THE CATHOLICISM OF ENGLISH PROTEST

ANTISM

unless they were openly and pro-nouncedly Catholic.

The burden of proof lay on the chal-

lenger to prove it was Catholic, rather than on the rite and ceremony to show it

out with all the restrictions of excep-

Protestantism in England, as a rule,

Protestantism in legislic, as a rule, had that tone and sentiment towards Catholicism which possesses an English regiment keeping order in a good-humored English crowd. It was never fighting for its life. In Ireland the

fighting for its life. In Ireland the sentiment of Protestantism was that of an English regiment in the Fenian days cooped up in a Tipperary barracks. So the tradition of Catholicism was never altogether lost in England, and to-day we find in the heart of the Protestant Church tampt comply the decrease.

testant Church taught openly the doc-trine of seven Sacraments, intercessory prayer for the dead practised, confession

preached and used, lights burned before the altar where the Sacrament is re-served and before statues of Our Lady

and the saints; things which, if we could conceive them happening in Ire-

land at all, we could do so only by put-

IRELAND'S DISTILLED PROTESTANTISM

What came to Ireland from England

ind, but founded, in Ireland.

It was a camp in an enemy's land.

The last outpost of the English garrison
was the furthermost limit of Protestantism. The Book of Common Prayer was

ever in the shadow of the bayonet. Out beyond was the night, the rebels, the

TO BE CONTINUED

nere Irish, the Catholics.

of Theology that validity of orders is not the same as apostolical succession, and, therefore, does not ensure the continuance of a Church. Of course, considering the theological training, or rather the want of it, in the Irish Protestant Church, this will be for many of them a new dogmatic truth.

Suppose all the Protestant Bishops and clergy in Ireland became Mormons to-morrow, and suppose they had valid orders and so, other Bishops could be and were conscerated, would that strange Mormonic society be the same, or, to use their unscientific language, be the lineal descendant of the Protestant Episcopal Church of to aay.

A company commissioned by the State to mint money, if it no longer did so,

A company commissioned by the State to mint money, if it no longer did so, would, I presume, cease to exist as that company even though the same members formed a club to play pitch and toss with the money they had coined. So a troop of jugglers could hardly be termed the lineal descendant of a former billiard lineal descendant of a former billiard ball manufacturing company, though they were the same imdividuals who as a company once made the billiard balls which they now swallow, cause to disappear, change into live rabbits, and

ut through other metamorphoses pecu-ar to their new profession. A second position is taken up by Irish A second position is taken up by Irish Protestantism, more logical than the last, but with a basis still less supported, if possible, by history. It is that the tenets, doctrines, and faith of the ancient Irish Church were Protestant.

DRS. PEACOCKE AND TRAILLAS HISTORIANS

VERSUS DR. BURY A very interesting meeting of the Trinity College Theological Society was held some ten years ago at which Dr. Traill, the present Provost, spoke. He said the Catholic view of St. Patrick's work was perfectly untenable, that history had finally shown the ancient Irish Church as entirely independent of Rome. His remarks were received ent of Rome. His remarks were received with applause by the learned body of

Protestants present.
Suddenly a bombshell dropped into
the midst of the Protestant historical view. The bombshell took the shape of a "Life of S. Patrick," published by Professor J. B. Bury, once a Fellow of Trinity College, then and since a Pro-fessor of History in the University of Cambridge, and an acknowledged or Cambridge, and an acknowledged ex-pert in historical studies.

pert in historical studies.

In the first place, Dr. Bury candidly describes Dr. Todd, from whom a whole generation of Protestants took their views, as an historian who left him (Dr. Bury) "doubtful about every fact con-nected with Patrick's life." "Dr. Todd

nected with Patrick's life." "Dr. Todd wrote," he continues to say, " with an unmistakable ecclesiastical bias . . . anxious to establish a particular thesis . . . and with an interest totally irrelevant to historical truth." Professor Bury then gives his own conclusions. They tend to show, he says, "that the Roman Catholic conception of St. Patrick's work is generally nearer to historical fact than the views of some anti-Papal divines." In the body of his work the same historian says—In Patrick's time "Ireland was in principle as closely linked to Rome as any Western Church . . . it was to the Bishop of Rome, as representing the unity of the Church, that the Christians of Ireland desiring to be an organized portion of desiring to be an organized portion o desiring to be an organized portion of that unity, would naturally look to speed them on their way. . Ireland had become one of the Western Churches, and therefore, like its fellows, looked to the See of Rome as the highest author-ity in Christendom." Dr. Trail, in 1900, looked on the question as finally

Dr. Peacocke, the Protestant Archbishop of Dublin, a few weeks ago at the Protestant Conference in Belfast, naively declared—" We Irish Church naively declared—" We Irish Churchmen are quite clear in our minds that our Church's claim to be descended from the ancient Church of Ireland (whatever that means) . . . is fully justified on historical grounds." I recommend to both him and Dr. Traill the perusal of the latest "Life of St. Patrick," by their co-religionist, Dr.

Bury. What stamps a Church with its individuality is its beliefs and doctrines naturally revealing themselves in its rites and ceremonies, religious practices and various forms of religious life.

One effort made by Protestants to One effort made by Protestants to trace a similarity between their Church and St. Patrick's I refer to, as it will help to lighten this perhaps rather dry and technical part of my lecture.

The clergy in St. Patrick's time married, and the clergy of the Irish Protestried, and the clergy of the Irish Protest-ant Church do likewise. So speak the apologists of Irish Protestantism. The latter portion of the statement they presume is granted, and I do not think we can deny it. That the clergy of St. Patrick's time married is always proved we can deny it. That the clergy of St. Patrick's time married is always proved in the same fashion. I quote the proof from a Protestant Church Catechism, the author of which regards it as the "leading proof!" It states—"I, Patrick, am the son of Calpurnius, a deacon, and the control of the "leading proof!" It states—"I, Patrick, am the son of Calpurnius, a deacon, rick, am the son of Calpurnius, a deason, the son of the late Potitus, a Presbyter or Priest." Then it asks—" What is plain from this?" and the "answer taught to the children is—" That the clergy were allowed to marry." This is the identical proof given by Dr. Traill, too, and, if I mistake not, by the late Provost Dr. Salmon. To-day a man who has been married and had children may on conditions accurately laid down by the Catholic Church become a priest. Thus many Catholic priests in England and in Belglum, and in other countries, could say as St. Patrick. I am the son of statue of our Lady; festivals, such as and in Belgium, and in other countries, could say as St. Patrick, I am the son of a deacon or a priest. Some could say, I am the grandson of a priest. Let us hope Dr. Traill and others will not learn this, else they will use it as an argument that the Catholic priesthood of these countries is not celibate.

I could learn, if it were necessary I could learn, it it were necessary, from the "History of the Anoient Irish Church," published for the use of Protestant school children, that in St. Patrick's time and later, famous monasteries were founded all over the island. The ones at Durrow, Kells, and Swords were especially conspicuous. Monks and virgins inhabited them and practised the Evangelical counsels of Poverty, Chastity and Obedience. According to Bury's reading of history, "young natives have become monks and daughter the control of the control of

ters of chieftains virgins of Christ." --*Last year a Protestant clergyman, who had been officiating as such for several years, told me he had never heard of the distinction between having valid orders and having ecclesiastical jurisdiction.

Where are their counterparts in its "lineal descendant of to-day," the Irish Protestant Church? We never hear of the Protestant Bishops or clergy recommending the maidens of Belfast, or the 'Prentice Boys of Derry to convert some of their Orange Lodges into monasteries and live there in the practice of Poverty, Chastity and Obedience.

I am afraid the time is not yet ripe, as but a few months ago the worthy mem-

but a few months ago the worthy mem-bers of St. John's Sandymount, prayed the Dublin Protestant Synod " to take such measures as will give them relief from the action of the Rev. Mr. Lefanu for establishing a community of nuns in

In one of St. Patrick's synods we read In one of St. Patrick's synods we read of offering prayers and sacrifices for the dead; in other historical documents the same Catholic practice is referred to, yet again the faithful members of the Protestant communion of Sandymount expressed their horror of the act of the Rev. Mr. Lefanu in asking for prayers for the soul of one of the deed members of his flock.

Professor Bury tells us... Patrick

of his flock.

Professor Bury tells us—"Patrick
bore back with him to Ireland . . .
the most precious of all gifts, relics of
the Apostles Peter and Paul." Bells and croziers of that period are still pre-

and croziers of that period are still preserved.

Now, when I meet Dr. Crozier, the present Primate of the Protestant Church, on the Kingstown Pier, returning from Rome, bearing with him relics of saints, as St. Patrick did long ago, to be distributed up in the North and amongst the Protestants of Ireland, telling me he has been "approved in the Catholic Faith," as a contemporary record states St. Patrick was, "by the Holy See," prepared to preach the practice of the Evangelical Counsels, ordering the Image of the Mother of God with our Infant Saviour in her arms, a halo of glory round her head, to be inserted in the Protestant Prayer Book, as it is in the Book of Kells—when this happens I the Protetant Prayer Book, as it is in the Book of Kells—when this happens I shall listen to the statement that the present Protestant Church is "the lineal descendant of the Church of St. Patrick" without my sense of the ludi-crous being so strongly appealed to as it is at present.

PRGTESTANTISM OF IRISH PROTESTANT-

The aspect of the Protestant church in Ireland which at once strikes a stu-dent of history and an observer of the various developments of religious thought is its intensely Protestant char-acter. I do not think there is a Proacter. I do not think there is a live testant religious body in the world so deeply Protestant as is the Irish Protestant Church of to-day. I am not speaking at all of the truth or falsehood of its position, but of the simple fact of its profoundly Protestant tone and tem perament. It has kept, as far as twen-tieth century human beings could keep, to the Elizabethan traditions with more

fidelity than any other religious body that came into being at that period. That gives to this body the same fas-cination that would belong to a tribe in our midst who still trusted to bows and our midst who still trusted to bows and arrows, drank mead out of their enemies' skulls, and preferred the pictur-esqueness of paint to the comfort of clothes. The first thing it did when it was legislated out of existence as an Established Church was to protest against the Athanasian Creed,* and its last recorded act, a few weeks ago, was to protest against the Vicar of Christ using the power conferred on him. In using the power conferred on him. In the interval its life has been nothing but

PROTESTANTISM IN AMERICA, GERMANY

AND ENGLAND There is in America no Protestant Church as there is in Ireland—that is, there is no such homogeneous Protest-ant body. The freedom of the American eagle has invaded the diocese and the parish and the pulpit, so that a Protest-east minister has no collapsistical reant minister has no ecclesiastical re-straint. As an American friend of mine put it to me—graphically, forcibly, if not very elegantly—"The American parson teaches and ceremonises as he

years ago, is given an account of a Protestant Church in New York in which is testant Church in New York in which is reserved the Blessed Sacrament. The sanctuary lamp burns before it. In this same church public notices announce that agreement, something like that agreement is the mental state of a blue-bottle when land that is of the Bishops and clergy. definite hours.
Rather qualified Protestantism is this,

and likely not to be met with in Ireland,

eased to be Protestant, and became everything but Protestant, some two

hundred years ago.

The centre of the gravity of the Established Church of England is distinctly Catholic in its tone, and not Protest-

statue of our Lady; festivals, such as that of Corpus Christi, were celebrated that of Corpus Christi, were celebrated with becoming splendour.

This state of things is by no means uncommon or restricted to one part of England. A young Protestant clergyman wrote to me some time ago expressing a hope that his Church and the Catholic Church would soon be united, and that he saw no reason why the Pope of Rome should not be recognized as Supreme Head.

If such things were done or said in

Supreme Head.

If such things were done or said in Ireland the Ulster army would have long ago crossed the Buyne and be in full march on whatever centre where such practices were allowed.

IRISH PROTESTANTISM STAGNANT The stagnant Protestantism of Ireland stands out in strong contrast with

— *The Revised Protestant Prayer Book of the Irish
Protestant Church was published in 1878. Amongst
the cnanges was the following: "The Rubric
directing the public recital of the Athanasian Creed
on certain stated days was removed."

the stir and movement of English Pro-testantism. The contrast is vividly re-vealed in that strong, deep, and steady stream into the Catholic Church which is becoming very noticeable of late years, especially of the more cultured and intellectual classes. Some few months ago in Brighton alone at least two Protestant clergymen and about two hundred of the laity were received into the Church.

the Church.
"Why do not these things happen in Ireland?" was the question I put at the time to an English Protestant friend of

time to an English Protestant friend of mine, a clergyman.

"Well," he answered, "you must remember the Church in Ireland is a mere Protestant Church; it is too awful for words." Of course, this was no answer. My question was — Why is the Church in Ireland a mere Protestant Church? Why is it too awful for words?

The life of a society shows itself in the exercise of its authority. The vigour of its life is manifested by the vigilant, determined use of that authority.

A society that merely protests belongs so far to the lowest scale of social beings, if indeed it can be said to be a social being at all. To exercise authority

beings, if indeed it can be said to be a social being atail. To exercise authority is the heart beat of a social organism; to protest is the mere dead weight of its members, to protest is the simple expression of a personal opinion, and anyone can express an opinion who has an opinion to express. A man who is going to be hanged can protest, and very often does.

A CHURCH WHICH NEVER COMMANDS

A CHURCH WHICH NEVER COMMANDS
I do not believe that the Protestant
Church in Ireland ever exercised authority by laying a solemn injunction on its
lay members; and what is more, I do
not believe it could do it.
If any one denies that let it be put to
the test. I am willing to re-consider
that aspect of Protestantism if Dr.
Crozier or the General Synod will impose a strict fast on all Protestants in
Ireland on any one day in the year,
binding under pain of grievous sin; or
if they will impose an obligation of attending Divine Service on any one day,
so that if Irish Protestants do not obey
they will regard their consciences serithey will regard their consciences seri-ously burdened. If Dr. Crozier or the Synod did so, or,

rather, endeavored to do so, a broad smile would ripple across the land from Cape Clear to Mizen Head.

Cape Clear to Mizen Head.
Yet in the Book of Common Prayer as adopted by the Protestant Church at the Disestablishment is a list of days of and thus it never became ultra-Protestant, and thus it never became ultra-Protestthe Disestablishment is a list of days of fasting and abstinence. Protestants are bound to fast the forty days of Lent, Ember Days, Rogation Days, and all Fridays in the year except Christmas Day. But by whom? Certainly not by the Irish Protestant Church.

Yet I cannot help thinking if an Irish Protestant, and, above all, if an Irish Protestant minister were known to absence the protestant of the protestant of the protestant of the protestant minister were known to absence the protestant of the protestant minister were known to absence the protestant of the protestant minister were known to absence the protestant of the protestant minister were known to absence the protestant minister were known to absence the protestant and thus it never became ultra-Protestant protestants are the protestants and thus it never became ultra-Protestant and thus it never a fighting unit in a hostile country. There was no need to set sentinels, and have watchwords, and scrutinise passports. Rites and ceremone are all the protestant and thus it never became ultra-Protestant and thus i

Protestant minister were known to abstain from meat on Friday he would be denounced to the General Synod as undermining the faith of his flock and as infected with Romanism.

The Catholic Church lives and exer-

cises authority. For example, she lays a solemn obligation on every Catholic to abstain from meat on Friday. She might to-morrow, for some special reason, proclaim a special fast day, and there yould be quite possibly a special meeting at the Metropolitan Hall, with the Protestant Archbishop of Dublin in the robair, to protest against her action as ruinous to butchers. Or she might dis-pense her children from an ordinary fast day for some reason, and then possibly there would be a meeting in Belfast, with Dr. Crozier in the chair, to protest against her action as ruinous to fish-mongers, and perhaps the Right Hon. J. Campbell, K.C., would seize the opportunity of dilating on the "truculence" of Catholic ecclesiastical authorities in "over-riding the law of the land" by forbidding loyal subjects to do what by the law of the land they have a right

It is this protesting character of the Protestant Church that gives it such a whimsical aspect in presence of the Catholic Church when authoritatively Catholic Church when authoritatively for "brawling" in the church. whimsical aspect in presence of the Catholic Church when authoritatively acting. This aspect is not, I think, altogether the sour-grapes aspect, nor is it the fox-who-had-lost-his-tail attitude, but rather that of the good man Friday

the mental state of a b ne mental state of a blue-botter when in a warm, sunny day it makes for the makes for the reen fields outside, but finds itself gainst the hard, invisible window-pane, where it buzzes and fumes helplessly.

One of the speakers of the protesting on a warm, sunny day it makes for the green fields outside, but finds itself against the hard, invisible window pane,

where it buzzes and fumes helplessly.

One of the speakers of the protesting meeting some few weeks ago here in Dublin expressed the hope that this last act of authority would be the beginning of the downfall of the Church of Rome in Ireland. Fancy a doctor declaring a patient is going to die and giving as a reason that his heart was still beating. As Chesterton said of the reasons given by George Moore for leaving the Catholic Church they are about the best for remaining in it.

There, then, is the material position of Protestantism in Ireland. What Irish Protestantism is saying and thinking to-

of Protestantism in Ireland. What Irish Protestantism is saying and thinking to-day, or rather will say and think in about twenty years' time, Protestantism in the rest of the world said about a

IRELAND -THE HOME OF EXTREMES Why, then, is it that Protestantism has retained here this definite character? Such a phenomenon does call for some explanation. Nor do I think that we can account for this phenomenon by the simple fact, which we must accept, that Ireland is the home of extremes. It is that fact that makes the history

of Ireland so peculiarly interesting.

Extremes are always interesting. Extremes are always interesting. It is that quality of being extreme that makes women interesting. They are either wearing a hat which no one can see, or wearing a hat which keeps one from seeing anything else. At one time they wore crinolines which made it impossible for other people to walk; now they are wearing hobble skirts which make it impossible for themselves to walk. Every woman at heart is a walk. Every woman at heart is a Suffragette or a good mother and a sen-sible housewife.

beyond was the night, the rebels, the mere Irish, the Catholios.

— An English Protestant journal complains that limade no attempt to prove the assertion. I did not give any proof or authorities, thinking that the facts were son notorious that no one was so utterly ignorant, of Irish history as to require the authorities. Seeing, however, there is such ignorance, I mention a few of my authorities. Spencer, History of Ireland, p. 139, &c., says: "The clergy are generally bad, licentious and most disordered whatever disorders you see in the Established Church in England you may find here (in Ireland) and much more—namely, grosse simony, greedy covetousness, flesh incontinency, careless sloath wherein it is great wonder to see the odds which is between the zeal of the popish priests and the Ministers of the Gospel, for they spare not to come out of Spain, from Rome and from Remes, by long toil and dang-erous traveling hither, where they know certain peril of death awaiteth them and no reward or riches to be found, only to draw the people into the Church of Rome; whereas some of our idle ministers, having the livings of the county offered them, will neither for the same nor for any love of God be drawn forth from their warm nests." Again, in p. 133. Spencer says of the Irish Protestant clergy: "They neither read Scriptures, nor preach to the people, nor administer Communion." "Vide Spenser, bid, passim." Taylor, Civil Wars, V. L., p. 176. says: "It is painful to dwell on the sins of omission and commission of the Church of England, of which the writer is a devoted member, but it is worse than useless to disguise the truth. Its established Church were generally ignorant and unlearne; and loose and irregular in their lives and conversations." If the English Protestant Church were, which I would not care to cite fully there, in Leland's History, Sydney's Papers, Letters of Bishop and Clergy were men, low giorant, devoid of inrality and to cite their testimony. As Is said, the test and chery were men, low giorant, devo sible housewife.

It is not very exciting to watch a man walk along a broad road, but once he takes to walking on a tightrope he steps out of the monotonous and becomes interesting. teresting.

Wearing a sword will not gather a crowd in a street, but swallowing one

CHECK ON VILE LITERA

If Ulsterman threatened only to dig ditches no one would mind them; but it is when they begin to talk of lining ditches, which is an extreme use to put ditches to, that they become interesting. One big drum with other instruments goes to make an ordinary band; but fifteen big drums and no other instrument make an extraordinary one, and therefore capable of attracting attention—a fact to discover which was reserved to the highly developed musical sense of the Orangemen of the North.

Now, the history of Ireland is interesting because we are always walking on tightropes, swallowing swords, lining ditches, and have an undue number of big drums in our music.

We are either dying for the Crown out in South Africa or kicking it into the Boyne in Ireland. One portion of the community is said to be priest-ridden; another portion occupies its spare time in consigning the Pope to a place where the standard of comfort is low. Some of up send our children to England to acquire an English accent, whilst others keep them at home and forbid them to speak English at all.

Yet, as I say, merely to assert that Ireland is the home of extremes does not explain why this extreme of Protestantism is with us. It is due to many causes.

THE CATHOLICISM OF ENGLISH PROTEST-One of the most prolific sources of evil and corruption of the young and old is the immoral literature with which the markets are flooded to-day. As to books most of the "best sellers" are either downright vile, or else pander to infamy in the insidious dress of suggestion or inference. There are a few bookdealers who are decent enough to exercise an individual censorship over new publications and who refuse to put on their counters objectionable volumes. But most of them are entirely controlled by the commercial sense, and it makes very little, if any difference to them whether a novel is good or bad, so long as it invites a profitable sale. The commercial motive controls the writer, why should it not control the seller of his book? Book writing and book selling have become purely a money enterprise—wither Book writing and book selling have be-come purely a money enterprise—with-out any other object in view save that of the greatest amount of financial gain, though it were necessary to cater to the lowest appetites of the masses. We have laws against the publication of un-clean literature, but they are only an incumbrance on the statute books. Who is going to define in a lawsuit or in the case of an arrest what is immoral Who is going to define in a lawsuit or in the case of an arrest what is immoral and what is not? How far may suggestion and inference be used without being liable to the charge of immorality? Are the slippery and risque things in novels to be put down as coming under the classification of immorality? If not, it is nevertheless true that they lead to more individual vice, social corruption and ruin than that which is openly vile. A nude figure may be made revolting, but one that is suggestively draped will easily arouse the most lascivious passions. There appears to be no effective means of getting away from the filthy and degrading literature of the day. Laws on the subject are mostly inoperative. Protective societies Comparing Irish Protestantism with Protestantism as we find it in England, we must remember there was always from the beginning a deep, intense, if subconscious, stream of Catholic thought and sentiment in the latter which never was in the former.

The only essential Catholic doctrine denied by Henry VIII. was the supremacy of the Pope. acy of the Pope.

The English Church in the beginning was an Oriental Church in the West.
For a time the Holy Sacrifice was offered with full Catholic ritual; devotion to the Mother of God was cultivated; and ly inoperative. Protective societies against vice in some of the larger cities, and a few church organizations have a Catholic tone and spirit lingered on. Though it lingered, or rather precisely because it only lingered, it was never taken the matter in hand, but their efforts have remedied only a small fraction of the evil in a few localities. It obtrusive. English Protestantism was like a seems to be imperative for all the good citizens of the nation to realize the danwhere the twilight of the preceding day never dies altogether, but mingles with ger with which young and old, but especially the young, are threatened by this enormous cesspool of printed filth

that is spreading everywhere to the detriment of clean morals. It is not only a question of the welfare of the Church, but of the citizens of the state. No commonweath can last that will permit the systematic, gradual and constant pollution of its members by vile litera-ture. If we were all sufficiently aroused on the subject we would not fail of hav-ing each state establish a censorship board with full power to forbid the sale of any objectionable book within its limits. Or it may be advisable to have a national board created for that pur pose with power to appoint co-operative boards for the different states. While this would be undoubtedly the best way of checking and restricting the evil, it must not be forgotten that the most effi-cacious remedy lies in the creation of a great public sentiment against it. Here the influence of the Catholic Church, of all the Christian denomination and all the forces that make for morality, should come into action. It is in the last analysis a question of God, home and coun

try, upon which all good citizens should The Catholic Church in Ireland is just now affording a splendid example of how to grapple with this monstrous source of evil. It is making a courage ous and persistent campaign against the reading or selling or importing of bad literature — newspapers, magazines or books—principally by the aid of vigilance committees formed in all the cities and towns of the country. The spirit of the movement will be clearly seen from the following resolution passed by the Central Council of the Catholic Relig-

ious Confraternities of Dublin:

"Resolved, That we, the Confratern nesolved, that we, the Contraternities' Central Council, pledge ourselves not to purchase or allow into our homes any of the objectionable English Sunday papers or any other paper or journal, local or imported, that publishes the filthy and unnecessary details of divorce or breach of promise cases objectionable advertisements, and that we co-operate with the Dablin Vigilance Committee,

directors or parish priests, in their efforts to stop the circulation of such immoral and dangerous literature." Similar resolutions were passed by Similar resolutions were passed by numerous other councils and representa-tive bodies. The practical results of this good work will be recognized in the following report of the Vigilance Com-

mittee in Cork: "Ninety-two booksellers and news venders in the city have signed a pledge: First-Not to have or expose pledge: First—Not to have or expose for sale any immoral, suggestive or irre-ligious literature, whether papers, per-iodicals or books. Second—Not to dis-play posters containing headings in any way suggestive. Third—Not to have on sale any objectionable postcards or pictures."

Volunteers and recruits for this crus-ade often take the following pledge: "I promise, as a member of Christ's Church, not to read, distribute, or, in any way give countenance and support to papers, books, magazines, or any form of literature that is objectionable because of its hostility to my faith, or to the lofty purity inculcated by the Gospel of Christ. And I furthermore promise to withdraw my custom from those dealers who for the sake of filthy brose dealers who have papers and periodicals which the voice of Catholic Ireland condemns as a menace to the purity and a peril to the faith of her

The clergy are doing their very best to multiply these Confraternities and Vigilance Committees. In the city of Dublin the sale of vile newspapers has been so successfully boycotted that in the streets they are talked about as the "penny dirties."

"penny dirties."

If in each state of the Union such organizations and committees were formed, not only by the Catholic Church, but by all the Christian bodies and the civic societies in favor of a clean press and moral literature, would not the combination prove to be a great moral engine in breaking down the gigantic and ever-growing wave of corruption that is sweeping over the reading pub-Peace often costs more—than a light.

lio in this nation? And would not such a combination, representing the best public sentiment, be a powerful ally to the state in its efforts to check and control the evil?

Let us hope that the people will take the buil by the horns and apply a sover-

eign remedy before it shall be too late
—Intermountain Catholic.

That the soul may not be sad, it must each day see the good God as its Father.

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