The Cross

The erring, thoughtless deed—And in the dark the devil came,
And brought from thirsting Hell the rain,
Denied he from those souls in pain,
To nourish the foul seed.

And grew the weed in me,— So harmless did it seem at first, Fast spreading to a sinning thirst, My very heart the craving cursed,— The seed was soon a tree.

And I have hopeless tried, With bleeding hands the roots to tear; Still stands the tree with guilty stare, All blanched and pale with branches

-EWYN BRUCE MACKINNON

Where Christ was Crucified.

CATHOLICITY THE CAUSE OF TROUBLE

At St. John's Cathedral, Salford (England), Monsigner Robert Hugh Benson began his September course of sermons on Sunday evening, September 1. He based his statements on two texts to prove how closely war and peace must be united by those who hold the tenets

"Blessed are the peacemakers, for they shall be called the children of God."

"Think not that I come to bring peace on earth; I come not to bring peace, but the sword."

"Charges," he said, "are always being brought against the Catholic Church. When the old ones fall—such charges as that Catholics are fools and pagans— others are brought out of the treasury of charges and repeated. Some of these have something of truth in them as well as something of untruth; therefore, they are the most important; and it is some of these that I propose to

"There is one charge which is very frequently made. Even your Protest ant friend who is inclined to strain his erance towards you will say, 'You fess to be followers of the Cross of profess to be followers of the Cross of Peace, yet you are always making dissensions. We are told that it pas prophesied that when Christ should hold have and dissensions would phesied that when Christ should note His sway, wars and dissensions would cease, awords should be turned into ploughshares, the lion should lie down with the lamb. The angels when they told of His birth sang 'Peace on Earth, Good Will to Men.' The Sermon on the Mount described the true disciple, 'Blessed are the peacemakers, for they shall be called the children of God. We were told to love our enemies.
When Christ appeared to His apostles,
He said: 'Peace be with you, My peace
I give you, My peace I leave you.'

CATHOLICITY BRINGS DISSENSION We ought to be true disciples "We ought to be true disciples of peace wherever we go; yet, our critics tell us, exactly the opposite is the case. Every country where there is dissension Catholicity appears to be at the bottom of it. Look at the education question, for instance. If Catholics had only been reasonable, they tell us, it would have been settled long ago. Everyone would have accepted the benefits of the State as the State arranged it.

"Look at home-life, they tell us. You

Look at home-life, they tell us. You find families that are not Catholic agreeing that the members shall attend churches of different religions; but the minute Catholicity steps in and one benes a convert, dissension enters the door and peace flies out of the window Catholics bring perpetual conflicts.

A TRUE CHARGE "This argument is true. Century after century Catholicity has been at the bottom of trouble. In our own country in that century when the foundation of the country's greatness was

laid, unreasonable people who were quite at peace on other matters but not on religion—Catholics who in Elizaon religion—Cacnollos who in miss-beth's day did their duty, were good subjects, good citizens—would not sub-mit when national authority was against the Catholic religion.
"Non-Catholics may make it a cause

of decision that we are not willing to submit to all authority as the voice of God; but a Catholic always keeps one subject as sacred, and that is his relig

"In the early Church it was the same Those who were peace-loving on other subjects, who willingly served the Emperor, took exception to such a little point at the thr wing of a grain of in-cense on the altar, for then, as now, with Catholics, exceptions were always on the point of religion. This charge of character against us, is against us from character against us, is against us from the Christian era. Go back to the time of the Apostles, to the times of St. Paul, when the charge was brought against him that he would insist in disturbing the peace of the country. So they cried, 'Behold, these men turn the country upside down.'

CHRIST A PEACE BREAKER

"Go back to Christ Himself. He ex plicitly states we are to drive quarrels and seditions from the world. 'Peace,' He tells us, 'Love one another.'

"Yet study how He spoke of peace yet contradicted it by His actions. there was one who made exception for religion it was He. And remember that He said; 'Trink not that I came to bring peacelon earth. I came notito brin peace but the sword.' If any minister to-day called people hypocrites and vipers dare he do it as publicly as Christ did ?

"See now he took the old custom of the Sabbath keeping. Look at the way He treated the Sabbath breakers. See how He goes into the Temple with a scourge in His hand and drives them out for what appears a very simple

"Charged before Pilate, He stands there as men stand to-day, as spreading sedition—no friend of Cæsar—not be cause He practised peace. He was put to death because He disturbed the peace of the world.

"How reconcile this paradox be-tween what He did and said? How re-concile the paradox of what the Church says and does?
"Take these two texts: "Blessed are

the peacemakers for they shall be called the children of God.' 'Think not that I

came to bring peace on earth, I came not to bring peace, but the sword.

"You will find practically no difficulty in reconciling the paradox if you remember that He was both divine and human. In this world He was a subject of a Roman Memorary. human. In this world He was a subject of a Roman Emperor: if He had submitted Himself as man there would have been no difficulty. But He was divine, both God and Man. Therefore, the reason of this paradox. He was living in this world, but was not of it. Jesus Christ brought down divine law into this world into the human law.

"It is precisely the same why the Catbolic Church brings this warfare. If she were content with human law there should be no trouble: but she has toe Giver of divine law.

toe Giver of divine law.

EARTHLY GOVERNMENT

"Go to a government authority and ask about eternity, or to a municipal authority and ask the same question; you will be told: 'My affair is to look after the things of this world, eternity concerns religious people. These people take up positions and this world is all they have to do with. If religion needed nothing else, what they provide would suffice.

would suffice.

"The Catholic Church is as much society, a State, as any other. It is the Kingdom of Heaven come down, on earth. It is as much a Kingdom as England or France, as much a state as any Commonwealth. But it does not take its position as others—it is in this world but not of it.

THE REASON

"Why, then, this dissension, this law of earth and heaven sometimes—thatk God, not always—found clashing?
"In the National Church, a human accepted, and its members as others be merely good citizens. But there are certain points in human laws which clash with the divine, as, for instance, divorce. The State takes what is called a practical common-sense view on this, and if a man and woman cannot live together as man and wife it permits them to separate. Yet God revealed to the Catholic Church that this cannot be. When a Catholic is con-fronted with this, the human law has no claim on him. With education all the state has to do is to teach certain general points of morality and general Christianity. But the Catholic Church has strained every nerve to transmit the whole of the revealed truths. Hence the conflict. If she were merely preaching ideals, this conflict might have been prevented; but because she has come down from Heaven she has remembered 'I came not to bring peace, but the sword.'

THE ANSWER

"You see now, brethren, how to answer when the charge is brought against you, that your religion is at the bottom f strife and conflicts. It is a sign that

it is the religion of Jesus Christ.

"If you want the Church of Jesus Christ you must not look for a Church every adapting itself to every one; you must find a Church always at war somemust find a Church always at war some-where. Of course, it would be at peace if its laws were accepted. If the Cath-olic Church had that position in the world which its Divine Founder meant, all dissension would cease. The Catho-lic Church does, indeed, look for peace; for 'Blessed are the peacemakers, for they shall be called the children of God.' But till that surrems meant they shall be called the children of God. But till that supreme moment comes she accepts the charge again and again brought against her, that whilst she is always prating of peace, she brings warfare, remembering the words of Jesus Christ: 'I come not to bring peace, but the sword.'"

THE FAILURE OF SOCIALISM

PROMINENT SOCIALIST GIVES REASONS FOR QUITTING THE PARTY-ITS THEORIES ARE IM-PRACTICABLE

In the fall of the year 1911 the city of Schenectady, N. Y., elected a Social-ist Mayor, George R. Lunn, and bright ist Mayor, George R. Lunn, and bright hopes were entertained for the success of his administration. It seems, however, that the theories of Socialism have proved a failure, and as a result Mr. B. S. Henry who has been regarded as the chief supporter of the Mayor has resigned his position and left the Socialist part. He was the business manager of the Socialist newspaper, the ger of the Socialist newspaper, the Citizen, published at Schenectady by a company of which Mayor Lunn is President. Through the columns of the press Mr. Henry announces that he is "through with Socialism and Socialist leaders" and gives reasons for his re signation as a member of the Socialist

In his signed statement Mr. Henry declares that he is disgusted with the "delusion and inconsistency of Social-"delusion and inconsisency of Social-ism . . . with the wrangling and intense discontent among members at the party meetings." He asserts that Socialism is an insult to the laboring man whom it would reduce to the condition of a brute.

In the course of his statement he has In the course of his statement he has the following to say in regard to the attitude of Socialism towards religion: "Another important reason for my total disgust is that to study Socialism and ecome saturated with its teaching and follow out its doctrines leads absolutely to a disregard of the hely teachings of the churches and synagogues and those early religious teachings received from our mothers. I believe in God and my experiences and study with Socialism convince me absolutely that it is im-possible for a person to be a sincere Christian or Jew and a sincere Socialist. How anyone can be a sincere Catholic and a sincere Socialist is beyond my understanding. Speaking of religion, didn't they go on record at their convention only recently to tax church property same as private real estate. Socialists are opposed to religion on principle and must necessarily place all the obstacles in the way of religious progress."

Mr. Henry is the fifth prominent Socialist to abandon Mayor Lunn's administration this year.

IN DARKEST ORANGEDOM

Now while the Orangemen's ten days protest against Home Rule, and the signing of a covenant against acknowledging an Irish Parliament are attracting attention, and causing a great many people who are not acquainted with the real conditions in Ireland to think that all or nearly all Irish Protestants are in symmathy with the Orangemen and conditions. sympathy with the Orangemen and op-posed to the general aspiration for self-government of their Catholic fellowountry-men, the following passages com an article in the Baptist Watchman of this city from a Baptist clergy-man, the Rev. Gwilym O. Griffith, will be read with interest, furnishing as they do a striking illustration of that love for freedom of speech and action supposed to actuate the hearts of all supposed to actuate the hearts of an who are free from the "curse of Rome." Nowhere in the world is Protestantism so strong as among the Orangemen of Belfast; nowhere is its liberating and enlightening spirit so proudly exploited and bossted about; yet, if among any Catholic people in the world there oc-curred such outrages against Protestants as are now being perpetrated against Catholics in Belfast, the Protestant

Catholics in Belfast, the Protestant press and pulpit of this country would ring with indignation about "Romish intolerance," "medieval barbarism" and other evils supposed to be part and parcel of the Catholic religion.

Against the savagery of Ulster's Orangemen, few if any Procestant papers have seen fit to utter a word of protest; and this article of Mr. Griffith's is all the more remarkable because of its uniqueness.

of its uniqueness.

Mr. Griffith, who is a son of Wales, wrote this article for the Watchman on board the steamer "Patriotic" bound for Liverpool from Belfast, so that the impressions he gives are fresh, and the information obtained at first hand. He

says:
"It is hard for the American traveller, nearing the old country, and seeing the noble outline of the Irish hills rise slowly against the sky, to escape the feeling that before him is a land distinct in itself, set by Providence in the midst of the seas, too near the sister isle to be isolated and independent, but yet too distinct to be an "etcetra," a mere reorgraphical expression. geographical expression. Here in fact is a land inhabited by a distinct non-Saxon race; a race which, in the early centuries of Christianity, led Europe in learning, and to the continuous learning, and to the enthusiasm for scholarship added the missionary ardor of Christian sainthood; a race which still keen of mind and lar e of heartstill keen of mind and lar. e of heart—
touched with the fisme of poetry and
the passion of faith. But this people
for generations has been denied the
rights of nationhood, has been persecuted and down-trampled, its Parliament closed, its industries harried, its
wealth filched its people driven across
the seas. Yet has struggled on, and in
this struggle Protestant and Catholic this struggle Protestant and Catholic alike (I speak of individual leaders) have fought manfully side by side for their common country; Grattan and O'Connell, Thomas Davis and Gavan Duffy, Smith O Brien and Mitchell, Parpatriotic roll call could be carried on patriotic roll call could be carried on indefinitely! No doubt there are pages indefinitely! No doubt there are pages in the annals of the struggle which one could wish might never have been written, but the history can hardly fail of inspiration for those who have hearts that respond to the appeal of the heroic.

"To day the Nationalist victory seen all but assured. Let the present Government remain in office a little longer and the doors of the Dublin Pariament will once more be flung open and Irish representatives will cross its threshold to give legislative expression

to Irish national idealism.
"But Protestant Ulster, as every one knows is unwilling. Protestant Ulster is, geographically and numerically, a small fraction of Ireland, but it is a very wealthy fraction, a very influential fraction, and it must be added, a very assertive fraction. So assertive, in-deed, that it is not content to vote against Home Rule, to try conclusions in democratic manner at the polls; it has done that and been beaten; and now it proposes to fight. It has inaugurated in the North an era of terrorism, and openly declares that there shall be civil war. Irish Presbyterian parsons have become declamatory dema-gogues on political platforms, have pre-side i over fervent anti - nationalist side i over fervent anti-nationalist prayer meetings, and have curtailed, on occasions, their pulpit denunciations of the general evil besetments of the human heart that they might have the more lung power to breathe out threatenings and slander upon Home Rule and all its works. These good men of Ulster have given a new word to the British vocabulary—Ulsteria. It is a word that suggests the thwacking of the Orange drum and the bangings, of the Orange cymbals, the drinking of Orange ale and the declama

the Orange cymbals, the drinking of Orange ale and the declama tion of Orange profanity. Above all it suggests the raucous assurance that Ulster (which is the Protestant section of Ulster's name for itself) will fight "to the last ditch.

" And all this fervor of " Ulsteria turns upon the proverbial formula that "Home Rule will be Rome Rule." By this there must be some good folk in the North who believe that this taken from the Good Book. It is accepted devoutly, flereely, unquestionably by these sturdy ancestors of the Scotsmen who went over from Scotland to the North of Ireland and took their native

tenacity with them. "I have largely believed it," said my jaunting-car driver to me to-day; "haven't I heard believed it," said my jaunting-cardriver to me to-day; "haven't I heard my father and mother praying against Rome Rule and the Papists and didn't their father and mother do it before them?" To one good Orangeman I mentioned a book written from a Nationalist point of view. "I wouldn't read it if you were to give it to me" was the candid reply: "I don't want to read their books. I don't want to understand their views. I hate e'm, and that's enough." I remember the fleroe pleasure with which he told me later of the disembowelling (it was his own word) of two policemen who had ventured to protest some Catholics from attack. When responsible statesmen like Sir Edward Carson and Mr. Bonar Law hint darkly at the danger of the lynching of Cabinet ministers if Home Rule is granted it must not he wondered at if the rank and file of their supporters take to blood-spilling without over much squeamishness.

In Belfast, Catholic operatives are threatened, stoned and beaten out of the factories; they are subject to unnameable indignities; they are kept workless and wageless with their families on their hands. To-day, near the Belfast docks, I saw a crowd hounding two Catholic dockers along the street; two constables followed them to protect them from violence. I marked the drawn, wan look in the

to protect them from violence. I marked the drawn, wan look in the marked the drawn, wan look in the dockers' grimy faces, and wondered what could be their impression of Protestant "Tolerance" and love of liberty. Last night I was told of a young factory "hand" who was told by his Protestant mates to curse the Pope. The young man refused. "Then we are going to take you to the furnace," was the threat, followed by another appeal to curse His Holiness. The young fellow was made of stuff that martyrs are fashioned out of, and held firm. He was hauled off to the factory firm. He was hauled off to the factory furnace. The iron door was flung open. was thrust bead first through the results have the sale of the s his hands to push back against the furnace door, and the iron seared his hands and arms to the elbow. I was informed that he would be crippled for life. I fear there is no doubt of the

may be the evils of Rome Rule one could hardly imagine anything much more hellish than this particular kind of Canne Rule. Although the leaders of the Anti-

Although the leaders of the AntiHome Rulers are repudiating such outrages, Mr. Griffith does not hold them
free from blame. He says that their oftrepeated threats of civil war, their encouragement of the idea of extreme and
violent resistance, their appeal to religious prejudices and hatreds are largely
responsible for these enormities.

It must not be supposed because Mr.
Griffith is a Home Ruler that he has any
leanings towards Catholicity. On the
contrary he takes occasion in this ietter
to hope that with the growth of democracy in Ireland, Protestantism may win
even unlooked for victories. But, remarks he, "what Irish patriot would
readily embrace that form of faith,
which, in his mind, is associated with
drum-thwacking, drunken, intolerant drum-thwacking, drunken, intolerant Orangeism, with its hatred of Irish Nationalism, its opposition to all that is most dear, most sacred, to the Irish heart."—S. H. Review.

A POLITICAL "JINER"

A "jiner" in Minneapolis who is runelf a member of the Eiks, Odd Fellows, Ancient Order of Hibernians, the Woodmen, the Koights of Columbus and the Knights of Pythias. This is a combination hard to beat, although do not see why he does not go further on not see why he does not go further in the fraternal business, and join the Eagles, the Moose and the Buffaloes. Every little order helps to capture votes. There is a more serious side to the matter which is thus treated by the

Catholic Bulletin:
It would be interesting to know what the religious affiliations of this candidate are. Is he a Protestant? If so, how did he get into the Ancient Order of Hibernians and the Knights of Columbus? If he is a Catholic, how is it that he can belong to these organiza-tions and make public confession of his membership in the Odd Fellows and the Knights of Pythias—two secret societies which the Catholic Church has, by name, condemned? He can not be a consistent member of all these orders. We ask, therefore, in the words of the celebrated Barnum: "What is it?" We have heard it said that "politics make strange bedfellows;" but this is certainly a very unique combination from the relig very unique combination from the fact that ious point of view. From the fact that be proclaims his affiliation with two Catholic societies which make practical Catholicity a requisite for memorship, we are inclined to think that he has, at least a leaning towards the Church. But how did he get into these organizations, or how is he allowed to remain in them with the tags of Oddfellowship and Pythianism so prominently displayed?
A Catholic who tries to carry water on both shoulders for the purpose of securing political preferment should be relegated to obscurity and not allowed to pose as a representative Catholic in official life.

We would go a little further in our

comments and say that when a man advertises himself a member of orders which Catholics are ferbidden to join, and at the same time parades his membership in Catholic orders, it is about time for the Catholic orders to which he belongs to get busy. Such a man is guilty of a public scandal.—Sacred Heart Review.

If such a character were to be dis-If such a character were to be dis-covered amongst our Catholic societies in Canada he would run the risk of being dropped cut of the window of the meet-ing hall if the fall were not too great. In our Catholic societies we want only clean, honest, upright men who are Catholics in practice as well as in name. That rare combination mentioned above is graduating for a position at the elbow of M. J. O'Neil editor of the Socialist Miners Journal, a publication which we hope will not be found in any Catholic can dehope will not be found in any Catholic ne in Canada, or for that matter any er home.—ED. RECORD.

THE TRAMP'S ARGUMENT

Several years ago a big theatre in a Canadian city was filled on Sunday afternoon by a mass meeting of men. Speaker after speaker arose on the platorm and discharged his round of pi platitudes to no practical purpose, each address fell flatter than its predecessor and a great opportunity was being lost, the whispered criticism "Failure," was already passing from lip to lip when a black-robed monk, who intensely loved the poor, stepped to the front and it was with this story about a Brother Christopher that he saved the afternoon.

Christopher that he saved the afternoon.

A tramp, hungry and footsore,
approached an elegant mansion and
spoke to the richly dressed master of
the house, as he sat on the front porch,
telling of his penniless condition and
asking something to eat. The gentleman was a Sunday-school superintendent and saw his opportunity to do a
little evangelistic work. He retired
into the house and presently returned
with a carving knife in his hand and a
tempting loaf of bread. Then he proceeded quite leisurely to catechise the
weary, half-famished hobo. "My poor
man," he began, "do you say your weary, half-famished hobo. "My poor man," he began, "do you say your prayers?" "No," the tramp replied, "I don't know any to say." "Then I will teach you, and if you promise to say your prayers every day in the future you shall have something to est." "Well, Mister, I am hungry enough to promise anything, only I hope the prayer is short."

"Well, my man, it is the Lord's Prayer I am going to teach you and we will start at once. Repeat after me.

"Our Father"—"Our Father"

"Who art in heaven,"—"Who art in heaven."

eaven. "Stop a minute." interjected the "Our Father, did you say ? He your Father?"

"Yes, to be sure,' came the ready and wer.
"Is he my Father too?"

"Well, yes, I think so," this time with nesitation.
"Then you and me is brothers."

Then you and me is propers.

The fine gentleman coughed and ushed to the roots of his hair.

"Ahem, I didn't calculate to be cate chised myself but I guess you are right, if we have a common Father in heaven we must somehow be brothers."

"I am glad to hear you say so, sighed the hobo, "then in the name of our common Father, cut that slice of bread quick and cut in thick."—Lamp.

MASONS AND CATHOLICS

MUST FORSAKE THEIR FAITH AND PROMISE TO REFUSE PRIESTLY ATTENDANCE UPON

The Biln Public of Ghent, quoting the Masonic paper, the Bauhutte, in a re-cent issue, sets forth several proposi-tions voted upon at a recent Masonic meeting held in Frankfort to consider the admission of Catholics to the order The chief propositions were:

1. The Catholic Church is one and

the same as Ultramontanism and Cleri-calism. Ultramontanism is the doctrine of the Church applied to life; Ciericalism is the guardian and champion consecrated by the Church.

2. The Catholic Church is the irre-

conciliable foe of intellectual culture, that is to say, of civilization. It opposes progress, while Freemssonry favors it as a means of promoting and diffusing intellectual education.

3. In the much controverted ques-tions of education and human destiny there is open opposition between Fremasonry and the Catholic Church. 4. If a believing Catholic cannot e a Freemason it is not because

any lodge will refuse to admit him on account of his faith, for men of all belief are admitted, but it is because the laws of his Church forbid it.

5. It is, nevertheless, true that no sincere Freemason can be a Catholic who can properly be regarded as such. For no Catholic can accept the idea of an emancipated humanity. His faith exacts from him the sacrifice of his intelligence.

6. Every Catholic who aspires to be a Freemason ought to be warned, before being received, of the ecclesiastcal cen-sures with which his Church will strike him. After his reception he must be told that in order to rid himself and his family of annoyances on the part of the clergy, he must declare by his last will and testament that he is to renounce Christian burial. The following is the ormula of such renunciation:

Church with regard to Freemasonry, I declare by these presents my firm will: "(1) That at the approach of death I renounce the assistance of a Catholic priest, as I do not wish to renounce my masonry, or violate my pro mises, or betray my brethren.

Knowing the laws of the Catholic

nounce my masonry, or violate my promises, or betray my brethren.

(2) That after my death my obseques shall be performed according to Masonic usages, which, however, will not prevent my family from requesting the presence of a minister of any sect they may choose for their own spiritual 7. Fremasonry recognizes the moral

and civilizing resources of the Catholic Church, nevertheless, it should not close its eyes to the general anti social tendencies of that Church.

9. Wherever the Catholic Church

puts its ban on religious toleration, or crushes liberty or belief, and wherever it eliminates freedom of research in its

and combat it with the greatest vigor.

The above open statement of the Masonic body on the Continent is commendable. Surely, no Catholic can deceive himself now in the face of this open statement of the Masons on their position with regard to the Church and Catholics aspiring to membership. While there appears to be no direct relation between American and foreign Masons, their position with regard to Catholics is the same. They know the Catholic who renounces his faith makes a poor Mason. They know, likewise, a Catholic with a lingering spark of Catholicity in him will renounce his Masonic position upon his death bed, at least.—Catholic Sun.

A STERNLY PRACTICAL MATTER

An early marriage, it is our belief, An early marriage, it is our belief, would have saved many a young man from prison." There is a plaintive force to this text, coming as it does from a paper published by the inmates of a penitertiary. Perhaps, it was a conviction burned into the writer's soul by a long observation and bitter conjecture of what "might have been;" but, alto-gether apart from the personal element,

there is a great truth in it. Surely it is a virtue of early marriage if it keeps a man out of prison; but that alone would not be high praise of it. And yet what an early marriage prevents rather than what it achieves seems to be its chief recommendation. The fault of youth has always been thoughtlessness, irresponsibility though The fault of youth has always been thoughtlessness, irresponsibility; though every moment of the time, as Ruskin wars is, "toppling with destiny." It is the young man rather than the young woman that we have in mind. Even suppose he has no vices as yet; suppose does not gamble or drink, indulga passion, or steal directly or indirectly; suppose his family not to be dependent upon him, he is altogether care - free even such a one is in danger; he is not far from a fall. It is easy to see how a char cter already morally involved needs help and betterment, but the youth we have described is in danger by his very lack of responsibility.

He does not love. Now God made

He does not love. Now God made the human spirit for the exercise of affection toward Him and toward His creatures. The second outlet is as in-tended as the first, and for the general tended as the first, and for the general man its tendency is terminated in love of woman. Not n filial affection; for just as surely as the "cords of Adam" draw the far ily together about the hearth in early years, so surely do other forces just as designed by God direct them apart in a time later. No family exists for itself, but unto the making of other families; so that the homeof other families; so that the home-building instinct as well as the home-building power is a divine solicitation

not to be disregarded.

And here is the point. The urgency of this vocation does not wait for ripe age; it is distinctly a blessing of youth; it is a tide of grace; it should be taken though it have an element of venture in it — Cardinal Newman's "venture of faith " in another order - without presumption, with no foolhardiness, with a firm faith, a reasonable hope, and well-guarded love. Faith in God's designs is requisite, and it will sustain when applied even to material conditions; hope in the same beneficent
Maker of our hearts; and a love of two
natures well met, which, however high
its fountain leaps at first—that is but the display of ove-will remain an abid-

What happens the young man who pursues his vocation of love with due and delightful seriousness? He beand delightful seriousness? He becomes a being apart, lifted, energized
by the force of a new purpose, a new
strength, a beckoning ideal. He sees
his enriched life stretching before him;
he has a use for time, for money, for
work, for pleasure. He finds the years
short, though they be arduous as Jacob's,
that bring the realization of his dream.
We have known young men in college.

We have known young men in college—boys of nineteen or twenty—who had the blessing—was it by happy home influence, or by their own virtue, or both?

to have made their choice; and, far from being "mooning," lovelorn swains, they were conspicuous for energy, general amiableness, and the purity of angels. Some of these cases we have followed till hope became fruition; and followed till hope became fruition; and our conviction is that here was God's plan; here was a divinely arranged thing done, when this young man of twenty-two—brave, clean, not rich, but willing to chance something on his faith in God and nature—took before God as his wife that girl, not older nor richer (though nothing essential hinges on this). nor less admirably virtuous than he. Looking at them, we have known he. Looking at them, we have known in our reason and in our heart that here s a thing identical in kind with that which makes a man or woman a vowed servant of God. Indeed, marriage is a servant of God.

servan

higher in one sense as it may be.

It will be objected that we have made an idyllic theme of a sternly practical matter. No, we have emphasized that which always needs emphasis in so-called which siways needs emphasis in so-called practical ages; we have simply laid stress on an ideal. Moreover, we have indicated how it may be made practical. One of the most notable of recent works of fiction—by a Catholic, too—is a novel which nobly works out that ideal. It has long since had poetical expression in Coventry Patmore's "Angel in the House." We have seen it in life, to the deepening of our own faith in Him Who designed our hearts no less than the material world, and to the real quicken ing of our charity for Him and for His creatures. Finally, it must not be forgotten that the Mother of God herself, at the time of her highest functioning in the divine plan, was a maid-wife young years.—The Ave Maria.

In mapping out life's career, you can't afford to leave God out of account.

The Czar of Russia now protests that since he issued his "ukase of religious toleration" Catholics have converted more than 500,000 of his subjects.

CATHOLIC NOTES

It is of interest to many to know that in Belfast there is a Catholic population of 93,243, or 24.1 per cent. of the total number of inhabitants.

Four Chinese students have just entered the Propaganda college in Rome to study for the priesthood. An-other striking instance of the universality of the Catholic Church.

The Scotch hierarchy lost a distinguished member by the death, on September 24, of Right Rev. Dr. Angus MacFarlane, Bishop of the Diocese of Dunkeld

The Masonic paper, Secolo, in Italy, that libeled the Bishop of Pontremoli, accusing him of complicity in the disappearance of a work of art, has had to pay a fine of 2,800 lire.

Three years ago, excavations at Nazareth, in the site of the house of the B essed Virgin, revealed the whole plan of the ancient Basilica of Constantine. The Basilica had three naves divided by two rows of Syenite columns,

Rev. M. A. Noel, S. J., Catholic chapkey. M. A. Noel, S. J., Catholic chap-lain to the Eastern Penitentiary, Penn-sylvania, received into the Church re-cently eleven convicts. Among those baptized was an Indian chief who had given the United States troops much trouble on the border.

That religious vocations are not dying out, as has been averred by some, in this age of worldliness and impicty, is proved by the fact there are almost 40 novices studying for the priesthood in the Society of Jesus. at St. Stanislaus' Jesuit Novitiate, in Florissant, Missouri.

The Spanish Catholic press has begun a campaign against the International Congress of Public Education which it is proposed to hold in March, 1913. This congress announces as its patron King Alfonso XIII, and it is recognized officially by the Spanish government.

The first Mass ever celebrated on Detention Island, New York, was said on a recent Sunday for 600 detained Italian immigrants. The health officers took precautions that the celebrant, Father Ottaviano, of Staten Island, came not personally in contact with any on the Island.

An important movement in Hungarian politics has been initiated by the prelate, Dr. Alexander Giesswein, the only Christian Social representative in the Hungarian Reichstag. His purpose is to unite all Catholic representatives, without regard to party connections, upon a platform of uncompromising Christian and Catholic principles.

English Catholics have taken an important step in acquiring the Salisbury Hotel, just off Fleet Street, for \$200,000. This well-known hostelry, in a square into which the traffic of the main thorinto which the trame of the main thoroughfares sends just a distant hum, is to serve as a headquarters of the numerous Catholic organizations in London. Cardinal Bourne, the Duke of Norfolk, and others are associated with the new en-

Rev. Curtis J. Hornsey, recently ordained at Kenrick Seminary, St. Louis, and one of a number of priests among the junior clergy transferred by Arch-Church. He, together with his entire family, including his father, three brothers and a sister, were baptized by Rev. Thomas Mullen, formerly of Potosi, Mo., and now pastor of St. Malachy's, St. Louis. The Hornsey family formerly were Presbyterians.

While firemen battled with a blaze that threatened to destroy St. Lucy's Catholic church, New York City, early on Monday morning, September 30, hundreds of the Italian parishioners praying that the building might be saved, knelt in the street, unheeding drengthing materials. drenching water and flying embers. Father Philip Leone walked into the burning building, rescued the sacred vessels from the altar and was carried

The height of sensational abuse of the pulpit was reached by the New York Methodist minister who recently delivered a baseball discourse entitled "You're Out." The trustees of his church should demand his resignation using the same words. Why do the sects look abroad for reasons for their continued loss of ground? They should lock to the ministers who degrade their calling by making the pulpit a platform of sensationalism.-Pilot.

The London Tablet relates an incident which proves that truth is sometimes stranger than fiction. There died, only the other day, in Paris, an aged lady, the other day, in Paris, an aged lady, whose devotion was known unto God and her neighbor. Behind her persistence in plety was a memory—the memory of her grandmother, who happened, under notorious circumstances, to personate the Goddess of Reason during sonate the Goddess of Reason during the Terror. A thousand times she knelt at the altar which her grand-mother had profaned—her love and praise offered in explation of the ancient sacrilege.

Rev. Cyprian Marchant, O. P., bas Rev. Cyprian Marchant, O. P., has been ordained by Right Rev. John S., Foley, D. D., Bishop of Detroit, acting for the Bishop of Cleveland. Father Marchant is a convert from Episcopal ministry at Bexley Hall, Kenyon College, when he chanced to attend Lenten services in the Church in Glenville, O., and was so impressed by them the because was so impressed by them that he sought an interview with the pastor, Rev. Thomas F. Mohan, who afterward baptized him, and who preached at his first Mass in Cleveland. He then joined the Dominican Order.