AUGUST 24, 1912

Ah ? there is a great task in front of s. I am glad to see a great democracy this constituency. Do you know hat is in front of you? A bigger task what is in front of you? A bigger task than democracy has ever yet undertaken in this land. You have got to free the land (loud cheers)—to free the land that is to this very hour shackled with the chains of feudalism. We have got to free the people from the anxieties, the worries, the terrors—terrors that they ought never to be called upon to face— terrors that their children may he cerv. terrors that their children may be cryin this land of plenty for bread e have got to free the land from that We have got to free the land from that. It is our shame. (Cheers.) It is a dis-grace to this the richest land under the sun that they should want—a contin-gency which no honest, thrifty man in this land should have to face. This Bill is a beginning, and, with God's help, it is but a beginning. (Load cheers.)

The hint given is a little indefinite, and exactly what the chancellor of the exchequer has in mind can as yet only he matter of conjecture.

THE BIENNIAL MEETING of the Grand Lodge of the Sons of England took place in Toronto on the 18th. Amongst other subjects to be discussed is the marriage question, although we are told that a certain section of the delegates were anxious to side step it. It would not be a difficult matter to conjecture what would be the course of action taken by the society if the matter comes up for consideration. As the spirit of this associstion is so decidedly anti - Catholic the wonder is that it does not disband and throw in its fortunes with the followers of King William.

THE CHURCH IN HOLLAND

Some time since a subscriber sent us an extract from the Presbyterian Record, of Montreal, a publication noted for giving misinformation in regard to the Catholic Church. Bearing on this question we copy the following extract fron an article which appeared in our excellent contemporary America, on February 10, 1912:

"According to the last decennial census the Catholic population of Holland has passed the two million mark; the exact figures given are 2053. 021. Compared with the census of 1899 this would indicate a gain of some 262. 000. But for certain unsatisfactory nomic conditions among the rura population of the South, the increase uld have been still more gratifying.

"In regard to the non Catholic population the census reveals the same alarming increase of irreligion that is noticeable in other countries. The number of those unidentified with any Church organization has risen from 115,000 to 291,000. The census also shows, that while among other deno-minations the percentage of women minimum the percentage of would largely preponderates over that of the men, among Catholics the proportion of men and women is equal. The popula-tion of Hölland, taken as a whole, is made up of Protestants 58 per cent., nondescripts, or unaffiliated with any clicket from cent laws? nor cents.

and Catholics 35 per cent., "Among the latter a steady and most remarkable religious progress has been remarkable religious progress has been observable for the last fifty years; not the least so in regard to the Catholic press. Of late years especially the activity displayed by Datch Catholic the press. in the field of journalism has been quite as prodigious as that of their Catholic as prodigious as that of their Catholic kinsmen in neighboring Germany. The Catholic dallies in Holland at present are no fewer than 16 in numb seconded by 31 bi-weekly and number weekty papers; to which should be added 52 monthly and quarterly publications of either a religious, scientific, or literary character. The dailies are or incerary character. The dailies are published mostly in the great centres population, and, whilst varying in size and importance, all are real live newspapers giving the telegraphic news

More power to you, editor of the Casket! Canadian politics. A few days afterwards the Toronto Star in three column When Mr. John M. O'Neil reads your black type told us that the Ancient article, if he has any sense of shame Order of Hibernians in Ireland were all left, he will go in hiding. sworn to exterminate Protestants. One

THE OLD FABLES Mapy of our readers write us asking

other. That is the state of the case. why we do not take notice of statements Now what is the remedy, or is there made by a certain publication in Toronto any? Of course the obvious answer is which is the official organ of an oath bound secret society, the object of whose promoters is, as we have frequently stated, antagonism to the Catholic Church, that the personal interest of a because Catholics would not support number of unfit people, who are seeking it. We can estimate the support they prominence in public life, may be prowould give a venture of the kind from moted. Time was when this publication the way they support our Catholic was published by a manly man, but since weekly and monthly press. How small his death there has been a change. The a fraction of our people ever think of former publisher was known as a strong taking a Catholic paper or magazine ! Protestant, and he was vigorous in What proportion of the volumes on our his opposition to the Catholic Church bookshelves are Catholic? Our people but there was always visible in his read all the popular magazines, all the utterances a note of sincerity, and when latest "best sellers," but how many of he was shown that he was mistaken in them ever opened a Catholic monthhis opinions he was courageous enough ly, or could tell you the names of half a to admit it. Not so now, however. The dozen Catholic authors. Parents who new publisher produces a weekly paper are lax in this regard are running the which would lead one to suppose that risk of shipwreck to their childrens he has been hypnotized by the Prince of faith and morals. Surely it is ridiculous Darkness. It is built on the plan of the to think that a few minutes discourse on yellow Hearst publications of New York-Sunday, only half listened to, will coun-The fables of the centuries are raked up teract the poison imbibed during the attired in a new suit of clothes, and th week. Catholic reading matter is one simple people of the townships, bred in of the best means of preserving a Cathbigotry, are told that this is the Cathoolic atmosphere in the home. It need lie Church. The paper may in this not be of the goody-goody character. way obtain a goodly subscription list There are numbers of Catholic novels

but its work will bring but dishonor to the editor.

style at least the equal of the secular The people of the United States are publications. Let us learn to be genafflicted with a paper built upon the erous in our support of our own publicasame lines. It is called the Menace. tions and thus hasten the day when a Its editor is a Rev. Mr. Walker. He is, Catholic daily will be no longer a we are told, a minister who for years dream but a reality. had no call to any pulpit, and his fellowministers do not care to have even a nodding acquaintance with him. A THE PRESBYTERIAN MASS Catholic publication in Opelika, Ala-The following article, which we take bama, entitled the Marian, is doing

from the Catholic World Magazine. good work in exposing the falsehoods although having reference to the Prescontained in the Menace. The followbyterian practice in the United States, ing extract well illustrates the characof celebrating bogus Masses by bogus ter of the anti-Catholic literature appriests amongst the Ruthenian emipearing in publications whose editors grants, will be read with special have no regard for truth : interest in this country also, as the

SOME SAMPLE WALKER LIES

followers of John Knox in our Western Let us illustrate : In one of his issues he cites a Father O'Donnell of territory made use of the same hypo crisy and duplicity amongst these Huntingdom, La., who was caught drink ing with one of the telephone girls But there is no Father O Donnell of people there. The Catholic World savs : Louisiana. He may have been visiting? Why, there is no such place as Hunting dom in the whole state. In the issue o Theory and practice are oftentimes inconsistent, but we have seldom seen a more glaring example of opposition be-January 27th, Agnes Vaughn deposes on oath that Father Silley and the Catho-lics of Springfield, Ohio, placed her in Ween the two than that given in the Presbyterian organ, The Continent, of April 18, 1912. Practice is shown in the convent of St. Aloysius Industrial School of Columbus, Ohio, where she was made to perform the fithiest tasks and had the flesh torn from her arms, etc. the account of how certain Ruthenian Catholics in Newark, N. J., were robbed of the faith most dear to them by the But there is no St. Aloysius Industrial machinations of a minister of the gospel, Dr. Lusk. His unabashed confession of School of Columbus, Ohio, and there is Dr. Lusk. His unabashed confession of duplicity is equalled only by the evi-dent approval of a journal of the high standing of The Continent. We give below under "Practice" The Contin-ent's account of Dr. Lusk's process Under "Theory" we place some evno Father Silley in the whole United States. In the issue of March 9th, Florence Carey deposes before Salome B. Weaver, notary public in the *County* of Philadelphia (no town, or P. O. adof Philadelphia (no town, or P. O. au-dess given) that she had been sent to the House of Good Shepherd in Wash-ington, D. C., a reformatory school fo-wayward girls. The Sisters of the Good Shepherd conduct, I suppose, over a hundred of these institutions throughout Under 'Theory' tracts from a praiseworthy contribution to the same number of The Continent the pen of Dr. Jowett. from Jowett's own words are a sufficient com mentary on Dr. Lusk's statement. the country. They also conduct pro-tectories, where orphan girls, or girls of dissolute parents find a safe home, learn THAT RUTHENIAN MASS AND THE OUTCOM If snybody of consequence has been a trade and fit themselves, when they shall have attained their majority, for disturbed by published complaints about Catholic services held in a Presrespectable women of the world. (The reformatories, not the protectories, are sometimes called Magdalene homes.) byterian mission in Newark, New Jersey, he will assuredly feel his fears

THE CATHOLIC RECORD THEORY

cannot open a paper but to find the

church attacked under one form or an.

THE FUTILE WEAVER

"Their webs shall not become gar-ments." These words were spoken of an intensely busy people. . . . We see men making haste. All is signifi-cant of a restless people abounding in feveriah sotivity. But the activity is possessed by no holy inspiration. It is pervaded by the spirit of falsekood. Its creations are built upon lies and perreations are built upon lies and per-Now what is the femely, of it ways on the governed by sub-any? Of course the obvious answer is a Catholic daily press. But it looks as if that is about as feasible as touching the moon. Why is it that a Catholic daily is a foredcomed failure? Simply shuttles of activity never silent. . . .

But an evil spirit sits at the loom. "Your webs shall not become ments," thus saith the Lord. shall be a momentous stop in the pro-cess. The work of the weaver shall be futile. There shall be a tragic lack of ent. It shall fail just when it about to successd. The prelimattainm seemed about to success. The prelim-inaries may be successfully accomp-lished, the initial stages may be safely passed, the ultimate triumph may be sight, but it shall never be reached. The shuttles have been cleverly handled. the strands have been woven, but "thei s shall not become garments, neither webs shall not become garments, hereber shall they cover themselves with their works." Busy weavers in-deed ! But the spirit of ini-quity is in the loom, and at the end of of inithe long day there shall, be no strong garments to clothe the weaver and to shield him from the judgment of shame snield nim from the judgment of an and our fabric may be power, but the power obtained by subterfuge will not clothe us with the garments of peace. . if we have woven it with deceitful-ness and treachery, it shall never clothe us in the fine, satisfying habit of endur-tions and the satisfying habit of endur-

ing joy. The things we wanted will never arrive. It may seem as though they are coming nearer, but we shall and magazines that are in matter and lever meet. And thus it is that all iniquity ends

in exposure, the exposure of the naked soul to the blasts of judgment. False-hood fails in the long run. It cannot hood fails in the long run. It cannet possibly win. It can never perfect its purpose. Its really finished work is death. In the last stages it faints and falls. "The wioked shall not stand in the judgment." All its gayly designed purposes, all its elever means and ex-pediencies, all its seeming accomplish-ments, shall fail into wreek and confu-ion like a house whose foundation has ments, main tail into whose foundation has not been "truly laid," a house built upon rottenness and iniquity. In the moment of apparent final triumph weak-ness topples over into disorder and desolation. It is a matter of sanity to weave the fabric of our lives with sound and healthy thread. Rotten strands never pay. A lie is a costly expedient. One bit of crookedness affects the stabil-ty of the entire building. Falsehood very remote influences. We may We may may even forget it. We may go on with our building, but the evil thing rean hay even torget it. We may go on they our building, but the evil thing reap-pears in the insecurity of the entire pile. Or to return to the figure of the nears in the

prophet, if we weave with rotten threads our webs shall never become garments. Somewhere or other we meet our God, and in that crisis every man's work shall be tried of what sort it is. Rotten ness shall be tried by God's koliness. aud in that pure and sacred flame it and in that pure and sacred flame it shall pass away like dry stubble. All our life, with all its purposes and activities, is every moment in that fire, "the unquenchable fire," and the good and the bad are every moment exposed to the influences of its burning. "Now is the influences of its burning. is the indement."

is the judgment." Our rotten work is even now being tried, and judged, and sentenced, and even now the sentence is being surely carried out, although the climax of final collose may seem to tarry. "God is not slack as some count slackness." The execution of judgment is proceeding ; collose is on its way. There is a wood-"God is not worm which eats out the insides of trees, and leaves only a skeleton stand. out the insides of Outwardly there is no appearance ing. Outwardly there is no apply is pro-of destruction, but the tragedy is proceeding in secret. And sound of a tempest is heard, and in its violent grip the tree will shiver into ruin. Thus it is with the destructive

the anti-religious philosophy which made t and which controls it.

it and which controls it. It is our duty to repeat from time to time the Catholic view, and the Catho-lic warning; as it is the duty of the whole Catholic prees; a duty which is not being evaded or neglected. The late Henry Demarest Lloyd was filled with the atheistic idea that the Christian idea of God is of human origin and human growth; in other words, that Christian idea of God is of human origin and human growth; in other words, that God is a dream and a phantsay of the human mind and of human conditions; and that the little group of self-con-ceited people who have called thom-selves Freethinkers, Freemasors, Social-ists, and by other appellations, have found out the flaw, and have given to marking the means of clearing away the mankind the means of clearing away the rubbish and furnishing anew. Here are

some of his sayings : 'God is the name man gives his ow future." Another thought stirs in the universal mind. The Son of Man, Father in Heaven, Son of God, Heaven, Mediator, the Holy Spirit, all these are symbols by which men have been pic-

symbols by which elves to themselves. uring the This reminds us of the words a Earorule remnasor, quoted some time since by us,----We are all Gods," and of the words of a leading French Socialist,-----"We have extinguished the lights of

Heaven." This is the original sin of Socialism. We could fill up our columns, week after week, with the proofs of it, from their owa leading writers and speakers, in North America and in Europe. We could likewise quote the words of bitter could likewise quote the words of biber contempt some of these leaders have spoken of the "dabblers" in various brands of imitation. Socialism, who form a sort of camp following for the body. Let no one be deceived by the advertising literature that is set out; or by the articles describing S) cialism that appears in the magazines Some of this stuff is written by dupes some by rogues; some by wild fanabics but underneath, and behind, and al around, the S cialistic movement, watch for the movements of the coatrollin levers ; watch the machine work ; find out what men are hailed by them as their great men ; who are made power ful officials amongst them ; what kind of books are advertised as standard works

for Socialist readers. The heresy which underlies Socialism old; older than the time of Karl Max and Frederick English. It is known of Materialism; and it easy that there is no God and no soul; that what we call the mind is only a development of matter; only a higher form of matter than the body; and that what we call thought is only a mode of motion or action, like heat, light or electricity. This is not a perfect statement, but good enough, for the moment. It re-mained for Karl Marx to give materialism a twist which has made it a danger ous thing to the world, by putting it into such a shape that it can be made an appeal to the vast numbers of men who are dissatisfied with their condition in this world. Materialists before Marx had contended that all that we are, and all that we have, are the result of a process of evolution; that laws, usages, customs, institutions, religion itself, are all the result of evolution in the thing which they call matter, a heap of stone So is the human brain, all is "matter. the conceptions and thoughts of a are the products of evolutionary process in "matter.

Marx, in the course of cudgelling the which other people call their matter' mind, but on a theory which he said would account for religion, law, usage, custom, institutions; for all the COU ceptions and ideas entertained by th human mind. He said he could put hi the finger on the source of them all. He said he could point out the particular factor, or process, or "matter," which gave rise to all these things. And here s his notion of it : "The method of production in our

material life shapes and determines also our entire social, political, and intellectual process of life. It is not the mind of man which determines his life in

ociety, but, on the contrary, it is this life which determines his mind." This is the theory of Marx, which has been called "great." though it is so

which they seek to destroy. And they tell us quite plainly that aystem goes belief in God, worship, re-ligion, Christ's teaching, marriage, all go wish it. On this ground, the Church of God stands firmly against it. Antigonish Casket.

ADVERTISING TRICK CLEARLY UNMASKED

DUPLICITY OF SOCIALISTIC METHODS AND PRESS IN EFFORTS TO HOODWINK CATH-OLICS

The following letter to the New York Freeman's Journal tells its own story of the duplicity and despicable tactics of the Socialistic organ The Appeal to Reason. The purpose to mislead and hoodwink Catholic readers is evident. and is splendidly unmasked by Father Kinser. His letter in full follows :

Kinser. His letter in full follows: The "Appeal to Reason" for May 25, 1912, published a challenge under the headline "The Appeal Offers Space

Worth \$25,000 to its Opponents." The substance of the challenge runs as fol-Since Father Bernard Vaughan and

his associates have made the public be lieve that Socialism stands for atheism, lieve that Socialism stands for atheism, free love and anarchy, we challenge them to prove their charges. The Appeal will guarantee a circulation of more than a million copies of our edition of June 22ad, which will contain the answer of our opponents and our reply to their answer.

This challenge, which stands on the first page of the Appeal contains no re-strictions whatever. It is hurled at the 'opponents of Socialism," at Father Vanghan in particular, and at his "asso ciates" in general. In the same edition Catholic priests who charged Socialian with hostility to religion and Christian morality, were brauded as "priests of nammos," as liars and slanderers. PERFIDIOUS TRICK

Suspecting that there was a perfidious trick in the said challenge, I wrote and mailed to the Appeal an answe which covers thirty-seven typewritte

pages. In my answer I proved by quo-tations from the standard works of Marz, Engels, Dietzgen, Babel, Kautaky, Erdmann, Bistchiord, Carpenter, Bax and Morris (1) that evolutionary monis tie materialistic which is the rankest atheism, forms the undermost founds of Marxian Socialism, and that atheistic conception of history forms the main pillar of the said Socialism ; (2) that Marxian Socialism has slways been an atheistic movement; (3) that the founders and chief exponents of Modern Socialism openly and persistently advo cated the abolition of our present mono gamic marriage system, and the intro duction of free love.

SOCIALIST AUTHORITIES

showed particularly how several prominent Socialist champions frankly cknowledged the fact that Socialism i decidedly hostile to Christian faith an morality. Eagels wrote in his "Land-marks of Scientific Socialism" page 256; Under Socialism "religion will be forbidden," because "religion is nothing but the fantastic reflection in men's mind of the external forces which dominate their every-day existence." Bebel detheir every day existence." Bebel de-clared authoritatively in the German Diet, December 31, 1881 : "In religion we Social Democrats profess atheism." And in his book, "Christianity and Socialism, p. 16. Bebel says. "Chris-tianity and Socialism stand against each other like fire and states". Distance

Dietzgen other like fire and water. the most prominent Socialist philosopher declares in his "Philosophical Essays, p "Socialism and Christianity from each other as the day the night." Comrade Erdmann, 122 : differ from the night." one of the foremost Socialist editors wrote in his "Sozialistische Monatshefte 1905, p. 519 : "Since Socialism stands for atheism, the Catholic Church for the belief in God and for ecclesiastical dis-

cipline, no Catholic can be a Socialist." ANSWER SUPPRESSED

arguments. But Debs and his minions, finding my arguments too strong, de-cided to completely suppress my answer to their challenge. Editor Fred Warron Editor Fred Warren to their challenge. Editor Fred Warren told me in his letter of June 15th : "You are not a representative of the Catholic Church duly authorized by Cardinal Gibbons to speak for it. I shall, therefore, not be able to use your manusbecause cript." Thus the editors of the Appeal, ignoring the general obstactor of their challenge, repudiated my answer, be-cause I was "not duly authorized by Cardinal Gibbons," who has no jurisdiction over me, and whom Debs stigmatized already in the Appeal for October 28, 1911 as a "priest of mammon!" They legal 1911 as a "priest of mammon !" that our Cardinals, Archbishops anew that our Osrdinais, Archolshops and Bishops are not under the jurisdic-tion of Cardinal Gibbons. Hence, they could and would have repudiated every "authorization" issued to our prelates by Conducted Cithere

FATHER VAUGHAN EDITION

that "Socialism is purely an economic natter and has not more to do with religion than it has to do with astron ligion than it has to do with astronomy." Thus the Appeal editors had the deplor-able courage to stigmatize once more not only their opponents who charged Socialism with irreligion, but also Engels, Bebel, Dietzgen, and Erdmann, as lizz and abardents. as liars and slanderers ! It is evident that the challenge of

.

To be and his crew was but a foul plot to smuggle the Appeal, with all its lies, under the auguces of the celebrated Father Vanghan into our Catholic homes, to represent our Bishops and priests as enemies of the working class, and thus to acto the swinthing and and thus to eatch the sympathies and votes of the Catholic people.

REV. C. J. KLUSER. Morgantown, W. Va., June 24, 1912.

A USEFUL WORK

The Catholic Immigration Association of Canada have planned the establish-ment of a Catholic Information Bureau at Winnipeg. The hundred and one inquirers which

are made to resident priests and others concerning Catholic life and activities by strangers entering and leaving the city, as well as the status of information and help the bureau will be able to give to residents of the city of able to give to residents of the city of Winnipeg, will be a real boom. As a medium between employers of labor and those desiring both male and female help for domestic service, mechanics and farm hands, and many other classes of labor, the Catholic Information Bureau will do good work. Its usefulness will also be found in directing those in need of spartments or living accommodation to Catholic residents catering for such. A responsible secretary will take charge of the work. The location of the Bureau will be central. The fraternal societies of the city are being approach-ed on the matter and it has been suggested that committees be formed from The Knights of Columbus, The Hiber-

mians, Foresters, C. M. B. A. and the Catholic clubs to formulate and decide upon the lines on which the bureau will be run, and also to discuss ways and means for its annual upkeep. that a small annual subscription from each of the Catholic fraternal societies as well as one from each of the eight parishes would cover the expense of rent and management. T. Stedman, the Hon. Secretary of the C. I. A. at Winnipeg, is responsible for the movement.

RETURNING TO THE FOLD

Of late years scarcely a day passes by which fails to present the spectacle of mon and women of character and ability crying for admission into the Church of Jesus Christ.

The fascination of stories The factnation of stories of conver-sion lies in their variety. To-day an agaostic literary genius, the idol of the people of Paris, quickly knocks at the door of the Church ; to-morrow the Protestant rector of a dearly beloved country parish in Ohio asks for condi-tional baptism; on the banks of the onal baptism; on the banks of the tonal deputer; on the banks of the Hadson an Episcopalian ascetic who has been trying for years to follow in the steps of Christ crucified announces his need of the guidance of the Holy See; in the metropolis a woman of culture and an houorable position in society, startles her immediate circle with the news that she has just been received into the Catholic Church. Recently the daily press briefly noted the fact that a non-Catholic murderer has been baptized by a priest within shadow of the fatal chair ; to-day an honored proessor in a leading Protestant University of Germany returns to the Church of his forefathers. For the thoughtfu

soul truly all roads lead to Rome. The artist in his studio, the poet who loves nature, the actress whose eyes have looked far beyond the footlights, the astronomer at his telescope, the historian reading the annals of past ages, the sociologist who knows all the nodern panaceas, the minister of the o realizes keeply the insufficigospel ency of his private judgment, the fever

the world, and the market reports o the day."

TIMOTHY COUGHLIN, ex M. P. of Mt. Carmel, has passed away in his seventyninth year. With unfeigned regret we make this announcement. He was an Irishman who reflected credit upon the old land. He was a Catholic whose heart ever beat warmly for the Church of his Fathers. He was loyal to her commands and generous to her needs. He was a Canadian of such true type that in all the various positions which he occupied, from those in the musicipality to a seat in the House of Commons, he won the confidence and regard and effection of all who knew him. Timothy Conghlin was an admirable man in every sphere of life and he has left to stitution. his family that priceless gift, an honored name. May Heaven be his reward.

SOCIALISM

If on our list of subscribers there happen to be a Catholic who is inclined Antigonish Casket. Therein the editor cult. Mr. John M. O Neil, the person picture of the average Socialist stump speaker. If one in poor circumstances will ask the Socialist orator of some

She likewise deposed that she now lives at the Magdalene Home, 213 N. 21st street, Philadelphia; that while in the House of the Good Shepherd the Sinter House of the Good Shepherd the Sisters ent of extension work, put into the knocked down a May Barnhouser, tore annual report distributed to congrega-her hair, kicked her in the stomach, etc. tions of the presbytery Easter morning: Now here was a case with particular names, particular address. The chief names, particular address. The chief notary public -- the " county " of We wrote to the Philadelphia. We wrote to the Secre-tary of the Commonwealth in Pennsyl-vania, Mr. Robert McAfee, for the post-office address of Salome, and on June 5th received the answer that " a hasty examination covering nearly 2 000 names of notaries in the county of Pailsdelphi failed to show the name of Salome B. Weaver." So all the testimony goes for nothing. Moreover, inquiry at 213 N. 21 t street, Philadelphia, revealed that Florence Carey does not live there, that it is not a House of the Good Snepherd (as you would be led to infer from the article); but that it is a Protestant in-

WHAT CATHOLICS READ Last week we briefly noticed a com-

munication from a correspondent who drew our attention to the peculiar theological views of the Montreal Family to flirt with Socialism, we would ask Herald. In justice to the Herald we him to read carefully the article in this must say that it is not the only publicaweek's paper which we copy from the tion that treats of such questions from an anti Catholic viewpoint. There may gives a Socialist with an Irish name a be honorable exceptions here and dressing down which may deter others there, but as a general rule the Amerifrom entering the ranks of that crazy can secular press is more or less anti-Catholic. We have proof of it every to whom he refers, appears to be one of other day. Now it is some story of those human gramaphones who is pre- supposed immorality in Latin America, pared on the slightest provocation to next an altogether false interpretation let loose a torrent of meaningless of some Papal decree; to-day the Cathverbiage. His utterances give us a true olice of Ireland are libelled, to-morrow some matter of church discipline is magnified into a huge scandal. Jourwho has a friendly eye for Socialism nals that are otherwise fair and trustworthy err as often and with as much means to divide up his present holdings facility as the most bigoted sheet. The other day the Gobe was trying to stir with his poor neighbors, he will be met with a scowl and a peremptory refnal. Socialism in theory and Socialism in the Post Master General had gone to practise are two very different things. Rome to ask the Pope's advice on

"For over two years I have had the oversight of the Ruthenian work. When I first knew them they were using the service of the Old Church from which they came. I made myself familiar with the service and the customs and the peculiarities of the people. I saw it would not do to start eople.

we place some

PRACTICE

COLUMBA

a revolution, but rather a process of elimination. I had learned from experience how deep-seated and strong are religious prejudices. I knew that the customs of generations were not easily

given up. "So we advanced step by step-one thing after another was thrown out. It was a rather slow process, but it went was a rather slow process, but it were steadily on. I gave no ear to the critics, but held fast to the purpose and the object to be attained. We were assailed—savagely assailed—by the emissaries of the O'd Church, and they

did not hesitate to enlist with them who bear our own name. "But there was some friendly advice also. A professor in one of our best and most orthodox theological seminaries wrote me to make haste slowly, and not too rapidly cut these people off from the things that had meant so much

them. However, I pressed forward just as rapidly as I thought was wise. "What is the result? Why this: To-day we have a thoroughly Christian and Protestant service. The minister faces the people; he wears a black gown like other Presbyterian ministers; and the reformed service only is usedthis is a service with everything distinctly Catholic eliminated. "These people deserve our encourage

ent. They are studying their Bibl They knew no Bible in the Old Church. If we have faith in the old book we should trust it here.

to get these people away from their darkness; in Newark we have been at the work less then half that time, and many of them are now walking in the did not seek them.

antagonisms of God. They work in present judgment to the sure if slow revelation of disaster. God is at work upon our falsehoods ; they shall come to nothing ! These webs shall never be-come garments. The secret presence is unravelling our subtle weavings and the end of the day shall bring confusion and

ANOTHER VOICE IN THE ATHEISTIC CHORUS

Strathlorne, June 21st, 1912.

Editor Casket : Dear Sir, -I read with grave interest your admirable editorials showing the avowedly Atheistic character of Socialism "at home." I have no recollection that you quoted from Mr. Henry Demarest Lloyd who was, probably "the lead-ing Socialist writer of our day."

I enclose you a clipping from The Literary Digest showing the hand, the mind, and the menace of this pale prothat of materialism. I looked severa times for that number of the Digest before I found it. You likely have seen it before.

Yours truly, J. L MACDOUGALL.

We thank Mr. McDougall for sending us the clipping. It is too long to insert here; but we may give our readers some account of it. The Digest says: which it appears that he agreed with Ingersoll that "God is the notiest work

of man," and with H stycake that "the plety and usefulness" is better than "the usefulness of plety." A peculiar interest attaches to this book in that it seems to be shown in its pages that this atheistic position is the logical end of

"It took over seven years in Canada "It took over seven years in Canada get these people away from their arkness; in Newark we have been at "logical end of Socialism," on which the Catholic Church has based her opposition to it. There are many persons playing around the edges of Socialism who are quite ign rant of the tendency

pitifully lame and halting to a man who has faith in God. On this theory, hownas rath in God. On this theory, how ever, the whole Socialistic philosophy is fouaded. The prevailing method of pro-duction, privite ownership, capital, have been made the centre of the So-cialistic attack, not merely because of their abuse ; merely because of wrongs which exist and which ought to be, and must be, removed ; not merely of poverty or suffering; but because these conditions have, as the Socialist writers think, given rise to a false and

baseless worship of a non-existent God; and to wrong and evil systems of government, law, custom and usage.

They have not been content to ascribe all that is amiss in political or affairs to the system of ownership, and of the production and distribution of the world's wealth and the world's goods though even that would have been very far from the truth. But they have gone much farther. They count religion, the worship of God, the reverence for the by Cardinal Gibbons. Bible, the belief in the mission and the teaching of Jesus Christ as all a part of the self deception of men, which has had its origin in the conditions which sur-

round the holding, production, and distribution of land and goods.

This is absolutely, and positively, the teaching of Marx and Engels; and of every Socialist of any importance since their time. The Socialist parties in all the countries where Socialism is advo-"Henry Demarest Lloyd, who was prob-ably the leading Socialist writer of our day, is the author of a posthumous book on "Mao, the Social Creator," from which it appears that he account from the words of their more and over given a twentieth part of the proof that we know of, and can give. We are not to be led aside by articles

in magazines, written by dupes or fools, who never mention this aspect of Socialiam, but devote their time to fancy sems to be snown in its pages that this theistic position is the logical end of pictures of impossible things to come to pass in a dream world, but never in this world. The official platforms of the Socialist party in the United States jus tifies all that we have said. It conforms the teachings of the English and German Socialists ; and the leaders, in-cluding some members of the national

executive, have said quite plainly what of the movement, the direction in which it means. The notion of a God, a soul, it is proceeding, and the real nature of a warship, grew out of a human system

Solomon! where is thy throne? It is The Appeal for Jane 22nd is out in all gone in the wind. Babylon! where is thy might? It is gone in the wind. Like the switt shadows of Noon, like the it glory, it is called the "Father Vaughan edition," also the "Catholic edition," because it does not contain a single line dreams of the blind, written either by Father Vaughan of by any other Catholic in answer to the challenge ! Father Vaughan wisely de-Vanish the glories and pomps of the earth in the wind. clined to file an answer, because he did not want to give a color of truth to the Say, what is pleasure? A phantom, a mask undefined. Science? An almond, whereof we can pierce but the rind. Honor and affluence? Firmans that fortune hath signed. Only to glitter and pass on the wings of the wind. Pity, thou reader! the madness of poor human kind, Raving of knowledge-and satan so busy to blind! Raving of glory-like me-for the gar-lands I bind (Garlands of song) are but gathered, and strewn in the wind.

Solomon! where is thy might? It is gone in the wind. I. Abui-Namez must rest; for my fire

hath declined, And I hear voices, from Hades like bells

on the wind. -JAMES CLARENCE MANGAN

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false statement, reiterated in the Appeal and in other Socialistic papers, that "he holds a commission from the Pope to stem the rising tide of Socialism in the United States. "For the rest, had Father Vaughan answered, Debs and his fellow tacticians would undoubted!

have found a pretext to suppress his answer as they suppressed mine. The "\$25 000 worth" space of the

Appeal is covered by a very unreliable and defective account of one of Father Vaughan's lectures on Socialism. account is taken from the non Catholic New York Times. The Appeal editors refused to reproduce an account from the N. Y. Freeman's Journal, or from any other Catholic paper, which brought out Father Vaughan's powerful argu-

ments. "LIARS AND SLANDERERS"

The remaining three pages of the Appeal are mostly devoted to the "proof"



there is no alternative save the confes-sional from the river — cach and all, if humble and prayerful, on the road to Rome. The road, 'tis true may be of a few yards' length for one, while his brother may need to travel many miles, but earnest study will surely bring him to the Catholic Church. - Rochester Catholic Citizen. "This is My commandment," said our

Lord to His disciples, "that you love one another, as I have loved you." Bathow shall we dare say that we love one another if we be not kind each to the other? If we go through life avoiding and evading the occasion for a kind word or a kind act, how shall we say we are Christians ?

Gone in the Wind