire.

God.

as 1144 disputes arose over the dignity of the monastic state, Papal authority, the leavened and unleavened bread of the Eacharist, and especially over the Im-maculate Conception of the Mother of The "League of Catholic Women

ULSTERIA