church organization as such is pre pared to renew under the leadership of this abusive upstart the old religious hatred which he is deliberately

doing his best, to revive.

"Anderson is both self-seeker and fanatic; both pay-roller and poli-tician; both demagogue and slanderer, with an eye always on the main chance. If his interest in Prohibition were wholly moral and intellectual there would be no need of his insolence to Cardinal Gibbons or his brutal and mendacious assaults upon the Catholic Church. He is scurrilous because he believes that He defames better men because it brings him into notice He goes to the very limits of black guardism because that is the way he

earns his living. "No church can afford to make itself responsible for this fellow. He has delivered his distribes in too many Christian pulpits already. Without assistance, Anderson's vicious tongue will never stir up religious strife, but with the help of foolish preachers there is no telling what the evil consequences may be. Nobody cares whether Anderson is restrained or not, but there ought to be enough true religious sentiment to halt the clergymen who have given him countenance and made his

libels their own."
The Evening Post entitles its edi-"Mr. Anderson's Attack on Catholics." Despite Mr. Anderson's subsequent somewhat disingenuous explanations" which in reality constitute a new insult, the Evening Post's head correctly describes the

It must be a new experience for Mr. Anderson of the Anti-Saloon League to be termed a 'brewer,' but Hayes's phrase is a 'brewer of bigotry.' There is some basis for the charge. Mr. Anderson denies that he attacked the Catholic Church, but when one assails 'the leaders of the Catholic Church ' he hardly has a right to be surprised if the public receives the impression that he has attacked the Church. Even in his disclaimer Mr. Anderson pronounces the doom of the Church 'if it should take a position in favor of bringing back the liquor traffic. This is a gratuitous assumption.

"The head of the Anti-Saloon League is provoked because the Catholic Church has not followed the example of some of the Protestant churches in endorsing and supporting the Anti-Saloon League morally and financially. It is apparently impossible for Mr. Anderson to compre-hend how any religious body can refuse to applaud his efforts. To Mr. Anderson the liquor question is a moral issue. But how if a church disagrees with this notion? Suppose that it believes that it has no right to make an official declaration binding its members. Mr. Anderson is hardly qualified to read its duty to it. The Catholic Church very likely has a large number, say a majority, of members who would have voted against the Prohibition amendment. It is not a crime to vote one's sentiments in this coun-Catholics might go so far as to vote for the repeal of the amend ment. Are they to suffer excommunication at Mr. Anderson's hands

"It has always been our boast that religious hatreds could not live in the atmosphere of this land. Any attempt to play this kind of 'politics,' in behalf of whatever cause,

should be swiftly condemned.' Finally, the American, always on

'Whatever value has attached to organization and the Prohibition ovement is concerned, by the amazing folly and shocking injustice of his present outburst of bigotry.

The right of American citizens fled only by the requirement that, while seeking to change a law, they

shall not break any law.
"In the exercise of this right they are morally entitled to freedom from until the position which they take as citizens is adopted by such church, lodge, union, club or political organ-

Their views may be challenged and debated at any time by anybody, for this is a right of free speech.

But it is unwise, unfair, unwarranted, dastardly to play prejudice or bigotry by imputing to these individual opinions an indorsement which they had not received from organizations to which the citizens themselves may belong.

"There are Catholics, Protestants Jews, agnostics and every other shade of religion or irreligion who are in favor of complete Prohibition, rigidly

There are other Catholics, Protestants, Jews, etc., who favor varying degrees of Prohibition enforce-

The Prohibition amendment decrees the death of the American saloon, and there are few mourners. But it does not and it cannot

prevent a varied difference of opinion as to the exact details of the legislation necessary to its enforce-Here the discussion should be

not be beclouded by passion, intolerance, misrepresentation or gratuitous appeals to pre-

CATHOLICS AND "NULLIFICATION"

In a later communication, which has not received much publicity. Mr. Anderson seems to take the position that no loyal American can oppose the one or the other and voice his opposition in word and writing. In his zeal for the Eighteenth Amendment, has Mr. Anderson forgotten the First? "The Church demands," writes the Archbishop, "that the law be obeyed, whether we like it or As long as the Eighteenth Amendment is part of the Constitution of the United States, and is given effect through proper legisla. of the world. tive enactment, none need fear that Catholics will band together in a conspiracy to "nullify" it. But their obedience does not mean that they are deprived of their right as American citizens, to use all lawful means to bring about its repeal, or, in the words of Cardinal Gibbons. to secure " a broad, sane and liberal interpretation," should they deem either of those courses for the common good. — Paul L. Blakely,

NOTABLE COMMENT ON BISHOPS' PASTORAL

In its issue of March 1, the St. Louis Globe Democrat, under the caption "Education and Righteousreferring editorially to the recent joint Pastoral Letter of the Bishops of the United States, pronounced it a declaration which "might have been signed by every man professing faith in the Caristian lack of home training, but in their religion in all its variants." Further present stage of development they comment on the document developed

Archbishops and Bishops of the acters of the boys and girls of Amer-Catholic Church, read last week in ica with religious influences. Mere all the churches of that faith in the education in a secular sense will not United States, might have been accomplish it, though the banish signed by every man professing faith ment of ignorance is highly to be dein the Christian religion in all its sired. The nation which will be variants. It set out plainly that religion is the foundation, the only present chaos and establish it on a foundation, of a social order fit to firm foundation of peace through endure. Education without religion, righteousness will not necessarily science without religion, culture be the nation whose citizens have without religion, serve but to lead the most highly developed minds, mankind into competition, confusion but that one whose citizens have and strife. The recent great War been the most generally educated in was what ought to be the final and was what ought to be the final and righteousness. Happy will it be complete warning to the world of for the world if it be the same nation what must result from national ambich has both the highest educated mind and the most righteous spirit. upon and directed by the principles of religion and especially the religion which has given the Golden Rule as the chief guide for acts of men. The letter says that the principles of justice and charity must be made to must be given what is due him by is not alms giving, but doing that which is prompted by love, is meant that men should receive even more and seld friendly terms with the Anti-Saloon than what we might consider their League, thus pays its respects to Mr. due, according to our imperfect contary influence than the mediaeval ception of justice and our still more the previous activities of William H. it says, meaning love, is the distinction of the discount of the badge of the Christian, and it is the origin of many to the purest elements of civilizative of the christian and it is the crigin of the control of the purest elements of civilizative of the christian and it is the origin of the christian. Anti-Saloon League, is canceled, so begins in the heart of each man. It tion." ("R far as his future usefulness to that does not require some great moveliii., p. 234.) ment to work through, but is itself the inspiration of great movements

dividuals. The letter says we cannot afford to favor or oppose modifications of to repeat the experiment of excluding of Our Lord), "there is, I think any law is fundamental. It is qualiting religion from public life and the little doubt that the Catholic revercouncils of nations. If the League ence of the Virgin has done much to of Nations is to accomplish what it elevate and purify the ideal woman, attack because of their member. sires of men. No national ambitious ship in any church, lodge, union, or aspirations can run counter to this club or political Party, unless and be worthy of support in the council of all the nations. The old order must change and things must comenew in international relations. They will not become new unless a different spirit prevails and righte-ousness dictates the acts of nations. Righteousness is simply the will to do what is right, and that is in turn

but the spirit of the Golden Rule "It is too much to expect that this spirit will completely dominate the councils of the league, but it must be there and it must have powerful influence if the league is to succeed as the preserver of and the protector of small and weak peoples from aggression. How is this spirit of righteousness to be straightened to such an extent that more than formerly it will control the acts and policies of nations, including our own? The letter says that it must be done chiefly through religious education of the Unless this foundation is laid it will be hopeless to expect a manifestation of righteousness when they become citizens. It was Sol. omon who said, "Bring up a child in the way he should go and when he is old he will not depart from it." An old English proverb savs. centered on facts and honest inferences, and conducted with decorum. and other languages express the

"Long indulgence in autocratic tactics appears to have gone to his head and intoxicated it with a delusion of importance which he does not possess."

good citizenship, is a grave one. With more than 80% of boys and girls leaving the public school before they are fourteen years of age, and with at least 50% of these securing a property of the securing the public school before they are fourteen years of age, and with at least 50% of these securing the public school before they are fourteen years of age, and with at least 50% of these securing the public school before they are fourteen years of age, and with at least 50% of these securing the public school before they are fourteen years of age, and with a public school before they are fourteen years of age, and with a public school before they are fourteen years of age, and with a public school before they are fourteen years of age, and with a public school before they are fourteen years of age, and with a public school before they are fourteen years of age, and with a public school before they are fourteen years of age, and with a public school before they are fourteen years of age, and with a public school before they are fourteen years of age. The question now remains, what no instruction of any other kind, disposition will the League make of religious or secular, it is easy to see Mr. Anderson. Is it disposed, as a that the foundation for good citizen body, to regard religious discord as ship is not being broadly and solidly a desirable thing, provided it seems laid, and that we are not imparting to enforce their concept of the Eight to our youth in the mass those centh Amendment and the Volstead principles of righteousness which must in turn by them be made to govern the relations of our own country with the rest of the world. If, as we believe, the moral standard of other nations in determining international relations will not be one whit higher than that of the United States, or, as we also believe, it it will be lower and to us will belong the task of leadership in that respect, how gravely should we feel our responsibility for the religious education of our young people and the molding of the principles which will govern them as citizens in determining the spirit of our public life and of our attitude towards the rest "The moral character building

effect of home life is weakening in

this country, owing to the changed conditions of living. The home as it was known half a century ago has largely ceased to exist in our large cities and industrial centers. The religious instruction which centered there is in a considerable measure gone, and adequate substitutes for it have not yet been created. The schools which specifically teach religion and seek to mold character are not in touch with a proportion of the youth of America so large that it has been estimated as high as one-half. It requires only this brief statement of conditions to show that this matter of lack of religious education is as grave and acute a problem as the pastoral letter de-clares it to be. All sorts of organizations are springing up to bring to bear upon the lives of boys and girls in their characterforming period influences which will added are woefully inadequate to the task. into a cogent appeal for religious If we are to have a future citizen-instruction as an urgent need of the ship that will be sound to the core, nation. The editorial infull follows: one that will keep alive in our pub-Aside from the special references lic and in our private relations the to church activities and special inspirit of righteousness, we must terests, the pastoral letter of the touch more fully the developing charbe the nation whose citizens have righteousness. which has both the highest educated

THE MADONNA

Lecky, the champion of Rational apply in both private and public life.

By justice is meant that every man superstitious credulity or "Romannatural right, and by charity, which izing tendencies," speaks in this

"The world is governed by ideals, and seldom or never has there been one which has exercised a more saluconception of the Virgin. imperfect application of it. Charity, that was best in Europe clustered

Again:
"Whatever may be the thought of when working in the lives of in-dividuals. its theological propriety" (he speaks as a nationalist, who would, no doubt, use the same language when speaking of Our Lord), "there is, I think, ence of the Virgin has done much to especially of that kind of moral beauty which is peculiarly feminine. It supplied in a great measure the redeeming and ennobling element in a strange amalgamation of licentious and military feeling, which was formed around women in the age of chivalry, and which no succeeding change of habit or belief has wholly

destroyed." ("Hist. of European Morals," vol. ii., p. 389.)

SCHLEGAL, THE GERMAN POET and critic, a staunch Lutherau, coincides with Lecky, when he claims that" with the virtue of chivalry was love; an inspired homage for genuine female worth, which was now reared as the pinnacle of humanity, and enjoined by religion itself under the age of the Virgin Mother, infused into all hearts a sentiment of unalloyed goodness. ("Lectures on Dramatic Literature," p. 8.)

Ruskin confesses: 'I am persuaded that the worship "As holiness of life and purity of charac

women.' And, continuing, he ascribes to this Israelite Maiden every highest and lottiest achievement of the art of manhood. ("Fors Clavigera," 41st letter.)

It not only idealized; but sanctified womanhood, as the same writer elsewhere maintains: "From the moment when the spirit of Christianity has been entirely interpreted to the Western races, the sanctity of womanhood worshipped in the Madonna, and the sanctity of childhood in unity with that of Christ, became the light of every honest heart and the joy of every pure and chastened soul. ("The Art of England," Lect. iv., p. 94.)

A PHASE OF PRESENT-DAY EDUCATION

Here is another phase of the present day tendency in the realm of education. We quote from the Christian Herald, edited by the well-

known Dr. Sheldon. He says:
"A Christian student in one of our universities went to his minister lately with this remarkable state-

"I have been taking up my university course at the point where I left off when I went overseas. During the last four months of my studies I have been under seven different professors, and during all that time I have heard the name of God spoken only once in the classroom, and that only in the department of sociology. Religion has never been discussed in the class. room, and I do not recall that Jesus or His teachings have ever been mentioned by any of my teachers. There is a course in Bible in the university, but it is considered a joke and is designated as a 'snap.'"

Rather sad, and yet not an uncommon estate of affairs. Not a very faith-encouraging place for Catholic students! The young man also

"If I had been a Chinaman or Hindu attending the university, I would not have known from remarks in the classroom that I was living in a nominally Christian country. Very many hours have been given to discussions of heathen philosophers, but not a single moment to the teachings of Christ. Over in the trenches we thought of God and death and the future and Jesus very often, but here at home in our college we never hear the words in the class room. Our teachers are pleasant people enough, but they impress me as being totally lacking in religious feeling. They are mentally alert and ethically and morally correct, but they have no knowledge of God, or they do not count religion of enough importance to be mentioned by the side of literature and literary classics. What is the matter?

Yes, we ask, what is the matter? Simply one falsehood leads to another and eventually blots out all truth and the young today are like the prodigal son in the Gospel—feeding on the husks of men's own ideas of absolute truth in matters of religion.—Catholic Columbian.

WHAT A LAYMAN DID FOR A P. E. BISHOP

How one who was a professor of Church history in the foremost Anglican seminary in America, a doctor of theology of Oxford University, and a Bishop of the P. E. Church, received the gift of faith, is told with engaging interest by Frederick Joseph Kiusman in his recently published not intended to be a review of this book. The purpose is to draw attention to a fcotnote on page 214, which refers to the zeal of a layman of Philadelphia. Dr. Kinsman is relating how he became interested in Catholic literature. It was largely through receiving from an anonymous source a con is organized to achieve its acts must be the result of councils in which be the result of councils in which lit has had an influence which the worship of the pagan goddesses could worship of the pagan goddesses could by using a wrapper on which was necessary to the pagan goddesses could be an influence which the paga The day arrived when the sender unconsciously revealed his identity his own name and address! His surprise was great when he received thanking him for his kind interest. Explanations were then forthcoming. It seems that some years previously this layman had had a slight business acquintance with Dr. Kinsmar Some time afterwards they happened to pass one another on the street. The thought then occurred that it would be nice if the Bishop were to follow in the footsteps of Cardinal Newman. He says: "For some reason or other, which I am really Schlegal, the great German poet not able to explain, the thought of ad critic, a staunch Lutheran coin you lingered in my mind, and some thing seemed to say, 'Interest your-self in Bishop Kinsman.' What I associated a new and purer spirit of have tried to do since, you already know all about.'

Now it is clear from "Salve Mater that the writer as an Auglican was in need of direct knowledge about the Catholic Church. He had received all his information second-hand. He had studied early Church history in non-Catholic books. The same thing was true of his knowledge regarding the period of the (sic) of the Madouna has been one of the noblest and most vital graces of Catholicism, and has never been was deceived by Protestant "superstitions." The scales fell from his eyes directly he came into personal the twig is bent the tree is inclined," ter. . . There has probably not been and other languages express the same thought in proverb form. The out the length and breadth of Europe him into the Catholic devotional problem of religious education in in which the imagined presence of the United States, the building up of the Madonna has not given sanctity of "Romanism," that he was dis-

to the screst trials of the lives of posed to think that the French missions there were exceptional. Then as his travels extended to Europe, he found so many " exceptions preconceived notions of what the Catholic devotional spirit ought to be, that he came to the conclusion that he had been totally unaware of real conditions. The same thing happened in his investigation of Catholic literature. He found that he knew practically nothing about what had been stigmatized " Modern Romaniem.

In this development the Catholic layman played an important part. He gave Dr. Kinsman, with all his Oxford education, into things that he admits he would not otherwise have come across. How this incident shows the im

portance of the lay apostolate! Year by year we find the numbers of converts to the Church meagre and disappointing. Millions of our fellow-citizens belong to no religion, because the one in which they were brought up has failed them in mature life. That they are interested in spiritual things is proved by the multitude of new sects that are constantly springing up, and also by the wave of enthusiasm that greets some ephemeral evangelist. Why do they not quench their thirst with the living waters of truth? Because they have no one either to tell them the good news of salvation, or to lead them to it. They view Catholicism through the super stitions that they have inherited from the past. Though they meet us daily as fellowmen, they never see us at our prayers, or get one glimpse of that vision of the City of God that is the source of our spiritual life. A plain, humble lay man gave a cup of water to quench a thirst that a long academic career could not supply.—Catholic Standard and Times.

CONVERSION OF SCOTLAND

A college professor, speaking before the Glasgow University Student's sodality recently, expressed his belief that Scotland would return to the Catholic Church en masse in time. for the people are self-conscious, selfcentered and well organized, notes a writer. Catholics are tolerated and there is less opposition at present to concerted action on their part than there would have been in the past The bringing of the Catholic schools into the national educational system was, he said, a great step forward. Prudence, care and tact, mixed with bold measures, should be the program of the present.

When we remember that Scotland was made thoroughly Protestant in the short space of fourteen years, a change that has puzzled historians ever since, we feel inclined to agree with Professor Phillimore. He evidently knows the psychology of the nation well. Clever and widespread apostleship will have a sweeping effect on these people. The followers of John Knox used wild fire methods in the sixteenth century, and the and notions, nothing certain, nothing perversion of the Scots was the quickest and easiest job that the sccalled "reformers" tackled anywhere. -Catholic Bulletin.



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