### O WORLD BE CHEERFUL

O world, be cheerful! Wherein lies the to stay the bitter thought and

To seek in all mean things some goodly part, ar this old sweet tale, and having

Thus runs the tale: The Master on His

"Mark ye the rope; its thieving days are done."
So cursed they all with contumelious

But ere the Master went upon His way, He spoke with sweet compassion, look-ing down Where the poor, broken, lifeless crea-

"Behold its teeth. Pearls of a Casar's Were not more white than they!

O world, too long in forum and in You have preferred the bitter thought

and word. Seek you in all mean things some goodly part.

Hear world, this old, sweet tale, and having heard,
O keep it in your heart!

### CARDINAL O'CONNELL ON LOYALTY

SPIRITED ADDRESS TO CLERGY

ONLY KNAVES AND FOOLS FAIL TO RE COGNIZE THE VIRTUOUS QUALITIES OF ABSOLUTE OBEDIENCE

His Eminence William Cardinal O'Connell was the guest of the Boston clergy last week, and during the course of the banquet he delivered a strong address on the unwarranted fear and unfounded alarm of the "bogey" of Rome's influence on the political destiny of certain countries. The Cardinal denounced these ideas in no uncertain terms, his speech being as follows:

"There are two goals in life toward which the work of a bishop naturally tends. He needs every day of his life to feel that whatever he does has the

to feel that whatever he does has the approval of the Holy See. His office as Bishop of the Church is so momentous and so fraught with such enormous con-sequences not merely for the present, but in a certain sense for all time, that h s own opinion or judgment on what he does or does not do is relatively insignificant. For the flock is not his, but Christ's, and neither his mind, nor heart, nor conscience can rest tran-quilly unless he feels in perfect union quilly unless he feels in perfect union and absolute accord with the mind and beart of him who rules the whole Church. The mere suspicion of any other sentiment in the mind and heart of a bishop is criminal in the highest of a bishop is criminal in the highest degree, and the presence of such a disjointed and egoistic vanity in the regime of any Catholic prelate has oftentimes wrought havoc in a whole province and indeed in a whole country. The very universality of the Church has full possession of my unity and no bishop, whatever may be the apparent holiness of his life, can be other than a renegade and a traitor to his office who harbors even for a day the conceit that he is independent in his rule, or indeed. he is independent in his rule, or indeed, that he may with impunity toy with the cord that binds every see in the Christ-ian world to Rome, the centre of all

ian world to Rome, the centre of all spiritual authority.

"Thank God, my early training and my whole life's experience have only constantly strengthened that conviction of faith, and to-day, in my fifty-second year as a Catholic, after twenty-five years of priesthood and eleven as bishop, through sheer and absolute conviction, my filial devotion to the head viction, my filial devotion to the head of the Church has full possession of my mind and heart as the only defensible ground upon which to think or act in relation to my duty towards my clergy and my people, and if to-day I were called upon to say why Christ's Vicar has so lavished upon me so many and so great proofs of his affection and regard, the only answer I could give is regard, the only answer I could give is this: That he has read the most secret this: That he has read the most secret motives of my heart and soul, the one mainspring which has guided me in all all I have done or attempted to do namely, the most simple and implicit confidence in the guidance of Peter's successor, and the most absolute deter mination so far as in me lay to mode my regime as a Christian Bishop along the lines of his slightest wish in what-ever concerned faith or morals, or the discipline of ecclesiastical life.

discipline of ecclesiastical life.

"In this connection let me say that I have never feared misunderstanding or criticism on the part of those who feel less than I did the urgent necessity especially in this new country of this perfect accord and entente between especially in this new country of this perfect accord and entente between Pope and Bishop. I am fairly well enough acquainted with men and events to realize that in every Christian land there are those who seem incapable of beholding anything but a bogey in Rome's influence and Roman dominion,

and I know full well also that this unwarranted fear and unfounded alarm are not confined to the enemies of the Church, but have crept often surreptitiously into high places where it might least be expected to be found.

"But what sort of logic or what particular species of faith can engender such an irreconcilable attitude is a thing beyond my comprehension, both as Catholic, but most of all, as prelate. That any bishop of the Church should assume a merely parochial or provincial or national attitude is a most glaring contradiction of terms.

Thus runs the tale: The Master on His round

Of wonder-working, facing forth one morn,

Came to a city's market place and found

The townsmen viewing with disgust and scorn

Some object on the ground.

And drawing near, the Son of God descried

A floathsome thing, a pitiable wreck—A dog, with tortured eyeball staring wide;

He saw the shameful halter round its neck,
Its torn and bloody side.

Faugh! how it desecrates the start of the constant of the provincial or national attitude is a most glaring or national attitude is another, and this time a supreme indication to me that my happy and content. But now your presence and your words here to day, my dearly beloved treation, and because of that I am, and may wel standings and misinterpretations, and even unruly obstinacy on the part of some of the clergy, may leave the void of a great reflection filled with care and solicitude. Times are when he must be content with the knowledge of hard duty done, leaving to the future a just and genuine appreciation of his regime. For men are only men after all. It is often almost inevitable that the men in and genuine appreciation of his regime. For men are only men after all. It is often almost inevitable that the men in the busy streets and byways of life fail to see or to understand the point of view, of the one who sits in the watch tower. His point of view is surer and higher, but the clamor of the streets may oftentimes weaken the sound of his voice. It has not been so here. The traditions of our priesthood here in Boston have been healthy and sound, and so from the very beginning I have met neither obstacle nor difficulty. What I have counselled has been followed, and what as Bishop I have deemed it a duty to enact and decree has been duly obeyed. The result is what we see around us to-day.

"The splendid condition of this diocese, parochially and organically, is a condition well known throughout the country, and I may now dare say it with pride, throughout the world.

"Certainly the priests in this diocese in each of my undertakings along the lines indicated and approved by the Holy See, have seconded my every effort. We are still at the beginning of what in God's own time they are bound to accomplish. Boston is foremost in

rioly see, have seconded my every effort. We are still at the beginning of what in God's own time they are bound to accomplish. Boston is foremost in achievement to-day in every Catholic field of endeavor, simply because Boston, hearing the voice of Peter through its Archbishop has been foremost in obedience. If other evidence was necessary to prove the attachment of Boston's clergy to the Holy See and their promptness to exhibit their desire to be of service to the Pope, certainly that evidence has been given recently. The noble generosity, consecrated even by sacrifice, materialized in your splendid gift to the Holy Father two months ago, a gift which filled the heart of the Pope with touching gratitude, will stand out forever in history. Not a penny of that gift that will not Not a penny of that gift that will not return to you a thousand fold; never return to you a thousand fold; never was an action more spontaneous and noble. God will surely reward you for it even in this life. Never was money better bestowed; the future will prove that abundantly. In Pius's name I thank you. His blessing is upon your lives and ministry, and that blessing will fractify into a thousand consolations which no money could buy.

"I see here before me priests old in the service and those whose ministry has scarcely begun. Each has his duty to the other, and the example of each is

to the other, and the example of each is bound from the very nature of things to affect the other. For we are all one family and there can be no isolation, as there can be no independence. The mistakes of the old oftentimes is to re-

mistakes of the old oftentimes is to resent the passing of old conditions; mistakes I say, for that is attempting to keep out the sea with a wall of sand.

"The secret of a perfect life is to accept the inevitable, to welcome the future, and to be a part of it even while we respect the past. Every pastor of souls is but a tenant, not a householder. The very house he himself has erected, will serve for a habitation for future pastors he cannot even self has erected, will serve for a habitation for future pastors he cannot even know. To act as if his house, his church, his parish were his property and not his simple lease, is at best great short-sightedness. All these things will still be here when we are low in the dust. It is only simple foresight to thank God for what we have been able to do for Him and His Church, to be greateful for the honors and privileges to do for Him and His Church, to be grateful for the honors and privileges we have enjoyed in their service, and then not stand stubbornly as a stum-bling block as if we could prevent what we cannot change but to give to the we cannot change but to give to the very end our waning powers and our heartiest good will to those who step by step are mounting the hill, whose steep sides we have already began to

"To those who are young, who have just taken on the dignity of pastor, or younger still, entering the field of Christ's beautiful vineyard filled with high ideals and noble aspirations, the example of those gone before you and those older than you in serving must be a salutary influence. They have fought battles which as yet you know nothing

"The generation of to-day demands "The generation of to-day demands more of you, for you have received more, you, by your zealous and earnest preaching and teaching and by your holy administrations must fill to overflowing the material edifices reared by those who have preceded you. They built, you must conserve and ornate, else you will be far less, not more than they. Let the b ond of peace and holy unity bind together young and old so that your

bishops, proud and happy, may sit like the father of a great family where only harmony and concord reign. A family filled to overflowing with high faith and holy deeds and fraternal affection, a family which shall constitute a noble part of the great kingdom of God on earth, His Church universal, whose sovereign visible is Rome's holy Pontiff, and whose invisible King is Jesus Christ, reigning forever in the glory of His eternal Father. Amen."

### LET US SAVE OUR MEN"

LET US SAVE OUR MEN"

If one listens to the rallying cry of the Good Shepherd he will forget the difficulties in making converts and will step forward bravely in his holy work. But some one might say: Why not devote ourselves wholly to saving our own? Catholics are losing the faith, in some places in large numbers; and everywhere there are ignorant and weak-kneed Catholics enough to absorb all of our apostolic zeal; we shall hardly save our own if we do our very best inside the fold. Now the motive of such language is altogether praiseworthy. And yet a moment's thought discovers more answers than one. Why, do you not know that it is often easier to make a convert out of a Protestant than to make a good Catholic out of a bad one? And the very ones who are active in reforming bad Catholics, have you not noticed; that they are the foremost in bringing in Protestants? Let us save our own. Amen to that holy invitation; but it is too often the utterance of a timid heart. Some feel an invincible repugnance to opening the question of religion with their non-Catholic friends, nay, they are bashful in speaking of it even to Catholics.

Let us indeed save our own people. But who are our. own? Who are Christ's own? What! Do you mean to say that these immortal souls living all about us in darkest ignorance of how to be saved—do you really believe that they do not belong to Jesus Christ? Are all non-Catholics the devil's own finally and forever? O, they are God's own, His own because He created them and died for them. Therefore must the members of God's, Church set about saving them. If they do happen to be the devil's own now, it is on account of lying and fraud and all mortal sin, and we must win them back to God by truth and virtue, we Catholics, who are God's own, among other reasons for that very purpose.

Yet again, can we care propely for "our own people"—meaning born Oath-

very purpose.

Yet again, can we care properly for "our own people"—meaning born Catholics, and totally ignore "the others?"
Was ever a fortress successfully defended without at least an occasional Iended without at least an occasional sally by the besieged army into the ranks of the enemy? If only to keep up our own people's courage, we must each and all do something to make converts. Nor should you be disheartened by one or two failures, for if in all kindness you return again and again to the holy task, you will surely succeed in the end. St. Paul says: "Charity never falleth away." (I Cor. xiii 8.) Zeal for conversions is fearless in face of difficulture. ties, eager and restless to begin again over again the glorious leading men's souls to Jesus Christ, full of patience, full of expedients, endowed with the spirit of Sacrifice.—The Mis-

### DICKENS' DISCOVERY OF ADELAIDE PROCTER

Writing on "Literature and Journalism," in the current Fortnightly Review, covery of Adelside Procter as an in-stance of his keen editorial perception of "good copy." Says Mr. Escott: Dickens during more than a quarter

trained to a mastery of literary technique a long sequence of writers who found favor with their employers and with the public in proportion, not as they imitated his style, but as they bettered his instruction. He had begun his course of editorship with "Bentley's Miscellany" in 1837; he continued it in 1846 with the "Daily News": he resumed it with "Household Words" in 1850. "All the "Household Words" in 1850. "All the Year Round" once more occupied him with the old work. He only ceased to superintend the operations of his literary executants, as well as to stimulate them by the contagious example of his own products, on that July day, 1870, when pen and proofs together dropped from his hand at Gadshill. As a literary leader Dickers had no rival among men from his hand at Gadshill. As a literary leader Dickens had no rival among men of genius classed with himself. He lacked, indeed, the blend of aptitude, taste, and application that fits a man for the conduct of a daily sheet. But in the case of magazines, where Thackery only cared or troubled to detect merit or to suggest improvements in contributions that for some reason or thest proved congenial to his own other proved congenial to his own humor, Dickens not only possessed, but industriously cultivated, an instinct that detected the elements of excellence or the glimmer of promise in the floods of anony nous "copy" that washed around his editorial desk, however little those specimens may have appealed to his wn personal preference.

An instance of this, so characteristic

An instance of this, so characteristic and so much to the point as to deserve notice here, is given by Dickens himself in his preface to those of Adelaide Procter's poems that have ministered relief or pleasure, since their collection in book shape, to innumerable readers, from Queen Victoria herself down to the humblest and most desolate of her subjects. "Miss Mary Berwick" to use the pseudonym in indicating the poetess, had sent in, during 1853, to "Household Words" some lines thought by the editor, in his own words, to be by the editor, in his own words, to be very different from the shoal of verses perpetually setting through his office."
The lines were printed: further. The lines were printed; further compositions were invited. It was not until the December of 1854 that Dickens dining with an old and dear friend dis-

tinguished in literature as Barry Cornwall, was enabled to identify the rising star he had been the first to sight as his host's daughter, Adelaide Anne Procter who, together with her mother, lived to within a measurable distance of the twentieth century.—Sacred Heart Review.

#### THE CATHOLIC CHURCH AND THE PEACE MOVEMENT

We have often regretted that in the writings of those who advocate peace and who are supposed to know much about the history of the peace movement, so little appears about the work done by the Church in the early Middle Ages to tame the wild spirits of the nations just emerging from barbarism, and induce the ever-warring princes to cease their attacks upon one another. Professor Geer, writing in the Hartford Seminary Record (Baptist) is not one of those who wilfully blink the part played by the Church in the peace movement of those early times; and although we can not agree with some of his inferences and conclusions, there are references to the benificent work of the Church which we are glad to see.

to see.

Seeking the beginnings of the peacemovement Professor Greer asks:
Shall we begin with the Amphiktyonic Council of ancient Greeks? The cities in this league were forbidden cer cities in this league were forbidden certain extreme measures against each other. No city sharing in the common Amphiktyonic worship could be destroyed by another city of the League, nor could its waters be cut off. There was here no thought of abolishing war. It was merely a desire to mitigate the atrocities when they were fighting

sqainst each other.

Shall we begin with the Pax Romana of the Roman Empire? This was intended to include all the world. It was the mission of the Empire to extend this to the German and the Parthian, and it wight to exceed by them as a house the mission of the Empire to extend this to the German and the Parthian, and it might be accepted by them as a boon or it must be endured as a burden. It was a peace which was secured by a long chain of fortifications and the presence of the Roman soldier. It was the peace which followed conquest and depended upon a great standing army. That certainly was not the beginning of a movement which is to abolish the army. However, we find a real beginning in this same empire. It was foretold with the coming of the message: "Peace on earth, good will to men." . . . . Every Catholic priest of the Middle Ages desired to put a stop to the quarrels in his parish. Every Bishop wished to govern his diocese in quietness. There oame a time when this wish of every Christian minister expressed itself through the actions of Synods and Councils, when a concerted effort was made by the angitted norms of the Councils, when a concerted effort was made by the spiritual power of the Church to put a stop to the continual fighting. We must go deep into the Middle Ages before we follow this concerted of art to its course. perted effort to its source.

Again Professor Geer writes that while the age was turbulent there were many influences working toward the maintenance of peace. Chief among them he mentions the Catholic Church and says: "The great peace Society was the Catholic Church which made a noble and sustained effort to put a stop o continued war." And still again the

Professor says: These men of the Middle Ages be lieved that the elimination of private war was the business of the Church. They looked upon the world around hem and said that their fellow-Christians were not following the leadership of the Prince of Peace. They did no walt for the rulers of the earth of for some new society to take the initiative, but believed that it was a part of their business as ministers of Jesus Christ, i to war. many merits of the Roman Catholic Church in the Middle Ages. It was the great peace society.—Sacred Heart Review.

## THE CHURCH IN CHINA

The earliest missionaries that reached China were two Franciscans and a Benedictine, who were sent by Pope Inducent IV. as early as 1245. They reached the Court of Kuyuk Khan in reached the Court of Kuyuk Khan in 1247, but remained only a few months. This was during the Mongol dynasty, which was succeeded by the Ming family. In 1644 this family was overpowered by the Manchu rulers who have held the throne up to the present time. During all these years the Church has poured her workers of all orders and grades and of both sexes into China, and it would be an injustice to give lauy particular order more praise for faithful labors there than any other. One thing, however, is of interest. The Jesuit Fathers appear to have gained a great reputation among the natives as mathematician, and many of them have held the natives as mathematician, and many of them have held high positions as teachers of mathematics and astronomy. It should also be mentioned that one of the most famous mentioned that one of the most famous Josuits, St. Francis Xavier, after evangelizing India and Japan, set out for China, but died on his way thither.

Other orders represented by missionaries were Franciscans, Dominicans, Augustinians, the Congregation of Foreign Missions, the Lazarists, the Belgian Congregation of the Immaculate Heart of Marr, the Foreign Missions of Milan, the Priests of Steyl and the Seminary of SS. Peter and Paul.

From time to time the missionaries

From time to time the missionaries
—men and women—have been subjected
to terrible | persecution, and hunto terrible I persecution, and hundreds of them have been martyred. Between the yeats 1796 and 1820 a great many were murdered. During the sixties the persecutions became so violent that the European Governments Interfered, whilst the list of martyrs during the days of the Royer war is a low one

vicariates apostolic, four prefectures apostolic and one mission, scattered over the vast area which is known as the 18 provinces. In these regions labor 1,213 foreign priests and 550 native priests, who take care of 951,400 Christians, and 402,242 catechumens, with 5,652 churches and chapels. Among the churches should be mentioned Our Saviour's Cathedral in Pekin and the church at Chank kia-Chwang, which are church at Chank kia-Chwang, which are imposing structures. Mention should be made also of the Marist Brothers be made also of the Marist Brothers and many Sisters, both foreign and native; Sisters of St. Vincent de Paul, of St. Joseph, of Providence, of Portieux, of the third Order of St. Francis, of Canossa, of St. Paul of Chartres, Servants of the Holy Ghost, Daughters of Purgatory, etc. In the Vicariate of Kiang-Nan there are 32 Carmelite Sisters (in one house), 91 (33 native); Helpers of the Holy Souls (in three houses). 31 Sisters of Charity, 9 little Sisters of the Poor and 173 Chinese girls.

girls.
It will be seen from the above that the Catholic activity in China is of some account. In the issue of the Outlook, March 16, 1901. Mr. Arthur H. Smith, although taking issue with the Church on certain points of her administration, concludes a lengthy article with these words.

ministration, concludes a lengthy article with these words:

"No one who wishes well to the people of China will desire to utter a syllable which shall detract from the good work which the Catholic Church has done, and is at this moment doing for the Chinese in all parts of the land. There are in it many self-denying men and women, who are freely giving themselves for the benefit of a people who have, as a rule, little perception of what such sacrifice means. For hundreds of years before the Protestant churches awoke from their age-long sleep the mother Church was resolutely at work mother Church was resolutely at work upon the hardest task which she has ever undertaken—a task in which she

still perseveres, serene and strong, unmoved by hostility or by criticism."

This from a man who, though apparently not a Catholic, has weighed the matter with unbiased mind, contains the truth.—The Sydney Catholic Press.

### SOCIALISM---SOME OBJECTIONS TO IT

By " socialism," we do not mean anyby "socialism," we do not mean anything that has at any time been called by that name. We mean revolutionary socialism; sometimes called "scientific socialism." Socialism as propounded by Marx and Engels, and which, in the main is the system, theories, and teachings received in, and circulated by, the bodies and societies known as socialists in Canada and the United States, as in Canada and the United States, as well as in Europe. Socialism, thus specified, which is the subject of the oratory in local meetings, and of articles in papers which are put in the hands of workingmen throughout this country, is our subject, in these notes.

The socialism of Karl Marx and
Frederick Engels is what is understood

internationally as socialism. We emphasize this, because, as Freemasonry, when pressed, claims a different system and teaching in some countries from that of other countries. So may socialism stand ready to reject its teachers and prophets of our nation when they find them jar upon the consciences of possible converts in another country. But, if you press in upon the cornerorator, the soap-box prophet, or the bumble bee press, you drive them back on Marx and Engels, as surely as you drive the Mohammedan back upon the Koran. And all the tribe of agitators ings, or at second-hand from others who got them there.

ot them there.

The programme of socialism was formally promulgated at Gotha, and subsequently revised at Erfurt; and it is the world-wide accepted and recognized authoritative exposition. It comprises collective ownership of the means of production, and the distribution of the produce of labor on the basis either of "to each according to his work" or (as alternative formula,) "to each according to his need." The New Catechism of Socialism, by Bax and Quelch, says:

ing to his need." The New Catechism of Socialism, by Bax and Quelch, says:

By socialism we understand that system of society, the material basis of the social sections of the social sections. which is social production for social use; that is, the production of all the means of social existence—including all the necessaries and comforts of life—carried on by the organized community, for its own use, collectively and individually."

own use, collectively and individually."
And they say, further:
"Therefore socialism would substitute social ownership (in the means of pro-duction) for class ownership, and this would involve the abolition of classes

altogether."
This, we think, expresses what socialism call its great object and purpose. By giving to this dream a very attractive coloring; by ignoring its weaknesses and difficulties; it has succeeded in and dimenties; it has succeeded in dazzling a great many men; and by skil-ful appeals to prejudice, discontent, and the sense of hardship which many people labor under, and by promising them relief from that hardship, they have aroused in their minds the partisa feelings which tend to activity and zeal in pushing the system, and drawing in new adherents.

In developing this system, in framing the beliefs and conceptions of socialism, in shaping its ideas, and in teaching its in snaping its ideas, and in teaching its theories to mankind, the socialist pro-moters, from an early date, ran squarely, head-on against revealed religion and the Ten Commandments, and, of course, against the Church which has stood guard over them for nineteen centuries Socialism has not found it possible to

first in the second century, the heresy of the Apoetactitae, or Renouncers. It is a far cry from the second century to the twentieth; but there is nothing new in this socialistic theory. It has been put forward and abandoned, and forgotten before; and the same old Church is here but this error was the same in the secon

They tell us that socialism is merely a political movement; yet, in the current number of a well-known American magazine, we find an article written by a man who plainly sympathizes with and admires socialism, in which he says:

" But to answer the question why men and women are so much drawn to this cause that they are willing to sacrifice all for it, and to find at the same time all for it, and to find at the same time the power that drives this unusual organization on its way, you must know the spirit back of Socialism. Here it is; simply this: To these men and women socialism does not mean a political party organized to win elections and to secure offices. Socialism is to them a religion. And again he says: "They look upon And again he says: "They look upon

their propaganda as the practical salva-tion of the world." tion of the world."

Here is the point at which the Catholie Church becomes interested. She has seen dozens and scores of new religions since the time of Simon Magnus in

the first century, down to the present She has never been in any doubt as t She has never been in any doubt as to what salvation means. She rejects and opposes every attempt to substitute anything else for the salvation which Jesus Christ bought for us on Calvary, whether it be called "practical salvation," or by any other name.

This is so easy to understand that socialists have found it necessary to lie first about their own system, and to lie secondly about the Church's attitude, in order to close the ears of men to her warnings and her age-long teachings.

warnings and her age-long teachings.
They appeal to the lowest forms of
human prejudice in their attacks on the Church. They say that the Church is on the side of the rich, and against the poor; and — to their shame be it said—some Catholics have swallowed the

Scotchmen who are unworthy des ants of a noble race, have permitted the scap-box orators and the ignorant ink-slingers of the socialist system, to tell them that the priesthood which shared them that the priesthood which shared the dangers, sufferings and hardships of the dangers, sufferings and hardships of the days of their persecutions, is become the sworn foe of the poor and the oppressed of to-day. Irishmen, forgetting the sad but glorious history of their race; forgetting the dark days when one friend and one comforter alone stood by them, suffered for them, died for them,—the Soggarth Aroon—have allowed irreligious fools to say to them that their priests are now their enemies. The greater is their shame! The rockbottom fact of this matter is, that socialism has not been content to strive ism has not been content to strive merely for the betterment of social and political conditions. It has sought to remove from men's minds the funda-mental truths of Christianity; and the Church fights it on that ground, as she has fought all false teaching since the time of the Apostles, as she will fight all such till time shall be no more. In his introduction to socialism Uto-pian and Scientific, Engels says:

"This book defends historical materialism. . . . Nowadays, in our evolu-tionary conception of the universe there is absolutely no room for either a Creator or a Ruler."

This is the statement of one of the men who made socialism; a man whose name and whose writings are part of the stock-in trade of the system; a who are disturbing the minds, and contusing the reason, of many well meaning workingmen to-day, draw their ideas from Marx and Engels, for the most part, either directly from their writsand instruction of socialists in general ; and instruction of socialists in general; written for the purpose of forming and shaping the ideas which socialists are intended and urged to adopt. Shall we now be told that a system which excludes the idea of God, is nothing but

And the same writer says: "Beyond Nature and man there exists

And again in his criticism of Duhring

ne says:
"Religion is nothing but the fantastic reflection in the brains of men of those powers by which their daily existence is dominated, a reflection in which natural forces assume supernatural

forms."

Bebel, in his book on Woman, says: "Religion is the transcendental reflec-tion of the social conditions of given epochs. In the measure that human development advances and society is transformed, religion is transformed along with it. It is as Marx puts it, a popular attiving after illusory happinger popular striving after illusory happiness that corresponds with a social condition which needs such an illusion. The illusion wanes as soon as real happiness

illusion wanes as soon as real happiness is descried, and the possibility of its realization penetrates the masses."

And again he says:

"It is not the gods who creates man, but man who creates God."

In other words, God is only a dream, an illusion, an idea conceived by a mind which is groping in the dark for heaviness." a decention which the mind which is groping in the dark for happiness; a deception which the socialistic millenium will banish from men's minds, by giving them real happi-ness, in the ideal socialistic communi-

ness, in the ideal socialistic communi-ties or States which socialism is going to produce in this world.

All this, of course, is thoroughly rotten; but none of it is new. Many false teachers have arisen in times gone by who have taught, in one form or another, that this world is all; that nothing else is real; nothing else of any importance.

importance.
No man who once grasps the fact that fered, whilst the list of martyrs during the days of the Boxer war is a long one, full of terrible incidents.

Ecolesiastically speaking, China is divided into five regions, containing one diocese, the Diocese of Macao, 38

gnard over them for nineteen centuries
Socialism has not found it possible to proceed far without setting up as a graph of what is right and what is wrong. Take, for instance, their denial of the right of an individual to own once grasps the fact that this is the soul-destroying teaching of socialism, can possibly need to be told why the Catholic Church condemns it; nor will be readily accept the slander-ous explanations so often given of her hostility to it.—Casket.

# CATHOLIC NOTES

Lady Henrietta Turnor, daughter of the ninth Earl of Galloway, Scotland, has been received into the Church.

On his death bed, the French infidel, Dr. Launclongue, the Redical Senator of Girs, was received into the Church.

In New York subscriptions have been taken for a \$30,000 statue of Blessed Joan of Arc, which is to be placed in one of the city parks. Already \$20,000

The great Basilica of St. Peter, Rome, which is the Cathedral of Christendom, was 100 years in building, and cost not less than \$50,000,000—a sum equal in our day to perhaps, \$150,000,000.

The Catholic Times of Liverpool says that in memory of his daughter, the late Mrs. Mand Ashley, Sir Ernest Cassel is giving to hospitals and other kindred institutions the sum of \$200,000.

Madame Caroline Le Roy Bonaparte, of Baltimore, in her will, left a diamond brooch and three stones with request that they be set in a chalice for the

One of the largest benefit receptions ever held in Chicago is planned by a dozen Irish organizations in Chicago to raise funds for rebuilding Killarney Cathedral, near the famous Lakes of Killarney in Ireland.

It required 1,500 policemen to keep open the pa-sageway of Cardinal Farley from the pier to the Cathedral. Along the way Catholic, Protestant, Jew and Gentile decorated their buildings. It was an ovation of the whole people.

The Jesuits have five colleges in India. One of them, St. Joseph's, has in sixty-five years sent out more than a thousand educated Catholics and given 150 to the Church in Holy Orders. Its student corps numbers this year 2,050.

In her will, the late Lady Herbert Lea, mother of the 13th and 14th Earls of Pembroke, bequeathed to the Bishop of Clifton, for the perpetual mainten-ance of the Society of the Sisters of Charity \$25,000.

In remembrance of a fine sacred concert he heard two years ago in the collegiate church of St. Nicholas at Fribourg, Switzerland, J. Pierpont Morgan has sent \$700 to the church to be used in the purchase of a new organ

In the Hawaiian Islands the Church is a Vicariate Apostolic. There are about 36,000 Catholics. The Church there is flourishing, with 35 priests, a colleges, 4 academies and 9 parochial

Monsignor Giovanni Bonzano, rector of the College of the Propaganda at Rome, has been named as Apostolio Delegate to the United States, succeeding His Excellence Most Rev. Diomede Falconio, recently made a

According to a special cable despatch to the New York Sun from Nazareth, Pal-estine, the site of the church of the first crusaders has been discovered. It seems to have been established in the same place where the carpenter shop of Joseph stood.

James Whitcomb Riley was awarded the gold medal for distinction in poetry at the annual meeting of the American Academy of Arts and Letters held in Philadelphia. A telegram notifying him of the honor was sent to the poet, who is ill at his home in Indiana.

Cardinal Andrieu, Archbishop of Bordeaux, has published an ordinance desiring all who know particulars of the life of the Servant of God Marie Therese Charlotte de Lamourous, found-ress of the "Maison de la Misericorde" at Bordeaux, to communicate such for

\$50,000, which were stolen two years ago from the statue of the Virgin known as the miraculous Black Virgin, in the famous monastery of St. Paul at Czentochowa, Russian Poland, have been discovered in the store of a jeweler in Lublin, Poland, Clews were also found which led to the recovery of another \$25,000 worth of jewels taken from the same statue in a house near Lemberg, Austrian Galicia.

Monsignor Bonzano paid a visit, Feb. 2, to the Vatican, where he was received by the Pope for the first time as Apostolic Delegate in the United States. The occasion was the feast of the Purification, also known as Candleman Legacottance with mas. In accordance with tradition, all the heads of ancient orders and of Roman basilicas and colleges presented beautiful candles, made purposely for the occasion, to the

An English Catholic named Kennedy. An English Catholic named Kennedy, has rescued from a dealer in Rome a basrelief belonging to the tomb of Pope Calixtus III. and has presented it to Pope Pius X. who restored it to its original place in the crypt of St. Peter. The bas - relief is about 3ft. high and about 1½tt. wide, of rough fifteenth century workmanship, but its historical value is considerable, as it formed part of the tomb of Calixtus III., nucle of the Borgia Pope, Alexander VI., whose re-Borgia Pope, Alexander VI., whose re-cumbent effigy was mistaken for that of his notorious nephew.

It will be news to most persons, London Globe, that the French navy have no chaplains affoat, although a moment's consideration would bring to remembrance the fact of the complete remembrance the lact of the complete divorce between Church and State in France. The subject is brought prominently into notice by a pretition signed by a great number of the mothers of widows of the sailors who were victims of the accident on the Gloire or the Liberte. The petitioners are to be found in the Midi, Brittany, Var and Finisterre, and they pray the Senate for the reappointment of chaplains on