

church organization as such is prepared 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 politician; 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 it pays. He defames better men because it brings him into notice. He goes to the very limits of blackguardism because that is the way he earns his living.

"No church can afford to make itself responsible for this fellow. He has delivered his diatribes 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 clergyman who has given him countenance and made his libels their own."

The Evening Post entitles its editorial, "Mr. Anderson's Attack on Catholics." Despite Mr. Anderson's subsequent somewhat desingenuous "explanations" which in reality constitute a new insult, the Evening Post's head correctly describes the original offense.

"It must be a new experience for Mr. Anderson of the Anti-Saloon League to be termed a 'brewer,' but Archbishop 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 assaults 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 comprehend 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 disapproves 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 country. Catholics might go so far as to vote for the repeal of the amendment. Are they to suffer excommunication at Mr. Anderson's hands on this account?

"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, anti-saloon League, thus pays its respects to Mr. Anderson: "Whatever value has attached to the previous activities of William H. Anderson, directing spirit of the Anti-Saloon League, is canceled, so far as his future usefulness to that organization and the Prohibition movement is concerned, by the amazing folly and shocking injustice of his present outburst of bigotry."

"The right of American citizens to favor or oppose modifications of any law is fundamental. It is qualified 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 attack because of their membership in any church, lodge, union, club or political party, unless and until the position which they take as citizens is adopted by such church, lodge, union, club or political organization."

"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, degrading to play on prejudice or bigotry by imputing to these individual opinions an endorsement 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 enforced."

"There are other Catholics, Protestants, Jews, etc., who favor varying degrees of Prohibition enforcement."

"The Prohibition amendment decreases 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 enforcement."

"Here the discussion should be centered on facts and honest inferences, and conducted with decorum. It should not be, beclouded by passion, intolerance, misrepresentation or gratuitous appeals to prejudice."

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 no instruction of any other kind, religious or secular, it is easy to see that the foundation for good citizenship is not being broadly and solidly laid, and that we are not imparting to our youth in the mass those principles of righteousness which must in turn 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 will be lower and some will belong the task of leadership in this 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 of the world.

"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 declares it to be. All sorts of organizations are springing up to bring to bear upon the lives of boys and girls in their character-forming period influences which will in a measure compensate for their lack of home training, but in their present state of development they are woefully inadequate to the task. If we are to have a future citizenship that will be sound to the core, one that will keep alive in our public and in our private relations the spirit of righteousness, we must touch more fully the developing character of the boys and girls of America with religious influences. Mere education in a secular sense will not accomplish it, though the banishment of ignorance is highly to be desired. The nation which will be able to lead the world out of its present chaos and establish it on a firm foundation of peace through righteousness will not necessarily be the nation whose citizens have been the most highly developed minds, but that one whose citizens have been the most generally educated in righteousness. Happy will it be for the world if it be the same nation which has both the highest educated mind and the most righteous spirit."

It not only idealized; but sanctified womanhood, as the same writer elsewhere maintains: "From the moment when the spirit of Christianity was born, the sanctity of the womanhood worshiped 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 Christian student in one of our universities went to his minister lately with this remarkable statement:

"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 classroom, 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 added:

"I had had a Chinaman or a Hindu attending the university. I would not have known from any 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 heathen literature and literary classics. What is the matter?"

Yes, we ask, what is the matter? Simply one falsehood leads to another and eventually boils out like the prodigal son in the Gospel—feeding on the husks of men's own ideas and notions, nothing certain, nothing 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 at Oxford University, and a Bishop of the P. E. Church, received the gift of faith, is told with engaging interest by Frederick Kineman in his recently published autobiography, "Salve Mater." This is not intended to be a review of this book. The purpose is to draw attention to a footnote on page 214, which refers to the zeal of a certain layman of Philadelphia. Dr. Kineman is relating how he became interested in Catholic literature.

It was largely through receiving from an anonymous source a constant supply of books and pamphlets, the day arrived when the sender unconsciously revealed his identity by using a wrapper on which was his own name and address! His surprise was great when he received from Dr. Kineman a grateful letter thanking him for his kind interest. Explanations were then forthcoming. It seems that some years previously this layman had had a slight business acquaintance with Dr. Kineman. 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 not able to explain, the thought of you lingered in my mind, and something seemed to say, 'Interest yourself in Bishop Kineman.' What I have tried to do since, you already know all about."

Now it is clear from "Salve Mater" that the writer as an Anglican was in need of direct knowledge about the Catholic Church. He had received all his information second-hand. He studied early Church history in non-Catholic books. The same thing was true of his knowledge regarding the period of the Reformation. Even in matters of current events, he admits that he was deceived by Protestant "superstitions." The answer fell personal contact with the Church. A vacation spent in Northern Africa introduced him into the Catholic devotional atmosphere. He found this so different to his prejudiced notions of "Romanism," that he was dis-

SCHLEGAL, THE GERMAN POET

Schlegal, the great German poet and critic, a staunch Lutheran, coincides with Lecky, when he claims that "with the virtue of chivalry was associated a new and purer spirit of love; an inspired homage for genuine female worth, which was now regarded as the pinnacle of humanity, and enjoined by religion itself under the image 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 (sic) of the Madonna has been one of the noblest and most vital graces of Catholicism, and has never been otherwise than productive of true holiness of life and purity of character. . . . There has probably not been an innocent cottage house throughout the length and breadth of Europe in which the imagined presence of the Madonna has not given sanctity to the humblest duties and comfort

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

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How this incident shows the importance 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 fallen 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 superstitious 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 layman gave a cup of water to quench a thirst that a long academic quench 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, self-centered 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 school 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 apostasy will have a sweeping effect on these people. The followers of John Knox used wild fire methods in the sixteenth century, and the perversion of the Scots was the quickest and easiest job that the so-called "reformers" tackled anywhere.—Catholic Bulletin.

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