Catholic Record.

"Christianus mihi nomen est Gatholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname)-St. Pacian, 4th Century,

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CATHOLIC NOTES

If you walk in Tipperary By a certain castle gray, Like as not you'll meet a fairy Somewhere there along the wa

He's a orabbed little fellow In a quaint, old-fashioned suit, Scarlet coat and waistcoat yellow, And a three-cocked hat to boot.

All his fingers to his knuckles Crusted thick with glitt'ring rings, And a pair of silver buckles On his shoes, like any king's.

Well, perhaps, he'll be reclining "Fair au alsy" in the sun, Feeling drowsy after dining And not much disposed to run.

Faith, 'tis then's your chance to nab him, Steal up softly in the shade, Creep up cautiously and grab him And your fortune's surely made!

Yes, your fortune's made forever If you look him in the eyes, Vowing he'll escape you never Till he tells you where it lies-

Where it lies, the hidden treasure, Good gold pieces fair and round, Minted in no stinted measure By the fairies underground!

He'll be turning, he'll be twisting, He'll be peevish as a cat, He'll deny the gold's existing, He'll be saying this and that;

He'll be mocking, he'll be crying, He'll be grave and he'll be gay— Every trick will he be trying Just to make you lock away.

But whatever thing he's saying. And whatever trick he tries. And whatever trick he tries, And whatever game he's playing— Look him straight between the eyes!

Aye, be wary and be steady. For 'tis oft the rogue has laughed At the mortals fooled already By his cunning and his craft.

Aye be steady and be wary, For the quiver of a lash Will release the Fortune Fairy, And he'll vanish like a flash!

LAWLESS SOCIALISM

BY ARCHBISHOP ADDRESS IRELAND - SOCIALISM, UN-PRINCIPLED IN THEORY. WILD AND VIOLENT IN METHOD, IS THE PERIL OF AMERICA TO-DAY

In the course of an address on "Some Problems of Democracy" delivered at the "Grant Day" celebration in Galena, Ill., last Saturday, April 27, the Most Reverend Archbishop Ireland spoke as follows on the economic peril that menaces American Democracy: The economic peril is well within our

doors: care is needed that it do not penetrate further into the interior of the household. It is seen in the lawless ambition of those who have less to have more, of those who have nothing to have something. I say the lawless ambition. For, far be it from me to set brakes upon ambition rightly ordered win for oneself a fair portion of earth's possessions and earth's honors, upon efforts rightly ordered to turn that mbition into actual ownership. The amption into actual ownership. The earth is given by its Maker to the children of men, to all the children of men, that all live of it, that all enjoy the perfume of its flowers, the nutriment

manded.

Here it is the absolute denial of the rights derived from government, equal in such opportunities as government creates or is enabled to create. But all

right to private property: "property" we are told "is theft." There such im-pediments are set to private property, such control and limitation, that few or mone will toll to acquire it, few or none will be able to retain it. If reward of toil is allowed the reward it is declared. creates or is enabled to create. But all men are not equal in nature's gifts, phy-sical or moral, and equality of this kind no government can create, no govern-ment is allowed to presuppose. In the battle for the possessions of earth the essential factors are strength of limb, perspicacity of mind, perseverance in toil, self-control in winning the prize, in holding it when it is won. In all those endowments men by nature or willing choice are utterly unequal: in those endowments no constitution. no toil is allowed, the reward, it is declared, must go to the one class of toilers—to those whose hand is the sole arm of pewer: those who toil otherwise, who bring to the task appliances of industry, talent of mind, grasp of forethought, wearlsome fatigue of soul, are to be treated as outcasts, entitled to little or nothing in the distribution of the prize, which without them never should have come into form. Property—yes : but it must not last : it must not be stored,

those endowments men by nature or willing choice are utterly unequal: in those endowments no constitution, no law will ever make them equal. And, so, say what we will, do what we will, men will never share alike in the owner-ship of the things of earth. Equal in ownership to-day, to-morrow they will be unequal: for the possession of the things of earth is the reward of things that are necessarily unequal -personal talent and personal energy. Democracy has its value over other forms of government: it increases to the individual the field of opportunity: with good reason it may be named opportunity, opportunity equal to all. But oppor-tunity to all is not success to all. No one in this regard has more fittingly defined democracy than the one who, himself a despot, willed democracy for all others, the First Napoleon "Dem-ocracy," said Napoleon, "is a clear path-way for merit of whatever kind." But the merit must be at hand, that the it must not last : it must not be stored, added unto, although property in this shape is that alone which will put in motion the wheels of industry and en-terprise : capital, as stored property is termed, is the enemy whose destruction is imposed. So the every day preachers of Socialism. Capital, we should all agree, growing into measureless bounds through fraud and oppression, ought to be repressed : but not this, the theory of Socialism. Capital, Socialism de-clares, however gathered, must be mini-mized, if not absolutely annihilated, even, although, through the absence of even, although, through the absence of large capital, large plannings so vital to a great nation be made impossible, and the whole people be, in consequence duced to mediocrity of effort and equence, recess.

ocracy," said Napoleon, "is a clear path-way for merit of whatever kind." But the merit must be at hand, that the pathway, however open and clear of bar-rier, may lead to the goal of success. And, so, necessarily, there will be the poorer and the richer: necessarily some will have much, and some little or noth-ing. Theorize as we may on what this world of men cught to be, fashion in dream as we may utopias of govern-Those the theories of Socialism: and the theories are preached broadcast. It is the bitter hatred of one class of It is the bitter hared of one class of citizens toward another; it is the reck-less jealousy that pulls down and de-stroys: it is the definee of law and social order: it is the menace of war even unto the spilling of blood, dream as we may utopias of govern-ments and commonwealths, in the hard matter of fact field in which we live and SOCIALISM. THE PERIL OF AMERICA

work, there always will be the man who can purchase out of his store the labor of other men, and the man who, to en-Socialism, unprincipled in theory, Socialism, unprincipled in theory, wild and violent in method, is to day the peril of all lands whatsoever their form of government. Especially is it the peril of democracies: there wider social liberty is allowed to its preachings; there political rights are more easily swayed into its service. Socialism to-day is the peril of America: they are blind who see not its workings: they are preckless of the country's welfare, who joy a livelihood, must be the toiler in the service of other men: there always

the service of other men: there always will be the employer and the employee, the capitalist and the laborer. To attempt the use of powers of a government, be that government the freest of democracies, in order to make the world of men other than what nature has willed it, it is the meat futile of reckless of the country's welfare, who take no alarm from its advancing tidal has willed it. it is the most futile of it long pursued, to destroy the govern-ment itself and the social organism in whose behalf it was instituted. THE GOVERNMENT AND ECONOMIC CON

wave. The appeal is made to the toilers of America to think and to act in opposi-tion to the erroneous theories of Social-ism, to its unreasoning and destructive methods. The appeal is proper. Much depends upon the toilers of America: none others would suffer more than they from the permanent, or even temporary trimmons of Socialism. But to the Does all this, however, signify that no duties devolve to a government in the economic field, that no room is open to the individual citizen with a view to from the permanent, or even comporary triumphs of Socialism. But to the richer, also, to the employer of labor, to the capitalists of America should the appeal be made and made most forcibly. Too often the rich are thoughtless of our social perils, doing nothing to avert them so hearing themselves that they nake more fortupate than it is the lot such as oupldity may suggest in the richer, and thus in some measure, to soften the asperities of inequality, guard

them, so bearing themselves that they widen and intensify them. I have in mind the extravagance, the better than at times they are guarded the natural and industrial rights of the recklessness in expenditure in the service of pride and selfishness, so often poorer, and take from the richer the power to enlarge their opportunities into fraud and unrighteous oppression? indulged in by richer Americans. The By no manner of means. To government and to individual effort, under the sway of God's eternal justice, much is allowed question among them is who can make the most lavish display of wealth, who question among them is who can make the most lavish display of wealth, who can spend the most money for purposes the most senseless. Extravagance has become one of our national characterisalong the lines of economic betterment much is counselled, much too is com tics: it is scandal of America, at home and abroad: it is one of the most potent causes in the growth of our economic God forbid that I rejoice not over the

God forbid that I rejoice not over the transformation wrought in past days in the condition of the toiler, lifting him from the slave to the serf, from the serf to the freeman, from the mere freeman perils That large fortunes will be amassed that large fortunes are indispensible in a rich and prosperous country, I freely admit: and this, too, I admit that large to the fully endowed citizen. God forbid that to day I do not lend a sympath-etic heart and a helping hand to all fortunes, wisely and generously made use of, are a blessing to a country, a matter of pride to its citizens, inasmuch movements tending to broaden among men the brotherhood of all toward all— the brotherhood of the divine sonship as thereby great enterprises are possi ble, and great works, otherwise unreal-izable, are done for national grandeur, granted to all by Him Who is the Cre-ator and the Father of all, and to hasten for social and philanthropic weal. But ill u ed, made to minister only to vanity and selfish indulgence, large fortunes are so far as human shortcomings permit, the reign among all of charity to all, of jus-tice to all. Were I to think and do otherwise, I were not myself the child of the Almighty God, certainly not the disciple and the minister of the Rea mighty peril to social peace and national contentment. THE BREEDERS OF SOCIALISM deemer of Galilee. To the poorer of my fellow-men, to those who wearly toil for daily bread, I say, as I should At the bottom of unreasoning Socialism, of which I speak as a peril to say-seek by all legitimate methods to improve your lot, to lift yourselves to a American democracy, lies a widespread irritation, begotten from the belief that higher plane of manly independence and something is wrong in present social something is wrong in present social conditions, that things are upside down, and they who ought to have something, have little or nothing, while those who deserve little or nothing have so much that the problem for them is how to material comfort, to secure to yourselves the full reward that justice should measure out to talent and industry. Effort to this end, personal or com-bined, is praiseworthy : it is a daty you throw it away or misuse their abun-dance. Across the turbulent waters of unrest and protest the sowers of Socialowe to yourselves and to those who are dependent upon you for maintenance in life. And with this end in view it is ism spread reports of extravagance of the richer classes afforded to them by the columns of the public press—and a your right to invoke serviceable legislation, and in securing it to make use of your political privileges as citizens and voters. This may well be said to the honor of the people of America-it is

neighbors, must spend away beyond needs and means : even the poorer must ply the knee to the idol of the times and in worship to pride and sensualism scorn befitting moderation, and eat and drink and dress, until nought is left behind in normalies for the warrow as a sefermand and dress, until nought is left behind in provision for the morrow, as a safeguard against days of industrial depression, such as surely now and then will darken their pathway—and, as the result, the most wealth-creating country in the world is thrown into the throes of pov-erty, and, even from America the world is thrown into the throes of pov-erty, and, even from America the clamor goes out that all is wrong in the present social organism, and the time has come to decree its death and extinc-tion. Yes—if ever the wildest form of Socialism prevails in America, the rich men and women of America will have done their ample share in hastening its triumobs. triumphs.

ONE VIEW OF WOMAN SUFFRAGE

From the recent Lenten Pastoral Letter of Right Rev. Dr. O'Dwyer, Bishop of Limerick, we take the follow-ing interesting remarks on the Woman uffrage question. The Sacrament of Marriage is the

corner stone of human society, and, therefore, it has been left by its Divine Institutor, not at the mercy of civil governments, but in the guardianship of His Own Church, to whose jurisdiction it belongs no less fully than any other sacrament or rite of our holy religion. And you see that as soon as men throw off the Christian faith, or lose a hold of off the Christian faith, or lose a hold of its principles, one of the first practical consequences is an attack upon the mar-riage tie. What they call modern pro-gress, in the moral order, may be meas-ured by their divorce laws. They would put woman back again in her pagan condition, in pre-Christian times, and it is a sad fact, but an elequent demonstration of the need of an utal. demonstration of the need of an infallible guide in morals, as well as faith, that the only religious body which now stands like a wall of brass against this onrush of human passion is our Holy Church. In Ireland we have been able by God's blessing to keep out this fatal evil, but we have to be on our guard against the advance of principles, and the admission of practices which are the first steps in the same direction. There has

been for some years a movement to draw women from their homes, and to engage them in occupation which an elder gen-eration thought entirely unsuited to them. Even in our Catholic schools one concursion a minit of unbilater can perceive a spirit of publicity, a craving for notoriety, which is entirely new amongst us. For myself, I am con-vinced that the annual publication of children's names, and sometimes even of their photographs, must on educational grounds to be injurious, and be fatal in

the long run to true scholarship and hard work both for boys and girls; but for girls I regard it as the first step toward breaking down the delicacy and modesty which is their most precious possession. School should be a second me, and its work be almost equally ivate. This evil, however, although private. serious is remote, but a far graver evil is already upon us, and seems to me to call urgently for attention. A considerable number of Catholic girls are followable number of Catholic girls are follow-ing the courses of our University Col-leges in exactly the same conditions as young men, with no distinction between them in studies, or even social condi-tions, but thrown into large towns to

rough it as best they can away from their parents and all the protection of home. In England they have special colleges in connection with the Univer-sities of Oxford and Cambridge and London for women. It is a strange mentary on the drift of things that we have not one such college in Ireland where we boast so much of our religious faith and the virtue and modesty of our

that are the one need of his soul at the time. But how would it be if this wife time. But how would it be if this wile was an active participator in the same contest, and in his home, in which he might look for some cessation of strife, be found the same or even greater bitterness? Are we to contemplate the possibility of husband and wife taking connectic sides and the neares and possibility of husband and wile taking opposite sides, and the peace and harmony of their family disturbed and their children divided into opposite camps with their par-ents? The very thought is shock-ing to every sense of Christian pro-priety. Are women to attend public meetings, and join clubs and leagues, and other such bodies, and just as men do now take an active interest in all pol-itical developments? It is not easy to see how such a life is consistent with the care of home and children, and re-gard for the great and important inter-ests that now depend entirely on the woman of the house. Young women, who have no home or children to mind may find time for such things, although not without grave damage to every

may find time for such things, although not without grave damage to every feminine disposition and feeling but for mothers of families it would simply mean the neglect of their children, the abandonment of their homes, with all their duties and responsibilities and the loss of the reverence and affection which they now receive from husband and son. The husband by God's ordinance is the head of the family, and in all its exterhead of the family, and in all the exter-nal relations, its representative. He speaks and votes, and acts for wife and child, and it is nothing less than a re-versal of the order that God has estab-lished to deprive him of that office, and set up his own wife to divide it with him, and it may be, oppose his action If the wife is to vote and act with th husband, what is the gain of her receiv ing the franchise? If she is to be free to vote and act against him, then the franchise for her is the readiest way to break up the peace of her family, de-stroy her own legitimate influence, and with it banish religion from the home. In England we see with what fanatical violence this claim of women to divide political power with men is being ad varced, and it is because I feel the danger that this monstrous deordination may, without the consent, and al-most without the knowledge of the people of this country, be imposed upon us, that I feel it my duty to call atten-tion thus publicly to the danger.

HOW EXPLAIN THEM ?

At last the editors of our secular papers have waked up to the fact that there are things happening in the world in the present age that invite the closest in restigation of modern science and challenge explanation by skeptics of the supernatural. Recently in the World Herald an editorial writer devoted con siderable space to Lourdes, the shring World. in France where so many wonderfu

cures have been wrought. It is a new thing to find the cures at Lourdes discussed on the ditorial page of a secular daily. But even editorial writers on such up-to-date publications may wake up finally to the facts that have occurred at Lourdes for fifty years and that still make that shrine the cen-ter towards which thousand of nilgrime. ter towards which thousands of pilgrims, from all parts of the earth, converge each year. The facts are public property and a corps of the best physicians in France-Catholic and infidel-are ready to bear witness to them.

What is the explanation ? Perhaps it is too much to expect an editor on a daily paper to admit the likelihood of atural power effecting those won-cures. He must first be convinsupernatural derful cures. ced of the reality of the cures, and then he "will search for the law by which they are to be explained." The proofs

ful. Does it not follow clearly that if our churches are well maintained and our clergy well snpported—although the Catholic wealth of the country has not increased to a surprisingly great not increased to a surprisingly great extent—our numbers in every rank of life must be enormeusly greater than they were sixty years ago? Wherever we set up a chapel, even in a remote town in England, there is in a very short space of time a growing congrega-tion. Further, if we set up a church in any suburb of London, or in any new district of the greater cities, and if we

put there, unburdened by debt, a priest who is zealous and active, we find that who is zealous and active, we find that in two or three years he will most cer-tainly find sufficient means of subsist-ence. I quote these facts as proof, if any be needed, that the number of Catholics in this country is steadily in-creasing. I have no wish to bear testi-mony to the fact that the apostolic and zealous labors of generations of Bishops and priests and the devotion of genera-tions of latty have not been in vain:

tions of laity have not been in vain; and if in the future we are to make progress it will certainly be in proportion as we remain faithful to the policy of the past. There is nothing aggressive about us. We have no desire to interfere with the liberty of our fellow noun-trymen, but we wish by all reasonable and lawful means to bring home to the mind and the conscience of the English people that the one true Church of Jesus Christ is that which has its center in the Eternal City of Rome.

"CURTAILING LIBERTY OF THOUGHT"

"Alphonsus," in the Ave Maria, thus answers the time-worn objection that "the Church curtails the liberty of thought":

The answer to an objection so often nade against the church-that she cur-tails liberty of thought, closes up the search for truth, and stifles free discussion of religious questions,-is, of your right and freedom to hold, or even to think, the opposite of that truth. Take an example. No scientist thinks his liberty of thought interfered with his liberty of thought interfered with because he has accepted the law of gravitation. He has committed him-self forever to Nature's principle that a stone will fall to the earth; he can not, consistently with sanity, assert for himself the liberty to think that the stone will fall up to the moon. Has he, then renounced the freedom to think for himself? In regard to this particu-lar truth, he certainly has.

lar truth, he certainly has. Again, he will not and cannot deny

the truth of the helicentric system, or the possibility of navigating the air, or the fact of the circulation of the blood, or of the rotundity of the earth, or the truth of the proposition that any two sides of a triangle are greater than the third side. I say he is absolutely com-pelled, willy-nilly, to admit these facts;

consistently with reason, he dare not think otherwise about them. Has he, then, given up his freedom to "think for himself"? Again, I answer, so far as these truths are concerned, most assur-edly he has; and for the simple reason that every truth excludes its opposite, and no same man can hold two contra dictory beliefs at the same time.

But to recognize this is one thing, and to say that in consequence the scientist has paralysed his judgment, and forfeited or bartered away his God-given faculty of thinking for himself on other them is made different. Who would be so silly as to draw such a conclusion? No one, I venture to think. Yet it is precisely this silly conclusion that Protestants draw when they accuse Catholics of draw use the fraction of indenic for the such as presented to Cardinal O'Connell a venture for the such as presented to Cardinal O'Connell a the such as the "giving up their freedom of judging for themselves" because they are obliged to accept certain truths that God has re-cent piece of workmanship, and was vealed. Catholics believe the Catholic Faith because it is the Faith, no more and no less, once delivered by the Eternal Son of God. And they certain-ly have no wish and no right and no freedom to criticise it. or believe anything opposed to or different from it. But surely in this there is no sacrifice of liberty except in the sense I have already explained; rather is it the attainment of true freedom. "You shall know the truth." said our Blessed Lord. and the truth shall make you free,

During the year 1910, 175 missionaries including 12 Bishops, died in the foreign mission field. Of these 88 were from France and 2 from the United States.

The State armory board has kindly offered the use of the Seventh Regiment armory, New York, to the parishioners of St. Vincent Ferrer's church for divine services while the church is being rebuilt.

According to statistics just published the Catholic population using the Ger-man tongue in the German empire, its colonies and in Luxembourg, Switzer-land and Austria amounts to 41,450,385, with over 43,000 priests, secular and regular.

The Jesuit Fathers opened a Catholio University nine years ago at Shanghia. It is already famous among the educated classes of China and is known as the "University of the Dawn of Day." Another university to be conducted by the Jesuits is about to be opened at Hong-Kong.

A hospital costing not less than \$1,000,000, exclusive of the ground, will be built next spring by the Sisters of the Poor of St. Francis, Cincinnati, O.,

the Poor of St Francis, Cincinnati, O., according to definite announcement made recently. The Sisters of St. Francis operate some 25 hospitals in the United States and Europe. A the recent meeting of the Ladies' Auxiliary to the A. O. H., of Plymouth county, Mass., resolutions were adopted urging Catholic women to deny social intercourse and friendship to all persons who having obtained a divorce, are living in sinfal union, thus openly defy-ing the law of God, for as Catholics we denounce absolute divorce. denounce absolute divorce.

The Rev. Oldric Deren*hal, O. F. M., The Kev. Oldric Deren al, O. F. M., who is laboring among the Indians, writes that "of the 4 398 members of the Ohippawa tribe, 3,102 are Catholic. There are fine schools under the man-agement of the Catholic Sisters at Odanah, Bayfeld and Reserve, where hundreds of Indian boys and girls dur-ing thirty years have received a practi-cal training to fit them for life and eternity."

The Holy Father has just finished the writing of an antiphone in Latin verse for the Maestro Perosi, of St. Peter's, Rome, who is now setting the antiphone to music. It will be rendered in the Basilica of St. Mark's, Venice, on the occasion of the inauguration of the Campanile, April 25. His Holiness wishes his work to be regarded as a gift to the people of Venice.

A picturesquely patriarchal figure, who attracted the attention of thou-sands of American visitors to the "Pas-sion Play" of 1910, has just died at Oberammergau, aged ninety-three. His name was Ledermann, and he was the oldest inhabitant of the village. He becan acting in the "Passion Play" in 1825, at the age of six and continued to 1825, at the age of six, and continued to appear regularly thereafter at each de-cennial performance.

Announcement has been made that Mrs. Hosley, widow of Commodore H. H. Hosley, U. S. N., has definitely de-cided upon becoming a nun and will be received into the Order of the Sacred received into the Order of the Sacred Heart, says the Army and Navy Journal. Mrs. Hosley is at present at Kenwood Convent near Albaay, where her novitiate will be passed. She is de-scribed as a handsome woman of middle age and the mother of a child who, immediately after her graduation two years ago, entered the Order of the Sisters of Onarity at Emmittsburg, Md. cent piece of workmanship, and was cent piece of workmanning, and was graciously received by his eminence, who, ia answer to the presentation speech of Mr. McAleer, said he was very glad to approve of any enterprise whose object was the progress of the city of Boston and the advancement of clean. manly sport. Cardinal O'Connell added that he would gladly use the pass which had been presented to him. The magnificent Chateau of Coigny, which is now the property of Lady Beauchamp, the heiress of the Dukes of Coigny, has been placed by this lady at the disposal of the Bishop of Counten-ances for use as a Catholic College. Lady Beauchamp and her children, all of whom occupy important positions in court circles at St. James, London, are Anglicans, but she has great sympathy for the Church, and both are anxious to assist Christian schools of France which have struggled so bravely to keep alive the faith. With the confidence gained from many successful recitals in their own country the Paulist Choristers of Chicago will leave on May IO to take part in the international contest of choral societies in Paris on May 27, 28, the take the state of the back of the take and 29. The contest will be held under the auspices of the French Government. All the best choral societies of Europe will be entered. A national holiday has been proclaimed for the days of the contest. The street in front of the Trocadero, where the contest will be held, is to be closed to heavy traffic so as to prevent any noise disturbing the choirs.

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of its fruits. But He Who made the gift, laid down laws, prescribed condi-tions, under which alone ambition to possess and actuality of possession make for the greater good of the whole human race, under which alone men, singly and collectively, are to be allowed to plan

The interest of the individual manyes. But above the interest of the in-dividual man, whoever he is, primes the interest of the social organism. Man is born into the social organism : he is bound by ties of nature, by the exigen-cies of soul and of body, to fellow-man, whether within the circle of the family. or within the wider confines of an aggre gation of families, civil society. The rights of others he must respect and guard, no less than his own : upon the salvation and welfare of the collectivity, family or civil society he must put a higher price than upon that of his own personality. ersonality. Were it otherwise, the ollectivity perishes, and the individual

Whatever leads to the disruption of the social organism is forbidden : that also is forbidden, which ruins private property - the foundation stone upon which rests the social structure the which rests the social structure, the very core of life in human effort and man aggrandizment, whether in the or in the collectivity, Eliminate private property, destroy or minunduly its rights, make it inimize secure or profitless — you have ruled that labor is not worth the fatigue, that indolence and improvidence are privileges to be sought for ; you have stilled personal and national progress. you have driven back the human race to the chaos of barbarism and savagery.

DEMOCRACY AND EQUALITY OF POSSES-SIONS

All men are born equal : democracy is the government of the people for the is the government of the people for the people. Therefore—say some—there should be equality of possessions; and the office of the government is to lend its authority to the enforcement of this equality. Fatal misconceptious of the meaning of the Declaration of American Independence, of the meaning of Ameri-

can democracy ! All men are, indeed, born equal— equal in the meaning of the Declaration of Independence—equal so far as the laws of the land may reach, equal in laws of the land may reach, equal in

no wish of theirs that those who are the poorer shall be held to their poverty, that honest toil shall be barred from sufficient and adequate remuneration. None in America will resent efforts put forth in fair play towards the social betterment of any class in the popula-tion, especially when that class are those upon whom weigh most heavily the hurthens of human life, and without whose earnest and willing concourse the talent of others is doomed to idleness, and industry and enterprise put out of commission.

THE THEORIES AND METHODS OF

SOCIALISM

If this were the meaning and intent of that heterogenous and many-sided combination of plannings and activities calling itself Socialism, welcome i should be, welcome it would be. For ward, we should say, and say we would, in aspiration and design-forward, pro-vided always the one restriction be ob served, that social order be maintained in safety, that rights to property won by talent and toil, secured by the just laws of the social organism, he held in

gance is let loose among all classes; the middling rich, following, though from afar, in the footsteps of richer

INTO THE TURMOIL OF POLITICS

Another phase of this modern move ment is the agitation which has been set on foot to draw women into the tur-moil of politics. I do not refer now to their taking part in local affairs especially those, such as the admini-stration of workhouses, which are more or less of a charitable nature, and afford grounds ?—True Voice.

scope for their special energies, but to their claim to get the Parliamentary suffrage, and to vote, and of course, to act equally with men in Parliamentary elections. Hitherto this very grave

question has been merely academic, and provoked a smile of amusement, rather than serious consideration. Now, it has come within the range of practical policome within the range of practical poli-ties, and it is for everyone to weigh well the consequences immediate and remote of so profound a change in our social conditions. Many women who will hear this letter read will think that it torm is begotten that sweeps through the land in destruction and death. Let us beware of the breeders of Socialism and Anarchy. But let us know that the breeders of Socialism are not only them dissatisfied denizen of the impoverished is impossible that a measure for which none of them have ever asked, which most of them regard as an absurdity, most of them regard as an abunch of which public opinion in Ireland has not demanded, should be suddenly imposed icon m. Yat it is guite possible. The cellar and garret, and the fiery orator of them Socialistic rostrum: among them we must number also the opulent spend thrift--the gilded youth of yatch and club room, who seemingly has the one task before him, to waste in rare viand game of parties in Parliament often leads to strange results, and it is well for us in Ireland to realize the danger and costly liquid the savings of a self-contained ancestry; the vain dame whose boast is the \$25,000 or \$50,000 strung that without our consent, this measure may become law, and the women of Ireland he placed in a position from which in gold and pearl over arm and neck; the folly-stricken host or hostess in all their instincts and habits of thought

tent on dazzling guests with precious plate upon the table, while exotic roses, telling of remote tropical climes, deaden their senses. The fashion of extravagance is limitless in its absurd be-hests: Croesus and Caligula are distanced by their American imitators. suffer the parts of hunger: and the tollers sweat out their life-blood in mine that they and their families may at all be enabled to live. And, meanwhile, too, the spirit of extra-s-gance is let loose among all classes:

of the facts rests upon the same kind of evidence as the best authenticated facts of history—the testimony of eye-wit-nesses. In the case of Lourdes the witnesses are experts, the best physi-cians-many of them without any religion-who examine the patients before and after the cures. Hundreds of cases have been so authenticated. It is, therefore, up to the editor to formulate his law to explain the facts. Or will he -after 'examination-do what greater scientists have done-admit that they cannot be explained on merely natural



In a speech delivered before theCatho lic Association of England His Emin-ence Cardinal Bourne made the following interesting remarks on the increase of the Catholic population of England. "The other day," said His Eminence, "the Archbishop of Canterbury-after expressions touching respect for the foreign religious communities that have settled in England, and using words which showed his appreciation of their efforts, and also a realization of the fact that if they received so many non-Catholic pupils, in is not because we are seeking non Catholic pupils, but because the non Catholic parents are

The objection to giving votes to wo-men is not that they would exercise the franchise with less judgment or honesty than men. In intelligence, in conscien-tiousness, in genuine desire for the pub-lic good, they are not inferior to men. edge of. As long as the legislature does not see its way to include 'religious belief' in the decennial census we shall

not have accurate figures. The other day I called attention to the undoubted fact that we have now in England somestrife of political parties. Now they fact that we have now in England some-stand outside all such contentions. A man comes home from some turbulent scenes of an election contest, and finds in his home, under the influence of a good woman, the calm and quietness



noted for undue partiality towards the Oatholic Church. Consequently when it places "Valadero Ranch" under the above caption, the book must wretched performance and certainly unfit for a Pablic Library. If you come across it in your Public Library, just copy the following estimate of the book from the New York Times Book Review. "Narrow minded anti-Catholics will find much pleasure in reading Hope Darling's "Valadero Ranch" (American Tract Society, \$1), for its whole tenor is antagonistic to the Catholic Church. The writer has tried to make her villain a sort of early nineteenth century Cardinai Richellen, and every chapter breathes contempt for Rome. The story is laid in Southern California in because the non-series school-went on to seeking the convent school-went on to suggest that Anglicans need not be afraid, after all, because if we were to take the statistics of the Registrar-General they would show that the num-ber of Catholic marriages was not in-ther on the catholic marriages was

belief aside, it does no good to stir up ill-feeling between them. Few but bigoted persons will find the book readable. Like the text, the illustrations are ap-parently the work of an amateur, and had the publishers been wiser both had never been printed .- From Truth.

Trath is the quality we all seek as the highest good. If confidence exists, all the complications of life fade away. That the word of an individual is unquestioned in the greatest asset he can possess is life.-L. C. Abbo'.

The Methodists have begun their The Methodists have begun there proselytizing among the Italians of Denver, Col. The work is in charge of one Rev. Francesco P. Sulmonetti, who conducts the uission under the name of "Evangelical Italian Church," and for the support of which the Methodists allow him \$1,490 a year. There are about 15,000 Italians in Denver, and in a few years they will out-number all its foreign-born citizens. It is proving a rich field for the It is proving a rich field for the prose-lytizers who have ample funds behind them to carry on their misrepresenta-tion of the Catholic Church and destruction of all Christian faith in the hearts

of these people.

2

MILES WALLINGFORD

BY JAMES FENIMORE COOPER

CHAPTER XXIV

"Bome shout at victory's loud acclaim, Some fall that victory to assure, But time divulges that in name, Alone, our triumphs are secure."

The Briton had come out of the Oove of Oord, only a few days before, and was bound on service, with orders to run of to the westward, a few hundred miles, and to craise three months in a latitude that might cover the homeward-bound running ships, from the American pro-vinces, of which there were many in that early period of the war. This was not appeable news to us, who had hoped to be landed somewhere immediately, and who had thought, at first, on seeing the ship earrying a press of sail to the westward, that she might be going to Halifar. There was no remedy, however, and we was no board the first vessel that offered, and that was as much as we had a right to ask of him. The Briton had come out of the

More than two months passed without More than two months passed without the Briton's speaking, or even seeing, a single sail 1 To these violasitudes is the seaman subject; at one time he is in the midst of craft, at another the ocean seems deserted to himself alone. Cap-tain Rowley ascribed this want of suc-cess to the fact that the war was induc-cess to the fact that the war was inductain knowley that the war was induc-cess to the fact that the war was induc-ing the running ships to collect in con-voys, and that his orders carried him too far north to permit his falling in with the Americans bound to and from Liver-the Americans bound to and from Liverfar north to permit his falling in with the Americans bound to and from Liver-pool. Whatever may have been the reason, however, the result was the same to us. After the gale of the equinor, the Briton stood to the southward, as far as Madeira, such a change of ground being included in her instructions ; and thence, after crulsing three weeks in the neighborhood of that island, she shaped her course for Plymouth. In the whole, the frigste had, at that time, brought-to and boarded some thirty sail, all of whom were neutrals, and not one of whom was bound to a port that would do us any good. The ship's water getting low, we were now compelled to go in, and, as has been said, we made sail to the north-ward. The afternoon of the very day the Briton left her second cruising ground, a strange ship was seen directly on her course, which was pronounced to be a frigate, before the sun set. The Briton manceuvred all night to

The Briton manceuvred all night to close with the stranger, and with success, as he was only a league distant, and a very little to windward of her, when I

very little to windward of her, when 1 went on deck early the next morning. I found the ship clear for action, and a degree of animation pervading the vessel, that I had never before witnessed. The people were piped to breakfast just as I approached the captain to salute him with a "Good morning."

"Good morning to you, Wallingford," cried the old man, in a cheerful way; "you are just in time to take a look at "you are just in time to take a look at yonder Frenchman in his glory. Two hours hence I hope he'll not appear quite as much of a beau as he is at this moment. She's a noble craft, is she not, and quite of our own force."

"As for the last, sir," I answered, "there does not seem much to choose— she is what you call a thirty-eight, and mounts fifty guns, I dare say. Is she certainly French ?"

certainly French ?" "As certainly as this ship is English. She can do nothing with our signals, and her rig is a character of her. Who ever saw an Englishman with such royal-masts and yards ? So, Master Wallingford, you must consent to take you breakfast an hour earlier than common breakfast an hour earlier than common, or go without it, altogether. Ah-here is the steward to say it waits for us." I followed Captain Rowley to the cabin, where I found he had sent for

Marble, to share our meal. The kind-hearted old gentleman seemed desirous of adding this act of civility to the hundred others that he had already shown us. I had received much generous and liberal treatment from Captain Rowley.

bis habits being certainly as much op-posed to liberty as those of Napoleon himself. Although the reader prob-ably will not understand the drift of his question, it was not lost on me. I an-swered, therefore, like one who fully comprehended him. "I am afraid, Moses," said I, "there is were little reamblicanism in France just

"I am afraid, Moses." said I, "there is very little republicanism in France just now, nor do I know that resemblance in governments makes nations friends. Unless the resemblance be complete, I rather think they are more disposed to quarrel about the differences, than to allow the merits of the points of affinity. As between England and France, how-ever since we are at peace with both, we Americans have nothing to do with their quarrels."

quarrels." "I thought that would be your idee, Miles, and yet it would be awkward to be in the midst of a fight and take no part in it. I'd give a \$100 to be on board that Frenchman this minute." " Are you so much in love with defeat as to wish to be flogged?" "I don't know how it is, but it goes agin the grain to take sides with John Bull."

Bull." "There is no necessity for taking sides with either, though we can remem-ber how these people have saved our lives, how kind they have been to us, and that we have literally lived three months on their bounty. "Neb, I'm glad to see, makes fair weather of it on the berth-deck." "Av there's more in that than you

that may be better than none. Your standing idle in a fight must be trying work!" Marble and I conversed a little longer on this subject, when a gun fired from the upper deck gave us notice that the game was about to begin. Each hastened to his intended post, without more words. When I reached the quarter-deck everything denoted the eve of a combat. The ship was under short canvas, the men were at quarters, the gums were cast loose, and were levelled, the tompions were all out, shot was distributed about the deck, and here and there some old salt of a captain might be seen squinting along his gun, as if impatient to begin. A silence like that of a deserted church reigned throughout the ship. Had one been on board her intended adversary at that same instant, he would have been deafened by the clamor, and confused with the hurried and disorderly manner in which preparations that were long before completed on board the British, were still in progress on board the Frenchman. Four years earlier, the same want of preparation had given Nelson his great victory at the Nile. The French, in order to clear their Nelson his great victory at the Nile. The French, in order to clear their outer batteries, had lumbered those in-shore, and when half their enemies un-expectedly passed inside, they found their ships were not prepared to fire-ships that were virtually beaten before they had discharged an effective shot. "Wallingford," said my old friend the captain, as soon as I approached him THE CATHOLIC RECORD

would not be right for us to take part would not be right for us to take part in your quarrels. I will not hesitate to say, however, that I have received so much kindness on board the Briton, that I should feel miserable in not being permitted to share your danger. Some-thing may turn up that will enable me to be of assistance—ay, and Neb too." The man gave me a keen look, mut-tered something between his teeth, and walked aft, whither he was proceeding when we met. I looked in the direction in which he went, and could see he was speaking in a surly way to Captain

I when we met. I looked in the direction o in which he went, and could see he was o speaking in a surly way to Captain Rowley. The old gentleman cast a look forward, shook a finger at me, then smiled in his benevolent way, and turned, as I thought, to look for one of the midshipmen who acted as his aids. A t that moment the Frenchman went in the stays, delivering his whole broad-o side, from aft forward, as the guns bore. The shot told on the British spars smartly, though only two hulled her. A as matter of course, this turned the thoughts of Captain Rowley to the main business in hand; and I was forgotten. A sfor Neb, he immediately made him-self useful. A shot cut the mainspring-stay just above his head, and before I had time to speak, the fellow seized a stopper, and caught one of the ends of the stay, applied the stopper, and was hard at work in bringing the rope into i its proper place, and in preparing it again to bear a strain. The boatswain applauded his sotivity, sending two on three fore-castle-men to help him. From that moment, Neb was as buay as a bee a loft, now appearing through openings

months on their bounty. "Neb, I'm glad to see, makes fair weather of it on the berth-deck."
"Ay, there's more in that than you dream of, perhaps Mr. Clements, the splauded his activity, sending two or fare a poplauded his activity, sending two or fare a splauded his activity, sending the two ships passion at work in her rigging that day,but not one that was more active, fare is no use in the ship of the splauded his activity, sending two and the splauded his activity, sending two and the splauded his activity, sending two or fare a splauded his activity, sending the two ships passion to the splauded his activity, sending the two ships passion to be done. The Briton is that day,but not one that to do, or more asthet for this ever back is an the splauded his activity, sending two and the splauded his activity at the splauded his act

of the enemy's fire on the Briton, as well as the manner in which the English repaid all they received. While stand-ing near the mainmast, in the battery that was not engaged, Marble made me out in the smoke, and came up to speak

"Them Frenchmen are playing their "Them Frenchmen are playing their parts like men," he said. "There's a shot just gone through the cook's cop-pers, and another through the boats. By the Lord Harry, if the boys on this deck do not bestir themselves, we shall get licked. I wouldn't be licked by a Frenchman on any account, Miles.. Even little Kitty would point her finger at me."

We are only passengers, you know, Moses; and can have little concern with victory or defeat, so long as the striped and starred bunting has nothing to do with the credit of the thing." "I am not so sure of that, Miles. I do not like being flogged, even as a passen-ger. There i Just look at that, now, two or three more such raps, and half our guns will be silenced !" Two shot had come in together, as Marble thus interrupted himself; one of them knocking away the side of a port, while the other laid four men of its gun on the deck. This gun was on the point them knocking away the side of a port, while the other laid four men of its gun on the deck. This gun was on the point of being discharged, as the injury was inflicted, but the loss of its captain pre-vented it from being fired. The lieuten-ant of the division caught the match from the fallen seaman, gave it a puff with his breath, and applied it to the priming. As the gun came leaping in, the lieutenant turned his head to see where he could best find men to supply the place of those who had been killed, or wounded. His eyes fell on us. He asked no questions; but merely looked in our direction. "Ay, ay, sir," said Marble stripping off his jacket, and taking the tobacco from his mouth. "In one moment. Just hold on, till I'm ready." I scarce knew whether to remonstrate or not; but hard at it he went; and de-lighted by his zeal, the coficer clapped him on the back, leaving him to act as captain of the gun. Afraid the con-tagion might extend to myself, I turned, ascended the ladder, and was immedi-ately on the quarter-deck again. Here I found old Captain Rowley, with his hat off, cheering his men, the French-man's main-top-mast, having just gone over his side. It was not a time to make my report, nor was any needed just then; so I walked aft, as far as the taffrail, in order to get out of the way, and to make my observations as much removed from the smoke as possible. This was the

my observations as much removed from the smoke as possible. This was the only opportunity I enjoyed of noting the relative positions, as well as condi-tions, of the two vessels. The Briton had suffered heavily aloft; bet all hear minimal answer still stood

running off nearly dead before the wind. I do not know how it happened by the relative positions, as well as condi-tide not know how it happened by the relative positions, as well as condi-tide a dray horse. The master's mate, the other hand, ber antagonist had lost me for my assistance, in a oheerful voice, saying, "We'll thrash 'em in an an arizen-toymast, and her note under a quarter-taking free, too hour Oaptian Wallingford." This was the first conscioueness I had, that my hands had entered into the affair at all i I had now an opportunity of ascer-taining what a very different thing it is to be aspoctator in such a scene, for the taglishman a little on the Prench-tin is 803, that mogrel gun, being an actor. Ashamed of the forget-times that had sent more to be breacy, thank if the south is nore under a quarter-taking free, too being an actor. Ashamed of the forget-times that had sent more to be breacy, thank if the south a scene, for was already flowing freered. Ware blood was already flowing freered. Kervy cannonde and a moderato breace, the wind had did away, or be-the gangway, to escape his notice, was already flowing freered. Kervy cannonde and a moderato breace, the wind had did away, or be-the training of the south as come, for the state of his mark was said be-tween state of the south as the south as the south the outher, Mr. Clements?' demanded the training of the state of his beyedy. '' liss a face 1 know-more beginning to fy around and difficult to predict the result of the souther of mine, I the training of the state of his souther the training of the state of his souther the training to the area the train the souther on the south spot. The south of the train the state of his souther 1 know-more beginning to fy around and sint the replay of the forgets the training of the state of his south spot. The training the south spot. The south spot. Secre a minute passed, that stored the south spot i her revolting part of every server a lathcose and the

and on every side, enabling him to over-look the whole scene of life from its commencement to its close, and to form an opinion of his own place in a drama that is about to close. Like many of those who exhibit themselves for our amnsement, and to purchase our applause he is only too spt to quit the stage less satisfied with his own performances, than the thoughtless multitude, who re-garding merely the surfaces of things, are too often loudest in their approba-tion when there is the least to praise. T shall pass over the next ten days, with a very brief allusion to their events. The first proof I had of Mr. Clements being commanding officer, was ny being transferred from the cabin to the gun-room. It is true, there was no want of space in my new spartment, for officering and manning the prize had left several state-rooms vacant in the Briton's gun room, which fell to the shares of the French prisoners and my-self. Poor Captain Rowley was pre-served in spirits ; and then things went on pretty much as before, with the ex-ertion that our crippled condition and reduced crew rendered us no longer anxious to fall in with Frenchman. I my say, in this place, also, that now the scittement which had carried him away, was gone, Marble was profoundly ashamed of the part he had taken in the iselom dared to allude to the thing, it is my opinion he heartily regretized his conduct, to his dying day. As for riper art. It is pleasant to think that time brought about the fulfilment of at least one of his youthful dreams in his subsequent ownership of that rambling Kentiah mansion, Ga's Hill, past whose gates he had been led by his father in childish days and promised that some time he might come to live there if he worked very hard and was good. It was the enchanted palace of his shildhood and there were dragons to be slain and a way to be hewn through the forest of difficulty, but the goal was ultimately won and there were thirteen happy hospitable years in legend-haunted gazed with dimmed eyes upon the fam-ous picture of the novelist's deserted and, entitled "The Vacant Chair." Tirst lessons in reading were given Dickeas by his mother, after which, with his elder sister Fanny, he was sent to be eschool of one William Giles who recognized his pupil's exceptional abili-ties, and recolved that they should not i fallow for lack of cultivation. How-ever, it seems probable that his best education was found in a deserted bed-room of his father's how where he dis-covered some dog-eared volumes of the words of Fielding and Smollet, assimu-lating the beauties and rejecting the ocarsences with the bleased innocence of childhood. In as much as carking cares and sordid worries were soon to cloud

lating the beauties and rejecting the coarseness with the blessed innocence of childhood. In as much as carking cares and sordid worries were soon to cloud his youth and that the busy days of his authorship held scant leisure for reading it is fortunate that his early literature was good of its kind, or when not good at least gay. In 1821 his family removed to London, bis father's salary having been reduced seldom dared to allude to the thing, 'It is my opinion he heartily regretted his conduct, to his dying day. As for Neb, all seemed right enough in his eyes; for though he well understood the distinctions between flags and countries, he always imagined it a duty to stick by the craft in which he havened to be

In 1821 his family removed to London, his father's salary having been reduced in consequence of an effort at depart-mental retrenchment. Thenceforward John Dickens was perennially involved in financial difficulties, and perennially, certain of an ultimate bettering of his affairs. In fact, though his son dearly loved him and carefully arranged for the comfort of his declining years, certain external trails seem to indicate him as the orig-inal of the whimaical, mercurial Micawinal of the whimsical, mercurial Micaw

ber. Who does not recall with a smile the

Who does not recall with a smile the description of the latter individual de-olaring gloomily at suppertime that nothing was left for him but the jail, and at bedtime calculating the cost of adding hay windows to the house "in case of anything turning up." From a literary standpoint we cannot regret these years of stress and difficul-ty immortalized in the pages of Copper-field, for on his own confession its early chapters are practically an autoblogra-phy. Murdstone and Grinbys Ware-house were in reality Warren's Blacking phy. Murdstone and Grinbys Ware-house were in reality Warren's Blacking Factory, but the menial work and scanty pay, the uncongenial surroundings and speculative devices of the dinner hour, the visits to the debtors' prison, where his father's distress had found its climax, were actual experiences to which Dick-ens' mind never reverted without a shadar.

hudder. "All rescue from this existence," he "All rescue from this existence," he writes, "I considered hopeless, though never for an hour was I reconciled to it, or other than miserably unhappy. It is pleasant to realize that his misery was of brief duration. Soon re-leased by a happy accident from this unworthy environment, he was put in the way of such an education as fell to the lot of most boys of the class to which he belonged.

inderstood the distinctions between flags and countries, he slways imagined it a duty to stick by the craft in which he happened to be. Ten days after I had been living under the regime of "new lords and new laws," we fell in with a frigate, in the chops of the Channel, and encoanged signals with her. The reader will judge of Marble's and my dissatiafaction, when we heard it annonced that the ship which was then fast approaching us was the Speedy. There was no help for it, however; she was already within gunshot, and soon rounded-to, within hall of the Briton, which ship had hove-to, to wait for her. In a few minutes, Lord Harry Dermond, in person, was alongside of us, in a boat, to show his orders to Captain Rowley, and report himself, as the junior captain. I could not quit the quarter-deck from a desire to ascertain, if possible, what had become of Sennit and his compapions though prudence dictated concealment. Clements met the young nobleman at the gangway, and apologizing for not going on board the Speedy, on account of the state of his boats, reported the late action, and its results. Lord Harry then found himself the senior, instead of the junior commander, and he immedi-ately began to ask questions. He was in the midst of these interrogatories, when his sye suddenly fell on me. He and Clements were walking on the quarter-deck together, and I had gone into the gangway, to escape his notice, when this unexpected recognition took place. It occurred as the two were turning in their walk, and were so near me that I could hear what was said be-tween them. " Who have you there, leaning against

the lot of most boys of the class to which he belonged. A club of fellow students was soon founded for the purpose of circulating short stories written by Dickens, and he was also manager of the theatricals they inaugurated. He describes him-self as, "A writer when a mere baby, an actor always," and throughout his life his love for both avocations persisted. Kindly references to the player folk abound throughout his works, and we cannot better illustrate the Catholicity of his sympathies in this respect than

even describes himself as an entranced

The year 1836 was a very notable one in the life of Dickens, witnessing as it did his marriage to Catherine Hogarch, daughter of the friend who had encour-aged his early efforts in the Morning Chronisle, and also the publication of that work by which he leaped into the full light of fame—"Pickwick Papers." So marvellous has been the success of this work that a few facts concerning its origin may be of general interest. Encouraged by the success of his sketches Messra. Chapman and Hall suggested that he should write a month-ly paper to act as a sort of text for illustrations to be prepared by the comic illustrator Mr. Seymour, and either author or publisher conceived the idea of a Nimrod club of unlucky sportamen, whose adventures should The year 1836 was a very notable one in the life of Dickens, witnessing as it sportamen, whose adventures should provide a congenial theme for pen and brush, but reversing the original inten-

MAY 18 1912

brun, out reversing the original inten-tion Dickens very reasonably main-tained that the pictures must grow naturally out of the text. Only one number had appeared when Seymour died by his own hand, and Thackersy, who was Dickens' senior by a few months, applied for the vacant post of illustrator. As his style as draughteman was singularly unsuited to the text, and as he was so soon to achieve immortality in his own field, it is fortu-nate that his application was unsure Immortailty in his own field, it is fortu-nate that his application was unsuccess-ful. Finally in no very fortunate hour for some of Dickens' books Hablot Browne received the vacant appoint-ment. Fast upon the publication of Pickwick followed that of Oliver Twist, Dickens fort novel with an avound nue. ment. Fast upon the publication of Pickwick followed that of Oliver Twist, Dickens first novel, with an avowed pur-pose, namely that of putting before his readers a picture of the dregs of life never before portrayed in their loath-some reality. The heroism of Nanoy, the gay, good nature of Charley Bates, and the merry quips of the artful Dod-ger, are bright spots in the dark realism of this strange under world. Very many of Dickens' novels had to do with his work as a social reformer, and as such do not fall within scope of this paper. In this category, we include Little Dor-rit, where he thrusts a lance against the abuses of a Debtors' prison; Nicholas Nickleby with its arraignment of York-shire school conditions; and Bleak House whose personages are more or less influenced in life and character by the bilghting delays of a Chancery suit. We note its effects in the gradual de-terioration of young Richard Carstone, his growing auspicions, his feverish pur-suit of the shadow of fortune dependent as it is upon the ultimate settlement of his suit, and his abandonment of all the suit of the shadow of fortune dependent as it is upon the ultimate settlement of his suit, and his abandonment of all the serious purpose and earnest endeavor which make for success in its best sense. We have another victim of the effects of deferred hopes in Gridley, the Angry Man from Shropshire, and we have poor little Miss Flite whose wits have goad astray in a vain effort to follow Chan-cery's mazy windings. The book abounds in sharply drawn portraits, forcical and serious. We

The book abounds in sharply drawn portraits, farcical and serious. We have the Sir Leicester Dedlock, true chivalrous gentheman beneath his stiff-ness and pomposity; we have Chadband, the style of unctuous hypocrite most re-pugnant to Dickens, who reminds us strongly of Pecksniff, and we have Mrs. Jellyby, nominal mistress of a neglected home-sometimes an ethereal warning to long distance philanthropists. We have the hopeless crossing sweeper Jo, forever "moving on," a hounded, piteous, forlorn little figure, against whom fates sling and arrows spend their utmost spite. Who has not choked a little over his terse creed of gratitude lowards his his terse creed of gratitude towards his almost only benefactor—"He vos good

almost only benefactor—"He vos good to me, he vos." Dickens' books followed each other in such rapid succession that it would be impossible in the brief space of a single paper to linger over them as one fain would do. Never a page but we are arrested by some felicitous phrase, some striking characterization, or some epi-sode immortal in the realm of fun or tragedy. What more farcical than the breach of promise trial in Pickwick or the passage at arms between Sairey of his sympathies in this respect than by recalling that they range from Vincent Crummals and his Infant pheno-menon to Mrs. Jarley's wax works. He the passage at arms between Sairey Gamp and Betsy Prig, and at the other end of the scale, what more sublime than spectator, an exhibition where an in-trepid female entered a cage of wild beasts and feigned sleep upon the back of the principal lion while the ring master exclaimed dramatically the while, "Behold the amazing power of woman." When circumstances once more forced No other writer has so identified him-self with the festival of Christmas. Irresistible, indeed, is the infectious otheer of Pickwickian Christmas with the hospitable Mr. Wardle at Dingley Dell, brimming with hilarity from the moment when Sam Weller thrusts his merry face into Pickwick's chamber with the announcement that the water in the wash basin was a mash of ice. in the wash basin was a mash of ice. Each recurring Christmas finds a new generation making its delighted ac-quaintance with the Christmas Carol and an older one renewing, with un-dimmed satisfaction, its acquaintance with Scrooge, the regenerated, the Bob Cratchit and Tiny Tim — immortal Christmas folk of whom we never grow age-wearled or custom-staled. Amid the manifold activities of his life Dickens found time for a series of readings from his own works, marvelreadings from his own works, marvel-lously successful both in England and the United States. From Baltimore he writes his son that he seems to stand on the beach of a roaring sea of re-sponse-and indeed this phrase seems

re had he ed so mi

liberal treatment from Captain Rowley, but never before had he seemed so much disposed to act toward me as a father would act to a son, as on that morning. "I hope you have done justice to Davis' cookery, gentlemen," he said, after the assault on the estables began to abate a little in ardor, "for this may be the last opportunity that will offer to enjoy it. I am an Englishman, and have what I hope is a humble confidence in the superiority of an English over a French ship ; but I very well know we never get even a French ship without working for it ; and yonder gentleman may not leave us any crockery, for to-morrow. He evidently means to fight us, and I think will do himself credit." "I believe you English always go into action against the French with a confi-dence of vistory." I remarked. "Why, we have brought our lads up to that feeling, certainly, though I would not have you fancy I am quite of that way of thinking. I am too old, and have seen too much service, Wallingford, not to know that every battle is liable to

to know that every battle is liable to accidents and vicissitades. There is ome difference in service, I must suppose some difference in service, i must suppose though not half as much in men as is valgarly imagined. The result is in the hands of God, and I do think we are fighting his battles, in this fearful war; therefore, I trust He will take care of

I was surprised to find Captain Row-ley, who was usually cheerful and gay, talking in this manner; but it did not become me to pursue the subject. In a minute or two we rose from table, and I minute or two we rose from table, and I heard the order given to the steward to report to the first lieutenant, as soon as the table was cleared away, that the cabin bulkheads might be removed. Marble and I then passed below into a canvas berth that had been made for him, where we could compute together with carvas berth that had been made for him, where we could consult together with-out danger of interruption. Just as we reached the place, the drum beat to quarters. This carried nearly every one else on deck, and left us virtually

alone. "Well, Miles," commenced Marble, "Well, Miles," commenced Marble, "this v'y'ge will beat any other of our v'y'ges, and give it fifty. We have been twice captured, once wrecked, have seen a fight, and are about to feel another. What do you think patriotism and republican varioo require us to do in such a crisis ?"

In such a crisis ?" This was the first time I had ever heard my mate mention republicanism,

they had discharged an effective shot. "Wallingford," said my old friend the captain, as soon as I approached him, "you have nothing to do here. It would not be proper for you to take a part in this action, and it would be folly to ex-pose yourself without an object." "I am quite aware of all this, Captain Rowley, but I have thought your kind-ness to me was so great as to permit me to be a looker-on. I may be of some service to the wounded, if to nothing else; and I hope you think me too much of an officer to get in the way." "I am not certain, sir, I ought to per-mit anything of the sort," returned the old man, gravely. "This fighting is serious business, and no one should meddle with it whose duty does not command it of him. See here, sir," peinting at the French frigate, which was about two cable's lengtha distant, with her topgaliant-sails clewed up and the courses in the brails; "in ten minutes we shall be hard at it. and I

been looking about you; how do you think it is going?" "This ship will—must beat, Captain Rowley. Her order and regularity are most beautiful." "Ay, I'm glad to hear you say as much, Wallingford, for I know you are a seaman. Just go down on the gundeok and cast an eye around you; then come up and tell me how things look there."

Here I was, fairly enlisted as an aid. Down I went, however, and such a scene, I never had witnessed before, certainly. Although the season had well advanced Although the season had well advanced into the autumn, the weather was so warm that half the men had stripped for the toil—and toil it is, to work heavy guns, for hours at a time, under the ex-citement of battle; a toil that may not be felt at the time, perhaps, but which leaves a weariness like that of disease behind it. Many of the seamen fought in their trousers alone; their long, hard one us lying on their naked backs.

with her toggaliant-sails clewed up and the courses in the brails; "in ten minutes we shall be hard at it, and I leave it to yourself to say whether prudence does not require that you should go below." I had expected this, and instead of contesting the matter I bowed, and walked off the quarter-deck, as if about to comply. "Out of sight, out of mind," i thought; it would be time enough to go below when I had seen the beginning of the affair. In the waist I passed the marines, drawn up in military array, with their officer as attentive to dress-ing them in line as if the victory de-pended on its accuracy. On the fore-

in their trousers alone ; their long, hard queues lying on their naked backs, which resembled those of so may sth-letæ, prepared for the arena. The gun-deck was full of smoke, the priming burned in-board producing that effect, though the power which exploded in the guns|was sent, with its flames and sul-phurous wreaths, in long lines from the power toward the enewy. The place pended on its accuracy. On the fore-castle I found Neb, with his hands in castle I found Neb, with his hands in his pockets watching the marcouvres of the French as the cat watches those of the mouse. The fellow's eye was alive with interest, and I saw it was useless to think of sending him below. As for the officers, they had taken their cue from the captain, and only smiled good-naturedly as I passed them. The first lieutenant, however, was an exception. He never had appeared well disposed toward us, and, I make no doubt, had 1 not been so hospitably taken into the cabin, we should all have got an earlier taste of his humor. phurous wreaths, in long lines from the ports toward the enemy. The place appeared a sort of pandemonium to me. I could perceive men moving about in the smoke, rammers and sponges whirl-ing in their hands, guns reeling inward, ay, even leaping from the deck, under the violence of the recoils, officers sign-ing with their swords to add emphasis to their orders, boys running to and fro on their way to and from the magazines, shot tossed from hand to hand, and to give its flercest character to all, the dead and dying welting in their blood, amidabips. He never had appeared well disposed toward us, and, I make no doubt, had 1 not been so hospitably taken into the oabin, we should all have got an earlier taste of his humor. "There is too much good stuff in that fellow," he dryly remarked, in passing, pointing toward Neb at the same time, "for him to be doing nothing at a moment like this." "We are neutrals, as respects France, Mr. Clements," I answered, "and it

cheer would arise in some part of the ship; but these, and the cries of the hurt, were almost all the sonnds the were heard, except those of the conflict, with an occasional call, or a word of en-couragement from some officer. "Warm work, Wallingford !" Captain Rowley said, as I came close upon him in the smoke. "You have no business here, but I like to see the face of a friend, notwithstanding. You have been looking about you; how do you think its is going?" "This ship will-must beat, Captain Rowley. Her order and regularity are most beautiful." "Ay, I'm glad to hear you say as

"The captain cannot live half an hour," this gentleman said to me aside, " and all we can do will be to give him what he asks for. At present he is stupified by the shock of the blow, but, in a few minutes, he will probably ask for water, or wine and water; I wish, sir, you would indulge him in his wishes, for you can have no duty to call you on

sir, you would induge him in his wishes, for you can have no duty to call you on deck. This will be a lucky hit for Clements, who will run off with more than half the credit of the battle, though I fancy the Frenchman has as much a home to be more a locate " much as he wants, already." And so it turned out, literally, in the

And so it turned out, literally, in the end. About twenty minutes after I went below, during which time the Briton did most of the fighting, we heard the cheer of victory on deck. These sounds appeared to cause the wounded man to revive. "What means that, Wallingford ?" he asked in a stronger voice than I could have thought it possible for him to use. "What do these cheers mean, my young friend ?"

with this gentleman, and must ask the

favour of your company and his, for a few minutes, in your cabin." No objection could be raised to this request; and I followed the two officers into the Briton's cabin.

TO BE CONTINUED

A GLIMPSE AT THE LIFE AND WORKS OF CHARLES

DICKENS

The following very clever paper or the great novelist, Dickens, is from the pen of Maud Regan, now Mrs. J. W. Rigney, of Kingston, Ont. For many years literary contributions from her pen were eagerly sought by some of the best magazines. Her short stories and sketches possess a charming literary finish. We hope she will continue her

contributions to the literature of our day. With Dickens she is particularly at home, and her thoughts reveal an intimacy with those charms in his characters which will live as long as the English language is spoken.

Of the important centenaries marking the year 1912, perhaps none is of wider interest or more universal appeal than that of the genial, kindly, wondrously

have thought it possible for him to use, "What do these cheers mean, my young friend ?" "They mean, Captain Rowley, that you have conquered — that you are master of the French frigate." "Master !-am I master of my own life? Of what use is victory to me, now? I shall die-die soon, Wallingford, and there will be an end of it all ! My port wife will call this a melancholy victory." Alas ! what could I say? These words were only too true as respect ence, and that calmly, with all his senses about him ; but I could see he had his which attended his end, was fulfilling all the objects of his being. The near twe of death places a man on a moral g eminence, whence he commands pros-to pots before and behind, on each side

When circumstances once more forced Dickens into the struggle for a liveli-hood, he drifted into the office of a Grays Inn Solicitor. During his eighteen months' legal experience he mastered sufficiently all legal techni-calities to subsequently write without rudimentary errors upon the processes of the law

rudimentary errors upon the processes of the law. To this period we are doubtless in-debted for the portraits of Mr. Spenlow, of Mr. Talkinghorn, of Sergeant Buz-Fuz, and countless other legal luminaries. At the age of seventeen Dickens began his work as parliamentary reporter for the morning Herald. In this con-nection it will be interesting to quote his own description of hardships inci-dental to such an avocation in the early 30's.

30's. "I have often transcribed for the printer from my shorthand notes importprinter from my shorthand notes import-ant speeches, where strictest accuracy was required, writing on the palm of my hand by the light of a dark lantern as we galloped through a wild country in the dead of night. I do verily believe I have been upset in almost every description of vehicle known in the country. I have been belated on miry byroads towards the small hours, in a wheelless coach with exhausted horses and drunken post boys, and still got back in time for publication; and as a over of hyrnroduct of those adventures

back in time for publication; and as a sort of by-product of those adventures there remain to us incomparable plotures of old coaching days, of genial coachmen and loquacious guards, of pleasant pauses at quaint old inns with leaping fire and sauded floors and hos-pitable cheer for man and beast." Verily the "wheelless coach" was to

Rids Poisons From the Blood

To get the blood pure is a problem which nearly everybody has to face in in the springtime. The quicker the poisons are swept from the blood the less suffering there will be from pains, aches

and rheumatism. The liver and kidneys filter poisons

The liver and kidneys filter poisons from the blood, and you can very mater-ially help them by the use of Dr. Chase's Kidney-Liver Pills. There is no way to purify the blood except through the activity of these two filtering organs. Because they are prompt in awakening the action of the liver and kidneys, Dr. Chase's Kidney-Liver Pills are the greatest of blood numifier.

You need not have the tired, languid feelings which make life a burden to so feelings which make hie a burden to so many people if you use Dr. Chase's Kidney-Liver Pills. Backache, head-ache, billousness, indigestion and con-stipation disappear when this great med-icine is used. MAY 18 1912

to epitomise the public attitude 'owards Charles Dickens in every phase of his carcer. His novels, following each other in quick succession, show a un-iformity of merit rare in so prolife a writer. A trick very evident to any reader of Dickens is his habit of label-ling his characters so to speak by tricks of manner or turns of speech. Turning to the pages of Dombey & Son we may cite in illustration the quaint acerbities of Susan Nipper and the rambling pro-linities of Consin Teenie. This novel, preceeding the appearance of Copper-field, showed Dickens almost at the senith of his powers and of all the works of its author none has more powerfully and permanently taken hold of the imagination. Paul Dombey, and Florence Walter Gay, three of those wonderful child portraits in which

of the imagination. Fast bounder, inc. Florence Walter Gay, three of those wonderful child portraits in which Diokens so excelled, and pompous, purse-proud Dombey and his fawning tool, Carker, are living, breathing realities. So also are those solitah old worldling Mrs. Skewton and Major Bagstock. Can anything be more con-sistent than that final glimpse of palsy stricken Mrs. Skewton, "minoing at death and playing of her antics upon

stricken Mrs. Skewton, "mincing at death and playing off her antics upon him as though he had been the Major," and Bagstook gazing upon this painted ruin with the dispassionate observation of an immortal being. It would be pleasant to follow Dickens into private life, to mingle with his friends, numbering as they did the most distinguished people of his day, to watch him organizing charades and theatricals for the young folk at Gad's Hill, to partake in spirit of its easy hospitality—but of a life so busy and full we can but suggest the merest out-line.

We cannot, however, omit to mention his connection as editor with two per-iodicals, Household Novels and All the Yes' Round! The contributions were criticized without fear or favor. In his criticized without lear of lavor. In his editorial capacity he was both mentor and sponsor to many literary aspirants, notably Adelaide Proter, in whom it was his delighted surprise to discover the daughter of his old friend, Barry

Cornwall. Mrs. Gaskell, likewise one of his early contributors, has left us in Cranford a delightful picture of the contemporary. reception of Dickens. Who does not recall the controversy between Major Browne and stately Miss Jenkins, whose style has been carefully modelled on Rasselas and the Rambler concerning the comparative movies of Lohnson and mparative merits of Johnson and Staunch to the last, we find her Boy 7 Staunch to the last, we had her in one of Cranford's concluding chapters still upholding the Johnsonian standard and pressing the Major's granddaughter into her service as reader, but when she lapses into the doze of age, we find the unconverted little lass taking furtive dime into the "Christman Carol" lins into the " Christmas Carol."

aips into the "Christmas Carol," Of the historical novel, Dickens left us but two examples: "Barnaby Rudge," which is founded upon incidents in the Gordon Riote, and the masterly "Tale of Two Chiles" in martilling of Two Cities," immortalizing tragic incidents of the French Revolution. He lacked the patience for the re-searches necessary for this form of comosition so successfully exploited by hackersy & Scott, but in snother sense the has written history by preserving for future generations vivid pictures of the manners and customs of contemporary England

England. We picture him moving from triumph to triumph, laden with those honors, and accompanied by those "troops of friends" whereof Shakespeare speaks, but across the most triumphal progress, beats, sometime, the arresting note of the mufiled drum. It came to him across the pleasant fields of Gad's Hill on a golden June day forty years acoust golden June day forty years agone. dies, as he would have wished, in

harness, working almost to the last upon his novel, "Edwin Drood." He had hoped to be buried near |Gad's Hill but in deference to a widely expressed wish that the national writer should rest in the National Mausoleum, dis family permitted his interment in Westminster Abbey. It had been his wish that his works

should be his only monument. "If the books be true in spirit" said he, "they will live, if false, they will quickly perish." Time has vindicated his con-

He will always be affectionately re-

om anoient lumber rooms, and redr from anotent tumber rooms, and redressed in modern garment. The Protestant world knows very little about Ostholio dogma, Catholio practices, but it is well acquainted with certain stock characters as depicted in modern novels, and many a speaker at a meeting is credited with making an attack on the Catholic Church when the truth is he is merely giving a synopsis of a Protestant author's latest novel.

THE MYSTERY OF CONVENT-LIFE

THE MYSTERY OF CONVENT-LIFE In spite of the clear searchlight of to-day the convent and convent life is still a great mystery, to thousands. With women workers in every field of toil, with various phases of women's work, the outside world is tolerably familiar. From week to bearns how women are endeavoring to better the conditions of life in high and low places, of fresh efforts to help the help-leas. Of convent life beyond the fast that some nuns teach, do needlework, or nurse, the' world knows prac-tically nothing. This state of things may be good for the convent. It is cer-tainly not good for the world, and it offers an open field to the false nun pio-tured by the novelist wherein to wander at will. at will.

THE CASE OF ROSE DALY

When a Catholic girl, Rose Daly, for instance, after much prayer and medita-tion with her spiritual director, arrives at the conclusion that she has a vocation for the cloister, she acts much in the for the cloister, she acts much in the fashion of a girl equally sure that she is called to a hospital career. Her first steps will be to visit the Superior of the convent of the order which she is desirous of entering. As in the case of the hospital nurse about to interview the matron, the heart of Rose Daly will probably beat just a little faster when the Superior comes into the recention probably beat just a little instant which the Superior comes into the reception room. The length of the interview will depend on circumstances. Strict in-quiries will be made concerning import-man in the question of append will be made concerning import-ant matters. There is the question of health, character, education, spiritual qualifications. Talents, money, are ad-vantages. But they can not take the place of the essentials often the posses-sion of the poor. . . Should the credentials prove satisfactory the appli-cant will presently be enrolled as a postulant with the view of becoming a choir or a lay-Sister in the future. In a teaching community the choir-Sister finds her duties in the schoolroom, the lay-Sister in the kitchen. But, as Mary and Martha, both wil find equal oppor-tunities in the spiritual life. For six or twelve months (according to the rule of

twelve months (according to the rule of the order) Rose Daly will wear a simple gown. ROSE'S TRAINING

The actual work of training will em-brace many lowly duties. And Rose will not always be aware that some de-

fect of character, some to ordinary folk, trifling fault is being carefully noticed by the Superior and the mistress of novices; for although Rose may be de-vout, she may not be giving evidence of that spirit which will enable her to live no to the super fibe order. In different up to the rule of the order. In different ways her real or imaginary vocation will be tested. Some little thing, such a ways her real or maginary vocation will be tested. Some little thing, such a thing as any light-hearted, innocent girl may hold dear, may be keeping Rose bound to the world, as with an iron chain. In the discipline necessary in the attainment of the desired "de-tachment" that something held dear must be removed. It may be only the precious gift of a dear friend, a cher-ished home custom, but it is probably the obstacle standing in the road of spiritual perfection. Is Rose equal to the test? Can she look with a smiling face on an empty place, forget the void in her heart? That is the question, all that it involves, which she alone may answer. Besides fulfilling her spirit-ual and daily duties to the satisfaction of those in authority, Rose must show

ual and daily duties to the satisfaction of those in authority, Rose must show that she is happy in the chosen life. A gloomy face, tokens of discontent, are very surely signs of a mistaken voca-tion. At the end of six or twelve months' probationship, the postulant leaves if she realizes that the honor of serving God in the convent is not for her.

THE PROBATION PASSED At the end of the given period of pro

bation Rose Daly is convinced that she convent, and Reverand Mother and the observed, and here in the other and the observed of here is and the opinion. But she is not yet a nun. There is still a fairly long journey abead before the goal is reached. Now the simple gown is put away. Its place is taken by the habit of the order. The preserved of the order. grand affair. It is accompanied by beautiful Church ceremonies. The beautiful Church ceremonies. The dearest and nearest of the novice's friends are present, and there is sure to be a repast afterwards in the style of a wedding breakfast. And Rose Daly wears a lovely white gown, just such a gown as she might have worn had she stayed in the world and married one of her many admirers. The lovely gown will be worn only for a brief space, for to-day Rose publicly turns her face from vanity, and takes upon herself the yows of novertr. chastity, obedience. vowe of poverty, chastity, obscience, And she gives up the name of Rose, Henceforth she will be called after some dear saint, who lived hundreds of years back, or maybe a little nearer to the back, or maybe a little nearer to the present. The name may be chosen by herself, but if the name chosen is com-mon in the community, she will act on the advice of a wise counsellor. So now we may forget Rose Daly and think of her as Sister Generieve. The work of training still goes on. It will go on for two years (of course the period may vary in an active or enclosed order,) and the way will not always he smooth. the way will not always be smooth. This week a hard lesson in humility may be needful, and the next week one in obedience. The whole natural nature must be disciplined until the soul un-

THE CATHOLIC RECORD

BOOK IS FREE

trammeled is free to give out the frag-rance of love to God and good will to THIS WHY SISTER GENEVIEVE DOES NOT ESCAPE

One day towards the end of the long course of training, Sister Genevieve reaches an eminence from which it is possible to obtain a clear view of the road by which she has been led. The time is near the taking of the final vows.

road by which she has been led. The time is near the taking of the final vows. In some orders, annual vows only are taken for quite a number of years before perpetual vows are ac-cepted. Sister Genevieve in the white well is still free to return to the world. But a strange thing has happened, just one of the things over which the ordin-ary Protestant is apt to stamble. The doers are open, yet Sister Genevieve does not take a step towards the door. In the process of training the soul of the novice has become detached from the earth. Neither a daisy chain nor a chain of roses binds her to the world. Father, mother, sister, brother, are still loved dearly, but that love is not strong enough to stand between her soul and that intimate communion with beaven, which is so often found in quiet places, set apart from the world. The taking of the final vows, an act which excites a spirit of distrust in the Protestant community, is for her only a passing out into a larger room. Since she entered the order as a postu-lant she has been tried while she wore two "know herself." In numerous searching ways her vocation, or assumed vocation, has been tried while she wore the frock of the postulant, the veil of the novice. If at the end of the pre-seribed probationship the nun does not stand on firm ground in arriving at a

sorthed probationship the num does not stand on firm ground in arriving at a decision, a practical person might be pardoned for speaking of her as a fool. If a Government official ever does in-

pardoned for speaking of her as a fool. If a Government official ever does in-spect convents he may come across Rose Daly, or rather Sister Genevieve. When he offers to set her "free" she will very surely answer "No," with a smile. The Government official, if a Protestant, will probably be mystified. He will not understand "such lunancy." But Sister and the other nuns, and even Reverend Mother will not understand Reverend Mother will not understand the kindly offer either as worth the price. Even on the road to heaven it it to misunderstand and be nderstood.

THE MODERN MASQUERADE

SCIENCE A GREAT MENACE By Conde B. Pallen

SOCIALISM IN THE GARB OF

By Conde B. Pallen In the New York Tribune, Conde B. Pallen, LL. D., had an illuminating article on Socialism, in answer to an article in the Tribune of January 14, entitled "A Socialist's Answer to the Oft-Repeated Query, What is Socialism?" by John R. McMahon. Dr. Pallen, who is one of the scholarly men of the day shows un the fallecies of men of the day shows up the fallacies of modern so-called socialism in a thorough manner. The article is too long to be published here in its entirety, but some of the most striking passages will given : To say that socialism is not easily

To say that socialism is not easily comprehensible, says Dr. Pallen, is a bit of hyperbole which may be forgiven in an enthusiast. Socialism is not difficult to understand, provided it is sorutinized squarely and intelligently. It is neither transcendental nor occult, and, however wouderful it may seem to the rapt initiate, its principles and their consequences are perfectly visible to a fairly diligent and average intelli-

gence. The "fifty-seven varieties" need not other one in a search for real socialism. for the "fifty-seven varieties" are not really varieties, but fifty-seven confu-sions arising from the fifty-seven futile efforts of socialist apologists to evade the difficulties into which they are driven whenever socialism is properly

analyzed. Though the fifty-seven con-fusions are perfectly legitimate targets for criticism and are palpable evidences of a school of mental obliquity which DISPOSING OF FAMILY AND RELIGION

BOOK IS FREETells of an investment Safer and
More Profitable than Bank or
Railroad StockEndorsed by Leading Bankers
Government Officials and the
Catholic Hierarchy and LaityA maleship hock of interacts and
or a maleship hock of interacts and
communic basis is to be knocked from
under ; ergo, down comes Humpty

Its economic basis is to be knocked from under; ergo, down comes Humpty Dumpty, and all the king's horses and all the king's imen cannot set Humpty Dumpty up again. The logic is irrefut-able; if the present social organization depends absolutely on its present econ-omic basis—and socialism iterates it ad nauseam—and if the family is a part of the present social organization—and so-cialism reiterates it—and if you destroy the present economic basis of the social A valuable book of interest to and for circulation only among Catholics has just been issued, and will be sent free and postpaid to any reader of The Oatholic Record who has \$20 or more to nvest. The book tells of a line of busine that has and is paying enormous divi-dends, and which is being supported by Catholics to the extent of \$75,000,000 a Catholics to the extent of \$75,000,000 a year. It contains most complete facts and figures relating to this particular business and the astoniahing dividends paid stockholders. It shows how Cath-olics may, for the first time, now become stockholders and receive their share of the profits of this great business. The stock of old-established companies in this line is worth ten to twenty times par value, and original investors are receiving 100 per cent. dividends. This is not a get-rich-quick scheme, but a high-class, legitimate business enterprise, endorsed by leading banks and the Catholic hierarchy and laity. This is the opportunity of a lifetime to make a safe and profitable investigathe present economic basis of the social organization — and socialism insists upon the process—then you, of course, destroy the process-tarn you, or course, destroy the present social organization and all its works; ergo, you destroy the family. The same series of Missouri probings will apply to the question of socialism's ultimate effect upon relig-

QUARREL IN THE RANKS

Mr. McMahon, in response to his wn question whether socialists are sound to observe ' the laws and ethics of today "answers: "Yes. These laws and ethics are valid for the pre-sent, if not for the future." Mr. McMahon is not here in agreement with all his fellow socialists. William D. Haywood, who has recently been elected to the neineal eventure comto make a sate and production investment and worth the attention and investiga-tion of every conservative investor. If you would like to have a copy of this book, address Philip Harding, Dept. G604, Box 1301, Philadelphia, Pa. elected to the national executive con elected to the national executive com-mittee of the socialist party, emphati-cally answers "No." In a brochure written within the last year, I believe, and shortly prior to Mr. Haywood's Mr. Harding requests that no one write simply through idle curiosity, and unless you are a member of the Catholic election to the national executive con mittee, he declared that the workman who thoroughly understood and accept ed the fundamental tenets of socialism Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this partic-ular institution. was not bound to respect the laws of property, and yet Mr. Haywood was elected to the national executive com-

it is built up and from which alone can be It is a pretty quarrel and a funda-mental one. Without wishing to take sides— for it might be straining the etiquette of the situation—I will merely explained the political and intellectual history of that epoch ; that consequentole history of mankind (since ly the whole history of mankind (since the dissolution of primitive tribal so-ciety holding land in common owner-ship) has been the history of class struggles, contests between exploiting and exploited, ruling and oppressed classes." (Preface to Communist Mani-fests, 1888.) etiquette of the situation—I will merely venture to remark that while Mr. Hay-wood enjoys the !ogical advantage Mr. McMahon clearly appreciates the ex-igencies of the socialist propaganda. While we admire the courage and honesty of Haywood's logic, we fully understand the expediency of Mo-Mahon's finesse. Mr. McMahon evi-dently realizes the embarrasments of a Mr. McMahon, in his article in the Tribune, insists (and I have not the slightest objection to his emphasis) that dently realizes the embarrassments of a socialist workman who would refuse to abide by "the laws and ethics of to-day," when capitalism is in the saddle. the theory of economic determinism is the fundamental law of socialism. I

acquiesce with no less emphasis. I grant that this is the foundation of UNFAIR INDICTMENT The social indictment of the present socialism ; but I take exception to the foundation—it is not true. social organization is concentrated blackness. There are of course many existing evils, some remediable, some mitigable, but many of them with their roots in human nature itself and only to I take it that any socialist statement or argument is for the purpose of elu-cidating its doctrine with the ultimate intention of persuading or converting some one to its benignities. A possible be expunged from under this vault of heaven when nature is in her final death agony. Socialism however, re-fuses to admit that there is anything convert naturally not only wants to know the fundamental principle of a system, but to what that principle leads. wrong at all in human nature; human system, but to what that principle leads. In a principle are potentially its conse-quences, and it is the consequences that count in practical life. I have no quarrel with Mr. McMahon over his statement, as far as it goes, of the funda-mental law of socialism. My complaint is that it does not go far enough it is institutions are wrong, but human nature is only wronged. Socialism has eyes for the evils alone. It searches Socialism ha the highways and the byways for the lame and the halt and the blind, and gathering the motley crowd cries aloud: "Behold what capitalism has done to poor humanity!" It frequents the hospital, the morgue, is that it does not go far enough ; it is incomplete. After stating that the fundamental and dominant force is the the slum, the asylum, and reiterates its denunciatory wall with increasing and prevailing economic system, he avers that "on this economic basis has been menacing vehemence. It shouts aloud from the housetops in turbid rhetoric built by a superstructure of law, re-ligion, ethics, art, politics, all the showy that socialism is the only panacea for the ills that afflict us, and that as long

ent social organization, but many have been rectified, others are being recti-fied, and more will be rectified. Child labor is one of the abuses which social-ism is ever harping on, but socialism as constantly forgets to state that the abuses of child labor have within the appearance under social This is both innocence last ten years been immensely modified, miaimized and rectified. Prostitution is another favorite socialist point of inall other the social statistic point of in-term capitalism here in no invidious sense as the socialists do, but simply to indicate the present social order). Socialism is fond of predicting its dis-

This is both innocence abroad and innocence at home. Sex irregularity is as old as human nature and as percential. There is only one way of ridding the world of it, and that is to put millistones about the necks of all the females and throw them into the Pacific, and mill-stones about the necks of the males and throw them into the Atlantic. If it should ever come to a choice between this course and socialism, the happier way for the race would be the mill-stones and the deep ses.—Catholic Columbian.

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of socialism is to abstract our founda There are two institutions, the family and religion-"showy paraphernalis," in the socialist vernacular-in whose

He will always be an ectionately re-membered as one, through the web of whose genius ran the golden thread of a lofty purpose. He spoke in clarion tones for the voiceless cause of suffer-ing and oppression; broke many a lance against hypocrisy and oppression; championed valiantly the cause of children and the weak. And both for him and for ourselves,

that we may ever remember what he stood for in the moral uplifting of our race, we breathe over gifted, genial, kindly Dickens, his own old prayer:-'Lord ! keep his memory green!

THE NUN OF FICTION AND THE NUN OF FACT

From the Catholic Press, Sydney, N. S. W. The convent has ever furnished a theme for a tale. In days of old when Lucy broke her heart through a disap-pointment in love she retired, in fiction, pointment in love she retired, in fiction, to a convent. And if you glance at a popular novelist's works, found in any Protestant household, where books are read, to this moment, you will meet with that story told once more in modern phraseology. But if Lucy didn't break her heart, if she merely came into a for-tune, she wont to the convent all the same argument the weaker of her friends. same, against the wishes of her friends, hypnotized by Rome. And occasion-ally, if the fortune was very large, she was carried off by main force to the Catholic institution.

This was the fate of the nun of fiction with which our grandmothers were fam-iliar, and to-day the identical old plots serve the authors who write for Protes serve the authors while for Proces-tants. "Luoy" may be re-christened, but she is still the nun recognized by women of another day through the medium of books written with a purpose. Of course there are difficulties in the way of the there are dificulties in the way of the everyday novelist, the journalist, anxi-ous to catch the atmosphere of the Church before penning a line. This is the supernatural life. At the very en-its are to that life, the skeptical author is sure to say "sibboleth" instead of "shibboleth," and so he or she never crosses the threshold. And thus it came to pass that Catholic characters in flo-tion are frequently lay figures collected

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a to face the ultimate is may waive them for the sake of charity and simplicity. We will concern our-selves only with fundamentals and their

ly the who

NOT FAR ENOUGH

THE FUNDAMENTALS

Real socialism, the kind that labels itself scientific, consists of two funda-mental hypothesis of Marxian elaboration; these are economic determinism and surplus value. These are the driv-ing forces to the goal of social democracy, whatever that may be, for social-ists are poor prognosticators save in terms so nebulous that a London fog would be a transcendent illumination in

comparison. Economic determination, or the materialistic conception of history, is the font original of Marxian socialism. It font original of Marxian socialism. It is nothing more than an eviscerated Hegelian formula strained through Feuerbach's materialistic speculations. It is Hegel's dialectic of history emp-tied of the Hegelian idea. The idea (I am not here concerned with the truth or falsity of the Hegelian speculation) unfolds itself in human history and pro-ceeds by its own inner necessity to a self-recognized goal through the various stages of development, which are char-acterized by the German philosopher as the thesis, antithesis and synthesis.

the thesis, antithesis and synthesis Feuerbach threw the idea out of the window, but retained the dialectic ; in other words, he got rid of Hegel's ideol-ogy and reduced the dialetic to a purely materialistic basis. Marx wrapped himself in Feuerbach's mantle, As Engels, Marx's friend and collaborator, puts it : "The dialectic of the idea became itself merely the conscious reflex of the dialectical evolution of the

reflex of the dialectical evolution of the real world, and therefore the dialectic of Hegel was turned upside down, or rather, it was placed upon its feet in-stead of its head, where it was standing before." (Engels, "Fauerback, The Roots of Socialist Philosophy," trans-lated by Lewis. pp. 96) We will let Eagels tall us in brief whet is economic lated by Lewis. pp. 96) We will le Eagels tell us in brief what is economi

determinism, the fundamental proposi-tion of the Communist Manifesto. "That proposition is that in every historical epoch the prevailing mode of economic production and exchange and the social organization necessarily fol-lowing from it form the basis upon which

Naturally a foundation is for the pur-pose of upholding a superstructure, and it is equally natural to believe that the superstructure depends upon the founda-tion. It is also of moment to note—and this is a cardinal tenet of the socialist theory; in fact, its essence—that the character of the fabric above depends upon the nature of the foundation be-

upon the nature of the foundation be-low. But what is of most moment to us, whose house rests upon the present economic basis, is what will happen to our house when that economic basis (and this is the goal of socialist eort) is swept away. Mr. McMahon does not push the inquiry. It might embarrass him and shock the bourgeoisie mind (the other mind than the socialist) steeped as it is in traditional ideas. But the house that Jack built is rather to our liking, and we even recard it as to our liking, and we even regard it as an institution somewhat worth the while. It becomes a bit serious when we come to understand that the purpose



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Trick Mr. A. Carman, one of Davisville, Ontario's energetic young men, writes : "Some time ago I was getting over a wire fence, and when lifting my left foot, my right slipped, and in falling the heel of my boot caught the second wire, thus spraining my ankle. From the pain I thought my leg .was broken. I managed to get home, suffer-ing great agony. My father walked over a mile to the druggist's, who sold him a bottle of Egyptian Liniment, which we applied with surprising re-sults, for it relieved the pain almost in-stantly, and on the next day, Sunday, I was able to put my slipper on.

was able to put my slipper on. Though this was the worst accident I ever had, I was able to work on Monday

without the loss of a single day." Accidents will happen. Don't be without a bottle of Douglas' Egyptian Liniment.

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LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905.

Dear Sir.—Since coming to Canada I have reader of your paper. Thave noted with satis-that it is directed with intelligence and and, above all, that it is imbued with a strong its spirit. It strenously defends Catholic spirit. Beility, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and standsfirmly by the teach-ings and authority of the Church, at the same time promoting the best interests of the country. Follow-ing these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recom-mend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ. DONATUS, Archhishop of Ephesus. Apostolic Delegate

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Ottawa, canada, canada, and canas Congra-Sir: For some time past1 have read your ble paper, the CATHOLIC RECORD, and congra-you upon the manner in which it is published. itter and form are both good; and a truly lie spirit pervades the whole. Therefore, with re, I can recommend it to the faithful. Bless the provide your success, believe me to re sure, I can recommend at to the latituty you and wishing you success, believe n. Yours faithfully in Jesus Chris †D. FALCONIO, Arch. of Larissa, Apos Deleg.

LONDON, SATURDAY, MAY 18, 1912

STOP IT NOW

For weeks past the air has been thick with reports of actual and prospective amalgamations of our leading financial institutions. Tae Canadian Bank of Commerce, we are told, has absorbed Eastern Townships Bank; the Royal Bank and the Traders' Bank have joined their forces by a combination of their capital and an exchange of their stock, and finally, we are informed that the Bank of Montreal proposes to swallow up the Union Bank, the Royal Bank and the Traders' Bank, " to give Canada the third largest bank in the world." While these prodigious financial transactions are being accomplished by a few individuals, it might be pointed out without undue impertinence that these gentlemen are dealing in a surprisingly assuring way with the money of the people of Canada. It is its deposits and not its capital or its directors that give essential strength and power to a bank and it is consequently the interests of the depositors that should primarily be considered. No one pretends for an instant that the least attention is being paid to the rights of depositors. They are treated as quantities out of the count. So long as larger dividends are assured to shareholders, and unlimited power, for ends defensible or dubious, is placed in the hands of the bank direc. tors, the depositors may go hang.

We shall return to this subject in subsequent issues. For the present, let us simply say that the plainest kind of duty devolves upon the Minister of Finance. He has the power, or if he have it not, it can easily be given to him, to deal effectively with this attempt to concentrate the control of the money of Canada in the hands of a few captains of high, and it may be, frenzied finance. Let him stop it now. Later will be too

"What McCarthy ? Why that man has ot an ounce of steel in his whole body. An ardent and faithful Nationalist, a prilliant writer, an historian of high rank, a journalist of distinction, Justin McCarthy won an enviable place for himself, and before being gathered to his fathers had the happiness of seeing the dawn of victory for the cause he served with such fidelity ; for though not the type of man for a great leader in times of strenuous fighting, he undoubtedly gave to Ireland unsparingly his time-

ORIME'S KINDERGARTEN - THE HOME

he rest in peace.

The retiring president of the Ameri an Institute of Criminal Law and Criminology traces the appalling prevalence of serious crime, and especially murder, in the United States, to the lack of discipline among native born children." In virtue of his office, a close student of criminal statistics, this expert deliberately discards the complacent explanation which lays the responsibility on "the influx of aliens."

Since crime is essentially a disregard or the rights of others, it is natural and logical to trace its origin to the ill-bred, indisciplined, selfish childhood of those who have not been taught to care for the rights, the convenience and the feelings of those about them.

Very much to the point are the reflect tions of William H. Guilfoy, M. D., Registrar of Records in the Health Department of the city of New York.

"We are conserving our existing in-fant population rather admirably; but, with Mr. Roosevelt, he thinks we are restricting the supply with unequalled selfishess and a national short-sightedness which amounts almost to a mania. Observe the expression "unequalled ealfshness." and selfishness is the source

the forcing ground of crime.

Dr. Guilfoy admits the defective registration of births, and for this reason bases his calculation upon the per centage of infants in the total population as shown by the various national census figures. The birth-rate is steadily decreasing among the native stock in New York city and throughout the country, but is most marked in the North Atlantic States.

Despite the twaddle about the birth rate being in the verse ratio to civilization, the doctor holds and states emphatically that births have always meant and do still mean national vitality ; lack of births has always meant and must still nean decrease of national vitality :

" Native Americans, whose faith has "Native Americans, whose faith has weakened in the gospels which first made us great—the gospels of hard work, the homely virtues, domesticity, and large families—are subscribing in these days to the false gospel that real happiness can come through rapid living and excitement. These are not to be obtained at home. Large families keep folk at home. Hence in these days we avoid large families, to the decrease of real joy, to the injury of the nation, and to the inevitable degeneration of the race. The North American family of thirty, forty, or fifty years ago included race. The North American family of thirty, forty, or fifty years ago included anywhere from half a dozen to a dozen children; the typical family to-day among native born Americans is either withcut children or with few. A gener-ous average would admit that the best of us draw the line at the third child. But the instinctive moral and the ac quired religious principles of the Ameri can people have been blunted in years. The American father and m been blunted in late who once might have been pointed out

" The mothers of our far too frequent

If according to the expert quoted in

the beginning of this article, that the

appalling prevalence of crime is trace

able to lack of a disciplined childhood

we can appreciate the force of Cardinal

Gibbons' answer to those who defend

the one-child family. His Eminence

pointed out that the home where many

children are found is the most effective

-selfishness.

quanimity."

THE CATHOLIC RECORD

ishly by selfish parents, it must inevitbly itself be self Dr. Guilfoy does not hesitate to say

that more children are being ruined by too much attention from their relatives, than are being ruined by too little care. Self-indulgence, effeminacy, selfishness in all its forms, make up the very atmos phere in which the pampered child i reared. While the claims and rights of prothers and sisters are the first school to teach the elementary virtues that will later develop into good citizenship and Christian manhood, Dr. Guilfoy energy and versatile attainments. May discusses the subject from the civic rather than the moral point of view, but every closely reasoned conclusion brings him to the eternal principles of moral

ity of which the Catholic Church is the vigilant teacher and guardian. "No nation ever has progressed for long after dry rot had begun in its great middle class, and that is what has happened in America. We are not unique among the nations in this mat-ter. Only recently I read an article in an English review of importance which pointed out the grim necessity existing there for other religions denominations there for other religious denomination to take a stand similar to that of th Catholic Church upon the matter of re-stricted families."

While all this is of supreme interest to Catholics, as vindicating from various view points the position of the Church, there is perhaps a lesson more immediate, more practical and more pressing for all who have the care of children There is something greater than the annoyance to others caused by the pampered, ill-bred, selfish child, there

is the certainty that in such a child the eeds of moral deterioration, if not of crime, are already sown, and this usually long before school age. There is no sin on the part of the child, but surely the responsibility is heavy on those who allow the home to become crime's kindergarten.

THE CATHOLIC ENCYCLOPEDIA -SCHOOLS

So many deservedly commendatory otices of the Catholic Encyclopedia have appeared in the press, Catholic, Protestant and secular, that it may seen ungenerous to call attention to articles that leave much to be desired. Be that as it may, we deem it decidely useful if. as must be assumed, the editors note

well-founded criticism in order to eliminate the occasion for it in subsequent ditions. The articles on Canada have been un satisfactory, and far from measuring up to the general high standard that the compilers for the most part have suc-

eded in maintaining. The latest volume contains a great deal of interesting, illuminating and useful information under the title of "Schools." In the treatment of this all important subject the history of educa tion is laid under tribute to show the vital influence of the Church in founding and maintaining schools, the later asurpation of the State, and finally, under the sub heading "The present status of the Church and State in regard to Education." we find the editors generons if not prodigal of their space with regard to Canada. In the seventeen columns devoted to Canada there is. necessarily, much that is interesting, nuch, however, that is wholly irrelevant more that is trivial, inaccurate or mis leading, while there are some statements that are positively untrue. Passing

of the Separate schools, few question the risdom or desirablity of the dual system. We have no desire to detract from the Province of Quebec an atom of the credit which is her due in the treatment of the Protestant minority. But the cases are not altogether parallel in the two provinces. In Quebec the public or common schools, as our author admits. are Catholic, and there is the further fact of great importance, they are French schools. Evidently to compel English Protestants to support and use French Catholic schools would be somewhat difficult. But the qualifications of the writer to give useful information on the school system of Ontario may be judged from the following : "The Catholic schools of Ontario are

called Separate schools. They separate, in fact, for school purposes, Catholic minority from the Protestant majority. They make it possible for Catholics to withdraw their children rom the public schools, which are by law Protestant." The italics are ours. Now the writer

knows of such schools as the Ontario Public Schools, for in describing the schools of Prince Edward Island he says they are "strictly neutral or non-see tarian.'

It would serve no useful purpose to ollow the writer through his wander ings from the early missions amongst the Indians down to the statistics of 1911 But one wonders what all this has to do with " the present status of the Church and State in regard to Education." The writer's keen desire for accuracy

eads him to admit that "accurate statistics" could not in some cases be obtained, so he omitted them altogether, "as approximate figures are apt to be hisleading 1"

The vexed question of bi-lingual schools is solved by this illuminating statement :

"The board of trustees has likewise the right to impose the teaching in French or German of reading, spelling and literature, as provided for by the regulations of the Education Depart-ment, page 9, art. 15, year 1907. The French Canadians availing themselves of this right have the French language taught in 250 schools, frequented almost entirely by their children."

The school question may not be solved with absolute satisfaction to all parties in Ontario; there are still ameliorations desirable in existing conditions, but the record of the province for fair dealing in the past augurs hopefully for the future.

Those who believe in the vital neces sity of religion in primary education may find much profit in the study of Ontario's solution of the problem; but we cannot advise them to look for their information in the Catholic Encyclopedia.

A RETROSPECT The reapers in the field of Catholic ceaching in our day of necessity drop many golden ears and leave many corners uacut. Like Ruth of old, we will essay the humble role of following them to g ther up what remains lest anything be lost. Having threshed out the gleanings we will offer our measure of wheat. that we may please the Master of the harvest as Ruth found favor with Boyz One would imagine that the field covered by the Ne Temere decree had been so closely cut and so thoroughly horse raked that not even the stubbles would be left on the ground. Yet a falling down Thou will adore me.) I do over the mass of ill-digested details rich corner has escaped the reapers. not wish to see the Bishop in splendor lacking in correlation and perspective, Vhen the member for Lind n, in intro ducing his now famous bill for the enastment of a uniform marriage law in Canada, stated that it was unlawful for

EDUCATION IN NEWFOUNDLAND daily lives of our children. If to-day the patience of the searchers rewarded. The Act of Supremacy passed in her reign The Daily News, of St. John's, Nfld., was expressly stated to extend to the colonies. A section of it read as follows: 'To the intent that all usurped and loreign power and authority, spiritual and temporal, may forever be clearly extinguished and never be used or obeyed within these realms or any of Your Majesty's dominions or countries. may it please Your Highness that it may be further enacted by the authority aforesaid that no foreign prince, prelate, person, state or potentate, spiritual on temporal, shall use, enjoy or exercise any manner of power, jurisdiction authority, pre-eminence or privilege, spiritual or ecclesiastical, within this

ealm or any of Her Majesty's dominions or countries." In a further section it was enacted "that all ecclesiastical and spiritual inrisdiction should henceforth and forever be united and annexed to the Imperial Crown of the realm.' Thus the Queen or King, as the case might be, became the supreme Ordinary in whom was vested the power of settling all matters of discipline and doctrine in the Church. This act made the ruling nonarch head of the Church and the Church a department of the State. Then followed strange anomalies, for we find a Catholic King James II. head of a Protestant Church. How could the Catholic Church complain if a Protestant King was its head ? In Canada the anomaly was still more ridiculous, for the same King was head of the Anglican establishment and the Catholic

Church. From 1783 to 1774 the anthonities a Quebec strove to enforce the Elizabethan statute, which was altogether contrary to the spirit of the treaty of Paris. and which even in England was not enforced, as it savored too much of persecution. The people and clergy refused to take the oath, which, however, was modified by the Quebec Act of 1774. The supremacy of the king in matters eccles astical was still, however, retained, and uccessive governors sought to make the Church and its ministers dependent upon the State. To enumerate the incidents of the conflict that ensued is unnecessary. Suffice it to say that they constitute some of the brightest pages in the history of the Church in Canada In that conflict the names of General Murray and Sir Guy Carleton stand out

in bold relief by reason of their toler ance and high sense of justice. On the other hand, the names of Ryland, secretary to many governors and a bitter nater of the Catholics ; Lymburger, the lelegate of the U. E. Loyalists, who travelled to London to influence the Imperial government to repeal the Quebec Act and make English law upreme throughout the province, and lastly, Baron Maserey, the spokesman of the intolerant little band at Quebec

who would forever deprive the French Catholics of any voice in the government of the colony-these names, stamped with obloguy, remain as synonyms of a spirit that cannot endure in a free land. The real hero of the conflict, however, was Bishop Plessis, the last bishop of the ancient see of Quebec. With the fortitude of a Hildebrand he resisted the nenreation of the civil power. When offered revenue suitable to maintain the dignity of his position, he answered, "They offer the Bishop an estate and revenues (all these will I give Thee if

of April 17th, gives a report of the de bate which took place in the Legislative Council on March 26th. The school problem seems to be a very live one on the Island as elsewhere. The niserable remuneration allowed secular eachers is one cause of the trouble. These people, who spend the best part of their lives acquiring equipment for the teaching profession, are doled out, in many cases, salaries that would not be accepted by men pursuing the most humble avocations in life. As a consequence many teachers do not put their whole heart in their work, and as the years go by are in quest of some

vocation which would give them better muneration. The Hon. P. T. McGrath paid high compliment to the Christian Brothers for the work Peterboro upon the splendid work they they had been doing. Knowing them as we do we are not surprised at In no other city of its size in America, this. The world over their reputation as so far as we know, has the Total Abstinteachers stands upon the very highest ence movement been pushed forward plane. Nor could it be otherwise. Their whole lives are devoted to the work, and the love of God and the welfare of His little ones in this world are ever their guiding motives. The Hon. Mr. Gibbs, a Protestant gentleman, took the same line of argument in regard to religious education as that taken by Senator Coffey, publisher of the CATHOLIC RECORD, in the Senate of which should be printed in leaflet form Canada a few months ago, in discussing and scattered far and wide. It was the Manitoba Boundary Bill. The Hon.

Mr. Gibbs spoke as follows : "There are some who honestly and sin-cerely believe that the denomina-tional system retards the educational growth of the country. It has been asserted in this Chamber, but in that

contention I cannot agree. We are ducation; all our discussions have een directed to that end. While it is proper that the child should be educated o utilize talents in the material sense. if we stop there education b curse instead of a blessing.

education? It is properly speaking that which enables us to live more com-pletely, which gives us a more perfect consciousness of the infinite wealth there is in life, in God, and His uni-verse, and unless its aim be the cultivation of these ideals and principles it is not rightly taught. Education should consist in the formation of the who onld an; hand in hand with develor the moral character. Teach the youth to be a good citizen; but what is more mportant still, teach him to be a good Unristian. Some there are who honest-y believe that education, divorced from religion, such as exists in the United States, is right, and that the cultivation of morals and training in religious ideals should be left to the home and the Sunday School; in other words they think these things can exist separately, which upon examination they find is absurd. Hon. members may find is absurd. 88y that the trees in the park outside that the trees in the park outside this building are separate. So they are to the superficial observer, to the shallow thinker; but look at them more closely and you will see that they are rooted in the soil and draw their nourshment from it, the soil is held by the rocks beneath it, the son is held by the by the sun, and the sun by the system

of the heavens. If you separate the tree from the soil it would perish in like manner will the moral characte perish if you tear up the root which nourishes and sustains the soul of man religion. The godless school system o United States is a striking example of the illustration just given. half its population profess no religion at all. In many cities ministers are de-ploring the fact that their churches are on Sunday; criminals go un ed of justice because of the cor empty whipped of justice because of the cor-rupt administration of the law, and the

Christ were on earth and should e almost any public schoolhouse in country, the teacher acting under in-struction would show Him the door. If, on the other hand, He were to enter any of our private (parochial) schools, He would be worshipped by teacher and scholars on bended knee. Here is our fault ; here is our sin. The question now is : to what ex-tent can we remould and remodel our educational system ? Almost any system is better than the present one. It would be infinitely better to divide up the be infinitely better to divide up the money received from the school tax among the various Christian denomina-tions and the Hebrews than to continue the present irreligious system"—St. Paul's Church, New York City, Sep. 1901.

A GREAT AND GOOD SOCIETY

We congratulate the members of the St. Peter's Total Abstinence Society of are doing in the cause of temperance. with more earnestness and energy. Nothing but good can result from such work and we pray that every success and every blessing may attend the efforts of those admirable Catholics of Peterboro to bring about better social conditions. At a recent meeting Mr. W. J. Bruder. Principal of St. Peter's School, read a paper on temperance given in full in that excellent daily the Peterboro Examiner. The writer gave a careful study of the liquor traffic in all ages and in all countries. We

append a few thoughts from this admirable deliverance: "Whatever influence for good or evil

Whatever influence, for good or evis that effects the individual effects the State. If nations disobey and reject the laws of morality there is a punishment that will inevitably follow, sooner or later, just as surely as punishment

follows when an individual violates one of Nature's laws. From the remotest times nations have suffered more or less from the evils of intemperance. The inordinate use of alcoholic liquors appears to have existed even in the pre-historic time and its origin is shrouded in mystery."

"The light of Rome went out in Bacchanalian revels such as the world has never seen before or since. According to Pliny there were over one hundred and ninety-five kinds of wine in use, but only about eighty kinds or when in set out Distillation was entirely unknown in Rome. None of the writers of this period mention spirits, while describing wines in their minutest detail. The wines in their minutest detail. The drink that swallowed up this mighty empire in a deluge of drunkenness was the pure, harmless, healthful wine, that is now recommended by certain savants both in Europe and America. The lesson to be learned is, if it did this for ancient Rome, with its pomp, power, magnificence and legions of conquering magnificence and legions of couquerin armies, what would the vile produce modern times do with civilized Christian nations if the influences for perance were allowed to wane or to entirely withdrawn ?"

"The prevalence of suicide and infant nortality so alarming in the great centres of the German Empire of late ears may be traced very largely to the inordinate use of beer and spirituous liquors among the people, and recently active measures are being taken to en force, as far as possible, abstinet.co from intoxicating liquors among the among the soldiers of the German army in order to maintain and increase that standard of efficiency among the troops, required, owing to the competition and rivalry with England, France and other firstrate powers of Europe.'

divorce court is breaking up tens of thousands of homes and legaliz ng poly-"To stem the increasing tide of ine, in the United States educates a man with the idea that is known as the Washington movement and other kindred societies were established The history of this particular movement is interesting. On the night of April 5th, 1840, twenty chronic drink ers sat in Chase's Tavers, on Liberty street, in the city of Baltimore. On the same evening in another part of the city a lecture on the subject of temperance was in progress, and in a spirit of jest two of the twenty were chosen to attend the lecture and report. They returned and gave a favorable report of what they heard, which led to much discussion with the result that the debate was con tinued from night to night until a few days later six of the company decided to quit liquor and form themselves into a society, adopting the name, "Washing-tonian" for their movement, and signed the following pledge: "We, whose names are annexed, de-sirous of forming a society for our mutual benefit, and to guard against a pernicious practice which is injurious to our health, standing and families, do pledge ourselves as gentlemen, that we will not drink any spirituous or malt liquors, wine or cider." This movement was so successful that on the first anniversary, the 5th of A pril, on the instantiversary, the 5ch of April, 1841, six thousand men marched in the street procession in Baltimore. To help on the good work the women formed themselves into the Martha Washington societies in this same year. John B. Gough, an able temperance reformer, Gough, an able temperance reformer, also lent his assistance, while the famous Capuchin friar, Father Matthew, who had performed such wonderful work in the cause of temperance in Ireland, came across the ocean to play an im-portant part in this great temperance revival. He arcse from a bed of sick-ness to come to America, and his tour through the New England States was one series of triumphs. He received one series of triumphs. He received the greatest honors wherever he went, and in his great meeting in Fancuil Hall, Boston, three thousand took the pledge In all something like one hundred thou sand pledges were administered in his tour of the Eastern States. After spending a year in America, he returned to Ireland broken down in health, where he

JUSTIN McCARTHY

The passing of Justin McCarthy in his eighty-second year removes not only a distinguished Irishman but a man whose name is familiar wherever the English language is spoken. A great journalist, he worked at his calling in the United States for five years, from 1868 to 1873. He was editor of John Bright's London newspaper, The Star, and of the Daily News, in his time the foremost Liberal organ. He contributed to a great many other newspapers as well as to magazines and reassume that Dr. Guilfoy knows whereof views. He wrote excellent fiction, but is best known as a historical writer. he speaks when he says: His "History of Our Own Times" is a work of permanent value and is perhaps his best known and most widely read work. Closely allied to it are his other historical works, such as "A History of Sir Robert Peel," "The Epoch of Reform." "The Prime Ministers of Queen Victoria." To the International Series of Public Men he contributed Leo XIII., a study of the great Pope as a great public man

He visited this country several times and predicted with confidence the time when two great factors would make Home Rule inevitable, viz., the labor representation, which was then almost nil, and the break-down of the present parliamentary system from inability to cope with the public business.

training school in unselfishness, in self-When Parnell was considered to have sacrifice, and consideration for the made himself impossible as the Irish rights of others, the very basic prinleader. McCarthy was chosen leader by the majority of the Nationalists. In this ciples from which spring all civic vircapacity he was not a great success ; tues. While, on the other hand, "the influence of the 'only child' upon our lacking the fighting qualities that were national psychology cannot be good. especially necessary in those strenuous days, he justified Parnell's estimate of The 'only child' is almost certain to him. When he heard that McCarthy be selfish. It is conceived in selfishness and reared in selfishness; trained selfhad been chosen leader he exclaimed,

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as fine examples to the world, are not models in these days—far from it. A startlingly selfish element has crept into we shall call attention to one or two the national character, and has grown in it and permeated it until we are in statements that should not be allowed to pass unchallenged. rapid process toward becoming the most selfish people in the world, I think."

"If Ontario now possesses a system of Catholic Separate schools, it is largely The dominant note is always the same due to the French Canadians of Lower Canada, whose wishes in the matter were enforced by their representatives, Cath-There have not been wanting those olic and Protestant. who openly defend the limitation of

This unsupported statement might go families, and urge the plausible reason as a matter of opinion. The anxiety of that one child properly cared for and the Protestant minority in Quebec to well brought up is better than many secure their own schools, as the writer children ill-provided for. Indeed, an English writer contemptuously refers to of the article in another place admits, was the determining factor in the situathe Christian ideal of a family as "a glorified rabbit hutch." But we may tion.

"The law of 1863 was maintained at the time of confederation in 1867; it still governs to day the Catholic Separ-ate schools of Ontario."

This last statement is not true.

one child families are undergoing a rapidly increasing physical deteriora-tion, which bodes ill for the future of "While constantly professing motives of purest justice and common interest, the Protestant Province of Upper the race. The preferably childless wife is a drear member of society; the mother of one child is unlikely to be mother to Canada has continually sullied its reputation for fairness by setting an example of one child is unlikely to be mother to a child of the best physical, mental, or moral type. What these things will mean to future motherhood in the United States is not difficult to prophesy but is difficult to contemplate with any of fanaticism, narrow-mindedness and intolerance towards Catholic schools, whilst Lower Canada, a Catholic Province, has been a model of perfect justice and charity."

This may be the honest impression of an ill-informed outsider. Bat Ontario Catholics know that again and again we owe to the fairmindedness, good - will and sense of justice of Protestants important amendments and ameliorations of the school law according as changed conditions made them necessary or de sirable. This is the more creditable to our Protestant fellow-citizens, as especially in times past they as a rule honestly believed that the dual school system was detrimental to the best interests of the province. They took the ground that since we must have Separate schools public policy and fair play alike demand that they should be enabled to be conducted with efficiency. At the present time, owing to the undisputed succes

ecclesiastic solely entitled to the rank that is due him in society." Again. any foreign potentate to exercise juriswhen offered a pension from the governliction within His Majesty's Dominions, ment by Sir George Provost, he replied no doubt his hearers looked upon his "I am obliged to declare beforehand utterances as the echo of a dead past that no temporal offer can induce me to more in keeping with a 12th of July oration than a parliamentary speech. renounce any part of my spiritual jurisdiction. That jurisdiction is not mine His statement, however, was not without I merely hold it, as a deposit of the some shadow of foundation, and recalls Church, which I am in no ways permitted some very interesting proceedings in the early history of Canada. to dissipate, and of which I must render

When the terms of capitulation were a good account."

drawn up between the French and the The signal bravery of the French English after the surrender of Quebec oldiers in the war of 1812 and the in 1759, the French stipulated, as they admirable loyalty of the Catholic clergy, had done more than a century before nspired by the exhortations of Bishop with Sir David Kirke, for the free exer-Plessis, who had forgiven and apparent cise of the Roman Catholic religion. ly forgotten all past injuries in the hour Daring the three years of martial rule of national danger, won for him and his that followed before matters were perpeople the outspoken encomiums of the

nanently adjusted by the Treaty of Secretary of State for the colonies. Paris, no official attempt was made to interfere with His Majesty's new subjects in the exercise of their religion. In the treaty the terms of capitulation

in regard to freedom of worship were corporated, but there was added, at the instigation of a bigoted element "Lord," and a right to a seat in the among the British colonists, the restric-Legislative Council of Lower Canada. tive clause "As far as the laws of Great Never since then has the question of Britain permit." Now in Great Britain Royal Supremacy been mooted the penal laws were still in force, for Canada, at least as far as the Catholic emancipation did not come till 1829. Church is concerned. By acts of Parlia-Consequently His Majesty's Catholic ment new dioceses have been incorporsubjects in the mother land did ated "in communion with the See of not enjoy any freedom of worship. But Rome." and everywhere the Pope's much to the chagrin of the aforesaid inrisdiction in things spiritual is recog-British colonists, legal authorities denized. cided that the penal laws did not ex-It ill behooves, therefore, the lines! escendants of Ryland and Maseres to end to the colonies unless such was de finitely stated in their enactment. revive the discussion of the old Eliza-Then began a search for some penal law bethan code that is as obsolete as the that would affect the colonies. Not till flintlock and as extinct as the dodo. he reign of Elizabeth was reached was

knowledge is valuable only in propor-tion as it is marketable, and pays no heed to the things which so far as the do not wish to see him in the Legislative or Executive councils, but as an heed to the things which so far as the experienced eye can see have no value in the most of the world, is pericious. Some of the boys now being educated in our schools will be the future leaders of the people; therefore they must, in order to be successful leaders, be in-structed in the ways of truth, justice and right. Boys and girls, we are told, by exponents of a system different from our different from our exponents of a system different from our own, are encouraged in the schools that have grown up under such systems, to love righteousness, and loftiness of pur-pose. But how? That is the point. Why should they love righteousness and loftiness of purpose if they are not shown the reasons for so doing; that is, if they are not taught to love and fear the Omnipotent Being."

In the course of his address he quoted the opinion of two Protestant elergymen in regard to Godless education which we deem it advisable to reproduce : Rev. Dr. Washington Gladden, Colum ous, Ohio, in an address at Yale Univer-

sity, April, 1902, said : "All that saves the public school from ruin in many cities is the self-sacrificing work of the teachers. There is a marked tendency in these schools to lower the The Bishop himself was granted by the Prince Regent one thousand pounds per year as a testimony of the loyalty of himcolf and his clergy. Soon after he was tendency in these schools to lower the standard of education by eliminating God and making us a sordid, money-huntofficially recognized as the Roman Catholic Bishop of Quebec, with the title of

"THE GLEANER."

Rev. W. Montague Geer (Episcopal-ian) before the Sons of the Revolution, in New York City, just after the death of President McKinley, said : in

of President McKinley, said : "The dreadful calamity looks very much like a visitation to us of the wrath of the Most High. We must get back to the guiding principles of our fore-fathers. There were two evils in our great country, first the sin of slavery— that we can master and are mastering. Is there, then, any evil still in the land, so widespread as to call down the worth so widespread as to call down the wrath of God upon us ? There is. Our God-less system of education is a far worse crime than slavery or intemperance. I believe that the United States is sufferbelieve that the United States is sumer-ing from the wrath of God to day be-Ireland broken down in health, where he soon died. But his great work lived on after him and extended even to Austra-

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where, in 1844, over ten thousand ned the total abstinence pledge on oming; members of the Father Mat-w societies."

THE OLD STORY

Rev. Dr. Dey, Moderator, presented his report on French Evangelization in Quebec at a synod meeting held in London on the 1st of May. It has always been a mystery to us that the ordinary business man. accustomed to turn over and examine every phase of a trade transaction, will continue to recognize and support this palpable humbug. It is not pleasant to impute unworthy motives to anyone, but in this case we are forced to the conclusion that those engaged in the work of proselytizing the French Canadians play on the bigotry of Oatario Protestants that contributions for the work in many years ago the authorities there hand may continue to flow.

Here is a sample of Mr. Dev's misleading presentation of school conditions in Onebec:

"The national or public schools of Quebec were in reality Roman Catholis of Sunday schools, operating five days in the week. Religious instruction was given in the Roman Catholic faith, and thousand of Detectors in the Roman Catholic faith, and that Sir James Whitney might be able thousands of Protestants in Eastern Quebec were forced to send their children to Roman Catholic schools."

We do not know if the schools in duced a measure granting \$100,000 more Quebec are called National or Public to his net university for the purpose of schools. It matters not, however. No endowing a Chair from which might be effort has ever been made to conceal delivered, for the benefit of many perthe fact that they are Catholic schools sons in Toronto, lectures on "How to -Catholic every day in the week and Mind One's Own Business." throughout the school year-schools in which the Catholic faith is taught the pupils. Protestants have the privilege f establishing their own schools, and amongst some of our separated brethren they also may elect to make them Pro in regard to the marriage ceremony. testant or Godless. Catholics never The Globe of last Monday tells us that force Protestants to go to Catholie schools. In cases where there may be two or three Protestant families in a school district would Mr. Dey expect that Catholics should eliminate all religious teaching from their schools to accommodate half a dozen Protestant children? In the province of Ontario Protestants are by law permitted to establish Protestant Separate school and some such schools we believe exist. Would the trustees of such school eliminate all Protestant teaching there from so that a few Catholic children might be able to attend ?

"The Roman Catholic Church," said Mr. Dey, "claimed rights and privileges tions of the man." as a result of the Treaty of Paris which had been really derived from a series of enactments. These rights ought to be and could be cancelled." This is not an honorable role for a minister of the Gospel to take. So that he might gratify a feeling of bigotry and narrowness and deal a blow at the Catholic Church he would become a treaty-breaker. Let it he understood once for all that whatever rights the Catholics of Quebec enjoy under the Treaty of Paris inflict no lisabilities whatever upon the Protestants of that Province. "The law of Quebec," continues this gentleman, "requires that municipal parishes should soincide with ecclesiastical parishes.' In the name of common sense, in what is a crying need amongst sectarians. way does this entail any hardship upon Protestants ? Would Mr. Dey have the Protestants of Oatario believe that these parishes are gerrymandered solely for the purpose of inflicting injustice upon those not of the Catholic faith. But here is a terrible indictment. Says Mr. Dey : "Protestants buying property from Roman Catholics are also pay entailed taxes to the cured the license. Church of Rome because the Church could levy taxes extended over a number of years." When a Protestant in Quebec is buying land from his Catholic neighbor he knows the conditions. He is not forced to buy. As well might he deem it an injustice when buying farm property in Ontario to assume responsibility for a mortgage which may be registered against it It is unfortunate that at the church meetings of nearly all our Protestant brethren language is made use of which tends to promote irritation between neighbor and neighbor. It looks as if Mr. Day belonged to this class. We

hone the time will come when the laity

who are after all the supreme power

will put a term to the mischief-making

PROMOTERS OF BIGOTRY

class Mr. Hugh A. Ellis, of 38 Hambly

Ave., Toronto. He writes to the Tor-

onto Globe drawing attention to the

arrest and fine of some members of the

Sulvation Army in the Catholic city of

Quebec. He should not get nervous

over a small happening of this sort and

fly to the press with a little letter which

may have the effect of building up in

the non-Catholic mind unfriendly feel-

ings toward the people of a sister prov-

ince. Such action is uncalled for.

Nearly all our Canadian municipalities

have by-laws regulating demonstrations

on public thoroughfares. Some of them

come under the head of a nuisance.

others cause the running away of horses,

and others again are conducted by men

who promote unrest in the public mind,

such as socialists, anarchists, mormons,

word about our fellow-citizens belong-

etc.

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We do not wish to say an unkind

We fear we will have to place in this

utterances of bigoted preachers.

THE CATHOLIC RECORD

manding officers, and that Scientific ing to the Salvation Army. Their Socialism and General Socialism are methods are crude and noisy and someone and the same thing. Those bearing times their preachers make use of expressions very unbecoming-it may be the name are the same brothers in arms for the same fell purpose-the doing through thoughtlessness. We commend away of Christian standards of conduct them for the good they are doing but we are sorry when we see them adoptand bringing to us an era of robbery ing methods which do violence to the the acquisition of wealth by the walking proprieties. What would be the opin delegate which he never earned, and the promise of a happy hunting ground to on of Mr. Ellis of Salvation Army methods were the members to take up a the workers-a happy hunting ground where they can live in luxury position near his residence every Sunand smoke the pipe of peace in day afternoon and were their large idleness. Beware of these charlstans. drum and brass band to keep him awake They offer something beautiful to look w ile he was seeking a much-needed slesta after lunch? Such is the case in at, but it is dead sea fruit. In its treatthis city. There is no shadow of ment of Socialism the New York bigotry about the Quebec incident. If Freeman's Journal does not mince matters. Here is what it says in its issue Mr. Eilis were to write the police court

clerk of London, Ont., an intensely of April 20th : "Whatever else the Socialist is, it is Protestant city, he would find that not apparent that he is the enemy of relig-ion. The Catholic who accepts Social-ism must, therefore, be prepared to apos-tatize from his Church. The whole Cathnot only arrested but committed to gaol members of the Salvation Army for doing precisely what they were charged olic press is now engaged in dragging Socialism out from the shadows in which with in Quebec. Mr. Ellis ends his it obscured itself for the purpose o letter by asking: "I wonder what can urging its propaganda on unsuspecting minds. Full-facdged Socialism is a veri-table whirlpool of heresy and infidelity. The Catholic who entrusts himself to its be done ?" We wonder also. Meantime we take the liberty of suggesting mercies must expect to be engulfed And we want to bear this tribute to the to relieve him. It would be an excellent thing were the Premier at next Catholic press of the United States, that it has stood foremost in exposing Socialism. It has again vindicated its session of Parliament to have intronecessity and its power.

GETTING THE LIGHT

Once in awhile we are given pleasure by noting the disposition on the part of some of the ministers of the sects to look with kindly eye upon the practices of the Catholic Church. May we not suppose that divine grace is falling upon those who study and take thought of her claims upon the hearts and consciences

of men. With the narrow-minded, who after she had been missing from her have been nurtured in the school of home for several days, the parents of a anti-Catholic prejudice, the very fact girl living in the west end of the city, that Catholics are accustomed to venerafter making thorough search for her, ate the Blessed Mother of God, and ask discovered that she had been married to her intercession in their behalf, is suffica Toronto Chinaman by a local Presbyient to build up in their minds an antip terian minister. It appears that the athy towards the one who is declared marriage was legally contracted, the full of grace and who brought into the girl being of age and both parties conworld the Saviour of mankind. Preachsenting, but it is said that the parents ing in the Collegiate Baptist church in are greatly exercised over the matter, New York, Rev. Oscar Haywood said: and will endeavor to have the marriage Protestant churches may follow with annulled if it can be done. The minadvantage the attitude of the Catholic ister, it is understood, made careful in-Church toward the Blessed Mother, and quiry before conducting the ceremony, added that many Protestant denominand assured himself of the good inten ations seem inclined to neglect her. Dr. Haywood said "there had been

The rev. gentleman's excuse is we mischievous reactions in the religious than none at all. He had made careful thought of the world due to the advent enquiry. Of whom? Surely his first of the Protestant reformation." " One thought should be to interview the of those," he added, " has resulted in parents of the young girl. What would the creation of a prejudice with respect be his feelings were his own daughter to the Holy Virgin. Her name is rarely to procure a license, present herself bementioned in a Protestant church. We fore a brother minister, and get married have dispossessed her of that glory and to a Chinaman or a negro. Would he honor which is hers by divine right." consider the excuse made in this case a We pray that Rev. Mr. Haywood may valid one? Is it not strange that many, e given still more light and that he even amongst the most thoughtful class will follow in the footsteps of that long of our non-Catholic fellow citizens, have line of distinguished Protestant minissaid so many uncharitable things about ters who have found peace and holy hope "the Pope" because he has made an in the bosom of the Mother Church. effort to put an end to just such scandals as this. For a No Temere decree there

THE REASON

Later information contained in the All along we felt convinced that the Toronto Globe of May Stells us that course of the leading Unionists in the marriage was performed at night Ireland was prompted entirely by selafter 10 o'clock, the legal hour. The fish motives in the action they minister, it is said, is prepared to taken in promoting hostility to Home swear that it was before 10 o'clock, while Rule. Argument failing, they have others aver that it was after that hour appealed to bigotry, and are making use when the Chinamen and his would-be of fairy tales to stir up the militant inide left the place where they protheir Orange

The late Mr. Riddell was born in the village of sparta, York County, August 18, 1837. He received his education at Collingwood, Ontario, Collegiate institute, and entered the teaching profession at the age of nineteen. In 1865 he abandoned that for the surance field. In 1870 he became editorial writer on the Toronto press and in 1876 joint owner and manager of The Toronto Tribune. In 1882 he accepted the secretaryship of the Mutual life of Canada, removing from Toronto to Waterloo, and five years ago was promoted to assistant manager of the company. verse their opinion on the subject when they are advised that the members of the Orange Society - which has even been a politico-religious conspiracy, at one time in its history having made an effort to nut its Grand Master the Duke of Cumberland on the throne instead of and five years ago was promoted to assistant manager of the company. Three years ago he was appointed grand knight of Berlin Council, 1,548, Knights of Columbus, retain-ing if for two years. At the time of his death he was past grand knight. For a number of years he was president of the Berlin and Waterloo Hospital, Board of Trade, lib-rary and park boards and also a member of the Coun-cil of St. Louis R. C. Church here. In politics he was a strong Liberal, being on terms of intimacy with Sir Wilfid Laurier. On August 17, 1873, he married Maggie H. Red-mond, who, with two dughters, Bertha, at home ; Sister Mary Carmel, of the Ursuline Academy, Otatham; two brothers, George of Southamptom, Otat, John, South Dakota, and Mrs. Margaret Me-Callum, Ottawa, survive him. the great and good Victoria, who died a few years ago-are militantly opposed to it, making flery speeches and playing rag-time Orange music in the streets of Beifast. But after all these people are only the tools of Castlereagh, Carson and Londonderry-men who enjoy generous perquisites because of the present status of things in Ireland.

THE BLUE LAW PEOPLE

NOTES AND COMMENTS

THE REFERENCE last week to the re-

sued a little further. It reminds us

these two by no means stand alone as

the influence of Catholic beliefs or

was not a happy one, since, on his own

showing, the good seed had fallen upon

stony ground, and hence failed to vield

fruit in season. Temporal interests, as

he had the honesty, at least, to confess,

proved stronger than spiritual, and the

tie, once broken, he soon drifted to the

WITH BURKE, as has been pointed out.

THE RELIGIOUS belief of the Bard of

Avon, which, like other facts of his life

is shrouded in much mystery, has been

a fruitful subject of discussion in late

years. We have no intention of opening

the subject afresh here beyond repeat

ing the now generally accepted affirma

tion, that whatever the religious prac

tice of Shakespeare's life, his plays cer

tainly breathe Catholicism in every line.

furthest limits of unbelief.

Some time since the Federal Government very wisely decided to allow the ligious beliefs of Burke and Gibbon, canals to remain open on Sundays so two of the greater names in English that the enormous accumulation of grain literature, opens a vein of thought in the elevators and on the wheat fields which may, not unprofitably, be purof the West might be brought to market. With the proper observance of the Sabthat in the long role of famous names, bath we are heartily in accord, and this should be carefully guarded in every having at one time or another come under Christian country, but there are times when labor becomes not only a necesideals. In the case of Gibbon the issue sity but a duty. The following despatch appeared in the daily papers on the 8th:

Speared in the daily papers on the stat: St. Catharines, May 7.—The ministerial association of St. Catharines and vicinity this morning unanim-ously adopted the following resolution. "It having been brought to notice of the associa-tion that orders have been issued to keep the Well-and Canal open on the Lord's Day, this association would respectfully call the attention of the minister of railways and canals to the great injustice thereby done to the men employed on the boats and on the canals, inasmuch as they are robbed of their day of rest and are prevented from attending the services of the church ; we would, therefore, carnestly re-quest that the order be recalled in the interests of the men and of a quiet Sunday."

As to Christian conduct the following words of our Divine Redeemer Himself will be found in direct contrast to the resolution of the Ontario Puritans :

And it came to pass when Jesus wen into the house of one of the chief of the Pharisees, on the Sabbath day, to eat bread, they watched Him, and behold there was a certain man before Him that there was a certain man before Him that had the dropsy, and Jesus answering spoke to the lawyers and Pharisees say-ing: Is it lawful to heal on the Sabbath day ? But they held their peace. But He, taking him, healed him and sent him away ! And auswering them He said: Which of you shall have an ass or an ox fall into a pit and will not im mediately draw him out on the Sablath day? And they could not answer Him to these things. (Luke xiv., 1.6.) exponent of the Christian religion.

A PECULIAR CEREMONY

Borneo the bride and bridegroom sit on metal before the priest, who gives them cigars and i while he blesses them. He waves above them fowls bound together. The bridegroom ther es the betel in the bride's mouth and a cigar be en her lips. They are now married.

The above paragraph appears in the Woman's Kingdom in the Sydney, N. S. Daily Post. We would suggest to the lady in charge that she be more careful in making use of the word "priest." No doubt many of her readers have formed the conclusion that the marriage ceremony above referred to was performe by a Catholic priest. Such could not be the case. If a priest in Borneo were to officiate at a marriage ceremony it would be just the same-he having no power to change it-as that celebrated in Sydney, N. S. There would be no such fantastic performance as that above referred to. Unlike our Presbyterian friends, who "perform" a "Catholic Mass" for Ruthenians, the Catholic Church never did and never will permit the end to justify the means.

Catholic ideals.

KNIGHTS OF COLUMBUS ANOTHER DRAMATIST of the Elizabeth The first and second degrees were an age who came into juxtaposition with conferred on a large class of members of the Church was the "Rare Ben Jonson" the Knights of Columbus in this city on of Davenant's inscription on the Westninster Abbey monu ant. Like Gibbo Jonson had at one time in his life been a Catholic, but whether hereditary or through conversion we have no authority at hand to decide. Neither is it certain what led to his falling away But that in his early manhood he gave promise of a devout life is evidenced by his beautiful poetic tribute to the Virgin Mother of God, entitled "The Garland." This poem was for long unknown to general readers, having remained inedited until a few years ago. It is, however, included in the latest edition of Jonson's poems, and is a lasting tribute to his early fervor. "The Garland," which is really an epitome of the Litany of Loreto, breathes throughout a tender devotion to the Blessed Mother, and we are led to marvel that so devout a client should, in the end, have proven faithless. As it is, we can now, unhappily, but rank Ben Jonson as a melancholy instance of the Might-have-beens. With unfeigned regret we learned o Of even John Milton, the Arian uthor of "Paradise Lost," and the very incarnation of English Puritaniam it has been said that he died a Catholic. The evidence is somewhat indefinite and, on the face of it, the thing seems rather incredible. Yet it has some basis to go upon, and was made something of at the celebration of his tercentenary at Cambridge four years ago The evidence, briefly, is this : Sir Chris topher Milton, the poet's younger brother, and a judge in the reign of Charles II., was undoubtedly a Catholic and he is said to have stated at an assize dinner in the town of Warwick man" and of brilliant manners, that his brother had died a Catholic and

and a Fellow of Peterhouse, Cambridge, On Nov. 5, 1704, thirty years after the poet's death, Dr. Binkes preached before the House of Commons, at St. Margaret's, Westminster, and in the course of his sermon repeated what he had heard from Sir Christopher. This sermon was printed at the request of the House, and the statement about John Milton's religion was made more defin ite by the following footnote : "Judge Milton, a professed Papist, in his circuit at Warwick, affirmed to several gentlemen and justices that his brother. Milton, the famous author, was of his religion."

NOR IS THIS all. There is, it appears second line of tradition, coming

through Lord Dorset, a patron of learn ing and a friend of Milton's, who is said to have told Prior, a contemporary poet, the same thing. The real facts may never be known, but while Milton wrote himself blind" in warring against the Church, it must at least be said that his later writings, particularly the tract "Of True Religion," published in 1673, is very moderate com pared with his earlier works. He could ot have been a Catholic when he wrote the tract, but it may be taken to indicate changing disposition in regard to the Church, and is not inconsistent with a reception more than a year later. The evidence certainly is fragile and forms no basis for a conclusion, but the mere mention of such a possibility in connection with so rabid a Puritan and so

eminent a poet forms an interesting it was different. A naturally religious footnote to the history of literature. soul, devoted always to the highest And the undoubted fact that Milton's human ideals, he appears to have failed brother was a Catholic, yet on friendly realization of Catholic faith only terms with the poet, renders the possithrough upharpy early environment. At bility something more than a wild conleast with the evidence available, his lack jecture. Dr. Richard Garnett, who has of definiteness in belief in his later years written a Life of Milton, cites Christowould seem to have followed naturally pher as " exemplifying the law of reverupon the atmosphere of carelessness or sion."

indifferentism in which his youth was passed. As it is, we have to solace our. OF A CONTEMPORARY and friend of selves with the reflection that though Pope's. Dr. Samuel Garth, we get a Burke missed the great happiness, his glimpse in Spence's "Anecdotes." He influence throughout a public career of was more celebrated as a friend of literunusual splendour was devoted to the ary men than as, himself, a writer, but dissemination of high principles, and he is not unknown as the author of that in the Catholic Church he recog-"The Dispensary," a poem with a purnized always the most vegerable, the pose, published in 1699, and of the most steadfast and the most powerful epilogue to Addison's "Cato." Of

Garth, Spence says that in his maturity "he talked in a less libertine manner than he had been used to do," and that he was accustomed to say that if there was any such thing as religion 'twas among the Roman Catholics." It is not surprising, therefore, that "he died a Papist," and had the consolation of the Sacraments at the last. Lady Mary Wortley Montague said of him that "he was a very worthy man," and Pope, "the

est good Christian he."

That their author had more than a mere outsider's knowledge of the Faith, and SOUTHWELL AND Crashaw. Pope and of Catholic practice, scarcely needs Dryden, scarcely come within the cateaffirmation. And that he chose as his gory of these remarks. For Southwell, best and most lovable characters, Cath the sweet poet of the Society of Jesus. olic heroes and heroines, is equally be was faithful to the end and testified to yond doubt. While, then, the subject the reality of his faith by the shedding of his personal attitude to the Church of his blood at Tyburn, and Crashaw must, apparently, always remain in the also lived and died a good Catholic. region of the problematical, we are quite Dryden and Pope were of a more worldsafe in including Shakespeare among the ly type-the one a convert, who, though celebrated English men of letters who taunted with making the change from have been more or less influenced by worldly motives upon the coming of James II. to the throne, proved his inward conviction by his perseverance. His conversion has been made memorable in English literature by the celebrated poem "The Hind and wherein the Church he Panthe is depicted as the "Milk-white Hind." religions and forms of religions existing in this country, which ' spotless without and all pure within.' It is worth recalling, too, that of census of the United States. We be-lieve Dr. Elliott's religion of the future Dryden's three sons, one became a priest and another an officer in the is not in the list, but surely the eighty Pope's Guards at Rome. Alexander Pope, on the other hand, was the son of devout Catholic parents, and while he lived (after a fashion) and died a Catholic, his faith was not of that robust type which we love to contemplate. Blessed Thomas More, "the wisest and best." whether as statesman, sage, man of letters or martyr, occupies a place by himself in English history. ONE MORE example and we leave the subject for the present. William Wycherley was another of that brilliant band of dramatists that have made the reign of Charles II, in that respect memorable. At the age of fifteen he was sent to France to complete his education and returned "a fine gentleman and papist" Later he became a mem ber of Queen's College, Oxford, where, we are told, "he was reconverted to Protestantism." He then turned to comedy writing and produced four that vere successful. In 1704 he published "Miscellany Poems." and in the same year became acquainted with Pope, who undertook to supervise his verses. He married, for the second time, in 1715, and eleven days afterwards "died a Romanist," so that grace triumphed in the end. In this respect he was more fortunate than Jonson, Gibbon and others that might be named. He is described by Pope as a "very handsome

those of the household of the Faith. whole book might, indeed, be written upon it. A host of celebrated names of those men of letters, who were either born Catholics or became so by conversion, and who lived and died faithful to their trust, passes in review. And there is that further retinue, who, not Catholic by profession, but greatly influenced by Catholic teaching (such as Ur. Samuel Johnson) who should be in. tereseing to Catholic readers. We have but touched upon the fringe of the subject, and may have occasion to refer to it again.

RELIGIOUS DISUNION

Some time ago President Emeritus Eiliot of Harvard University cutlined the religion of the future. He pro-ceeded on the principle that the relig-ious life of man is all a question of evolution. In other works, no absolute truths have been revealed to him by the Author and Source of all truth. Ac-cording to this theory mankind is grop-ing through the ages painfully seeking after light. The late head of Harvard University and find the all and the University profilered his glimmering taper to guide the feet of those who have turned their backs upon the re-vealed truths of Christianity. We know not whether Dr. Elliot's outlining of the religion of the future had any-thing to do with suggesting to the editor of The Christian Advocate the thought of calling the long roll of ex-isting man-made religions for the pur-pose of showing that there is no need of lengthening it out. "Why should sny one," asks the editor of The Christian Advocate, "wish to find or found an-other religion 2"

other religion ?" He then proceeds to enumerate the tenets of the different sects into which Protestantism is split up. He argues that all sorts of persons in every stage that all sorts of persons in every stage of intellectual development will find in the doctrines temporarily championed by the sects, something to suit them. We advisedly use the words "temporari-ly championed," because there is no telling what a day may bring forth in the Protectant churches in concennence the Protestant churches in consequence of the so-called higher criticism which is at work removing the ancient Protestant landmarks. But even if those land-marks remain undisturbed, there is an ample doctrinal variety to choose from. The Christian Advocate calling atten-tion to it points out that if there are straight-laced Calvinists of the old school, they will find branches of Pres-bysterianism that still adhere to the grim teachings of Calvin. We are told that there are "several divisions of Presbyterianism." You can choose between them, and still remain a Presby-terian. What is said of the latter sect is true also of Congregationalism. The Christian Advocate informs us that the churches in these two Protestant bodies "differ greatly from one another in their loctrinal belief and general spirit." But if there is nothing in Presbyter-

ianism or Congregationalism that appeals to you, why then you can try Methodism, which is divided and subdivided in a manner that opens up all sorts of vistas. We quote from the article we are dealing with: "If you wish zeal, there are still Methodist churches to be found that will meet your desires. If you would prefer a church

of that order which cannot be identified as a church except by the hymnal, it can be found. The Methodist churches are very numerous, and they vary in spirit more than they did formerly. You can find the calmest and the most unemotional church, if you wish it, in all cities; aud others whose characteristics resemble those of a century ago. If there is nothing in Presbyterianism or in Congregationalism, or in Method ism that appeals to you, the Universal-ists and the Unitarians are prepared to extend to you the hand of fellowship. If you don't wish to grasp it, you can turn to the Society of Friends, "who sing no hymns, administer no sacraments and preach not till the spirit moves them." Finally, if you cannot find anything in these sects that will satisfy your religious yearnings, you can look

over the list of the eighty

you will find embodied in the religious

religions of which it is composed will fornish enough of material for a choice.

different

DOUBLE DEALING

A SHAMEFUL ACT

Scandalous conditions still continue

day doings in Orangedom, be found There is a feature of the Socialistic discussion well worthy of consideration. All manner of traps are laid for the unwary. Well does the socialist walking delegate know that so far as religion is concerned the Catholic Church and that Church only possesses the power-yea the divine power-to hold in check and to bring to confusion the designs of the nadmen-the Get-Something-for-Nothing cult-who would bring us to social chaos. Knowing this, efforts both insidicus and vile are being constantly made to bring Catholics into the ranks of socialism. The Catholic may tell the socialist that he cannot have any con nection with an organization the founders of which have made proclamation of their hatred of Christianity, their advocacy of free love and the consequent destruction of family life. It is here that the propagandist desires to get in his fine work of equivocation and evasion. He tells the good Catholic that

he too cannot approve of the programme

laid down by the fathers of socialism

that they (the founders) merely repre-

sent Scientific Socialism, but that he

stripling could at once see the hollow-

ness of this contention. Socialism takes

rank in some sense as an army. The

Scientific Socialists are the commanders-

in-chief, and the General Socialists the

n'er-do-well wish it to be understood

that when the time of trial comes Scien-

tific Socialism and General Socialism

very interesting: very interesting: "The Act of Union, as every student of history is aware, was carried by cor-ruption and fraud. Thirty two Peer-ages, twenty-five promotions to higher rank in the Peerage, and much ready cash were the awards to Castlereagh's hirelings at the time of the Union. What he been the Record elines then? What has been the record since then? From 1885 till 1905, when the Unionists retired from office, the representation of Ulster Unionists in Parliament of Uster Unionists in Parliament varied from thirteen to eighteen members. During that period twenty-seven Ulster members left the House. Of these, six only retired without re-ceiving awards. As for Sir Edward Carson and Mr. J. H. Campbell-the representatives of Dablin Universityhey have received several times thei weight in gold as Solicitor-General for England and Attorney-General for Ireland, respectively."

Uister. The following extract from an

editorial in the Toronto Globe of the

4th May will, in the light of present-

THE CATISH UNIONISTS

Young Mr. Chamberlain has lately een making flery speeches in the House of Commons against the Home Rule neasure. One never knows where to find a Chamberlain. His father, Joseph Chamberlain, at one period of his life was as ardent a Home Ruler as John advocates General Socialism. A mere Redmond. He suddenly became as bitter a Unionist Tory as Carson or Castle reagh. His worthy son may some day make a sharr, turn too. But it matters not. Home Rule will come notwitstanding. Young Mr. Chamberlain predicts rank and file. Does this silver-tongued that if the Home Rule Bill is passed and Ulster resisted, the public opinion of England would not tolerate any attempt to dragoon the North of Ireland. The will be bodies apart? He knows in his heart of hearts, (but he will not say it. majority of the people of England having leclared in favor of Home Rule it is as he wears the livery of hypocrisy) ridiculous to suppose that they will rethat the soldiers will obey their com-

last Friday, to be followed on the following Tuesday by the third degree. We were delighted to welcome to the city once again Brother E. W. Fitzgerald of Olean, N. Y., who came to assist in the conferring of the second degree. This centleman is always most welcome to Canada. His work is perfect, for the reason that he is fully equipped for the position. A Catholic who knows his Faith thoroughly-a Catholic who combines Faith and practice in his every day life and one who is ever ready to give reason for his belief, is the Catholic who counts in spreading the Faith, by holding up to non Catholics the Church as it really is and dispelling the mista thrown about it by ignorance and prejudice. Such a man is Brother E. W. Fitzgerald, of Olean, N. Y.

DEATH OF A PROMINENT CATH-OLIC

the death of Mr. W. H. Riddell, of Water loo, Ont. The publisher of the CATHO-LIC RECORD enjoyed the privilege of his acquaintance for many years and because of his sterling qualities-a citizen above reproach, a Catholic of the genuine mould and a friend whose friendship was of the golden stamp-held him in the very highest regard. His life was a blame less one, and in the life beyond may we not hope that his reward will be eternal bliss. Upon the newly-made grave of the pure soul now gone from us the writer desires to lay tribute of praver to the Most High that such may be the case. The following press despatch gives a sketch of Mr. Riddell's life :

Waterloo, May 9.—The death of W. H. Riddell, assistant manager of the Waterloo Mutual Life Assurance Company, occurred this morning at 8:35 o'clock from apoplexy. Diccased was in good health up to last night at 7 o'clock. He started for Vespers, when suddenly he was stricken with par-alysis.

had been one for several years prior to that time. One of those who heard Sir Christopher make this statement was Dr. William Binkes, Dean of Lechfield

There is one passage in The Christian Advocate we must not pass over in silence. It contains an erroneous view that is prevalent among Protestants. Here it is: "If you perfer the Roman Catholic Church it is almost everywhere. If you do not wish to be under its iron control, but differ from it only in a few control, but differ from it only in a few points, the extreme High Church Pro-testant Episbopalians can be found in every large city." The underlying thought here is that a Protestant seet which copies the forms of Cath-olic worship, as the Ritual-ists do, thereby becomes more Catholic than the other sects. That is not the case. The externals of Catho-lic worship may be remodered in a lic worship may be reproduced in a Protestant church and the members of that church remain as Protestant as that church remain as Protestant as those who denounce them for being traitors to Protestantism. So long as Ritualists are not in communion with the Holy See they are Protestant, no matter

what name they may wish to be known by. The eighty religions listed in the religious ccusus of the United States bear testimony to the effects of the absence of that communion. They are the outcome of man's efforts to improve upon Christ's commission to the

Apostles. The Christian Advocates article, without Its writer intending it, is an arraignment of the underlying doctrine of Protestantism which has destroyed the unity of Christendom, and which has been the fruitful source of the disorganization typified sects recorded in the United States census.-N. Y. Freeman's Journal.

The world deals good-naturedly with The world deals good as a return with good-natured people, and I never knew a sulky misanthropist who quarreled with it, but it was he, and not it, that THE WHOLE subject above touched upon forms an interesting chapter in English literature and especially so to was in the wrong .- Thackeray.

FIVE-MINUTE SERMON SUNDAY WITHIN THE OCTAVE OF THE ASCENSION

THE CONSTANT STRUGGLE ent, therefore, and watch in prayers."

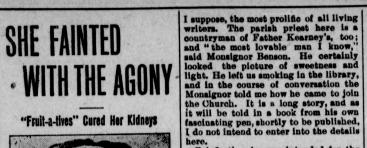
THE CONSTANT STRUGGLE "he prodent, therefore, and watch in prayers." (St. What a happiness many Christians have at the Easter-time through Con-feesion and Communion, and how desir-able it is that this happiness should con-thus happy. Wage a constant warfare against your evil passion; for sin is the only thing that can deprive you of the joy while you now have. But you will say, "It is hard to be always striving." I makes warfare painful. For your con-solation, remember that you have only to be resolute and arm yourself with God's grace, which is given most in obtaining God's friendship. Your passible difficulties. He will not aban-don you unless you throw down your strus. You have slready gained much in obtaining God's friendship. Your passible difficulties. He will not aban-din you so so much labor: "Be prudent, therefore," and do not it yourselves be ensnared again by with your great misery when you were solation you now have, and compare it in danger of being lost for ever. Ex-preference is a great teacher, and it is folly not to profit by it. See how it has been with you. When you con-sont was agitated, depressed, and you had to suffer an hour of pain for you had to suffer an hour of pain for you had to suffer an hour of pain for you was agitated, depressed, and you was that you have the happiness of has been with you you you contain the you deserved only everlasting you had to suffer an hour of pain for you has to suffer an hour of pain for you has to suffer an hour of pain for you has to suffer an hour you ware you has to you have the happines of

pains. Now that you have the happiness of being in God's favor, how you ought to strive not to lose it! Show your prud-strive in prevers." Since being in Goto last labor, altor your prud-ence by "watching in prayers." Since the Paschal Communion have you watched yourself? or have the old habits of neglect once more begun to appear? Have those morning and evening prayers been omitted? Watch. These are the beginnings which prepare the way for a fall into sin. Your prayers are your chief defence. God's assistance is continually necessary for all, and it is granted through prayer. The assistance of God continues while the habit of prayer lasts, but no longer. Pray, and all will be well with you. If you do not pray, nothing can save you. Watch for your failings in the daty of prayer, and continually re-pair and correct them. No temptation can move one who is faithful to prayer. Such a one's salvation is infallibly cer-tain. If you do not pray, you are with Such a one's salvation is infallibly cer-tain. If you do not pray, you are with-out excuse, because all, even the greatest sinners, can pray. It is a maxim of the apiritual life that one who is faithful in prayer is faithful in all things. Prayer cures all the disorders of the soul dimin-ishes one's daily faults, takes away the temporal punishment due to sin, in-creases one's merits, and finally con-ducts to Paradise.

ENGLISH PRIEST AND AUTHOR NOW WITH US

Monsignor Robert Hugh Benson, son of the late Episcopal Archbishop of Can-terbury and a distinguished convert to the Catholic faith, well known as a writer, is now in this country. We are quite sure our readers will be interested in the following our platence interested

weeks. I know when I take the pen in hand and form a few letters, if I'm in the mood; and if I see that I am not, I throw the pen aside, and wait until the mood comes back. But once started, I write very rapidly, and I scarcely ever rewrite. I know Stevenson did it, and other authors do it, and Stevenson says you can never get your effect at the first shot; but if I rewrote I'd kill my work. I did rewrite one book, and now, when I go home, I mean to burn it." " Do you live in London ?" I asked. "No, in Bantingford, in the country, a very beautiful place. I was a curate at Cambridge after my ordination, but now I ive at Buntingford in my own house; I have a chapel there, and a



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MISS MAGGIE JANNACK

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ere. Briefly then he was intended for the Briefly then he was intended for the Indian civil service, but at Cambridge he decided to become a clergyman. After his father's death in 1879 his health suddenly broke down, and he went abroad, and saw facts as they were, and didn't look at things through provincial spectacles any more. "I felt out of communion with the great body of Christians," he said : "I felt it travel-ling through France and Italy, where the Church of England is unknown. You yourself must have been struck by that Jourself must have been struck by that st," he remarked. I said I noticed that if a man were AND NO

asked anywhere in Italy if he were a Protestant, he would answer no; that he was "a Christian!"

MOUNTAIN, ONT., DEC. 14th. 1910 "I desire to let the world know the great debt I owe "Fruit-a-tives" which saved my life when I had given up hope great debt 1 owe "Fruit-a-tives" which saved my life when I had given up hope of ever being well again. For six years, I suffered from dreadful Kidney Disease. My legs and lower part of my body were fearfully swollen. The pain in my side and legs would be so bad that I would faint with the agony. Five different doctors attended me and all said it was Kidney Disease and gave me no hope of getting well. A kind neighbor visited me and mentioned the case of Mrs. Fenwick who had been cured of a sickness like mine. I took "Fruit-a-tives" and in a short time, I began to feel better-the swelling went down - the pains were easier-and soon I was well. I have gained over 30 pounds since taking "Fruit-a-tives"-and my friends look upon my recovery as a miracle." (Mrss) MAGGIE JANNACK.

Protestant, he would answer no; that he was "a Christian !" "Just so." said Monsignor Benson, laughing; "and I felt my isolation also in Egypt, and violently in Jerusalem. Here in the birthplace of Christendom we were less than nothing. I began for the first time to be aware of an instinct for Catholic communion, but I crushed down the thought as a temptation. He went back to England, and worked as a curate in a congenial atmosphere, until he became restless once more. Then he sought a refuge in an Anglican religious community, called the Com-munity of the Resurrection, founded by Dr. Gore, now Bishop of Oxford, and having their home in a great, house standing in their own gardens at the top of a hill above the Valley of Calder. Their external life was a modification of the old religious rules, and resembled a kind of combination of the Redemptor-ist and Benedictine. Their time was devoted to mission preaching and study. He was very happy here. "Do you know Yorkshire?" he asted. I told him I had just been holidaying

"Fruit-a-tives" are sold by all dealers at 500 a box, 6 for \$2.50, trial size, 25c.-or sent on receipt of price by Fruit-a-tives Limited, Ottawa. mother desired him to allow himsel mother desired him to allow himself time and energy for a reaction if such should come. He had read at Mirfield a curious MS, upon the Elizabethan Days of the Church of England, and now began to consider whether he could not make a novelty of it. "The result was that I was soon hard at work upon 'By What Authority.' It was extraordinary how excited I became. I worked for about eight or ten hours every day, either writing or reading or annotating

"Do you know Yorkshire?" he asked. I told him I had just been holidaying there, and had been over the ground where Frank Guisley and the disreput-able Major and Mrs. Truscott wander in "None Other Gods." And he then dwelt lovingly upon his four years' life there. The priest at Dewesbury had told me that he occasionally discovered Benson, who was at the time an Angli-can minister, in the Catholic church praying before the Blessed Sacrament, but Benson did not mention this cir-cumstance himself, though he said, "I used to say the rosary every day." Inused to say the rosary every day." In-deed he had come to believe all the doc trines of the Catholic Church except that of the Pope's infallibility. 'In traveling, giving missions in par-ishes," he said, "I saw the extraordinary divisions in the Anglican Church, the either writing or reading or annotating every history ard pamphlet I could lay my hands upon. In fact, I wrote myself into the Church, and after my reception by Father Reginald Buckler, O. P., 1

went back to my mother's house, and finished it. I am writing another novel now on Elizabethan times. It will be published shortly." strange varieties of doctrine and cere

strange varieties of doctrine and cere-monial. And I used to hurry back to Mirfield, as to a refuge, for there at least there was peace and unanimity. But negative reasons do not bring one into the Church, and the positive reasons that led to his conversion were chiefly the marks of the Church. "Christendom I saw in two great divisions—those who believe in Peter, and those who do not. I saw that those who believe in Peter are united on every point of doctrine, and those who don't believe in Peter are not united on one point of doctrine except the existence of God. This be-lief then is essential to the integrity of the faith." He studied everything he could lay EVERYONE WHO DESIRES TO WRITE CAN WRITE Writing books and preaching, and performing all the other duties of a priest form only a part of Monsignor Benson's work. He has a huge corre-spondence, mostly from people thinking of submitting to the Church. He an-swers them all, and for a purpose he keeps a shorthand writer and type-writer.

A reviewer the other day remarked that Monsignor Benson's clever antici-pations of scientifics inventions are not He studied everything he could lay

of the late injuscipal a distinguished convert to the Oatholic faith, well known as a writer, is now in this country. We are quite sure our readers will be interested in the following pen picture interview of this glited Eaglish priest and author: "But about your books," I said; "let me ask you again how you contrive to get time for so much writing?" The question amused him. He pulled a roll of manuscript out of the pocket of his purple-bordered soutane. "You see," he said, "I take my work with me everywhere. This is a new book I started yesterday, and—" "I twill be finished to-morrow morn-ing," I said, He studied everything is add, "it was his hands on : "but," he said, "it was Newman's 'Development of Doctrine' that pointed me to the facts, led my eye

CURED OF DRINK BY SIMPLE

A Devoted Wife Helps her Husband

to a Cure Through Samaria

Prescription

REMEDY



THE CATHOLIC RECORD

tairs as fast as they can go."

"Even Anglicanism ?" I said.

ANOTHER "EX-PRIEST" ?

Church to-day than this sympathy of Mrs. Benson with her son and a little incident that happened at the station. "As my mother was turning away she saw coming towards her a prelate of the Episcopalian Scottish Church and an old friend of her own. He had come to say goodbye to me, too, and to wish me God-speed."

vertising space," though the editor adds that the department "does not in any manner represent the editorial expres-sions" of the paper in question. Had the editor done a little investiga-ting before giving prominence to this alleged news item, he would have found that there is not a particle of truth in it. It turns out that "Father" Bowden has no right to that title. He is not even an ex-priest, for he never was a

speed." Some Anglicans say, as they say of every convert, that he is certain to go back, but Monsignor Benson says the idea of returning to the Church of Eng-land is as inconceivable as the idea of seeking to enter the Chottaw fold. "To return from the Catholic Church to the Anglican would be the exchange of cer-titude for doubt, of faith for agnosticism, of substance for shadow, of brilliant light for somber gloom, of historical world-wide fact for unhistorical provin-cial theory." has no right to that title. He is not even an ex-priest, for he never was a priest. At one time he was advertising solicitor for the Catholic Register o Kansas City, but he was discharged be-cause of discrepancies in his accounts. He then started a paper called the Leader, not the Catholic Leader, but it was short-lived. He afterwards became the promoter of a questionable advertis-

was short-lived. He afterwards became the promoter of a questionable advertis-ing scheme called "Catholic Institutions in Kansas," which also proved of short duration. After these attempts to make a living as a Catholic he joined the Socialists and styled himself, or was styled, "Father Bowden, ex-priest of the Catholic Church." He knew that the title "ex-priest" would insure his exploitation by Socialists and anti-Catholics and in this he was not mis-taken. He seems to have been fairly successful in duping those who are al-ways ready to give financial aid to "ex-priests," especially if they can tell a well-concocted story about the terrible things which the Catholic Church is supposed to countenance. world-wide fact for unhistorical provin-cial theory." I asked him, as I was leaving, what he thought of the outlook for religion in England. "I think," he replied, "we shall have all the religion that there will be in fity or sixty years' time, but there will be an enormous amount of in-fidelity and agnosticism. The other forms of Christianity are tumbling downforms of Christianity are tumbling down-"Oh ! yes," he replied ; when dises-tablishment comes it will burst like a shell.'-Sydney Catholic Press.

d to countenance. The Catholic Register of Kansas City

The Catholic Register of Kansas City from which he was discharged has this to say of him: "He is too lazy to breathe and without a semblance of self-respect or pride. We alterwards discovered that his wife and sister did Some time ago the Chicago Daily Socialist gave considerable space to a report that a certain Father Bowden of Kansas City had joined the Socialists. discovered that his wife and sister did the work that he was being paid for. There is no limit to what he will do to keep from working. He was never a priest, nor did he study for the priest-hood, and as an 'editor ' could not com-pose a two-line society local.' For years and years, according to the report, Father Bowden, formerly editor of the Catholic Leader of Kansas City, had "raved and tore" and "preached and wrote against that dreadful revolution-ary and agitating party, the Socialists." Then in a moment of fatal weakness he began to read Socialist literature in order to show up more clearly and thoroughly the dangers of Socialism. This opened his eyes. He discovered his "miserable mistake," for he found the Socialist dealing with the causes had "raved and tore" and "preached and

This is the "Father" Bowden who has been exploited by the Socialists !--Catholic Bulletin.



EVERY MAN

MAY 18 1912

should carry enough life insurance to compensate his family or dependent ones for the monetary loss his death would entail, based upon present income.

The Continuous Instalment

Policy guarantees a stated yearly income for 20 years and continues that guarantee throughout the life of the beneficiary.

Consult one of our representatives or write to-day to the



now I live at Bantingford in my own house; I have a chapel there, and a library, and an very happy." He comes to London every week, and I heard he has engagements for three years to preach a course of sermons in different churches. I told him I knew Stevenson, and when the like he liked him.

d if he liked him.

asked if he liked him. "I never tire of Stevenson," he said. "Stevenson I adore. I can read him over and over again. But I could not read Scott; he bores me to death. I think I've had enough of Kipling. As for De Morgan, I cannot read him at all."

Amongst his own books his favorite is "Richard Raynal, Solitary," which is the least successful from a selling point of view. "In fact, it didn't sell at all," he said, "but I prefer it to any-thing I have written. It professes to be a translation of an old MS., but it is, of course, a work of imagination." He loves things mediaval. His first book a translation of an oid M.S., out it is, of course, a work of imagination." He loves things medizeral. His first book written at the Anglican Monastery at Mirfield, while he was still an Anglican. "The Light Invisible," is a collection of atorian of a some investigal network "The Light Invisible," is a collection of stories of a semi-mystical nature, centering round a man he calls a Cath-olic priest, but whom he means to be neither Roman nor Anglican. "By What Authority," he wrote, too, before he was in the Church. When he left the Anglican community, and went home the Anglican community, and went home to his mother's house, feeling it a duty to submit to the Catholic Church, his

"It will be initished to morrow hold ing," I said. He laughed heartily. "Not quite," he replied. "As a matter of fact at times I don't write for weeks. I know when I take the pen in hand and form a few letters, if I'm in the mood; and if I see that I am not, I throw the pen saide, and wait until the illustrate the attitude of religious An-glicans in England towards the Catholic cycle, each chapter ending with a bang, and the story concluding with a climax." I said it is a pity more of our priests

WRITE

A statistic statistic sector of the statistic sector of the sector of th Mrs. S., of Trentou, was in despair. A loving father and a careful provider when sober-her husband had gradually "People who write to make a living by their pen, do not write for any love of it, and they never do well. People who do make a living by writing are the people who would write whether they made a living by it or not." We spoke about style; and he said : "Newman's is the most perfect English style, and the perfection of it is you don't think about it when you read it. It is like perfectly clear water, which fallen into drinking habits, which were ruining his home, health and happiness. Drink had inflamed his stomach and nerves and created that unnatural crav-ing that kills conscience, love, honor and

breaks all family ties. But read her letter : But read her letter : "I feel it my duty to say a few words about your Tablets. As you are aware, I sent and got a bottle thinking I would try them in secret. My husband had only taken them a week when het told me he was poing to Port Arthur for the summer, so I had te tell tim all about the Tablets. He said he would take them just the same, so I sent and got the second bottle for fear one would not be enough. He writes me saying that he has taken the contents of both bottles, and he feels splendid, does not care for drink. In fact, he has not taken any liquor from the first of my giving it to him. If el I cannot say too much in favor of your wonderful Remedy. "Mrs. S — . Trenton. Ont." It is like perfectly clear water, which brightens stones without hiding them. It makes thoughts bright without intercepting them. The style of Ruskin, the other gorgeous English writer, colors his thoughts; it is a beautiful color but it is not their own color; it is an added thing, so to speak.

HOW HE JOINED THE CHURCH

TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all de-ire for the weed in a few days. A vegetable medi-ime, and only requires touching the tongue with it occasionally. Price \P_2 .

LIQUOR HABIT

One Saturday night some weeks later I met Monsignor Benson again at the presbytery of the church of Our Lady of Samaria Prescription stops the crav ing for drink. It restores the shaking nerves, improves the spetite and gen-eral health, and makes drink distasteful

eral health, and makes drink distasteful and even nauseous. It is used regularly by Physicians and Hospitals, and is tastelees and odorless, dissolving in-stantly in tea, coffee or food. Now, if you know any home on which the curse of drink has fallen, tell them of Samaria Prescription. If you have a husband, father, brother or friend on whom the habit is getting its hold, help him yourself. Write to day. A FREE TRIAL PACKAGE of Samaria Prescription, with booklet, giv-

A FREE TRIAL PACKAGE of Samaria Prescription, with booklet, giv-ing full particulars, testimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to any-one asking for it aud mentioning this paper. Correspondence sacredly con-fidential. Write to-day. The Samaria Remedy Company, Dept. 11, 49 Col-borne St., Toronto, Canada.

Marvellous results from taking his remedy for the liquot habit. Safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed. Address or consult Dr. McTaggart, 75 Yonge treet. Toronto, Canada. will save you money

Just ask yourself this question Ma. Farmer, "Is my barn roof lightning proof—is it fireproof?

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All because of faulty roofing.

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"Eastlake" Shingles make the best roofing for you, Mr. Farmer.

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The rest are all discarded.

Yet Quaker Oats, despite all this selection, costs but one-half cent per dish.

Don't you think that it pays, in this morn-ing 'dish, to serve it at its best? Do you want to lose half the delight?



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A LWAYS make sure you are well supplied with Eddy's matches because "If you're sure they're Eddy's you're sure they're right.'

EDDY'S Matches are always full M. M. countgood dealers everywhere keep them.

THE E. B. EDDY COMPANY, LIMITED Makers also of Paper, Paper Bags, HULL, Toilet Paper, Tissue Towels, Etc. CANADA



THE

SAFETY

The Philosopher

of Metallic

Town

THE

TORONTO

MAY 18. 1912

CHATS WITH YOUNG MEN

STUDY THE CATECHISM

Every Catholic should realize that in ligion are truths of the utmost import-ice which must be known, and duties isolutely essential for happiness which ust be performed.

bounded end of the second of t lated to all in such a manner that each an realize that "This is eternal life to

can realize that "This is eternal life to know Thee, the only true God and Jesus Christ whom Thou hast sent." To effect this purpose, the Council Trent commanded that a Catechism should be prepared for the instruction of the people. This work was intended "To meet the mischlevous activity of the 'reformers' and to rear the edifice of Christian knowledge on a secure and solid basis; to afford the faithful a fixed standard of Christian belief and to the pastor, a prescribed

faithful a fixed standard of Christian belief and to the pastor, a prescribed form of religious instruction. It is a work to abate prejudice, instruct ignor-ance, promote plety, and to contain a comprehensive summary of the dogmas of Christian faith, and an epitome of the principles of Catholic morality." In our day, science is a word that de-mands respect. If we pay homage to the specialist who claims scientific knowledge about agriculture, geology, botany, economics, electricity, mathe-matics, as astronomy or any other branch of human investigation, what should be the limit of admiration for the specialists who spend their life's should be the limit of admiration for the specialists who spend their life's best work in acquiring and dispensing knowledge about the infinite majesty of God, Who is the source and fountain-head of all beauty, all science, all truth, and all perfection ? Whatever of gran-deur and excellence men discover in created beings is only a feeble ray of the beauty, the perfection and the in-finite majesty of God, Who made all things, the qualities and quantities of which men labor so long to discover, and of which they really know so little. If science concerning created beings is essential and worthy of honor, how much more necessary and more glorious

It solence concerning created being is essential and worthy of honor, how much more necessary and more glorious is solence concerning the Creator? If for the sake of self-exaitation, or for the purpose of contributing to the comfort of man during the brief period of his visit to this earth, men toll, alave, en-dure and suffer, what should be the zeal and dawdion necessary to learn and to and devotion necessary to learn and to teach the truths which give here and hereafter "Peace which the world can-Peace which the world cannot give !"

igion, therefore, is the queen of Religion, therefore, is the queen of sciences, the most glorious, the most consoling, and the most necessary. It treats of the grandest of all subjects ; viz., God. It explains the one greatest of all facts : viz., that God has made all the laws which regulate all created things and beings. It makes manifest that the "Heavens and earth are full of His glory." It teaches the truth about life, death and eternity. It pervades all history ; it reaches into the very life and soul of every human being. National life is impossible without it, and every civic ill follows when the principles of religion are ignored or vielated.

vielated. It is the most consoling of sciences. Without it life would be an inexplicable enigms, full of horror from beginning to end. Darkness would reign in our minds bestiality and ferocity in our manners; civilization and all its benefits would be impose the Deprived of divine light, and the

Deprived of divine light, and the rules of conduct which come from faith, hope and charity, men would be but human wolves. Take away from man all the lessons taught and the duties re-quired by religion, and there is no foun-dation left for civil government or hu-man happiness. Justice, truth, mercy would be but dreams. Therefore, to hold what has been gained for the world by the faith, hope and charity of our predecessors in re-ligion, it is absolutely necessary, for the young to acquire and for all others to renew a comprehensive knowledge of the truths essential to individual and civic

and charity of our predecessors in re-ligion, it is absolutely necessary, for the young to acquire and for all others to renew a comprehensive knowledge of the truths essential to individual and civic berging and constant sufferer from other painful maladies, but she was always cheerful, berging and constant sufferer from other painful maladies, but she was always cheerful,

public speaking. As a writer and a speaker Cardinal Newman was most effective, and the rules which he fol-towed and which he desired others to follow are all the more interesting be-cause of his own great power with both the written and the speken word. Here are some of the most important of his maxims: A man should be in earnest by which I mean he should write not for the sake of writing, but to bring out his thoughts. He should never aim at being elo-quent.

thoughts of God's saints. As depite her berging, she could not yet "get Holy God," she insisted that a Sister would come immediately after receiving Holy Communion and kiss her. Soon the bishop, after a Jesuit Father had pronounced the child extraordinarily endowed with God's love and arrived at quent. He should keep his idea in view, and

should write sentences over and over again till he has expressed his meaning accurately, forcibly and in few words. He should aim at being understood by

He should aim at being understood by his hearers or readers. He should use words which are likely to be understood. Ornament and ampli-fication will come spontaneously in due time, but he should never seek them. He must creep before he can fly, by which I mean that humility, which is a great Christian virtue, has a place in literary composition. He who is ambitious will never write well, but he who tries to say simply what

well, but he who tries tossy simply what he feels, what religion demands, what faith teaches, what the gospel promiser, will be eloquent without intending it, and will write better English than if he made a study of English literature.

A DEADLY HABIT

the bishop, after a Jesuit Father had pronounced the child extraordinarily esdowed with God's love and arrived at the sge of reason, permitted er to re-ceive Holy Communion. "Tae child," writes the Father, "hungers for her God and received Him from my hands in a transport of love." In the remaining two months ahe received "Holy God" thirty-two times, and spent nearly all day in thanksgiving. A noisome odor from a diseased bone in her jaw had been hitherto almost unbearable bat disappeared completely after her First Communion. She insisted on being dressed in spotless white when receiv-ing Holy Communion, and she would have none but fresh natural flowers, "Holy God's own flowers," around Him. Asked to pray for certain sick persons she told what would happen in each case, and it proved true. She had announced that she would "fly to Holy God on Holy God's own day." With tears of joy in her eyes which were fixed longingly on something invisible, and trying to move towards it, she died on Sunday, the Feast of the Praifocation of Mary and of the Presentation of the Child Jesus in the Temple. "Holy God and Holy God's Mother came for her," wrote her schoolmates to Pins X. Many other extraordinary things are told concerning "Nellie of Holy God," that happened before and after her death. A most touching letter written by the children of St. Finbar's School, to "Our dear Holy Father," recites that soon after her death they had "imde a novens that she would obtain for her little companions and all little children over the whole world the great favor of receiving Holy Communion as near to the age that she received it as possible," They defity incinnets that it amo A DEADLY HABIT A fault-finding, criticising habit is fatal to all excellence. Nothing will strangle growth quicker than a tendency to hunt for flaws, to rejoice in the un-lovely, like a hog which always has his nose in the mud and rarely looks up. The direction in which we look indi-cates the life aim, and young people who are always looking for something to criticise for the crooked and the ugly, who are always suspicious, who invari-ably look at the works ide of others, are but giving the world a picture of them-selves.

selves. The disposition to see the worst in The disposition to see the worst in-stead of the best grows on one very rapidly, until it ultimately strangles all the beautiful and crushes out all that is good in oneself. No matter how many times your confidence has been betrayed, do not allow yourself to sour, do not lose faith in people. The bad are the exceptions; most people are honest and true and mean to do what is right.

OUR BOYS AND GIRLS

A FOUR YEAR OLD SAINT From America

little companions and all little children over the whole world the great favor of receiving Holy Communion as near to the age that she received it as possible." They deftly insinuate that it was through Nellie's intercession that the Holy Father issued the Decree in favor of Children's Communion: "And if it is not wrong to think so, we would be so happy, dear Holy Father, if you made our little flower a saint, the little saint of Child Communion. All we know is that she cried for Holy God and sbe got Him, and now she asked Holy God to come to us and we too have got Him." They finish by asking "dear Holy Father's special blessing for all in this holy house, for all Irish children, and for the land where this little flower grew—dear old Ireland." The Holy Father sent them the bless-ing, written with his own hand, and though he should not grant their further iffe should tend to warm the faith and love of "all little children over the whole world" who may read it, even of their elders.-M. K. From America She was not a child-martyr of long ago, nor is she a saint in the canonical sense, though it is quite possible she may some day become so; only a little Irish girl who died in Cork, February 2, 1908, aged four years, five months and eight days. The facts of her short career were so extraordinary reprintly 2, 1905, aged 1007 years, five months and eight days. The facts of her short career were so extraordinary that the Bishop of Cork permitted them to be delated to Rome and wrote a let-ter giving them formally the weight of his authority, and the Holy Father ad-dressed an autograph reply to her schoolmates in which he expressed the wish " that they may always keep as good as their companion Nellie who was called to heaven whi.e still a child." Her life has been since written in Italian by a pricet attached to the Vati-can, and dedicated to Pope Plus X. by the express permission of His Holines; and a " Priest of the diocese of Cork " has given a charming account of her in a penny brochure of some 20,000 words under the title, " Little Nellie of Holy God," (Cork : Guy & Co.) which has

under the title, "Little Nellie of Holy God," (Cork: Guy & Co.,) which has the exceptional merit of letting the beautiful story tell itself. Nellie Organ or Horgan was born of poor but truly Irish parents August 24, 1903. When she was three years old her saintly mother died, and the four children were placed with charitable institutions in Cork, Nellie, with her sister coing to St. Finbar's Industrial School, conducted by the Sisters of the Good Shepherd. She was sickly from Van Dyke.

THE CATHOLIC RECORD



FOR SOFTENING WATER FOR DISINFECTING SINKS CLOSETS DRAINS ETC. MADE IN CANADA E.W. GILLETT COLTD TORONTO-ONT. WINNIPEG MONTREAL

CATHOLIC LITERATURE

It is a matter of sincere regret that Catholics as a body show such apathy and indifference to the misson of the press. In this century of infidelity and iswlessness our enemies have captured the press, and are using it as a weapon to undo the work of Mother Church. Day by day the most sacred tenets of religion are exposed to the scorn and ridicule of men. In the pages of the press the anti-Catholic bigot is sure of a sympathetic audience when he holds forth on the errors and heresis of the Church. Yet we—Catholic young men—accept these

we-Catholic young men-accept these stacks and relapse into a state of men-tal coma. As children of the Church, we never consider that we have our duties to perform to that sacred institu-

tion. Consequently to use the words of Father Plater, S. J., we surrender our-selves to "the perversity of the anti-clerical Roman correspondent, the socio-logical charlstan, the decadent literary critic, and the pseudo-scientific cheap jack." We fall to follow intelligently the battle which the Church is waging on a hundred fields, because we do not interest ourselves in the dally teachings of the press. We build churches and convents, endow schools and colleges, found and establish homes; but ignore completely that mighty power which

completely that mighty power which tramples upon and obliterates the work of such institutions—the printing press. Each day the un-Christian spirit of the press grows answer.

How often we say to ourselver, "Would that this had not come to pass!" How often we feel in regard to our own schemes "Would that I had done differently!" This is the judg-ment of regret; and it is a silent wit-ness of the heart to the conviction that some things are not inevitable. It is a confession that a battle has been lost that might have been won. It is the acknowledgment that things which are, but are not right, need not have been, if we and our fellowmen had seen more clearly and followed more truthfully the guiding star of the good. — Henry Van Dyke. Each day the un-Christian spirit of the press grows apace. It seeks to re-move Truth from its pedestal and en-throne error in its place. It parades its spirit of independence and scoffs at Christianity. It accepts diotation from no ruler, save from the atheist and ag-nostic. It decides the most sacred is nostice it decides the most safeted is sues of life with the most-wisdom of a jester. This independent spirit has estranged the press from the considera-ations of all Christians, who believe that its mission should be the cultiva-tion of Truth, Justice and Charity

It is quite in keeping with the spirit of the age to find the press ignoring—or trying to ignore—the existence of a Divinity. The hydra of secularism sur-mounts and dominates its articles. Its pagesinspire men to build up educational systems devoid of religious knowland a thousand ea edge, to found colleges and academies from whose halls the sacred influence of religion is banished. religion is banished. It teaches them to build up fortunes in mines or railroads, to interest them-selves in the cultivation of orchards, in serves in the critivation of orenards, in the designing of accoplanes, or the breeding of race horses, but—this daily mentor—never points out the way to all happiness and prosperity in the recog-nition and worship of an omniscient and nition and worship of an omniscient and omnipotent Being. The mission of the press is an onerous one, and its moral duties are very grave. Its mission should be that of a ruler or judge, rather than a critic of passing events. It must sim at the in-enleation of the doctrines of Charity, passing events. It must aim at the in-culcation of the doctrines of Charity, Justice and Forbearance smong men; and endeavor to beat down and trample aside the cynical and incredulous spirit which is characteristic of the age, Above all the press must raise its moral tone, and so breathe an effective and tone, and so breathe an elective and conscious spirit into its readers. This should be the true function of a Chris-tian press to enable men to realize them-selves—and to instil their minds a belief in and a respect for their Crestor. Now it may be pertinent to ask, has Catholic literature any possibilities? Are there any new worlds which it may conquer? Yes; there are great possi-bilities before Catholic literature. In the untilled fields of thought the Cath-olic literateur will find much work for his hands to do. We live in an atmos-phere that is poisonous to Catholicity, and unconsciously we inhale the vapors of that atmosphere. It lies in the hands of Catholic writers to purify that atmos-phere, and render its evil effects less dangerous to mankind. The great truths which adorn the Now it may be pertinent to ask, has dangerous to mankind. The great truths which adorn the pages of Catholic literature must be used to point out the moral obligations of the age. The spirit of the day is not one of seriousness—we are, one and all, de-sirous of shirking the solemn responsi-bilities of life. We find the daily path of duty irksome and monotonous. We try to forget our responsibilities in a happy round of pleasures but we soon

and ourselves at the end of the tether. The still, small voice of conscience com-mands us to begin our labors anew. Our duties and responsibilities cannot be shirked. They form a barrier which effectually blocks the path of pleasure. Our moral obligations loom large before us and command our attention. The great truths which earich the pages of Catholic literature will help us to bear our burdens in a spirit of abbegation our burdens in a spirit of abnegation and self-sacrifice. Its teaching will bring home to us our personal and social responsibilities. The mission of Catho-lic literature is obvious. It has to des-It is iterature is obvious. It has to des-troy the ap state spirit of the age, and to create an appreciation for the outlines of eternal Truth. The doctrines of error must be sup-planced by those of Truth, and the mul-titude brought back from the ur healthy

titude brought back from the utheaithy luxary of "the fleshpots of Egypt." Catholic literature must shake the gaudy trappings of the hour from its shoulders, and stride forth in the glory of its supernatural raiment. It must be less apologetic and a little more enterless spologetic and a little more enter-prising in its tune, and must no longer be the patient built of the buffoons of Christendom. It must strike dumb the lying taunts of agnostic and atheist, and "with fire-touched lips" preach eternal truth in the forum and market place. It must no longer be "a voice crying in the wilderness but must vindicate its Divine Charter, and confound and subdue those who endeavor to defame its teachings. It must create a desire for the fruit of the Tree of Wisdom, and deatroy the longing for the poisoned

for the fruit of the Tree of Wisdom, and destroy the longing for the poisoned fruit of the tree of Evil. If we are to be reckoned among the strong men of our Faith (to quote from a recent essay of Canon Sheehan's), we must acquire "the passion for self-improvement and the faculty for distin-guishing between a taste for the froth and foam of much contemporaneous lit-erature, and the desire—if you would be a strong man —of feeding your minds on great and inspiring thought—the marrow of the giants. And if ever the day shall come when the artisan in his workshop, the laborer in his cottage, the clerk in his office, the student in his attic, shall understand that the legacies the oters in his once, the student in his attic, shall understand that the legacies of all the ages are theirs, and that be-neach their hands, are the priceless treasures, garnered for them by the intellectual kings of our race,

and that this means the ecstasy of noble thinking, then we shall have moved for-ward toward that national felicity which is our real prosperity." But Catholic literature has a still But Catholic iterature has a soli greater mission to perform. Its voice sounds over the waste spaces of life, and re-echoes in the halls of the world. It calls to its own sons and daughters with a call that is not in vain. But it with a call that is not in vain. But it also calls to those who dwell outside the pale of the Church, and bids them "enter and fear not." The influence of Catholic literature has been attested to by many converts, from Newman down-wards. It is the beacon-light which li-lumines the dash more as the action

wards. It is the beacon-light which il-lumines the dark ways and the subtle windings of error. It balls with an in-sistent voice to those who stray in the ways of error and darkness, and pieads with them to walk in the paths of truth and light. Like a true mother, it chides not, but leads them on to the house of wisdom and glory-the Catho-lic Church where all men join in the conscious recognition and worship of the all-supreme and all-powerful Being. -J. B. O'Riordan, in the Southern Cross. Journal.

A FOUL WINGED BIRD

tions who exaggerated his obligations to others, kept anniversaries of them and repsid them twenty-times over, I should be more struck with the like-lihood of his turning out a saint than if I heard that he disciplined himself There are two kinds of scandal-the candal our wicked lives give to the innocent, and the scandal our no less wicked tongues spread. Both are fruit-ful of evil : the scandal of our lives has slain its thousands, but the scandal of our tongues has slain its tens of thou-sands. To-day I shall speak only of the scandal of the tongue. Scandal is a sort of foul-winged bird If I neard that he disciplined himself to blood daily, slept on the bare boards, enjoyed the prayer of quiet, had been scourged by devils, and had seen our Blessed Lady. Alas, we forget the ten lepers and nine that were ungrate-full—Father Faber.

Scandal is a sort of foul-winged bird a harpy black with the blackness of hell. It has a thousand wings, so that this raven, old beyond the years of the grey hills, flies switter than the wind. The demon of scandal has a thousand eyes, A FARMER'S POWER HOUSE ON WHEELS

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Scores and hundreds—twenty thousand people in fact.—all over Canada, are following The Peerless Way to their profit. More than eleven million dol-lars' worth of eggs were sold in Canada last year. Yet with all this output prices stay high for every sort of good poultry and eggs. The market is far big-ger than the present product— and it grows bigger day by day. Poultry-raising is the best busi-ness for any farmer, any far-mer's child. Pays better for the time and money invested. Profit is surer. Isn't over-crowded—and never will be.

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the caterpillar trails over the flowers In her wake follows wars and run

wars. The food of the scandal is human

wars. The food of the scandal is human hearts and souls. She drags from poor, wind-swept graves the bones of the dead, and with ghoulish glee feasts on the forgotten ashes. Worse than the bite of the gnat, the sting of the wasp, the blow of the serpent—far worse is a single tongue of scandal. Scandal is a gehenna wherein souls are seared and blasted, a simoon whose baleful breath so often destroys the flowers of virtue ; a canker which eats away all that is good and noble. Most women are too fond of scandal— women, as the Aposole of the gentile says, wandering about from house to house ; and not only idle, but tattlers also and busybodles, speaking things which they ought not. When women get together how quick they are to re-gale the minds of one another with juicy bits of what can hardly be called juicy bits of what can hardly be called juicy bits of what can hardly be called scandal, but is so near scandal that there is no other name for it! Let a woman receive the faintest whisper of some neighbor's shortcomings, and the news is "as an arrow that sticketh in a man's thigh"—she must get rid of it. And a great many men, a very great many, are no better in this respect than the women.—N. Y. Freeman's Journal.

If a man were shown to me who had a long memory for little kindnesses, who never seemed out of debt in his sflee

the phone than they did at a church local." The second sec and control nnes and phones. Our Free Booklet "How The Telephone Helps The Farmer," Edition No. 57 tells all about this. Write for a copy, read if —then get your friends together and talk over the proposi-tion. But write to-day. STROMBERG-CARLSON TELEPHONE MFG. COMPANY. 72 Victoria Street, TORONTO



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HELLO



the sponses, and for all to understand that they are under obligation to be re-sponsible to God for the performance of the duties required by Him. The Catechism contains a most com-plete compendium of these essentials. It is a book which should command the blief begin group home. It is an interval

plete compendium of these essentials. It is a book which should command the chief place in every home. It is an ab-solute necessity, not only to children, but also to the other members of the family who, perhaps, have not looked at it since they left Sunday school. To them, it is even more important than it is to children, because as adults, they are able better to understand and to apply its lessons. When they renew their study of the Catechism, they will be surprised at the profundity and yet, clearness of its doctrine, and also at the toms. them.

Parents should study it in order to explain its truths to their children, and also to non-Catholic acquaintances, many of whom are sincere in their search for truth and light. To neglect this for truth and light. To neglect this great work may result in gravest detri-ment. God alone can read the future of those who are now children. He alone knows amid what trials and conditions they will soon be placed. He alone knows who and what their associates will be in public and private life. He alone knows what dangers will threaten their faith and morals. their faith and morals

No duty of parents is more important than that which obliges them to furnish spiritual chart and compass for the guidance of their children amid the guidance of their children amid the storms and tempests certain to come into every life. All must wage strenu-ous battle for a modicum of happiness here and for the salvation of their im-mortal souls. They must have adequate ways and means for these purpuses.

Catholic parents give years of thought and vast sums of money for the advancement of their children in worldly affairs -much greater sacrifice should be made to comply with the words of Our Lord, "Suffer little children to come unto Me, for of such is the Kingdom of Heaven." -The Pilot.

CARDINAL NEWMAN'S RULES

The recently published Life of Car-dinal Newman by Wilfred Ward brings into the public eye again the maxims framed by the great English convert for those who would excel in writing or in

insisted on sharing with others what-ever was offered her, and never com-plained after she had become acquainted when little over three, with "the story of Holy God." Seeing a statue of the Infant of

warrant for thinking so from the many instances related of her personal rela-tions with the Child Jesus and the un-usual favors she received from Him. When she make the Way of the Cross in her nurse's arms, Nellie became agitated at the Crucificion, and wanted to know "why are they hurting Him." and why "Holy God" allows them. On hearing the explanation she burst into tears, crying between sobs: "Poor Holy God!" She used the same expression whenever her eyes fell on the Crucifix. She quickly grasped the mystery of

her eyes fell on the Crucifx. She quickly grasped the mystery of the Real Presence in the Tabernacle, or, as she put it, why Holy God was "Shut up in that little house," and was quite glad that He was not "squeezeded." Soon her searching questions about re-ligious-mysteries and practices ex-hausted the information of the nurse, who had not been long a Catholic and who had not been long a Catholic and who confesses that Nellie cured her of many residual antipathies against Catho-

many residual antipathies against Catho-lie ways. The nurse, though usually a daily communicant, sometimes failed to receive, and on such occasions Nellie, informed by some spiritual instinct, would fix reproachful eyes upon her, saying: "You didn't get Holy God to-day." Once she thought Nellie was dying and said so, but the child replied, "No, Holy God says I'm not good enough yet." When questioned she said Holy God "did come and stand there," and her clear description did not correspond with the picture she had known.

She was soon to die, and her spiritual

just open the package

10æ

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s, and a th and a thousand ears, and a thousand tongues — basilick eyes that kill with a stare; ears that bear the very grass growing; tongues whose edge is sharper than the sword

whose edge is sharper than the sword and more venomous than all the worms of the Nile. With all her tongues wagging this fearful carse wings through the valley of the world. She files in at palace windows; she stops with (qual pace at the cottage, gate; she stays her foot-steps at the broken door of the hovel. And everywhere she sets her foot, she leaves'filth like unto the slime which

STED.

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8

PSYCHIC PHENOMENA

MGR. BENSON'S TOPIC BEFORE LEAGUE FOR POLITICAL EDU-CATION

Mgr. R obert Hugh Bonson, of England who some years ago became a Oatholic having renounced the Church of England of which his father, the late Archbishop of Canterbury, was the spiritual head, spoke at a meeting of the League for Political Education in the Hudson theatre recently on psychic phenomena, but usually avoided giving his own views on the subject, contenting himself with the suggestion at the close that in the theory of the psychologist of the subconsoious personality the church-man may divine the truth of his belief in the immortality of the soul. a the immortality of the soul. At the outset the speaker explained

that he has never seen a ghost, never had attended a spiritual seance and never has written a book on the subject, but that from his earliest years he has been accustomed to an atmosphere which ministered to his fondness for delving into those experiences of which he purposed to speak. He always has been atraid of the dark, and as its study has progressed he has been led to be-lieve that it has infinite potentialities of which the light gives little or no sug-

The modern psychologist, according to Magr. Benson, has seized upon the theory of the sabconscious self as a sort of "carpet bag" into which are tossed these mystic phenomena. In its terms are explained many sets of phenomena otherwise difficult of correlation. It was first put forward by Prof. Wundt, of Germany, and American psychologists have developed it to a large extent. have developed it to a large extent. Diagrammed the theory is that the mind is a two-story honse with one room above another and a trapdoor between. In the upper room are the objective facul-ties, those that enable men to transact the ordinary business of life; in the lower room are the faculties of imagin-ation, intuition, memory and all those things that have their expression in dreams, in works of art and mystical dreams, in works of art and mystical

In the room of the objective faculties lives the practical man; down below dwells the wearer of fancies and the Spanish aerial architect. Most men are inclined to live more in one room than in the other and the true genius is than in the other and the true genus is he that has such a control of the trap-door that he can open or close it at will, so that the things that have been planned down below can be made to take substantial form by the exercise of those faculties that keep to the upper chamber. Some there are who have used the subconscious faculties so often and so long that the trapdoor has be-come closed and these folk dwell in unpleasant places. In Msgr. Benson's opinion the tendency of modern psycho-logists is to explain everthing by this theory just as some years ago electricity was made the explanation of every phenomena that troubled anybody for any length of time.

Isgr. Benson then releared to several heuses. This is not so convincing as the plained by this theory. For example, the experience of starting to tell a absolute loss to recall the funny part of it. The objective memory tells how the story have find and and an absolute of appearances at death, and altogether. I do not agree with them. There must be something back of an idea of such long standing." story begins, but the subjective memory has seized upon the point of it and to get it through the trapdoor is like try-ing to extrant, a cork that has here here the transfer of the appearance of the ghost of a man who was murdered by his brother many ing to extract a cork that has been pushed down into the bottle. You can touch it, but it bobs around and evades recovery. Exactly the same pheno-mena is observed in old men, who may not be able to say whether or not their wives are alive but can describe with exactness the kind of dress they wore in youth. The explanation is that the subconscious memory is an absolute memory. Everything is there, but the objective memory can often bring up only the unimportant things. As for dreams, your consciousness is poised in the subconscious room



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was a bear climbing a pole. These sug-gestions were made through the subcon-scions faculties of the two boys. Msgr. Benson said he did not purpose

There are two kinds generally accepted. One kind appears at the moment of death and the other long afterward. He said he accepted the phenomena, but not the spiritualist's explanation. He met once in Rome a priest \diamond ho related that as he arose one morning he saw a vision of his father in a coffin in his home in Canada. While he was pondering on the subject a cable message came announcing the father's death. At the time of the vision the father was not yet in his coffin, which shows that while the actual

coffin, which shows that while the actual scene is not transmitted through the subconsciousness the general idea of it is. The explanation of the modern psychologist is that when the father was dying he was unconscious. His reason was not being used, but his sub-conscious faculties did not suffer the same atrophy. On the contrary at the moment of death they became more active. His subconscious ideas were naturally colored by the idea of ap-proaching death and it is this coloring that conveyed to the mind of the son

that conveyed to the mind of the sor the idea of a coffin. the idea of a coffin. "I must suggest here," said the Mon-signor, "that the same pieces of evidence have a different bearing to different people. The explanation of any phen-omenon appeals differently to different persons because they have different fun-damental ways of looking at things. As for myself, I believe in a spiritual world close to this, and that communications close to this, and that communications pass from one to the other. I hear of spirits coming back, and I believe it because I am convinced of the objective because I am convinced of the objective character of the spiritual world. If a man does not believe in this he is justi-fied in rejecting what I believe in. We are differently constituted. It is not a question of evidence, but a question of one's philosophy of life. So when one's philosophy of life. So when we hear a ghost story we bring our first principles and our creed to bear on the

facts as they are presented. "We have the evidence of haunted heuses. This is not so convincing as the evidence of appearances at death, and

the room, some have seen the ghost of the murdered man standing in the circle of light on the floor. The theory of this is that the subconscious self affects surrounding objects, just as some persons impress one marvelously, not for anything they do or say, but by their very presence. In our daily lives certain objects impress us because they

have been handled by some person whom we love or of whom we are afraid. In this case the two brothers were at a startling to the Anglican community of New South Wales. Mr. Tidy is now in Wednesday, May 8th, the feast of high emotional pitch. Their subcon-Blessed Joan of Arc, was kept in right royal style by the Papils of the Sacred Heart Academy, who celebrated their Rome, studying for the priesthood. and you wander there without the objective check of the reason or will. You are at the mercy of the faculties there. A person constantly roaming in Another Anglican clergyman, Rev. Wm. John Geer, M. A., who has been first holiday in honor of Reverend assistant curate at All Saints church, Woollahra, for nearly three v. srs has just Mother Stuart, recently elected Superior General of the order. sions stored ap in these pieces of furni-ture comes into that room, when the The day began with Holy Mass, celebrated by Right Reverend Bishop Fallon, and after a pleasant morning circumstances are as they were at the time of the murder, these objects give expression to the impressions made upon them and the sympathetic subconsciouslahra. spent in various amusements, all gathered at the entrance on Dundas St. them and the sympathetic subconscious-ness of the susceptible person enables him to take up those impressions and to visualize the murdered man. With this explanation Msgr. Benson does not agree, but he did not say what his own theory of it was. With spiritualism as it is practised generally Mgr. Benson has little sym-pathy. He thinks that it is surrounded by fraud, deception and hypoerisy and that ninety-nine out of a hundred cases of allered abnearances of the departed to await the special car bringing the orphans from Mount St. Joseph who came to spend a few hours at the Con-vent. They were excorted by six of the vent. They were excitted by six of the devoted Sisters of St. Joseph who so ably care for their needs; and surely the appearance of this chosen portion of the Lord's vineyard testifies well to the tender solicitude of the Sisters, for no better cared-for or better trained band of healthy, happy children could be met. A pleasant afternoon, during which of alleged appearances of the departed are humbug. But of the one case in that one hundred he has a different the children mutually entertained each are humbug. But of the one case in that one hundred he has a different idea. He said that psychologists de-scribe a medium as a person with a much-developed subconscious self, but he wanted to know why if these mediums he wanted to know why if these mediums can bring some spirits back they cannot bring all, he referred to the fact that Study hall for a veritable art treat, a

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THE CATHOLIC RECORD

while Cardinal Newman has been brought back, according to some mediums, and has given his blessing, it is noteworthy that his blessing was given with an American accent. He said fur-ther that these alleged appearances are discounted by the fact that the usual medium is far from being a high type of man or woman.

man or woman. He then related the experience of Sir The twoman. He then related the experience of Sir William Crookes, who could not be re-garded otherwise than highly, in having with him a daughter who had died and even being able to feel her as a semi-corporeal body. The Monsignor said he had theory of his own of a discarnate personality that does return after death, but he declared this theory a dangerous thing to deal with and vonchasfed no further explanation. His conclusion was that the psychologist has discovered a part of the personality that does not share in mortsi dissolution, that the faculties pertaining to this part show an unusual energy as death spproaches and that in this part of us is a perfect memory by which we shall be judged and in which is found our character.— New York Sun.

CAUGHT UNAWARES

No man begins to drink with the in tention of becoming a drunkard, says a writer in Everybody's Monthly. If indeed the order of experiences were reversed, and the penalty preceded the pleasure, where would there be a drunkard at all? If the delirium tremens wont before the career of dissipation, instead of after it career of dissipation, instead of after it who would pay the price of delirium tremens for all the pleasure that was to follow it? But every drunkard thinks to snatch the pleasure and escape the penalty. He intends to stop short be-fore the danger point is reached, how-ever, the faculty of self-judgment and self-measurement is seriously impaired. There is an island in the midst of the sloping flood of Niagara, just above the point where that vast wildernees of point where that vast wilderness of water tumbles over into the abyss. The boat that is caught in the current may still be saved by making for this island. The man who is caught in the current of intemperance calculates that he can still steer his boat to the island of abstinence or of strict sobriety. Fond in-

fatuation! His hand is unsteady: his brain is in a whirl; his spirit is con-founded with the rush and thunder of the waters; his eye sees double. There are two islands, three islands, ten islands, there is no island at all-not one other landing place between him now and the curling lip of the cataract. He swims over the lip. He is sucked down into the depths. He is dashed to pleces on the rocks, and the mangled form, all that is left of him, is washed

form, all that is left of nim, is washed ashore among the wandering eddies and spent spray a mile below the fall. The illustration is extreme, you say, or it is but a partial application. Is it not one, I ask, that is verified in some one within the circle of acquaintances of every one of you? And was there, I ask again

a single one of those in whom it has been verified, who would not have been one day as ready to laugh at the idea of the year, the more recent ones being lectures at different times on literature, history, science, delivered by specialists from Educational centres. Needless to say we deeply appreciate Reverend Mother's interest in our mental improveits application to himself as you are ready to laugh to-day? Is human nature one thing in you, another thing in all the world besides? Is the ment, and trust she will continue to so favor us in the future. AN OLD PUPIL law of averages by force of which

annuity companies and insurance com-panies live and flourish, going to be set aside for the benefit of the present generation of transgressors? White Swan Yeast Cakes

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dients which do NOT include anything that can possibly injure the scalp or change the color of the hair. Suplement Na-Dru-Co Dandruff Eradicator with Na-Dru-Co Hair Tonic and Dressing, and you can bring the hair to a splendidly healthy condition. These two Na-Dru-Co preparations are put up in 50%. and \$1.00 NA-DRU-CO bottles. Ask your Druggist for them. N D National Drug and Chemical Ce el Canada, Limited. 202

A generous heart will not be satisfied ecture on Titian, by Mrs. Courteney of Detroit. The academy has recently purchased a very excellent lantern, by the aid of which beautiful slides with wishing happiness to others, but will use every endeavor to promote it. by the aid of which beautiful strates need by Mrs. Courtney in illus-trating her lecture, were shown to best advantage. Mrs. Court-ency's pleasing manner and choice language made the delightful matter which she presented, comprehensible to

In Memory of Mrs. Eliza Dowling Long resident of Montreal, Can., who departed his life in San Francisco, California, on March 10,

DANORUFF

ERADICATOR

PRIC

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This me in car way and the set of the set of

of her audience. Thus conducted, we followed Titian from the days of boy-hood through every stage of his wonder-Night there is none. There is no night to those who soar in chining yestu e from the tomb : Who soar in shining vestu e from the t The pure of heart beheld the darkness With sunrise glory, fairer than the rose, And God Himself the shadows doth illu tury, fearing only that each picture shown might be the last.

d God Himself the snadows dora hums thine, sweet soul, that glorious repose ! / deeds of mercy thro' Death's twilight borne, thine the Sunrise of the Eternal morn! —ELEANOR C. DONNELLY shown might be the last. His Lordship, accompanied by Mon-signor Aylward, and Rev. Father Downey, presided, adding greatly to the Washington D. C.

HOUSEKEEPER WANTED

enjoyment of the pupils and many friends who were privileged to assist at the lecture. Reverend Mother Lewis has kindly given the old pupils an opportunity of sharing many intellectual treats during WANTED - A PRIEST'S HOUSEKEEPER IN small town in Ontario on the main line of the Grand Trunk. Duties to begin June 1st. Apply to Box 8, Catholic Record, stating salary expected.



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Pease Foundry Co., Limited, Open A New Branch

of CANADA

In order to give better attention and meet the de-mands of their largely growing trade in the West, the Pease Foundry Co. Limited, of Toronto have re-cently formed a subsidiary Company in Vancouver, under the title of the Pease Facific Foundry Ltd., with head office at 324 Drake St., Vancouver, where a large stock will be kept so that prompt deliveries cabe made. The officers of heepease Foundry Co., Toronto and the Pease Valdon Co., Limited, Winnipeg) ; Vice President, Jas. Gill, Secretary Tressurer, T. B. Medforth, (formerly Chef accountri Pease Foundry Co., Toronto, Sales Manager, Win Crane (formerly Superintendant Pease Foundry Co., 14).

All British Columbia business will be transacted y this Company, which will be of great advantage o their mady customers.

Favors Received

A subscriber wishes to return thanks to Jesus Mary and Joseph for a particular favor received after aftering the rosary of the seven dolors a few times.

A subscriber and family wishes to return thanks to the Souls in Purgatory and St. Anthony for a great favor received and a promise to publish. A reader wishes to thank the Most Sacred Heart, the Blessed Virgin, St. Anne and St. Anthony for favors and asks prayers for most special favor.

A subscriber wishes to return thanks for a favor eived atter reciting The Thirty Days Prayer to the Blessed Virgin and promise to publish in the CATH-LIC RECORD.

Mrs. D. C. wishes to thank the Sacred Heart Blessed Virgin, St. Anne, and St. Ignatius for many great favors received. And asks prayers for a very special intention.

A subscriber wishes to return thanks for a special favor received through the intercession of the Blessed Canadian Martyrs. Also for favors obtained by prayers to Our Lady of Victory, St. Joseph and St. Anthony.

A young reader asks the prayers of the readers o the CATHOLIC RECORD for a favor asked through novena to the Blessed Virgin and prayers to th Sacred Heart and St. Anthony, and a promise to publish and offer a Communion.

A reader of the CATHOLIC RECORD wishes to retu thanks to Almighty God for two great favors ceived after praying to the Blessed Virgin Mary, Joseph, St. Anthony, St. Ann and the Sacred Hei of Jesus and promising to publish in the Records as I ask the readers to pray God to grant two me favors and if granted I promise to publish again a have a Mass said for the Souls in Purgatory.





By Robert Larmour, the Railway Veteran Stratford, Ontario, Canada This is a complete unmasking of the hypotr ical pretences of the Socialists. It should find a pla in the hom-s of every honest workingman on the co tinent. Mailed to any address on receipt of 50 cer

Cure that Bunion



this mysterious realm is either insane or asleep. Explaining telepathy the speaker

told a story of a party at a country house. Several persons remained in one room, decided upon something to be found or done by those in another room and then called these persons in. One young lady just married proved especi-alls susceptible to these telepathic suggestions. After many trials it was agreed that she should be asked telebathically to take off one of her shoes. She came into the room, began to blush, got very nervous and completed the experiment by going to her husband and taking off one of his shoes. On another occasion the monsignor

On another occasion the monitor of hyponicized two boys and placed them in separate rooms. One boy he told to look into a glass of water and see the cow elimbing a church steeple. The boy had no difficulty in seeing it. The other boy then was brought in and told to explain what he saw in the same glass of water. This young man reported that he saw a big thing going

up a thin thing and afterward gave a fuller explanation to the effect that it

Spring Tonics Real and Unreal

Some people use stimulating medicines in the spring. This is a mistake. The action of the heart is increased. You feel better for a time, but the reaction soon sets in. You are discounting the fature by using up more rapidly the little strength you have left. Get a real tonic -a true tonic, one

which will increase the amount of pure, rich blood in the body, revitalize the feeble, wasted nerve cells, and so prove

feeble, wasted nerve cells, and so prove of lasting benefit to you. A good example of a true tonic is Dr. Chase's Nerve Food. This food cure does not give you false hope, but gradu-ally and naturally builds up the tired, worn-out system. You may not feel the benefits so quickly, but have the satis-faction of knowing that the gain you make is natural and lasting. There is no spring tonic half so satisfactory as Dr. Chase's Nerve Food. Dr. Chase's Nerve Food.

Important !

You can always tell th

You can always teri the "1900 Gravity" Washer by the "S" shaped links under-neath the tub. Don't forget. Our success has been so great that competitors are making their machines look as much like ours as possible.

been received into the Church by Father Clarke, O. F. M., at St. Joseph's Wool-Rev. A. H. Murphy, acting rector of

CONVERSION OF THREE

ANGLICAN MINISTERS

the little people, while at the same time it was a rare treat to the older members

fully successful career of nearly a cen-

St. Barnabas' Anglican church Bathurst South, has also submitted to the Church. It may be remembered that he created a stir in Anglican circles some months ago by defending the Ne Temere decree against attacks made upon it by the Anglican Bishop and heads of other sects.

Saloons and Slaves

The saloon business cannot exist with The saloon pusiness cannot exist with-out slaves, says Congressman Hobson. You may smile at that statement, but it it absolutely true. Is not the man who is addicted to the drink habit a slave? There can be no question about it. There are 1,000,000 such slaves in the United States. They are slaves of the saloon. They go out and work a week or a month, draw their pay, go into the saloon and hand the saloon-keeper their money for something which ruins their own lives. Is not this slavery? Has there ever been in the history of the

World, a worse system of slavery? Think of 1,000,000 men, enslaved by the liquor habit, carrying their earnings to the saloon-keepers every day in the year. It is quite natural, of course, that the slaveholder should not care to likenets there slaveholder should not care to liberate these slaves.

DIED

Gravity" Washer is true that I will send one to you freight prepaid (does not cost you a single cent), let you prove it yourself by doing four washings with it, before you say whether you want to keep it or not— then if you like it you can pay 50 cents a week until it is paid for. Isn't that a fair offer? The "1900 Gravity" Washer will wash a large tubful of clothes in 6 minutes—and so easily that a child can do it. It will make the clothes wear twice as long—because it cleans without friction and is the

only machine made where the tub moves up and down as well as swings to and fro-thus getting at the dirt from every possible direction and making the machine work easier and quicker. It will wash the dirtiest overails or finest lace and linen equally well.

Stop all that hard work and drudgery at once, and make wash day a pleasure. Write to day for handsome illustrated booklet and

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"1900 GRAVITY WASHER"

CLARKIN.-At Merrickville, Ont., on April 20, 1912 Mr. Bernard Clarkin. May his soul rest in peace !

CRUICKSHANK,-On Thursday, May 9, 1912, at her residence, 717 Waterloo Street, London, Catherine Cruickshank, sister of Charles G. Cruickshank, aged sixty six years. May her soul rest in peace !

McLAUGHLIN.—At Tilbury, Ont., on April 12th, 1912, Mr. M. McLaughlin formerly a resident of Obatham, Ont., and a charter member of Branch No. 8, C. M. B. A. May his soul rest in peacel

If our actions are accompanied with FOR THIRTY DAYS on FREE TRIAL Address me personally-G. C. Bach, Manager The 1900 Washer Co., 357 Yonge Street, Toronto, Ontario.