

## AN ENGLISH CATHOLIC LAYMAN.

Captain Mark Sykes, who is to be the Conservative candidate for the Parliamentary Division at the next election, delivered a striking speech at Norton, Yorkshire, on Thursday night. He was supported on the platform by Sir John Gorst and several prominent politicians of the same color. His mother, Lady Tansley Sykes, and his wife, were amongst the ladies present. In introducing Captain Sykes, the Chairman (Mr. Matthew Ward) said that they had secured one of the best candidates that had ever been before them for the Backhouse Division. (Applause.) Captain Mark Sykes was a gentleman who had been brought up amongst them, and his family were known to every household. They could not do better, when the time came, than vote for him. Captain Sykes was received with enthusiastic applause on rising to speak. He devoted his speech to a consideration of the outlook as regards Socialism and the working classes observing that he was taking a new line, but one which he thought they would consider justified when they had heard him. Since the Liberal Government came into office he said, Socialism has been increasing by leaps and bounds, and wherever there had been a clear issue both Liberals and Conservatives had steadily lost ground, and instead of the struggle being as everybody had expected between Protection and Free Trade, Tariff Reform, fiscal policies, or what ever they might call it, the fight had invariably resolved itself into a battle between Labor versus the rest. Considering that the English people were not fickle and vacillating, and taking into account the fact that so long as the South African war was in progress they held their ground manfully and refused to change horses in the middle of the stream, they must imagine that the majority of those who voted now for Labor candidates were not really out and out Socialists, and, although disgusted at the methods of both political parties in dealing with social questions, were out and out Imperialists in the true sense of the word. In fact, the people of England, after alternately trying first one party and then the other, were endeavoring to do for themselves what others would not do for them. If this were the case, then he was certain that unless the parties, Conservative and Liberal, mended their ways, it would not be long before we had a Socialist or Independent Labor Government, not because the English people were really Socialistic at heart, but because they felt that no other party would pay any attention to their just demands. Now you know very well (declared Mr. Sykes) that I am not a Socialist, and that I am a Tory of the bluest, and highest, and driest kind—(hear, hear); but this much I say, if I were a working man, and my house was insanitary, my wage low, my child sweated, my wife ailing, my employment hazardous, then, no matter how much of a Conservative I was at heart, I should under ordinary circumstances vote and labor until my condition was improved, although my political opinion might never change. The Labor party in the House of Commons is not my party, and I could never belong to it, because I disagree with its members on a multitude of fundamental points; but I look upon the Labor party as a very salutary "thick stick" with which to urge on the others in the direction of Social Reform.

Were he asked for his political creed he would say that the ideal he would wish to work for would be the unification and strengthening of the English people, so that they might continue the great work which they had undertaken in building the English Empire, because he firmly believed that the English were the only people in the world who could accomplish these great things. It was our genius and our destiny, no matter what Socialists, French philosophers, or German politicians might say, to rule and to command. Hague Conferences, Esperanto gatherings, and International Socialist Congresses would not do in a hundred years as much as Lord Cromer did in twenty. We were not a nation of babblers but of doers. We had achieved great things in the past (hear, hear)—we had greater things to do in the future, and they and their brothers and sons were the men who would do them. There was Africa to civilize and Asia to reform and resuscitate. So far this work had been carried on, neither by the will of Ministers or politicians, but by the blind yet unerring destiny of the English, and what a mighty work it had been! Think of all those new nations of ours beyond the seas, free, wealthy, and enlightened, speaking our tongue, bound to us by a hundred bonds of natural affection; think again of that Egypt which we found oppressed, crushed, corrupt, and impoverished, and look at it to-day, abundant, cleansed, and on the high road to progress, and which, unless sentimental busybodies interfered, it would certainly attain. (Applause.) Think of India, where, in spite of the clattering of Radical politicians, one equal law and one even justice extended over millions of warring and discordant people. Since 1857 no battle has been fought on the Indian peninsula, which until we conquered it was the scene of unending strife, unmovable injustice, and continual bloodshed. Did there exist a man of soul so dead that he could think of these stupendous achievements without a thrill of pride of race? (Applause.) It was because he had not only heard of, but had seen these things, that he gloried in his country. But with this sense of pride there comes another feeling (said the speaker.) When I come home to England and I see the slums of our great cities, the incoherence, the ignorance, the poverty, the wretchedness, the want, the ill-paid laborers, the hundreds out of work, the homeless and penniless of our civilization I am filled with wonder and pity. (Hear, hear.) The wretched barfoot children of Hull, the ragged hungry throngs of Liverpool; the over-crowded dens of Whitechapel, the worn-out, faded-out faces of the blast furnace men of Middlesbrough—these are not

things to be proud of, nor are they things which tend to the long life of a great Empire. If the heart of a man is affected, though he may be as strong as a Saxon, he is useless, and will sink under the first stress of illness or physical strain; and when we see poverty, strife and ignorance gnawing at the very heart of an Empire, we can say with justice that although that Empire is at present very great, and very wonderful, presently it will grow very sick and will pine away and vanish. If England ever does go to the wall it will be on account of these things, because if they continue Socialism will increase until it rules the land, and when it does I am certain that our days as a great people are numbered. (Applause.)

It was not the actual "business policy" proposed by the Independent Labor party that he feared, but the objects of Socialism which he dreaded. At the present time Socialism was very difficult to define. To some men it meant the taking away of things from one person and giving them to some other; to others it meant universal equality, when every man and woman should wear red whiskers—(laughter)—so that the people with auburn hair should not be at a disadvantage. To others anything in the way of an Act of Parliament they disapproved of was Socialistic; to Mr. Grayson, in the estimation of youth, it meant broken bottles and a general spree; to Mr. Shaw, in the wisdom of middle age, it meant apparently free love and a State monopoly of playwriting vested in himself. (Applause.) But really and truly Socialism had a deep and terrible meaning all its own. It was a new idea, a new view of life, and it struck at every single thing which had brought us along the road of time to the position we were in at present. One of the principal and fundamental points of the teaching of many Socialists, and one he feared that few people realized, so carefully was it disguised, was that it proposed to replace the worship of God Almighty by the worship of man. When people had reached such a pitch that they considered there was nothing more worthy of worship and respect than themselves, things had got to a sad pass, because when everything that could be done had been done, it meant that a comfortable bed and a certain breakfast tomorrow morning were the only things worth thinking about, and that we should be a little better than the beasts we eat for food and a little worse than machines we make use of. (Hear, hear.) Surely a man was worth so perfect a thing that he could afford to look no higher than himself. It was all very well to say that men were better than they were two thousand years ago, but during all that period of advancement it should be remembered that civilized man had tacitly acknowledged that the good things he had done were done by the help of God.

The second great fundamental point which the Socialists, if they were true to their teaching, must attack, is the institution of marriage. So long as the institution of marriage is respected, Socialism could never be really perfect, and neither could equality or complete freedom be attained. A man with a wife and family would generally have more attachment to his wife and family than to the State, or the County Council, and he would never give his full interest to the State until his wife and family were things of the past. In fact, a solid family establishment always militated against the worship of humanity. Until the marriage bond had been weakened so that a wife did not depend on her husband for support, and children on their parents, it would be impossible to realize the dream of a perfect mechanical and automatic state. Under a proper Socialistic order a man should have more interest in his own children than in those of any other person (nor, indeed, a mother after such time as they have been weaned), for all children would become the property of the State in their earliest infancy, and continue so until when toothless and useless in their old age, they would be pensioned off into asylums, or perhaps if money were short their final exit might be anticipated by some kindly method of modern science such as is at present in use for lost and strayed dogs at Battersea. (Laughter.) The third great fundamental point that the Socialists must strive to destroy was that of patriotism. They had a dream and a hope of abolishing nationalism, and not only destroying, and leveling, and flattening, and decimating every thing in England, but to obliterate the very name of England and sink it into a great confederation of all the peoples of the world. All our magnificent traditions, all our gallant heroes, all our history must be sacrificed and forgotten, and all merged again into the name of humanity. If their hopes were realized the English flag would bring no more to an Englishman's mind than an old counterpane, the names of Cromwell or Nelson evoke no more enthusiasm than that of Maggins, "God save the King" no more meaning than "Pop goes the weasel." Everything an Englishman holds dear, everything that is worth fighting for, or dying for, or living for, everything that goes to make an Englishman, would be smothered up, choked or put away, and an ugly, tawdry, spiritless dummy called humanity put in its place (declared Mr. Sykes, amid applause.) It was not difficult to see that by Socialism a poor man would lose as much as the richest, he would lose his history, his future, he would lose his family, he would lose his country; but so great is the misery in our cities, so great is the misery of the wealthier sections of the community of the wants of the unhappy, so disorganized our system of labor, so disintegrated our scheme of education, that as time went on more and more of the working classes were driven to vote for Socialists, not, perhaps, indeed, they believed in them, but because they were forced by circumstances to find for themselves some way out of a state of wretchedness from which nobody will help them. (Hear, hear.)

If a man would wish to fight Social-

ism he could not find his weapons in a collection of poverty defenses for if one thing above another was likely to irritate the poor people it would be to see the rich leaguely together to keep money in their own hands. If a man really desired to deal the death-blow to Socialism he must attack its roots, which could only thrive where there was injustice and want. Take away that nourishment and Socialism would wither up like dead grass in autumn. In fact, if a man were an imperialist in the true sense of the word, then his first business must be to put the working classes of England in a position to carry out their Imperial duties. The real object to achieve was to give every English boy or girl born into England, a chance, and not only a chance, but a full opportunity of becoming a useful son or daughter of his parents. (Hear, hear.) Many now rise in the world not by aid of the State, but in spite of their surroundings; thousands never rose from what they were, because it was impossible for them to rise. They were not handicapped, they were scotered from the day of their birth; they were never entered in the race. There was the great wrong which must be righted. They had to see that where children were born there was air and space for them to thrive in, and when they were old enough they must see they were given an education which would enable them to use their brains instead of cramming them with tons of useless information. And further, they must work for the organization of unskilled labor, and so endeavor to cope with that most serious problem of the unemployed. In tackling these problems they might have to do things which the Socialists would not do. Socialistic, as, for example, the feeding of children whose parents could not afford to do so. That to a certain degree was Socialistic, but it was not Socialism any more than medicine was poison. It was the mitigation of an evil, and our ultimate end and object should be to work for such a condition wherein every boy and girl should be able to maintain his family in a decent dwelling and provide for his old age out of his own earnings without the assistance of the State—in fact, a condition in which the "deserving poor" would be a thing of the past. (Loud applause.) I think (said Mr. Mark Sykes in conclusion) you may hit off the various political creeds in this way: The Anarchist wants revolution by blood; the Socialist by reorganization; the Liberal by reform, which means destruction and apparently building nothing; and the Tory believes in social evolution. (Applause.)

## FIVE-MINUTE SERMON.

DUTIES OF CHILDREN TO PARENTS.

"And was subject to them."

The idea of subjection, of any one being really subject to any one else, is one which is very repugnant to the feelings of people in this age of the world, and especially in this country. It is against our principles. Why, the Declaration of Independence, which Americans consider as at least as much authority as the Gospel, says that all men are created equal, and that they are endowed with certain inalienable rights, one of which is liberty. Now, of course liberty, as we understand it, is the right of doing just what one pleases. If, then, one person is going to be subject to another, what becomes of liberty?

A few years ago, it is true, the fact that a good many Americans were slaves seemed to be rather inconsistent with the Declaration of Independence. But then that was explained by their not being white. Of course when that document said men, it meant white men. Now, however, there is no trouble on that head. Nobody is a slave now, at least among us; everybody has liberty, we are all sovereigns; there is no one whom any one need regard as his superior or master.

But how about children? Ah! there is a division of opinion on that point. The parents do not fully believe in the Declaration of Independence when it is applied to children. The children, however, do; and their opinion is the one which is gaining ground. They think, as soon as they are old enough to think anything, that they are just as good as their parents, if not a little better; that they know as much as they do, if not far more; and that if anybody is going to be subject, it ought to be their parents to them, and not they to their parents. So they make up their minds to have their own way, and their parents generally let them have it; and the parents at last really begin to believe that the children may be right after all, and that the Declaration of Independence covers their case too.

Now, of course all this is a great

mistake. So far from there being no such thing as subjection, we are all subject to the authorities which God has established; and we make fools of us if we imagine then to have meant by liberty the right to do what we please. That liberty no one can have till his will is in union with the will of God. If any one loves God perfectly, he can certainly do what he pleases; but only because what pleases him will please God also.

And it is not only that we must be subject to the authorities placed over us because that is the most convenient arrangement for ourselves. No, it is because God has given them the power and the right to command us, and we cannot refuse to be subject to them without refusing to be subject to Him. Now this was one of the great lessons which God Himself came on earth to teach us. He took on Himself the form, not of a ruler, but of a servant; He became obedient, even unto death; and as the Gospel of to-day tells us, He remained as long as possible entirely subject to Mary and Joseph. Far beyond the time at which ordinary children are free from their parents, the Creator of heaven and earth kept Himself in subjection, having, as it were, no will of His own. Most of His time on earth was spent in teaching us this lesson of subjection and obedience, this lesson that great human nature is so unwilling to learn, in showing us that if we would ever really be free, we must give up what we call freedom.

Away, then, with this false gospel of so-called liberty! Let no Christian be deluded by it, when he sees his God in the form of a servant, in subjection and perfect obedience. Think, my brethren, of those words which you have heard to-day, "He was subject to them," when tempted by the world's false promises of happiness in what it calls freedom.

Be subject to God, as He has been to man for your sake; and for His sake be subject to those whom He has placed over you; children to your parents, servants to those whom you serve; all to those authorities in Church and State whom He has placed over you. In subjection, not in rebellion, is the way to true liberty.

## His Treasured Picture.

A little trait in the character of a millionaire, who recently visited England, came within our notice, and London Tablet, and seems to be worth a record. From an inner coat pocket this gentleman brought forth some precious documents for reference, when, in the middle of them, was seen a little picture of the Sacred Heart. It was a cheap little photograph which nestled in a book which could buy up an English country; and perhaps a look of surprise on the face of a spectator, who happened to be a Catholic, drew from the man of affairs a sentence in explanation. "You may," he said, "be surprised to find a Protestant like myself bearing about with me a Catholic emblem. It happened that, among the thousands of people in my employ, one—a young Catholic girl in a very humble position—came to me some years ago, told me she was praying for my conversion, and asked me to carry this holy picture about me. 'My dear, until I die,' I promised her. So it has been here ever since, and I would rather lose most of the contents of my pockets than lose that now ragged memento of a simple girl's disinterested piety in my regard."

How tenderly and gently we speak of those who are gone—those upon whose ears our kind words can never again fall—those who perhaps when living had to listen to many words from us that were anything but kind.

O, remember, my poor soul, remember that the best guarded life is one that is guarded by trials. Behold what, generously accepted, will cause me to resemble Jesus!

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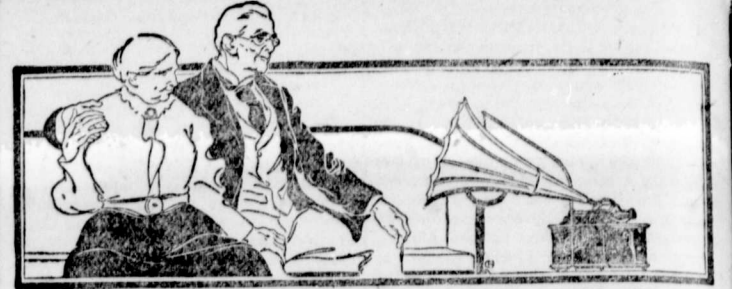
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