

disparage the divine realities to which they bear witness, then the Romish Church, in spite of its superstition and its tyranny, will prevail against them and it will have a divine right to prevail." As it divine Truth—the Truth for which Christ died and for the perpetuation of which on earth He established a Church against which hell should not prevail—could co-exist with "idolatry, superstition and materialism." What confusion of thought is here, and how devoid of all significance the ordinary words of English speech to such a man. We can only hope that the inevitable gulf yawning open before him may reveal itself to be too late, and that the "kindly light" which has led other and many greater men into the right path may not elude, what we would fain call, the earnest gropings after truth.

BISHOP HICKEY'S SERMON

AT THE CONSECRATION OF RIGHT
REV. EDWARD J. HANNA, D. D.

The Union and Times recently gave a brief account of the consecration of Right Rev. Edward J. Hanna, D. D., as Auxiliary Bishop of San Francisco. The ceremony attracted many members of the hierarchy as well as brother clergymen from many sections.

Bishop Hickey of Rochester was the preacher. He took as his text the words, "But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem and in all Judea, and Samaria, and even to the uttermost parts of the earth" (Acts 1:8). He spoke, in part, as follows:

"The ceremonial of the Catholic Church, which clothes with simple majesty her treasures of faith, can ever appeal to the human mind and heart because of the warmth of belief and art so beautifully blended to the honor and for the worship of the omnipotent God. She has no ceremony that is without meaning, and the symbolism so often found in her liturgy bespeaks the wisdom of the Church of God.

"To stand beside her house of worship with the sign of man's redemption always bedecking her brow, to have one's senses touched by the representations of holiness and sanctity, and to have the tones of melody they describe, the prayers of the faithful to experience a quickening of one's spiritual nature. To pass beyond her portals and to behold the faith of men reflected in the worship of the unseen God, and to know that they before whom we stand are a part of the millions of men of all races and tongues that have been told over and over again for more than nineteen centuries of time; to realize that during ages and among men there has been and there is a unity of belief not dimmed by even doubt and a full obedience to one authority—all this is to make us look for the solution to a puzzle that is more than human to a cause that is beyond ourselves.

"Perhaps some of you have been in the most splendid church of Christendom, St. Peter's in Rome, on a high feast day, and as you formed part of that vast gathering, you observed the solemnity of the Pontiff, born on the shoulders of men in the sedia gestatoria, while the silver music of the trumpets resounded through the arches, and tens of thousands of human souls bent low in reverent homage to the father of Christendom; and as their hearts thrilled with emotion as you beheld the scene you knew that it but echoed the love and loyalty and obedience of a world of men, who rejoiced to call him Father. As a spectacle of extraordinary and stately triumph, nothing to equal it is to be seen upon the earth.

"As now the present with all its splendor fades away and an unbidden, another scene from far off past flashes before our mind. It is in the distant East and near the shores of the lake of Galilee, where there once stood Jesus, called the Son of a carpenter, and with Him there were men whom He had asked to be His chosen disciples. In the quiet of place and hour, Jesus thus speaks to them, 'Whom do you say that the Son of man is?' But said some, 'John the Baptist,' and others 'Elijah,' and others, 'Jeremiah,' or 'one of the prophets,' and Jesus said to them, 'Whom do you say that I am?' Simon Peter answered and said, 'Thou art Christ, the Son of the living God.' And Jesus answering said to him, 'Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven, and I say to thee, thou art Peter, and upon this rock I will build My Church, and the gates of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed in heaven.'

"In this dialogue, we discover the keynote to the whole story of Christian unity, faith, love, zeal, obedience and loyalty. Jesus Christ is God; Christ builds His Church upon Peter; and therefore the Church of Peter is God's Church. In that memorable discourse we have to recognize the condition of the Church. 'Thou art Peter—thou art Christ—thou art Peter; and thou must stand or fall together. For Christ there is no middle place—He must be recognized as God, or blasphemy be ranked as an impostor. In the approval which He gives to Peter's profession of faith in His divine mission, He confirms the prophecies of the Old Testament, which bear an unshaken testimony to the truth that Jesus of Nazareth is the Christ; He appeals to the eternal Father, who indorses that claim by the dual testimony from heaven: 'This is My beloved Son, in whom I am well pleased.' He makes God Almighty responsible for His assertion of Divinity by His own supernatural works, and above all by His resurrection, which exceeded all human power, and forces the unbiased mind to stand beneath the cross of Calvary and acknowledge with the multitude: 'Indeed, this was the Son of God.'

"In the light of this sublime truth, the divinity of Christ, we recognize the value of the words, 'Thou art Peter,' and of the commission to feed the lambs and sheep of His fold; we realize also as we stand again in spirit and truth on the mountain of Galilee, the tremendous force of the declaration of Christ, 'All power is given to Me in heaven and on earth.' God, therefore, teach ye all nations, baptizing them in the name of the Father, the Son and Holy Ghost, teaching them to observe all things, whatsoever I have commanded you; and behold I am with you even to the consummation of the world."

"In this solemn act, the consecration of the Bishop, the Church seems to bear the life of its Master in the wealth of her ceremonial. As a striking preliminary, the voice of authority is heard from the chair of Peter declaring the election of the new apostle.

"This, then, is the supreme dignity of a Bishop: To be an ambassador of Christ, to proclaim His doctrine, to bear His message and to speak by His authority; to rule, to govern, to legislate, and to enforce the teachings of the Church, the Spouse of Christ; to be the commanding officer always in the vanguard with a discerning eye to the danger to the fold, and the strong arm in the defense of the truth, and of the precious treasures committed to his care; to prepare to live, to labor, to suffer, and even to die for the cause of Christ the Great High Priest. Such is the dignity and responsibility which it doth please God to confer on man, who in turn is called upon to reflect before men the life of his Master in obedience, in charity, in zeal, in compassion, in tenderness, in courage, in prayer, and in the exercise of virtue, in order that He may reproduce in the precious folds entrusted to his care, the highest ideals of a Christian life."—Buffalo Catholic Union and Times.

ORANGE JUSTICES AND JURIES

At the present crisis, while the Orangemen of the North are staining every nerve to defeat the just aspirations of the vast majority of the people of Ireland, Father O'Leary's book on "The Orange Society," published by the Catholic Truth Society of England, ought to be a great request in this country. The work was so much appreciated in Australia, where it first appeared, that it went through ten editions in a short time. It gives an authentic history of this baneful society, explains its constitution and aims and clearly shows its primary object to be the preservation of hateful Protestant ascendancy. That this Ascendancy means not only the place of place and power for the educated members belonging to its body but also immunity from the penalties of the law for the rank and file of its brutal and uneducated followers, whenever there is question of the dastardly outrages committed on Catholics, which by its very principles it encourages, is proved by the hit by the author, as may be judged from the following extracts taken from the work:

In 1811 Judge Fletcher delivered his great charge to the Wexford jury. In the course of it he said: "In this respect (the administration of the Law in Ireland) I have found that those societies called Orange societies have produced most mischievous effects, and practically in the North of Ireland; they poison the very fount of justice; and even some magistrates under their influence have in too many instances violated their duty and their oaths." Referring to the riotous behavior of the Orange yeomanry at fairs and markets, Judge Fletcher continues: "Murders have been repeatedly perpetrated (by the armed yeomen) on such occasions, and though legal proceedings have ensued, yet, such have been the baneful consequences of these outrages, that under their influence petty jurors have declined upon occasions to do their duty. These facts have fallen under my own view. When he (an Orange witness) swears he is a loyal man, he means: 'Gentlemen of the jury, forget your oaths and acquit the Orangemen!'

In his evidence before the Parliamentary Select Committee of 1835, Mr. John Gore, a Protestant and stipendiary magistrate in Ulster, described the Orangemen as violent opponents of the law of the North; blamed the Orange magistracy for thwarting the forces of the Crown in the discharge of duty; and condemned their method of administering justice as leading to well-grounded suspicion of partiality. Mr. James Sinclair, another Ulster Protestant magistrate, after forty years' experience on the Bench, deposed that the Orange justices were "a very bad part" of the population of the North. Mr. Ker, a barrister of note, with over thirty years' experience of Ulster Courts, testified that the Orange Society had injured the administration of justice "very materially." "The verdicts," he said, "were generally in cases between Orangemen and Catholics, contrary to the evidence. In all cases, civil and criminal, between Protestant and Catholic, justice is positively denied to the Catholic."

The report of the Belfast Riots Commission of 1886 contains a memorial presented to the Lord Lieutenant by the Catholic inhabitants of that chief centre of Orange activity. The memorial in question maintained that one of the causes of the Belfast riots was a "well grounded conviction on the part of the Orangemen that law-breakers on their side would have comparative immunity from punishment when brought before the local justices."

In their report the Belfast Royal Commissioners of 1857 show that many of the city police were Orangemen and give what they term "startling evidence" of the partiality of the force for their brethren of the San. It is stated that at that time out of one hundred and ninety members of the city police only six or seven were Catholics. One of these Orange police was asked by the Commissioners: "You would not have the slightest sympathy for a brother Orangeman (rioter)?" Of course I would," he answered, "and I will not deny it."

There were three methods of work—some proper to magistrates and others to jurors—which were acted upon with such frequency and regularity that they may fairly be regarded as part of a settled plan.

These were:

1. Refusing to receive information or to issue warrants against Orange misdoers and criminals; permitting them to abscond or otherwise shielding them from arrest or molestation.

2. Acquitting Orange misdoers and criminals in the face of clear evidence of their guilt, against the directions of judges, etc.; in civil cases giving verdicts or entering judgments in favor of the Orange parties to a suit, in the face of evidence clear and equity.

3. Condemning Catholics to imprisonment and other forms of punishment without trial or without sufficient evidence of their guilt, or in the face of clear evidence of innocence.

William Gabbett, an Orangeman, was responsible for keeping eighteen or twenty Catholics in prison for three weeks without any committal or without any cause having been assigned for their detention. He was severely reprimanded by the Attorney-General and the victim of his tyranny was immediately set at liberty. In the previous year this man Gabbett signalled himself in the case of the King at the prosecution of M'Cusker versus Alexander Coulter and others, by discharging a party of Orange yeomen who had been legally and formally committed by two other magistrates to a charge of capital felony. In this case as in the others the aggrieved persons were Catholics. Commenting on Gabbett's action in the matter the Edinburgh Review said: "For this he would have been removed from the Bench but for his connection with the great Orange chieftain, Lord Enniskillen." The Orange yeomen were afterwards tried and acquitted by a jury of their brethren, the marriage of justice in this instance being so flagrant that the case was brought under the notice of the House of Commons.

Hall, an Orangeman, was charged with having entered a Catholic Church and stolen vestments. The case was tried at Enniskillen before Judge Fletcher and an Orange jury. The prisoner, who wore an Orange ribbon on his breast, pleaded guilty. The judge told the jury that they had nothing to do but to find the prisoner guilty. The jury returned a verdict of "not guilty." Well as he knew the ways of Orange justices, Judge Fletcher was not prepared for this. "Thank God, gentlemen," said he, "that is your verdict, not mine."

In the severest, a number of Orange rioters were placed upon their trial before Lord Justice Barry at the Derry Assizes. The evidence pointed plainly to a conviction. The jury, however, was composed of "good men in bad times." They returned a verdict of "not guilty." "Gentlemen," said the Lord Justice, "that may be your verdict, but I venture to say you will not find twelve sane men who heard the evidence in this Court to agree with you."

During the summer of 1886 Orange disturbances broke out on a large scale in the county of Tyrone. A Catholic policeman, named O'Neil, was subsequently brought up for trial before the County Court Judge, Sir F. Brady, and a jury of "the right sort," charged with having assaulted one of the Orange rioters. The evidence was of such a nature that the Judge—Protestant and anti-Nationalist as he was—directed the acquittal of the accused. The jury, however, convicted him. Whereupon the judge remarked: "I will accept this as the verdict of the jury. I will say no further. But I have not the slightest idea of punishing a man on such evidence. Gentlemen, you are discharged."

In the same year, 1886, Lord Salisbury's Government took the Orange Party under its wing for the sake of the support which the lodge gave it on the burning question of Home Rule. It proved its friendship to the brethren by sending the Belfast rioters to be tried by their confederates, the jurors of Tyrone. Not a single Orange juror was challenged by the Crown at these Omagh trials. In one case two Orangemen were returned for the murder of a soldier of the West Surrey Regiment and of a Head Constable. One of the prisoners was put upon his trial twice. The evidence on both occasions pointed to a conviction. At the close of the first trial, Judge Lawson practically told the jurors that they had violated their oaths. "You are bound," said he, "to find a verdict (of guilty). And there is no question in the case or doubt at all. The fact has been proven before and there is no question of the 'one'." The jury refused to convict. At the second trial Judge Lawson addressed the jurors in even plainer terms. "The jury," said he, "who would violate his oath under circumstances, such as surround this case, is a man who can be trusted no further." Again the jury refused to convict, and to this day the foul murders remain unavenged.

These extracts will give some idea of the nature of this valuable and deeply interesting work of Father O'Leary's. It is undoubtedly an intimate connection with the present crisis. From what has been laid out here the readers will be able to judge why the Orange faction have such an abhorrence of the very idea of a Home Parliament in Dublin. It would be able to curb their insolence, to punish their crimes and break down their unjust ascendancy.

Peccator Catholics

We have sometimes a class of Catholics who cultivate a deep interest in a Catholic paper when they desire to utilize it for their personal advancement, but know it not between them. We have others who bow down before the shrine of the secular daily paper which frequently bears a toll of lies and slanders and fiction made out of whole cloth to their doors, but are ready to withhold all courtesy from the Catholic paper because it is of the household of the faith.—New World.

GENERAL DEFECTION OF FAITH

One of the signs of the times is the threatening eclipse of faith among the common people, outside of the fold of the Catholic Church. From the leaders of all the Protestant denominations infidelity is trickling down—percolating through to the masses below. Belief in the divinity of Christ is no longer required as part of the credentials of membership for a Christian church. Christ has become to them merely the greatest of all reformers of the human race, alongside of Buddha, Confucius and Mohammed. He was the most divine of all human beings—but nothing more than a human being. Whether it is in the United States or in England, the Protestant pulpit and press sound the same note of an emasculated divinity. They little reckon that if Christ was not really God—the incarnation of the second person of the blessed Trinity—He was the rankest impostor in the history of the human race. What matters that to them? In the most essential things the Bible has become an obsolete book to them. The twentieth century needs a new Bible, and the Protestant sects are furnishing one according to their own liking. In fact, it is their pleasure to make up their own Bibles, and to ignore or twist the biblical texts to suit themselves.

An English writer in The Catholic Times and Catholic Opinion has the following reasonable comment on the lamentable condition:

"What may be called a wave of materialism has swept over the toiling multitudes and is carrying them along towards a goal where they hope to find an increase in their physical happiness and well-being. And one result of this is, that the masses of the people no longer regard religion as they did. Many of them have ceased to believe in any church at all. Many have ceased to recognize the value or the binding force of any religion whatever. More still are utterly indifferent to the claims or charms of supernatural faith, and content themselves with such manner of life as custom, respectability and law succeed in imposing on them. There is not at this day in this country a single church, with the probable exception of our own, which is not suffering from the effect of this gradual but steady decadence of religious conviction. The masses of men are drifting fast, where they have not already drifted, from belief in revealed religion, and from the observance of its precepts. We may regret the fact, and it is most regrettable that it is the fact. Religious belief has decayed and is still further decaying amongst us. Were the Catholic Church to lose her hold upon the poor to whom she ministers spiritual consolation and material comfort in the gloom of poverty and distress, she would be a relic from happier times. It is perhaps also a remnant from which what has been lost may be recovered, recalled, and fanned into the flame of vigorous life at some future date. But unless nearly all observers are mistaken, at the present time the masses of our people have drifted from the Christian side of belief and conduct as laid down by creed and commandment."

This sad state of affairs among the toiling masses reminds us of the encroachments of Socialism, which under promise of Utopian benefits allures them to its standards, and the destruction of the home, the marriage tie and the bonds of society—as well as the obliteration of God and religion.

There is much reason for all Catholics to rise to renewed efforts in stemming this pernicious tide, and by their word and example, leading the way from the truth into the fold of the one, infallible and salvation-bringing Church of Christ—Intermountain Catholic.

HIDDEN HEROINES

The heroic death of six Sisters of Charity in Texas in an effort to save the orphans committed to their care, has challenged the sympathetic admiration of the whole world.

And the callous world has not been slow to express its appreciation of the heroism displayed.

But there is a lesson which some may overlook, but which must impress itself upon all thinking people in this Texas disaster.

We cannot help but reflect, when we behold the abandonment of loving self-sacrifice which the Sisters evinced, how few must have intervened itself into the web and woof of the daily dealings of the Sisters with their little wards.

It is not unusual for even the good to nurse a suspicion that there is more or less indifference, if not neglect, in the care and supervision accorded to orphans by their official guardians. Orphan homes, in general are not looked upon as havens of tender solicitude toward their inmates. It is difficult, indeed, to hold toward the children of strangers the love which a mother's heart pours out so constantly, and it is just as difficult to keep up to such a level of care and kindness amidst the wearing and worrying eventualities of a daily life cast among potent youngsters.

How easy under such circumstances to evade duty! How easy to neglect even ordinary care! How easy to lapse into unnoticed neglect of the children! How easy to be content with a surface concern which is indifferent to everything but appearances!

From these greater depths is easy. It is on record how many cruelties have been exercised upon friendless children in orphan asylums. Stories of these are enough to make our heart bleed. The tyrannies of cruel officials have written themselves in the death lists of many institutions.

But what a glorious off-set the heroism of the Texas Sisters is the suspicion, nay the solid record, which we have declared is the rise of the faith which can supply nature; it is only religion that can make up for the absence of parental love and parental care; it is only religion that can fire a woman's heart with so tender an affection for the child of the stranger that even mothers, under the influence of their loving arm, the Sister beholds the infant Jesus. What she does for the stranger, she knows she does for God. She loves the orphan child, because in loving him, she is loving the good God who has entrusted her with his charge. If there were no other motive, the dominating motive of spiritual selfishness would inspire her to loving kindness to the wail whom God's hand has guided to her care.

ATHEISTIC SOCIALISM AND WOMANKIND

Among many of the works written by Socialists of the Marxian type, and circulated in order, as certain Socialists declare, to "keep the wounds of the social body in a festering condition" the Catholic Truth Society deals (through Father McMahon, S. J.) with that of Bellet entitled "Woman in the Past, Present and Future." The work is a masterpiece of research, and the Jesuit says, because much of it is dealing and much of it is too wild for serious consideration. Nevertheless, the work in question has obtained a great vogue among the proletariat and, in so far, it calls for notice and warning.

Among the many cogent arguments made in Bellet's work is that in which he says that Christianity thought slightly of women and even once allowed a public discussion as to whether or not woman possessed a soul. This says Father McMahon, is a legendary fallacy and arose from the fact that during the early Councils the Fathers, he said, had in 585, one of the Bishops, who was evidently not a good Latinist, expressed a doubt whether woman could be included in the term homo (man, i. e. mankind); yet an appeal to Scripture the objector yielded to the use of the word as a correct one. Scattered as the work is upon the incident, we declare that the Fathers considered women in the light of animals.

Bellet is equally unreliable and always hostile to Christian teachings in questions of sociology, and in particular in dealing with the history of woman. No lasting value, he practically says, except for long between man and woman. "From male egotism rose the marriage of a single man to a single woman; polygamy was later introduced by ambition, and woman became the most valuable booty of war."

Private property, Bellet teaches, was responsible for the rise of the family, and Christianity had nothing to do with the establishment of the sanctity of the bond. Even as an hypothesis, however, the Jesuit tells us, Darwin as well as a great many of the foremost scientists rejected the idea of promiscuity, even among aborigines and primitive men. Even the Protestant historian Westermarck, in his "History of Human Marriage," declares that "there is not a shred of genuine evidence for the notion that polygamy formed a general stage in the history of mankind." As in matters of history, Bellet is likewise wholly unreliable when he treats of Bible narrative, especially where he concludes that since Christ said that "to some is given the gift of living singly for God." He looked with contempt upon marriage; even Bellet makes the disciples look upon marriage as evil. In his attempt to show that St. Paul hated woman and despised marriage, Bellet forgets (the Jesuit shows) that the Apostle says "So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever hated his own flesh but nourisheth it and cherisheth it, as also Christ does the Church." (Ephesians v. 28, 29).

Bellet also declares that St. Paul "raises his voice against the higher education and culture of women" and St. Peter and St. Paul, according to the Socialist, are said to justify any slavery of a man in considering himself better than the cleverest woman, because they require the obedience of the wife to the husband.

The simple fact is, says Father McMahon, that the husband's headship confers no personal superiority. The husband is not inferior to the woman who is not inferior to the man. The worker is inferior to the "business executive" who sees that he gets his due return in goods, and no more for work done.

"Before the Church and before God the sexes are equal—the same law binds all."

The Church recognizes (says the Jesuit) that Nature teaches, that woman is different from man, not that she is his inferior; physically, mentally and morally, she is other than man and the sexes are complementary, each supplying the defects of the other.

As to matrimony, the German Socialist declares that the early marriage ceremony "had merely the character of a private contract between two persons of different sexes," that not till the ninth century was its validity made to depend on ecclesiastical sanction, and that only in the sixteenth century did the Council of Trent raise marriage to the rank of a sacrament.

Says Father McMahon: "Marriage as a natural contract was instituted by the Author of Nature when He created the two sexes and its object and duties were defined by Him. Christ elevated it to a sacrament and committed its discipline to His Church and to the ministers of Christ and the dispensers of the mysteries of God" (I. Cor. iv. 1).

Christ forbade polygamy and divorce and St. Paul condemned the incestuous Corinthians, the Head of the Church and His Apostle, in their official capacities, controlled the union of the sexes. It was in view of the denials of Luther and Calvin that the Council of Trent declared anathema upon those who should say that the Sacrament of Matrimony was invented by man. * * *

The Church, beginning from St. Paul in his Epistle to the Ephesians, has ever taught of matrimony what belongs to the essence of a sacrament, and St. Augustine makes it equally a sacrament with baptism and holy orders."

—N. Y. Freeman's Journal.

She cannot save her soul, unless she be true to her calling, unless she be kind, with all the sympathy which her religion inspires, to God's little orphans. The more she partakes of the compassion of the master, the more she fulfills the spirit of her vocation and the higher she writes her name on the tables of eternity.

The Catholic Sister is the ideal guardian and protector of the orphan. Nowhere else, as under her care, will these homeless little ones find what they have lost in the death of their parents; nowhere else, as with the Sisters, will they experience such affection, such concern, such watchful solicitude. The orphans are the children whom the Chaste Spouse of Christ has begotten of religious self-abnegation, and they are the children who will know a love deep as the mother's which death has stolen, and will feel a devotion as tender as the father's which sleep is the grave with him.

It is only the Catholic Sisters that can adequately take the place of the dead parents in the education and rearing of the orphan children.

What a comfort for Catholics to know that their orphans are in such hands! What a consolation to feel that the providence of God has provided a second home for those whom death has visited!

And all this apart from the religious needs of the children which are always the first concern of the Sisters! The lesson of the Texas heroines who died for their ward, is only, then, the climax of a daily heroism in evidence wherever the Sisters house and train the orphans.

The sudden glare of the Texas conflagration has illuminated the recesses of lives hidden in God's sanctified heroines not named in song or story.

The flames have flickered now into ashes and the heroic martyrs sleep in their hallowed graves—but over the land thousands of heroines, garbed in Sisters' habits, bend like angels over the cradle of sleeping orphans and waste the dearest hours of their hearts in the wail's that drift from the wreckage.

God bless them! How little we appreciate them!—Monitor.

"BASIS OF ALL RELIGION"

St. Mark's church on Tenth Street and Second Avenue is one of the oldest Protestant churches in New York City. It dates back to the time when the American Metropolis was a Dutch town.

The existing edifice was erected more than a hundred years ago. The generations of worshippers who attended religious services held under its roof received spiritual nourishment from sermons based on texts taken from the Bible. The "higher" religion with all its destructive possibilities was yet in the dim future. The Bible was still the unquestioned Protestant rule of faith. It still furnished an inexhaustible source from which the ministers of St. Mark's drew precepts for the guidance of life. The members of the congregation took those precepts to heart and spiritually profited by them.

Then came a day when the Bible was deposed from its position as an interpreter of God's will to the level of the mere record of an Eastern people. That was coincident with the arrival of the type of sensational Protestant preachers who aimed at holding their congregations together by delivering what may be called "topical sermons." These sermons ranged all the way from local politics and passing fads to a discussion on Socialism. A considerable number of these Protestant clergymen have decided Socialist leanings, which explains the frequency with which they incorporate in their sermons Socialist teachings.

The manner in which some of them do this is illustrated by a sermon delivered recently by the Rev. Dr. Irwin Tucker in the pulpit of St. Mark's. The clerical Socialist preacher declared that all religion rests on an economic basis and that even the Ten Commandments are only the results of the economic conditions existing among the tribes of Israel at the time they were given out. We find in the New York Sun this summary of the Rev. Dr. Tucker's remarks: "Dr. Tucker said that there were at the most two fundamental principles in life, the struggle for existence or food, and the struggle for reproduction. Religion, if an expression of life, must be an expression of its economic conditions. If it is not that, it is but a useless husk and as such should be cast aside. The great value of the Old Testament, he said, is that it gives us the record of the growth of the economic life of a nation from barbarism to a high state of civilization."

If Karl Marx, instead of the Rev. Dr. Tucker, had stood recently in St. Mark's pulpit he could not have given a more succinct statement of his celebrated theory as to the economic interpretation of history, which he teaches is the origin of all existing institutions—government, social and religious—can be traced back to the causes to which the Rev. Dr. Tucker assigns the development of every form of religion.

The Rev. Dr. Tucker and other Socialist Protestant ministers render a certain kind of service in their advocacy of Socialist doctrines. They are living proofs that Socialism is essentially antagonistic to Christianity. They may gloss over their teachings with Christian sentiments, but those teachings inevitably lead up to the denial of the essentials of Christianity. If religion be the outcome of economic conditions, as the Rev. Dr. Tucker asserts, then it is stripped of all divine sanction. Then it is the result of the environment in which man finds himself, and is in no way connected with a divine revelation. The spiritual element in it is eliminated. As the chief feature of religion is its economic conditions, it is not that, it is but a useless husk and as such should be cast aside."

As one reads these words, one feels like exclaiming "Unto this last!" It is possible that a doctrine of this kind can

be championed in a Christian pulpit? Its acceptance would mean the rejection of all that Christianity stands for. It would be the substitution of Karl Marx's teaching for those of our Lord. No one can accept both, and lay any claim to consistency, as they are mutually exclusive. It is for this reason that we assert that the Dr. Tuckers in the Protestant pulpits are rendering a certain kind of service by bringing home to thoughtful persons a realization of the essential antagonism between Christianity and Socialism of the Karl Marx brand.—N. Y. Freeman's Journal.

WHO WERE THE PERSECUTORS?

Compare two hundred put to death in Mary's reign with more than seventy thousand who were executed under Henry VIII. And poor "Bloody" Mary has no such blot on her memory as has "Good Queen Bess," who kept Mary Queen of Scots shut up in prison for nineteen years, and then had her beheaded.

In contrast with the policy of Cardinal Pole, the Protestant Archbishop Parker urged the taking of her away. "The Protestant tradition about 'Bloody' Mary is no doubt mainly due to Foxe's 'Book of Martyrs.' The Anglican Church has now dropped this 'Book of Lies.' Dr. Littledale, a bitter opponent of 'Romanism,' though one of the first to introduce 'Roman' doctrines and practices into the Church of England, described Foxe as 'that unmitigated liar' in the Church Times when he was editor of that High Anglican paper. However, Foxe and many other 'unmitigated liars' helped to create the Protestant tradition when, for nearly three centuries, no one was allowed to write or speak on the other side.

think Cardinal Newman said: "To be deep in history is to cease to be a Protestant." If only Protestants could learn the true facts about the beginnings of their various "religions," they would not for very shame ask talk about "Bloody" Mary or "those bigoted Catholics." The Catholics of to-day do not want to show any bitterness for what they have suffered in the past, but to live on friendly terms with their Protestant citizens. My work in the Anglican Church began on the east side of Belfast, where Irish Catholics are in an overwhelming majority. From Elaine to Belfast, from Wallace to Down, I knew of many religiously minded families, and they always spoke in the highest terms of the goodwill and kindness of their Catholic neighbors. I remember an exciting State election there, when the seat was contested by a Methodist and a Catholic, and the Methodist won easily. My father often said that the Catholics had been treated with the greatest respect by Catholics.

G. Bernard Shaw's Pious Irish Nurse

A special cablegram from London to the Public Ledger, dated December 6, says:

Sir Arthur Conan Doyle and Bernard Shaw were among the speakers at a big meeting of Protestant Home Rulers in London this evening. Shaw, in a speech which was mainly an argument for a cessation of petty religious strife in Ireland might proceed with social reform, introduced a story of his childhood.

"My father," he said, "was an Irishman and my mother was an Irishwoman. Both were Protestants, the intensity of whose faith would have been described by a large number of their fellow-countrymen as sanguinary Protestantism. A large part of my mother's duties to me were discharged by an Irish nurse. That nurse was a Roman Catholic, and she never put me to bed without sprinkling me with holy water."

Referring to the Catholics, which great numbers of them, Shaw added: "I cannot imagine anything that is less worthy to be laughed at or more touching than this picture of an Irish Catholic woman sprinkling holy water—and you know what holy water was to her—on a little Protestant child whose parents grossly underpaid her."

Wasted Years

O wasted years! O perished years!
Vold stretch of barren sands;
I look behind, but nothing appears—
I see but empty hands.

The days fly swifter than a post,
Like gliding vessels gone;
They years have left me but their ghost—
And how shall I atone?

The day is spent, at hand the night
When man shall work no more,
Who shall give back the time and light,
And fill my wasted store?

O wasted years! O perished years!
Long stretch of barren sands;
I look behind, and nothing appears,
I see but empty hands!

ANON.

The Piper

I will take my pipes and go now, for the bees upon the sill
Are singing of the summer that is coming from the stars.
I will take my pipes and go now, for the little mountain rill
Is pleading with the bagpipes in tender crooning bars.

I will go o'er hills and valleys, and through folds of rippling rye,
And the linnets and the thrushes and the bittern in the sedge
Will hush their throats and listen, as the piper passes by.
On the great long road of silver that ends at the world's edge.

I will take my pipes and go now, for the sanddew on the grass
Is a weary of the sobbing of the great white sea,
And is asking for the piper, with his basketful of tunes,
To play the merry lilt that sets all hearts free.

I will take my pipes and go now, and God go with you all,
And keep all sorrow from you and the dark heart's load.

I will take my pipes and go now, for I hear the summer call,
And you'll hear the pipes a-singing as I pass along the road.

—DONN BYRNE, in Harper's Weekly.