

the old land where they have ever been made the veriest tools of designing politicians of the Londonderry, Carson and Bonar Law stamp. There were men of that character in this country leading them too, but they have been provided for, and it is not likely we will hear from them again to any great extent. A new batch of leaders with sword in hand and mounted on grey horses have come forth, but their occupation is well-nigh gone. The rank and file are beginning to see that they have all along been humbugged. The "Romanist" night-mare is exploded. They do not now so frequently see things at night, and Orange mothers are not wont to put their children to sleep with the refrain: "Go to sleep or the Pope'll get you." Yes, the very best thing the Orangemen in Ireland could do would be to move out. They have always shown themselves to be either un-Irish or anti-Irish.

R. T. M.—Not having at hand the facts of the case referred to we are not in a position to give an opinion. It is dangerous to pin your faith to newspaper reports of such transactions. They are oftentimes wrong or misleading. But supposing that in this particular case the facts are as stated the marriage is not a valid one according to the law of the Catholic Church. It matters not what position in life the parties may hold; be they rich or be they poor, holding high position or with the lowliest, the law of the Church is the same for all.

THE GRUMBLER

A gentleman signing himself "A Reader of your Paper," sends us a communication from Montreal in which he makes complaint in regard to sundry matters in connection with the Church. We take it that he is of a somewhat grouchy turn of mind. Had he the power he would remedy things. We would advise him to be more broad-minded. He should take a survey of the Church from an eminence. There may of course be sins of omission in this or that locality on the part of this or that priest. We cannot expect it to be otherwise, because the crack of doom will not see perfection in this world. In some localities although the priest spends himself unstintingly in the service of his people, he is yet held blame-worthy by a few who are more noted for criticism than for practical aid in church work—who are ever ready to say just how money should be spent but forget that none of their own money is in the collection box—or, if such happens to be the case, in pieces of very small denomination. We have too many amongst us who are prone to criticize the priest but seldom lend him their aid, financially or otherwise. He has given up all for them, but they will sacrifice nothing for him.

REV. BYRON H. STAUFFER, of Toronto, has made announcement through the Globe that the subject of his next sermon will be "General Booth." While we have nothing but respect for the memory of the good man who has gone, would not "Christ and Him crucified" be a more appropriate theme for a Christian pulpit. We must not be too severe with the reverend gentleman, however, because his portion is a difficult one. He must have something new and startling for the Sabbath day else the pew-holders will be vexed. Rev. Wm. Patterson, D. D., of Belfast, Ireland, has a more alluring theme for Cook's Church in the same city. His subject will be "The Irish Question: Will Ulster Fight?" We might answer him: Ulster will not fight. The men of the lodges are noted more for words than for blows. Now that "Romanism" has been given a rest some of the Toronto preachers are at their wits' end for topics. For a change would it not be well to take up some text from the Bible.

OUR ANTI HOME RULE VISITORS

Among other visitors who have come to the country lately are Messrs. Walter H. Long, Fred E. Smith, and away down in the scale of importance Sir Max Aitken, all of them members of the British House of Commons. These gentlemen are well known to be bitterly hostile to the policy of Home Rule to Ireland, of which the Asquith government are the champions, and it is stated that they or some of them at least will address Canadian audiences on the subject during their stay in Canada. Mr. Long has already given an interview to the press in which he stated that the Home Rule Bill will never become law. As to that prediction it is only necessary to state that if Mr. Long can have his own way the Bill will not be enacted. But, happily, the course of events does not depend upon Mr. Long's personal wishes, and it is idle for him and his narrow-minded coteries to expect to dominate the parliament and people of the British Islands.

Mr. Smith will no doubt soon be heard from also. He is an able speaker, but he belongs to the intolerant group of which Sir Edward Carson seems to be the leader, and, like his leader, he has been violent and inflammatory in his public utterances.

Two or three things ought to be pondered over by the emissaries before they undertake to enlighten the people of Canada on the Home Rule question. The first is that the overwhelming majority of the people of Canada greatly prefer to take their instruction in political matters from their own regularly chosen leaders. On four occasions has the Canadian House of Commons put itself on record on the question and pronounced itself in favor of Home Rule, and among other distinguished statesmen of the country who supported the resolution were Sir Wilfrid Laurier and Hon. R. L. Borden, the leaders of the respective parties. Far more competent to advise the Canadian people on this question are these distinguished public men of our own country than the extremists who are now visiting our Dominion.

Whether Sir Max Aitken will venture to address a public meeting in Canada in opposition to Home Rule is more than doubtful. He may show some discretion in his valor, and refrain from an experiment of that kind.

The race-track sharps who aided in the ruin of two Toronto bank clerks will not go free if the law knows its business and attends to it.—London Free Press.

THE LAW knows its business well enough, but, too often, for reasons which would not bear investigation, will not attend to it. About a year ago a warrant was issued for the apprehension of a man charged with a very serious crime but he was given time to get almost to the end of the world before it was placed in the hands of the detectives for execution.

LIKE UNTO THE MASTER

They led her through the noisy, busy streets so that all might see her shame. There was condemnation writ in averted eye and cold and cruel expression. She was deep down in the abyss and it would have meant contamination to reach a hand to help her up towards the seat of mercy. Mercy! There was no Mercy for such as she—only Justice, and this new Teacher who so detested Sin would approve their attitude by His condemnation.

They led her into His presence. They formed a ring around Him in the public square. They laid the charge. She had been taken in adultery. Innocence and sin faced each other whilst the Guardians of the Law looked scornfully upon the Sinner and waited the sentence of the Saint.

"Neither will I condemn thee!" Has she heard aright? Has this great Teacher Whom no one dare accuse of sin found it in Him to pity such as she? Then the world was not entirely bad after all. There was still some good in man.

"Neither will I condemn thee," She had mocked derisively at the sanctimonious upbraidings of the Pharisees. Their harsh words had steeled her heart and sealed her eyes to the enormity of her sin. But His sympathy and compassion! Was there, then, still hope for her? Was there mercy and forgiveness as well as justice and condemnation? What was this stirring within her? Aye, it was ever so long ago since she had been good and pure as any Judean maiden—so long ago that she had almost forgotten what it was to be a woman. From her place in the abyss she dared not look up to the verdant heights where her sisters walked in Virtue's garden. To look up meant remorse, so she had tried hard to forget that she had ever been of their number. Even had she wished to return to the flowers and the sunshine the way was too steep. The descent was easy, but, ah, the ascent was impossible. There was no one to reach down and pull her out of the pit, to help her up over the rough rocks and briars and yawning chasms. No one to help her up but many to push her down. Women drew their mantles close around them as they passed her; men veiled their eyes lest they should look upon her. Day by day she steeled her heart more and more against them. Day by day she went lower still. Heaven had forgotten her, she thought; she was only remembered in Hell.

"Neither will I condemn thee." The words pierced through the hard crust of cynicism that had all but killed out what of the woman remained in her. She had thought herself cast off and here was this Teacher pitying her! His hand was stretched forth to draw her up from the pit, and the climb that looked impossible to her unaided strength seemed easy now in the golden floodlight of sympathy. And she fell at His feet repentant.

Let us learn from our Blessed Saviour to be very kind to the erring; to give freely of our sympathy; not to condemn, but to pity and save. "Neither will I condemn thee" should be our golden rule.

Let us rise as the sun rose and help to make the world glad. If we could cultivate the habit of a cheerful welcome to each new day, and rise with a determined purpose to look for good and pursue it with all the vigor of our renewed strength, it would make not only our own but our neighbors' lives far better worth living.

CHRISTIAN SOCIALISM

Christian Socialism is the last device to capture the Catholic voter when all other tactics have proved futile. The fact that some hundreds of Protestant clergymen have openly declared themselves for the revolutions and have adopted Socialism, with its philosophy and all its consequences, is evidently no argument for the loyal Catholics that they may safely follow their example. Still it will be well to enter with some detail into the study of this modern heresy, which is of special significance, in as far as we find in it the claimants of all modern tendencies in rationalistic religion to end in the preaching of universal revolution.

In America, Christian Socialism has found its most complete expression in the Christian Socialist Fellowship, which teaches Socialism as the fulfillment of the Christian ideal of the kingdom of God on earth. Its object is "to permeate churches, denominations and other religious institutions with the social message of Jesus." This consists not in social reforms, but in "precisely the grim, defiant Socialism of the abhorred class struggle." The revolution proposed is to effect not merely the social order of our time, but the teaching of the "materialism of the West." "The best spirits of the day," says Rev. Herman Kutter, "are really beginning to believe in the possibility of a new world. They feel that the old moral and religious categories are no longer valid; that they have served their day and have become mere phrases. . . . When the Church maintains that the social democracy is a godless and profane belief only in matter, it is not plain that the Church has herself missed the way of loving God?" (They Must: A Frank Word to Christian Men and Women.)

The book we have quoted is a leading propagandist work, "the voice of a true prophet," which is calculated, we are told, "to stir the religious people to the depths of their hearts." It is no surprise, therefore, to learn that even the name of our Divine Lord was inserted into the constitution only by a clever ruse and, of course, does not imply any belief in His divinity. At the New York conference a committee on the constitution was appointed. Unfortunately it consisted of three members, two of whom were morosely resisted all efforts to make any reference to the sacred name, to Christianity or religion. It was only by a political coup d'état that two more members, known to the Christians, were placed on the board. So by the narrow margin of a single vote the issue was decided: "What shall we do then with Jesus that is called Christ?" His name at least was to be retained.

The following was the official declaration made at the New York conference in 1908: "The Fellowship believes in and advocates Socialism without any qualifying adjectives whatever. The Socialism it preaches differs in no way from that of the international movement and the influence of the Fellowship is unreservedly given to the party." Not merely is Marxian Socialism completely embraced, but the historic materialism is ever more strongly adopted as the movement continues.

Christian Socialism is held in the utmost contempt by the Socialist party itself, to which it clings as a fungus growth. To be a Christian Socialist does not merely mean to lose the spirit of Christianity, but to lose all self-respect as well as the sense of the man that springs up and fawn upon those who despise you. Only recently the leader of the Christian Socialist movement and the editor of its official organ was ignominiously ejected from the Socialist party for striving to apply his Christianity to the "Harmon," as the comrades delicately call the official headquarters of their party.

"That singular hybrid, the Christian Socialist," says the man who travesties both Socialism and Christianity by attempting to combine the two. "The association of Christianity with any form of Socialism is a mystery," he says. The word Socialism, says Kautsky in "Ethics and the Materialistic Conception of History," "overpowers today such various wares among them some really worthless, Christian and national Socialism of all kinds." (P. 118.) And in the "Communist Manifesto," Marx himself declares that "Christian Socialism is but the holy water with which the priest consecrates the heart burnings of the aristocrats." Fortunately "the priest" is not connected with the Socialist movement, unless he has first left the Church. Engels is not satisfied that the Socialist should be an agnostic, but would have him an atheist without any compromise.

The Christian Socialist, according to Haywood, "is one who is drunk on religious fanaticism and is trying to sober up on economic truth." While half-sobered he is still striving to convert that "child of the devil," the capitalist; but when wholly sobered he will evidently forget that he ever was a Christian.

The pamphlet entitled "Socialism and Religion," which is issued by the Socialist party of Great Britain and may be called its manifesto, is most refreshing in its rejection of all cant upon this subject. "The contradiction in terms known as the Christian Socialist is inevitably antagonistic to working-class interest and the waging of the class struggle. . . . His avowed object, indeed, is usually to urge the Socialist movement of its materialism, and this, as we have seen, means to purge it of its Socialism. . . . No man can be consistently both a Socialist and a Christian." Socialism, both as philosophy and as a form of society, is the antithesis of religion." These passages are gathered herein (See Common Cause March); but the entire pamphlet is written to show that Socialism must necessarily "lead to the exclusion of the supernatural." Of this latter we may safely say that there is even scarcely a vestige left in the Christian Socialism of our day.

Socialists, however, do not content themselves with showing the unreasonableness of what they have termed this "backward system." They have likewise titles of special distinction, which they freely lavish upon its defenders. "Humbugs," "charlatans," and spineless hypo-

crites," they call them by turns. They are willing nevertheless to parade them for campaign purposes. It is true that certain ministers, related by their parishioners, have attained to positions of political importance. This, however, was due to their personality and revolutionary agitation. A preacher who offered his church to Emma Goldman, when all the halls of the city were closed to her, was thus rewarded for his progressiveness and charity.

"Aside of the Christians who live to 'cheat God' and their fellow men," says a writer in the Call, "and the professional Christians who live on Church graft, are sentimentalists who to day prate of the 'Socialism of Jesus.' Ten years ago these same people prayed that the divine Christ and the power of Christian civilization might send the tide of Darwinism and Socialism and Anarchism. Now they seek, not so much to help Socialism, as to keep the poor Churches alive." (March 12, 1911.)

The reason, it is true, invariably assigned by Socialists for the essential antagonism of their doctrine with Christianity are the two equally absurd positions that Socialism is based upon science and that true science is antagonistic to religion. The falsity of these principles, however, does not save the Christian Socialist. What Socialists understand by science is the pseudo-scientific historic materialism upon which all agree that Socialism is based and without which Socialism ceases to exist. Between this and Christianity there can be no compromise. Yet Christian Socialists accept this theory as more dogmatically true than the divinity of Christ and the inspiration of the Scriptures.

"What respectable mind," writes the Unitarian minister Zaastrow in the Call, "can now believe in the theological dogmas of an infallible Church in an infallible book, and in the person of an infallible man? . . . Through the discovery of the laws of gravitation, the angels of the Christian mythology were banished. Through still other discoveries and reflection thereon the personal God of the Church was eliminated because he was found an unnecessary hypothesis in science, a useless and absurdly fantastic monstrosity, too hypothetical to even a graceful bow of recognition from the mind of thinking men." (Nov. 23, 1911.) Why all do not deny both the divinity of Christ and the existence of a personal God, there is, nevertheless, one thing and one alone which all Socialists must admit as infallibly true, and that is historic materialism. The argument by which the Christian Socialist strives to win the right of religion is that historic materialism is not "the sole factor" to be considered.

They all agree with Marx that the prevailing mode of economic production and exchange at any given time determines the social organization of that period, and must likewise affect its religious teaching. It is, in a word, the social, political, industrial and religious, as well as the politics and civilization of every age. The Christian Socialist clearly states upon this point, "that the method by which a people seeks to satisfy its first wants (i. e., its material needs) conditions its higher life and shapes its religious, educational, political, industrial and commercial institutions." (February Special, 1912.)

Religion, therefore, is made dependent upon economic conditions and all stability in creed, doctrine or morality is denied. While the Church is ceaselessly writing eternities upon the sands of time, she is at the same time rolling up and washing them away. Religion, pure and undefiled, exists, for the present age, in Social Democracy alone. This is the sum of the lessons taught in Christian Socialism. According to the British minister, Rev. Herman Kutter, the oracle of our American Christians, "Jesus had God, though he was not God; the Socialist, though an atheist and a scoffer, infallibly has God in the self-same way; but the Catholic Christian who denounces Socialism has neither righteousness nor God." In reality God is neither in the Conservatives nor in the Christian-Social reformers, but in the Social Democrats. The Social movement is understood that a new world must come. They have the living God. Not in pious formulas and ceremony—they do not pray to Him, nay, they deny Him. But they have Him in fact.

"When a great party (the Socialists) today declares war on all religion, what is the light of the teaching of the past/see in this merely a sign of godlessness? Nay, do we not see rather that God and Church, God and religion, are not one and the same thing; that the living God forever concerns himself but little with the dogmas that Christians manufacture about Him. . . . All religion that consists in the mere-ly nominal percentage of spiritual Christianity—should any still be traceable—is fast evaporating, leaving only the residue of pure materialistic Socialism. As Dietzgen, the favorite philosopher of Marx, said long ago, it is time to drop the name when the reality no longer exists.—Joseph Husslein, S. J., in America.

The more difficulties you have to encounter within and without, the more significant and the higher in importance your life will be. If there were no difficulties, there would be no successes. Difficulties and trials strengthen the mind, as exercise does the body, so after all when Nature puts difficulties in your path she puts brains in your head, so you should welcome them with a grin and bear them with patience.—Dr. Butler.

THE NEW KNOWNOTHINGISM

A PROTESTANT PAPER'S DENUNCIATION OF THE GUARDIANS OF LIBERTY

In its issue of July 11, the Independent of New York, which we may call the leading Protestant paper, thus pays its respects to the Guardians of Liberty—an organization akin to Canadian Orangemen:

This is a new organization, only a year old, a sort of semi-secret society like the Masons, which has officers of notable designations and which already claims to have hundreds of thousands of members. The Rev. Augustus E. Barnett, D. D., is "chief recorder," Lieutenant General Nelson A. Miles "chief attorney," Hon. Charles D. Harris "chief guardian," Rear Admiral G. W. Baird "chief vigilant" and Major General D. E. Stokes "chief custodian." This long string of national counselors, generals, clergymen, rabbis and officers of various orders.

The name of it indicates its purpose; but what is the danger to liberty which it will fight? Passing by the general statements in its constitution about the purpose to promote loyalty to the principles of our free government, we seem to find its real object suggested in its "Declaration of Principles," in which we find the following paragraphs: "It is our belief that every citizen should hold sacred his civil duties and responsibilities, and it is our desire and purpose that every office of the nation, state and municipality shall be held by a citizen of ability, integrity and true patriotism. We hold that no citizen is a true patriot who owns superior temporal allegiance to any power above that of his obligation to the principles of the Constitution of the United States. . . . As the fathers established, so are we resolved to maintain the complete separation of Church and State. . . . We deny the right of any political or ecclesiastical organization to manipulate or control the sovereign citizenship of our people, or to dispose of their rights and privileges for political office or power, and we are determined that every citizen shall exercise his civil rights and privileges unmolested, answerable only to his conscience and to his God. . . . We unite to protect and preserve the free institutions of our country, especially our public educational system, against any foreign or menacing influence, and we particularly protest against the diversion of any public funds or lands to any religious purpose whatsoever."

It is perfectly clear that this organization is directed against what it regards as the one danger to American liberty, namely, the Catholic Church. That is the only body which is popularly charged with owning "superior temporal allegiance to any power above that due to this country; the only one said to be opposed to "complete separation of Church and State," the only one said to menace our non-denominational Public school system and to be seeking the support of public funds for ecclesiastical purposes. The Catholic press has immediately recognized this new society as directed against its Church and as a new form of the Knownothings and the A. P. A., and such it evidently is. But the official circular sent out by the Guardians of Liberty, which we have received, denies and yet confesses it. It says:

Catholic journals have attacked the Guardians of Liberty as the ground that the new organization is a revival of Knownothings. Noting could be farther from the fact. But Rome is afraid of the new organization, knowing that her own methods of political and ecclesiastical campaigning in this country will not bear the searchlight. Her trusting with Protestant candidates her arrogant claim of equality with royalty for her Cardinals at public functions; her attitude toward civil marriage and her imposition of the ban of illegitimacy on ecclesiastical marriages between Catholic and Protestant; her widespread interference in politics and her dictation to the "bosses"; her declaration that "the Church will not come to her own until there are more Catholics in Congress; and her demand, reiterated in her Church organs throughout the country, that American Catholics should work together to make of the United States according to a dream that is no longer visionary the first Catholic nation in the world—these are among the reasons why the free and independent American people must jealously guard their privileges against a power which has been repudiated in every country in Europe, with one solitary exception."

If this is not a revival of Knownothings, then our memory of Knownothings is greatly at fault. The purpose of that organization, which swept the country in the '50s, was to attack the Catholic Church and to exclude its members from political office. This new organization has this Section 14 in its "Declaration of Principles": "It shall be the duty of all members to support candidates for political office who are good and true men, earnest patriots and loyal to the principles of the order."

That can mean nothing else than never vote for a Catholic. The statement issued proceeds further at length to attack the Catholic Church. It tells us that "the Roman hierarchy is a political machine . . . casting its influence in favor of those who are willing to serve, not the best interests of their country, but of the Catholic Church," and it declares:

"Having already dictated the choice of Judges, Congressmen and many high public officials in State and nation, Rome is now engaged in attempting a far weightier task—to dictate the choice of a Chief Magistrate to preside over the destinies of 1,000,000,000 Americans."

We hold that such an organization is a menace to our political peace. It greatly magnifies the danger it sees. It is proscriptionist and an American. The former political anti-Catholic organizations had a brief and dishonorable history and passed away. Protestantism and liberty, do not need such defenders. We want to live in the fullest harmony with our Catholic fellow citizens, and we shall find them

earnest patriots, lovers of the country's liberty and guardians of our public schools, even against ecclesiastical interference. We have relics of union of Church and State yet left, particularly in the aid given to denominational charities, but their correction does not need the raising of the banner of religious warfare.

CATHOLIC ENCYCLOPEDIA

FOURTEENTH VOLUME CONTAINS MANY VALUABLE ARTICLES OF INTEREST TO CATHOLICS AND NON-CATHOLICS — ONE MORE VOLUME COMPLETES THE SET

The Fourteenth Volume of The Catholic Encyclopedia teems with numbers of articles of more than usual interest and evidences perhaps more than any preceding volume the wide range and great variety of its subject matter. It has a long string of national counselors, generals, clergymen, rabbis and officers of various orders.

The theological composition of the present volume may be best seen in the great article on Theology with its five headings: Dogmatic, Moral, Pastoral, Ascetical and Mystical. The article is of over 50,000 words and constitutes a veritable treatise on the entire science of theology in all its parts. Also of theological interest are the articles: Simon, St., Toleration, Syllabus, Symbolism, Thomas More, Thomas a Kempis, author of the Imitation of Christ, and Thomas Aquinas, the great medieval doctor of the Church, besides being an admirable biography of the latter, the article on St. Thomas gives a lucid exposition of his principal works, a chart of the Summa Theologica and a sample of the great theologian's method in treating a subject, all of which constitute a novelty in encyclopaedia writing as well as a valuable information not easily accessible to the general reader.

Following the unique plan of the editors to give articles on all the foreign nationalities in the United States, we have in volume XIV an excellent article by Andrew J. Shipman on Slavs in America, besides a general treatment of the Slavs by Leopold Leonard. Sioux Indians and Sipocho Indians are elaborately done by James Mooney of the Bureau of American Ethnology at Washington. Mr. Mooney's articles on the American aborigines throughout the Encyclopedia have elicited universal encomium. The article on Superstition will be effective in clearing away many cobwebs in the minds both of Catholics and non-Catholics, whose notions are often very hazy upon this subject.

The States of the Church, that is, the territories once subject to the temporal jurisdiction of the Popes, is given twenty columns accompanied by an admirable map showing the extent of the Papal possessions at different periods of history in the eighth, twelfth, sixteenth and eighteenth centuries respectively. Ecclesiastical Statistics and the Statistics of Religions are treated by Paul Maria Baumgarten and H. A. Kroese, the latter article containing valuable tables giving comparative religious statistics throughout the world.

The editors announce that the last volume, the fifteenth, of this remarkable encyclopaedia will be issued by next October, thus completing one of the greatest literary achievements in the history of publication in the short time of eight years, a monument to the enterprise and industry of those who have devoted themselves to this work.—Catholic Bulletin.

THE CATHOLIC IMMIGRATION ASSOCIATION OF CANADA

From the London Tablet
Sir,—I was appointed in April last, by His Grace the Archbishop of Quebec, to receive the Catholic immigrants who land here en route for the West of Canada.

As a rule, stay here a few hours until you undergo the medical and civil inspection prescribed by the law; but during these few hours much can be done for their future welfare in this country. In the first place, it is possible to ascertain their number, nationality and destination, in order to notify, if necessary, the priest of the place they are going to or the nearest priest of their arrival.

Secondly, there is time enough to distribute to them literature in the form of pamphlets and containing much valuable advice, both of a spiritual and temporal nature. Judging by the grateful way this literature was received, and the eagerness with which it was read, there is reason to believe that it will produce very good results. I have also been distributing medals, especially to those who cannot read and who otherwise would feel neglected if nothing were done for them.

To settlers and others who are not going to join Catholic friends or relatives I give a card which reads as follows: To the resident priest at . . . I recommend to your pastoral care the bearer of this card, who landed here to-day and is bound for . . . (Signed) P. H. D. CASGRAIN, Priest, Catholic Immigration Chaplain.

Lastly, I have been able to find immediate employment for the very few who wanted work; for, as a matter of fact, almost all the immigrants were going to situations waiting for them.

Since the opening of navigation on April 28 last up to June 1 the number of Catholic immigrants who landed here is as follows: viz: English, Irish and Scotch . . . 1,093 Ruthenians from Galicia . . . 6,559 Poles from Poland and Russia . . . 2,078 Italians, Germans, French, Belgians, &c. &c. . . 1,615

When one considers that this total of 11,345 represents only one month's im-

migration, and that, moreover, a considerable number of Catholic immigrants enter Canada by New York and Boston and across the American border, and that this invasion has been going on for some years, one may form some idea of the magnitude of the problem which confronts the Church in this country. Further, I may mention that recently made a tour of the West while compiling the Catholic Immigration Map of Canada and that everywhere the settlers were so prosperous that they will induce their friends to come out to share their prosperity, so that we may reasonably expect that the number of immigrants to this country will not diminish for a long time to come.

Now comes the question: How is the Church in Canada to minister to a Catholic population increasing at such an abnormally high rate, and especially to the Ruthenians, Poles, Bohemians and Hungarians, whose language very few priests understand? There is no particular difficulty with regard to British settlers, for practically every priest in Western Canada understands and speaks English. The trouble is with regard to the Slavonic races, and it is a most serious and pressing problem to which a solution must be found, if we are to retain these races Catholic.

Credit should be given to Quebec for what it has done and is doing. I met last year in Galicia some young and zealous French Canadian priests who had been sent over by the Archbishop of St. Boniface to study Ruthenian, for the purpose of passing over to the Greek rite and exercising their ministry among the Ruthenians in Canada; others had preceded them and are already doing good work in Canada.

The Redeemptorists also have been training some priests in the same manner for the same purpose. But it is evidently impossible for these few priests to minister to the spiritual wants of the vast Ruthenian population already settled in this country, and to the increasing numbers who are arriving every month. The Poles are not nearly so badly off, for it is possible to obtain priests of their nationality, but for various reasons not much assistance can be hoped for from Galicia, and it is therefore to them that we should devote most of our energies and resources.

Perhaps some of the religious orders could follow the example of the Redeemptorists and furnish subjects for work among the Ruthenians. That would be the simplest and most efficacious solution of this most urgent problem. Perhaps also some priests full of apostolic zeal would be permitted by their Bishops to go to South Eastern Europe and study the Slavonic languages and then come out and minister to the cosmopolitan population which forms most of our congregations in the West of Canada.

And lastly, I would urge any retired civil or military servant who has no family ties and sufficient private means not to be deterred by age from undertaking the studies necessary for the priesthood, with a view of exercising the ministry in Canada. We all know that splendid work the military orders did in the Middle Ages in aiding the Church to spread the word of God; why should not history repeat itself, for it may well be said of Canada, "The harvest indeed is great, but the laborers are few?" I am, yours very truly, A. D. CASGRAIN, Secretary, Catholic Immigration Association of Canada.

MODESTY AS A LEGISLATOR

Apropos of the laws being passed in the British Parliament against the "white slave traffic," the Month well observes that though state legislation may patch and strengthen the outward frame of civilization, no one but woman "pursues the most efficacious solution of this most urgent problem. Perhaps also some priests full of apostolic zeal would be permitted by their Bishops to go to South Eastern Europe and study the Slavonic languages and then come out and minister to the cosmopolitan population which forms most of our congregations in the West of Canada."

The foul plays that still disgrace our stage, the foul books pushed by unscrupulous publishers, would not succeed as they do if not patronized by respectable 'bible' men, afraid of being out of the swim. And even of those who draw the line at such immorality, how many weakly adopt the offensive modes of dress of which the stage sets the example. It would seem that slavery to fashion is the last infirmity of female minds, often leading them to indulge in attire which, so far from being beautiful is as grotesque as it is indecent.

To these strictures might be added the deplorable fact that some of the filthiest novels published in late years have women for their authors, and women made up two-thirds of the audiences that flocked to the most indecent plays of the past season. Women, just by being modest, can do more to end the "white slave traffic" than all the legislators in Christendom.—America.

WHERE THE MONEY IS

Dealing with a statement in a British anti-Catholic paper that the Catholic clergy devote themselves to money-making and are often rich men, the Catholic Times quotes relevant figures as follows from "Milhall's Dictionary of Statistics," universally recognized as a standard work:

"Out of the total income of the Church of England from tithes, commuted grants, and other sources, the Bishops get on an average \$25,500 per head; the Canons \$7,200 per head; the Rector's \$1,600 per head; and the Curates \$600. In Ireland the Protestant Bishops receive an average of \$18,000 each."

This is how it pays to be a Protestant Bishop or Canon or Rector in England or Ireland, as to the Catholics, the figures from the same authority as follows are not very suggestive of the idea of "rich men":

"In the Catholic Church the average income in the United Kingdom is \$2,000 for a Bishop and \$200 for a priest. It is higher in Canada and Australia. In India it is \$1,360 per Bishop and \$180 per priest."

And the numerous clergy of the Religious Orders have no salaries at all. They have nothing more than what their Master had. They can truly say in a Apostolic words—silver or gold have we none.—Freeman's Journal.