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TENTS OF THE 1909 ISSUE. y of Catholic Progress. By BERAN, M. A. e Tide Came in. By MARTON Vords of Wisdom. Philip Sheridan, Civil War y Hon. Maurice Francis Egan, L.L.D.

War. By MARY T. WAGGAMAN. Four ue. By MARY E. MANNIX. Monasteries. By MARY J.

Years. By ANNA, T. SADLILL. .... ce of An Indian Maiden. Five Hustrations. FILILY. By JEROME HARTE. Three

b. By GRACE KEON. e Mistake. By MAGDALEN ROCK.] table Events of the Year 1907 Eight Illustrations

Catholic Record LONDON, CANADA

Catholic Record. " Christianus mihi nomen est Catholicus vero Cognomen."-(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Century.

# LONDON, ONTARIO, SATURDAY MAY 15, 1909.

# The Catholic Record

VOLUME XXXI.

LONDON, SATURDAY, MAY 15, 1909. PROPHETS AT FAULT.

wax rich without subjecting himself to Time was when education was belauded much mental worry. It takes but time as the remedy for all social evils. We to concoct a story about Catholics who were led to believe that when universiread the Bible for the first time, to ties dotted the earth there would be the their great illumination, and the castpromised land for our weary feet. We vere taught that when we rifled the may always put in a town concerning sacerdotalism, tyranny, The Herald and Monsignor Touchet then went on to Monsignor Touchet then went on to earth of its secrets and looked up to the new sky made by telescope and astrono-Pre-byter, however, is academic. mical calculations we should have full measure of peace and happiness. But With singular reticence it merely as our paths are still thorny and our informs us on the testimony of sky leaden it must be that either we an Italian correspondent that a Jesuit have not the requisite number of seats editor and missionary was converted by reading the Bible and the early Fathers. of learning or that our education has One is disappointed at not being told not its alleged beneficent influence. the name of this wonderful Jesuit. He Perchance the men who direct the studies have forgetten that labor and must be an unique personality, this struggle are necessary for the mental member of a society which knew the Bible and the Fathers too well to suit development of their pupils, or have dethe Reformers.

voted their attention to sharpening the intellect rather than to rounding out the whole man.

THE CHRISTIAN GUARDIAN.

For the past week Rome seems to have been given up to France. One hears French spoken on every side. In the streets, museums, churches, trams and parks—French, scarcely anything but French. The influx of forty thous-After having read an address, optimistie and inspiring withal, on the progress of education, we were unfortunate enough to glance over the columns of the Christian Guardian-a religious weekly that tian Guardian—a religious weekly that but French. The induct of the first out of its own misconception and preju-and pilgrims from a single country has made Rome rather a French than an dice paints a carigature which it calls Italian city these days. With that enthusiasm which has al-ways been part of the French character, the Catholic Church.

The editor may not see eye to eye Catholic France had decided to make the beatification of Joan of Arc a grand with us on all matters, but he should be courteous and accurate when dealing fete, worthy of the nation. And so three Cardinals, seventy Bishops between two and three thousand priests and forty with things Catholic. The fact of his editing a religious weekly does not give housand of the laity, in which all ranks, him immunity from the canons of social from the highest to the lowest, Senators, Deputies, nobles, down to the poor peasamenities. He should mind him of the words of Jno. Wesley: "Give me a ants in the quaint costumes of their native villages, were represented. words of Jno. Wesley : "Give me a apart, will maintain his cause by dint of

man who, setting raillery and ill names apart, will maintain his cause by dint of argument." And we say this in kindly spirit, for splenetic abuse and repetition of oft-remeated calumny is un-Christian as well repeated calumny is un-Christian as well as un-Canadian and regarded as the most potent factor in the cause of hatred. He should come into the open and see things as they are. He should read the Protestant scholars of repute and understand that the Guardian methods have long since been appropriated by bigots who are strangers to culture and truth. It is very discouraging to hear the Guardian editor talk of the " absurd pretensions of the Vatican and its open hostility to the spirit of nationality and true liberty." Old talk, indeed, and vacuous and putrescent with the slime of prejudice. But why should he send it into Methodist households to engender ignorance and perpetuate an-basilies. This being, to read it in the tagonism to Canadians of other creeds. Fair play, Mr. Elitor, to your co-religionists.

SWINBURNE.

Swinburne, the poet, is gone to his own place. Considering his life and the pitiful use he made of his gifts, we cannot understand why some of our contemporaries should ransack the vocabulary of eulogy to express their appreciation of his poetry. He was a deft manipalator of words. His dithyrambs were melodious, and his muse, when free from the trammels of flesh, showed that he might have been one of the kings of song. But poetry is not a matter of alliteration, of singing utterances, of effeminate inanities. If we believe another writer, that poetry is the hand-maid of religion to help us beyond the confines of sense, that it is the mind and truth of things, we have no difficulty in assigning Mr. Swinburne to his rightful place. It is gratifying to note that critics of repute waste little time over aesthetic and scented Paganism. They do not regard licentiousness as a branch of litcrature. And they contend that Swinburne and the other decadents bear no relationship to the great Greeks.

'A WONDERFUL JESUIT. We do not know what the Herald and Presbyter pays for stories, but we think thet ification the previous day, then read an that anyone with sufficient imagination address in French in the name of the could obtain a position on its staff and pilgrims.

'You are Peter, O Supreme Pontiff," said the Bishop with energy. "Yester-day when you entered this basilica our volces, the volces of the choir, the volces of your illustrious predecessors from their tombs of marble and gold, ing off the bonds of Rome. And one the voices of the evangelists in the may always put in a few lines gigantic cupola overhead cried out to concerning sacerdotalism tyrany. I you with ardor, passion, enthusiasm:

Atomsignor routenet then went on to detail the splendid testimonies France has given of devotion and loyalty to the Holy See, on account of which the French Catholics are called "Papists and Deven". "Device a parts and Romans." "Papists and Romans we certainly are," added the Bishop of Orleans, "but we are also true Frenchmen of France."

men of France." After vehemently emphasizing the fact that their intense devotion to Rome does not lessen one whit their sense of patriotism, their love of France and their desire to serve her—rather the contrary—Mgr. Touchet passed to loyalty to the person of the Pope. "To Pius X.," he said, "to the Pope of Jeanne d'Arc with all the truth of our souls with all the veneration of our STRIKING DISCOURSE BY POPE PIUS X souls with all the veneration of our wills, with all the love of our hearts we PROFOUND IMPRESSION MADE BY THE HOLY FATHER'S ADDRESS TO FRENCH representatives of the Church of France say: 'Long live, glory and inexpressible PILGRIMS .- BLESSED JOAN OF ARC. thanks.

At this moment the Bishop, about overcome by emotion, terminated his address and then went to kiss the Pope's hand. The Holy Father shock his hand heartily and then arose to reply, reading from a manuscript a long address full of tenderness to France, of admiration for the Bishops, priests and the faithful part of the Church there, and of hearty thanks for the example of rolf scrifton and hereign which the self-sacrifice and heroism which the French hierarchy has given the world.

A STRIKING PONTIFICIAL UTTERANCE. The Pontiff's discourse made a profound impression on the vast audience, and it has since created almost a sensa tion throughout France. Though contion throughout France. Indugit con-cerned primarily with the situation in that country, it is not without valuable lessons for Catholics throughout the world. Following are some striking

Times.

briefly as possible.

passages : "To the politicians, who denounce the Church as an enemy, and declare un-intermitting war against her; to the sectaries who, with a hatred worthy of hell, continually vilify and calumniate her; to the false knights of science who Comparatively few tickets of invitation, as the majordomo of the Vatican had informed the public a week beforeaccuse her of being the enemy of liberty, civilization and intellectual progress, hand, could be given to those not of French blood — Frenchmen had very properly the first right to seats or standcivilization and intellectual progress, and by their sophistries endeavor to make her hated—to these reply boldly that the Catholic Church, mistress of souls and queen of hearts, rules the world because she is the spouse of Jesus Christ. Having everything in common with Him, rich in His goods, depositary of the truth, she alone can claim veneration and love from the properly the first right to sears or stand-ing room at the beatification. Punctu-ally at 9:30 the procession of the mem-bers of the Congregation of Rites, the French prelates and the Chapter of St. Peter's marched from the Chapel of the veneration and love from the

Peter's marched from the Chapel of the Pieta to the space reserved for them between the tomb of the Prince of the Apostles and the reliquary in which his chair is kept in the apse of the basilica. Permission being given by Cardinal Martinelli, O. S. A., prefect of the Sacred Congregation of Rites, to publish the brief of beatification, the secretary "Thus he who revolts against the authority of the Church under the un-just pretext that she invades, the domain of the State, revolts against domain of the State, revolts against truth; he who declares the Church a stranger in a nation declares also that truth must be a stranger there; and he who fears that the Church weakens the priest of St. Peters, to read in the basilica. This being given as a matter who fears that the Church weakens the of course, the decree was read in virtue of which the brave young girl whom the English burned in May, 1431, in the old great and free without truth.

"Accordingly that State, that Gov-ernment, whatever name is given it, cannot lay claim to love if it makes war market place of Ruen was declared a "Beata" of the Catholic Church, to be "Beata" of the Catholic Church, to be honored on her altars to the end of time. A thrilling scene followed. The magnificent painting of the new "Beata" in the apse, clad in full armor, with her sheathed sword and her banner firmly clapsed, soaring up to heaven in the accenany of angels, was unvoiled. cannot lay claim to love if it makes war on truth and outrages what is most sacred in man. It can maintain itself by material force. It will be feared under the threat of the sword. It will be applauded by hypocrisy, self-in-terest and servibility. It will be obeyed, because religion preaches company of angels, was unveiled. Thousands of electric lights sparkled on and ennobles submission on to human the picture and lighted up the eager faces of those fifty thousand Frenchmen. power, provided that power does not demand snything opposed to God's holy law. But if the carrying out of this faces of those fifty thousand Frenchmen. The Julian choir intoned the "Te Deum," and the sixty thousand persons Deum," and the sixty thousand persons present took it up and sang on to the end. Loud and long did the notes ring out, for the emotion was intense — five centuries of waiting and forty years of deep scrutiny were ended by that glori-ous moment for the Maid of Orleans. duty towards human power renders obedience more meritorious, it will be neither tender, nor joyfal, nor spontaneous and it will never deserve to be called veneration or love. The senti-ments of veneration and love can be ments of veneration and love can be inspired only by the country which pur-sues, in holy alliance with the Church, the true good of humanity. You will have proof of this, venerable brethren, if you consider that it is in the ranks of the faithful children of the Church that the fatherland has always ous moment for the state of offension PUTS X. VENERATES THE BEATA. A Pope never attends the ceremony of beatification, though at a canoniza-tion he is always present. He comes, however, in the atternoon to venerate the new "Beata" in state. At 3:30 the new "Beata" in state. o'clock Sunday, preceded by a stately procession of Cardinals, Patriarchs, Diakona generals of relig-Church that the fatherland has always found its saviors and its best defenders: found its saviors and the saints are invoked in the hymns and the saints are invoked in the hymns and the saired liturgy, as the fathers of the fatherland. " Above the heroes and the saints cast your eyes on their King and Mas-ter, our Lord Jesus Christ. He sub-jected Himself to human authorities. When He entered Jerusalem whose omber the saints are invoked atoria, surrounded by the Noble Guard and his court of prelates and distin-guished laymen. Pius X. looked vigor-ous as he smilingly blessed the people to the left and right. But when the enthusiastic French at one point broke out into applause his face assumed a stern expression, and the Pope held up a warning finger to quell acclamations-a thing he will on no account tolerate in approaching ruin He foresaw, He wept approaching ruin he loresaw, if e wept with sorrow on thinking of how the un-grateful city, so favored by God, sbused so much grace and failed to recognize the benefits of its Redeemer's visit. "We rejoice with you, dearly be-loved Catholics of France, who fight under the banner of the true patriot, thing he will on no account tolerate in After the Blessed Sacrament was ex-osed, the Holy Father accompanied by under the banner of the true patriot, Joan of Arc, on which banner we seem to see written these two words, ' Relig-ion and country.' We rejoice with you who, with all the ardor of your souls, acclaim this heroine, who was the vic-tim of the base hypocrisy and cruelty of a renegade, but who was, however, al-ways constant to the vicar of Jesus Christ, to Whom she appealed in her distress as to her last resource. Cardinal Rampolla, proceeded to the foot of the altar and incensed the Sacred Host. The benediction being given, the brief ceremony terminated and the Pope was borne out of St. Peter's. PONTIFF RECEIVES 40,000 PILGRIMS.

Many who call themselves socialists day and each evening one of the Carre not so in the true sense of the word. dinals of the Roman Curia or of the French hierarchy has shared the cere-monies with the Bishops of France in They are far from being anarchists or atheists; on the contrary, they are Godatheists; on the contrary, they are God-fearing men, sincerely desirous to better the condition of the poor and unwilling to adopt any unlawful means; they re-ject the extravagant teachings of the irreligious leaders, as far as they advert to them at all as connected with social-istic aims. They are simply mistaken and misled in supposing that Socialism, as toucht to day is merely an economic esence of enormous crowds. The pane presence of enormous crowas. In e pane-gyric of the Maid preached last evening by the Bishop of Orleans drew an im-mense crowd, so much so that Italian policemen had to be requisitioned at the doors and in the passage inside to keep

order-so intense was the people's de-sire to be present. and misled in supposing that Socialism, as taught to-day, is merely an economic program that has nothing to do with morality or religion. Many do not see that there is a natural antagonism between Socialism and the Church, because they ignore the distinctive marks of that economic system. Now common usage makes Socialism signify a comprehensive remedy for social evils, which proposes to transform not only sire to be present. On Monday the Archbishop of Paris, Mgr. Amette, opened the triduum with Pontifical High Mass. In all my years in Italy I have not seen any church so beautifully decorated as the French national church was for the occasion. Damask hangings and cloth of gold hung on the pillars and frieze; chande-liers bearing counclass lights were susbillers bearing countless lights were sus-pended from sanctuary to entrance, which proposes to transform not only the industrial system but the entire moral order on which Christian society has hitherto rested. Balfour expresses but the eaves the idea very tersely when he

ANOTHER CELEBRATION. When all the Catholic world and a good deal of the Protestant part of it is the state is to take all the means of producgood deal of the Protestant part of it is engaged in honoring the martyr to Eng-lish chagrin, one body in Rome tries to use her name to dishonor the Church of which the Maid was such a faithful daughter. From a window in the Bor-go Nuovo, within a stone's throw of the Vatican, a black flag hung on Sunday during the beatification, a flag belong-ing to the infamous Society of Giordana Bruno, the followers of the unclean monk who apostatized and suffered a tion into its own hands, that private en-terprise and private property are to come to an end, and all that private enterprise and private property carry with them. That is Socialism, and nothing

alse is Socialism." else is Socialism." This was the one meaning of the word recognized by Pope Leo XIII, when he examined and condemned the teaching of Socialism. Whoever holds the cen-tral doctrine of collective ownership bruno, the followers of the unclean monk who apostatized and suffered a well-deserved death in the sixteenth century. The meeting to which "all good followers" of Bruno were invited by advertisement was attended by about and denies the right of private property is a socialist and cannot call himself a Catholic; whoever disowns these two doctrines may be a Catholic, for he is not a socialist.

says

by advertisement was attended by about cighty men and—well, ladies! But such a meeting shall scarcely ever occur again, for the Brunottes, who had their meeting place in a flat, have got "notice to quit" from a thrifty coffee seller who has bought out the whole establishment. A couple of years ago a poor fellow hired a corner of the house and sold coffee at 2 cents a cup— and a good cup, too, they say, he used to give. Things prospered. Guiseppe hired the entire ground floor, and now doctrines may be a Catholic for he is not a socialist. The philosophy on which Socialism rests is materialistic: its theory of human life is unChristian. The leaders of this cult continually insist that man's universe is confined to this world, that he should tuink only of this life. They say in theory and in prac-tice that this is the only world worth living for, that the next world is uncertain and unknowable. They believe that man's happiness and success are measured by the amount of good things he possess here below. In other words, the view of man's origin, end and destiny is perverted or obliterand a good cup, too, only bey support to give. Things prospered. Guiseppe hired the entire ground floor, and now he has bought 'the entire house. He Bruno sect to clear out, no matter what thus a perpetual insult at the door of the Vatican shall be blotted out by the the is uncertain and unknowable. They believe that man's happiness and success are measured by the amount of good things he possesses here below. In other words, the view of man's origin, end and destiny is perverted or obliter-ated. The rank and file of socialists are they at deciging of a poor Italian of the post of the socialists are opinions. It is plain that men imbued tast becoming inocurated with these opinions. It is plain that men imbued with such notions are demoralizing nasociates, that such an atmosphere of thought and innuendo is unwholesome and dangerous for Catholics, utterly at variance with what they are bound to thrift and decision of a poor Italian coffee seller.--Rome Correspondence of Philadelphia Catholic Standard and variance with what they are bound to CATHOLICS AND SOCIALISM. believe and practise. As a consequence those who become radical socialists do not need to be read out of the Church. We are frequently asked : Can a man we are requently asked: Can a main be a socialist without ceasing to be a Catholic? How far may a Catholic accept the teachings of Socialism? What should be the attitude of a Catho-Experience teaches that sooner or later, of their own free will and by the logic

of events and of consistency, they cease to be Catholics. It is unfortunately too true that nearly lic towards Socialism? Why has Social-ism been condemned by the Church? What is the real meaning of Socialism? It is unfortunately too true that hearly all the leaders of Socialism are pro-nounced enemies of any form of super-natural religion, with all the conse-quences which such a position implies. In this respect Shaw, Hyndman, Quelch, Bax, Pearson, Blatchford and Bebel, agree with Marx and La Salle in re-ording Christianity as an absurd All these practically resolve themselves into this one question: "How far is Socialism consistent with Catholicity?" I shall try to answer this question as It would be foolish to make light of agree with Marx and La Salle in re-garding Christianity as an absurd superstition or worse. Almost without exception the leaders are distinctly anti-religious. If not anti-Christian the grievances of labor or to condemn uureservedly all that Socialism aims at. We need not close our eyes to facts. anti-religious. If not anti-Christian and antitheistic they are very de-finitely non-Christian and non-theistic. They have grafted these errors irreparably on Socialism and made them an essential part of the system. Their ultimate aim is to sweep away, with the system which gave them birth religious institutions, morality. We have nothing to fear from truth and from clear ideas on this, as on every other subject. Every intelligent Cath-olic admits, as well as the socialist, the olic admits, as well as the solution, one glaring injustices from which the prole-tariate suffer. Without being a social-ist, the Catholic is a social reformer; in other words he stands for the ameliora-tion of the condition of the laboring classes; but, unlike the socialist, he birth, religious institutions, morality, the constitution of the family, individu-alism, and all our accepted social redesires to gain that end by legitimate lations

# Which Heritage?

1595

The rich man's son inherits lands And piles of brick and stone and gold And he inherits soft, white hands And tender flesh that fears the cold, Nor dares to wear a garment old—

A heritage, it seems to me, ne scarce would wish to hold in fee.

What doth the poor man's son inherit? Stout muscles and a sinewy heart, A hardy frame, a hardier spirit; King of two hands, he does his part In every useful toil and art—

heritage, it seems to me A king might wish to hold in fee.

Oh, rich man's son there is a toil That with all others level stands; Large charity doth never soil But only whiten soft, white hands; This is the best crop from thy lands-A heritage it seems to me, Worth being rich to hold in fee

Oh, poor man's son, scorn not thy state; There is worse weariness than thine In merely being rich and great; Toil only gives the soul to shin And makes rest fragrant and benign— d A heritage it seems to me, Worth being poor to hold in fee.

Both heirs to some six feet of sod Are equal in the earth at last; Both children of the same dear God, Prove title to your heirship vast By record of a well filled pastheritage it seems to me

Well worth a life to hold in fee. -James Russell Lowell

## CATHOLIC NOTES.

The Knights of Columbus are making definite plans to raise an endowment fund of \$500,000 for the Catholic University.

Rev Hugh C. Boyle, secretary to the Bishop of Pittsburg, has gone to the Catholic University to prepare himself for the position of diocesan school inspector.

It is authoritatively reported that Mrs. Rosa C. Klorer, of Canton, O., who presented the McKinley homestead to the Cleveland diocese for Mercy Hospital, will make an additional donation of \$40,000 for the enlargement of the institution.

In the Congo there are 26,000 Cath olic catechumens, two hundred and thirty priests, a large number of brothers and one hundred Missionary Sisters are toiling there for the salvation of souls. They have 104 schools, 34 orphanages, 21 hospitals, and 20 dispensaries.

Rev. George Bien, O. S. B., who was professor of Latin of St. Benedict's professor of Latin of St. Benedict's College, died at St, Michael's Hospital Newark, N. J., April 27. Tuberculosis caused death. Father Bien was born in Germany forty-nine years ago, and was ordained in Wilmington, Del., twenty-

one years ago. The Rev. Joseph H. Singer, O. P., died suddenly Easter Sunday morning in the rectory of St. Vincent Ferrer's Church, New York, as he was about to go out to say early Mass at the Convent of the Little Sisters of the Poor in East Seven-ticth streat. He hed only recently reco Little Sisters of the Poor in East Seven-tieth street. He had only recently re-marked that he felt in splendid health and expected to live to be a hundred. He was seventy years old.

The elevation to the Bishopric of Mgr. Gorrordo of Cebn is advancing the strength of the Faith. A famous revolutionary general, Arcadio Masilon, begs the Bishop to receive him into the true church again from which he withdrew through ignorance and persuasion into the schism of Aglipay. Don Vicenti Sotto, a notorious Freethinker, has also written a letter to the Bishop congratu-lating him upon his elevation.

It would be a mistake to suppose that when you have drawn a harrowing picture of the evils growing out of the bit would be a mistake to suppose that ialists hope to conciliate the Church, the true friend of labor, the traditional the true friend of labor, the traditional the true friend of labor the bit of the bit of the Home for the Incurables at Cote des Neiges Canada. The Canada

iers bearing countless lights were sus lit up by electric bulbs.

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B. A., Branch No. 4, London the and and ath Thursday of every month-clock, at their hall, in Albion Birck, Rich-reet. I'nukas F. Goulo, President; Jauss Budall, Se retard

But, however his lines may please the ear it is sad that a life should have been wasted in making verbal flowers which too often smell of corruption.

A writer has well said that we shall the church. never understand Paganism till we grasp the truth that instinct is utterly selfish when not directed by higher aims, and in man domands a constantly growing sepacity of enjoyment which nature has admitting of no exceptions, will suffice to justify the profound Miltonic dictum, " lust hard by hate. The hyena laments because, though he should discover the universe to be carrion he has not, nor ever can have, stomach for it all." Unlucky hyena who began with the primal falsehood that Nature made the universe to gratify his appetite. once for all declined to give. That law,

conditions

in the means for its accomplishment. Both start out with the same premise; that the conditions requiring remedy are deplorable. But, says the socialist, Socialism is the only remedy, because by collectivism or common ownership it re-moves the cause of the evil, which is the inequality of conditions resulting from the unequal distribution of wealth. No, says the social reformer, Socialism is neither the only remedy nor any is neither the only remedy nor any remedy at all, because it rests on false remedy at all, because it rests on farse principles, is untried, impracticable, impossible, unjust, whether considered as a scientific system, a plan of reform, an industrial revolution, a practical pro-

an industrial revolution, a practical pro-gram a revolutionary or evolutionary theory. <u>3</u> 418 <sup>(2)</sup> <sup>(2)</sup> There are many measures advocated by socialistics and called by them social-istic which are not so, unless they be re-garded as steps to the socialistic ideal. For instance, state regulation of in-dustry, wages and hours of labor, single tax, inheritance tax, taxation of incomes, municipal or national ownership or ad-ministration of railways, gas, post-office, ministration of railways, gas, post-office, water, electric light, traction lines and ministration of railways, gas, posecond water, electric light, traction lines and other public utilities, are not really socialistic nor even evidence of society drifting towards Socialism. No doubt hese enterprises can be fitted into a socialistic scheme, but they are quite compatible with the existing social order and some of them exist under it. As long as the right of private property re-mains unchallenged, unimpaired and intact, as long as compensation is given for property taken, no Catholic goes be-yond his political rights or violates his religious duty by advocating such measures. Socialism has no right to so claim as its exclusive possession what-ever aims at the improvement of social conditions.

picture of the evils growing out of the unequal distribution of wealth and the heartlessness of organized capital and greed, you have established the right of Socialism to displace the existing social order. Both social reformer and social-ist admit the need of reform, but differ in the means for its accomplishment.

their programs and platforms declara-tions that are as unnecessary for gain-ing social emancipation as they are ethically unsound and religiously offen-sive. They should confine themselves to political and industrial agitation, with-out dragging in religious issues. If the leaders of Socialism had the true in-terests of the toiler at heart, if they sought with singleness of purpose social ought with singleness of purpose social reform capable of immediate and effec-tive results, they would purge the or-

reform capane of international other of tive results, they would purge the or-ganization of materialism, atheism and unbelief; they would adopt a pro-gramme acceptable to every workingman no matter what his creed; they would establish a platform so broad that no man would be obliged to do violence to his conscience and convictions in order to stand upon it. At present they prac-tically exclude Catholics by injecting into the system tenets which no Catho-lic can accept. Do they realize what strong opposition they invoke by their narrow, prejudiced, and short-sighted policy, by forcing to the front their in-tolerant and untenable religious views? We can all stand together for social We can all stand together for socia reform, if it is kept free from religious entanglements; but we can never win the day till all the forces of labor are the day thi all the lorces of labor are united. To accomplish this unity, common morality must be recognized and respected. The fire-eater, the radi-cal, the bigot and the blatant unbeliever nust be relegated to the rear. The liberal, broad-minded, tolerant, reason-able and sensible leaders who respect religion and do no violence to the con-victions and conscience of the Christian workman, must be put on guard.

Social reform needs all the allies it can muster. It should not be throttled in the house of its professed friends be-fore it can assemble its forces.--M. P. Dowling, S. J., in America.

Cote des Neiges, Canada. The Cana-dian high commissioner had previously made a contribution to the institution, consequently Archbishop Bruchesi, to whom his Lordship forwarded the check, and the friends of the hospital are par-ticularly gratified at the latest evidence of Lord Strathcona's generosity and inerest in the institution.

In crossing Third avenue at Sixty-third street, New York, on April 27, Sister Angela, attached to the Domini-can Convent of Our Lady of the Holy can Convent of Our Lady of the Holy Rosary, was knocked down by an unman-ageable horse and instantly killed. The nun before taking the veil was Margaret O'Manning, of Troy, N. Y. Hundreds of school children gathered about, and when they heard that a nun attached to the convent had been killed, they removed their hats and escorted the body to the convent. #

An archaelogical discovery has been made at the Church of St. Marcellus, made at the Church of St. Marcellus, Rome, which at the time of the persecu-tion of Christians was the only place of Christian worship in Rome. An altar, composed of pagan cippus or sculptured marble, containing relics of saints, in-closed in medieval altar covered with modern marble, was found behind the present altar. The discovery practically shows the successive transformations in the architecture of Christian worship since the time of Pope Marcellus, who was elected in the year 308. A achieve Farler has found it neces-

Archbishop Farley has found it necessary again to warn the faithful against imposters, who frequently garbed as priests and nuns, go about sollelting charity in the name of the Church or religious institutions, with which they have no connection. The Arch-bishop states that the abuse has come to such a pass that not only are the faith-