

rushing stream, or a flame of fire. The doctrines of Socialism have become almost as protean as Proteus, almost as elusive as the leprechaun. There was a time—and not long since—when Marx's work, 'Capital,' was its Bible and rock-foundation. But Marx has been winched down from his former pedestal; his authority is no longer what it was; and no other leader, no other socialist Scripture, has been set up in his place. In the mass of floating, and often mutually repellent, doctrines that are tossing about, it is hard to seize upon any set of teaching and label it 'socialism'—sans phrase. You have to construct the socialist argument as best you can when you are proceeding to deal with it; and (as some one has remarked) there is 'no instance of a social community living long enough to warrant us in basing an argument on its experience; so there is a certain unreality about the discussion.'

It is, none the less, interesting to turn to the pronouncements of men who take a place in the forefront of the movement. Among these is Belfort Bax. He is one of the ablest and most active writers in the movement; he occupies a high position in the (British) Social Democratic Federation; and among the members of that body his works—and especially his *Ethics of Socialism*—are accepted as the gospel of the militant form of socialism. In the work just mentioned, he writes (p. 128):—

'Supposing Social Democracy triumphed in Germany before our Western countries were ripe for the change of their own initiative. It might then be a matter of life and death for Socialist Germany to forestall a military and economic isolation in the face of a reactionary European coalition, by immediate action, especially against the stronghold of modern commercialism. Should such an invasion of the country take place, it would be the duty of every Socialist to do all in his power to assist the invaders to crush the will of the count-of-heads majority of the people of England, knowing that the real welfare of the latter lay therein, little as they might themselves suspect it.'

To this very emphatic proclamation of the 'duty' of treason to one's country, we may add the following outspoken proclamation of the supremacy of lynch-law in the Socialist State. It is set forth in *Ethics of Freethought* (p. 34), by another distinguished English Socialist author, Professor Karl Pearson. He writes: 'Socialists have to inculcate that spirit which would give offenders against the State short shrift and the nearest lamp-post. Every citizen must learn to say with Louis XIV.: "L'Etat, c'est moi" ("I am the State"). The less militant socialists, both in England and in Australasia, would probably reject these teachings. But their proclamation by acknowledged standard-bearers of the movement has a significance which it is well to mark, learn, and inwardly digest.'

The Church and Education

Some legends have the life of microbes. And some microbes are so tenacious of life that it is said you must boil them for six consecutive hours before you are quite sure that you have killed them 'fatally dead.' Lord Rosebery did a bit of stewing on a legend in some remarks which he made a few weeks ago on the occasion of his installation as Chancellor of the University of Glasgow. His words (says the London 'Catholic Weekly') 'should help to correct the erroneous and widespread notions of his fellow-countrymen in regard to the attitude of the Catholic Church towards education.' Lord Rosebery said in part:

'While the University of London (he said) dates no further back than last century, and looks forward rather than backwards, her sister at Glasgow has already celebrated her ninth jubilee. What a contrast is presented by the small knot of London founders, the keen laymen in the van of modern thought, and the Roman Pontiff who founded Glasgow at the instance of the Roman Bishop, the lord paramount of the little medieval town. Cosmo Innes has pictured out of his learning as well as out of his fancy the day and scene of inauguration. He shows up the quaint burgh clustered round the castle of its overshadowing Bishop, the gables and forestairs breaking the line of the streets, the merchants in their gowns, and the women in snood and kirtle decorating their houses with bannerets and branches before they hurry out to see the show. What shops are open display weapons and foreign finery to attract the country visitors—the yeoman and "kindly tenants" of the barony. There are neighboring lords, too, perhaps, Maxwells and Colquhouns or scions of the princely families of Douglas and Hamilton, with their retinues and men-at-arms, and now there appear the first signs of the long procession—the nodding crosses and banners that precede the Bishop, the prelate himself, William Turnbull, the zealous founder and first Chancellor of the University, proud of the occasion and his success, the endless train of ecclesiastical dignitaries, canons, priests, acolytes, and singers in their various robes, and the friars black and grey, who are to lead their refectory for the first lectures and to become some of the most es-

teemed teachers of the University. And so they move on to a Cathedral where, amid the smoke of incense and the blare of trumpets, the Papal Bulls are promulgated and the University is launched. . . . The spirit which founded us is still here, the love of learning, the pride of membership in the commonwealth of letters, the ambition to train youth, to train Scotsmen for their country, enlarged by the force of circumstances and of horizon into training men for the Empire—the spirit is the same, and the form is not wholly lost. Our founder, Pope Nicholas V., who was also the real founder of the Vatican Library and the magnificent patron of learning, while he was signing the bull of our foundation was inditing with the same pen, energetic appeals to the Powers of Europe to stem that Turkish torrent of invasion which was about to swallow up the gorgeous capital of Constantine and obliterate the Christian Empire of the East.

THE AMERICAN FLEET

CATHOLIC CHAPTERS IN AMERICAN HISTORY

(Concluded.)

With the overthrow of James II. an uprising took place in every colony, and all privileges held by the Catholics were annulled; Goode headed the revolt in Maryland, Leister in New York. In Maryland the Anglican Church was established, the seat of Government changed, and the first Catholic Church seized and closed. In New York, under the Earl of Bellomont, penal statutes were passed by which any priest remaining in, or coming to, the province after November 1, 1700, should be deemed an incendiary and disturber of the peace, and subject to perpetual imprisonment; if he escaped and was taken he was to suffer death. Any person harboring a priest was to be fined £250. In 1701 Catholics were prohibited from voting. A similar law was passed in Massachusetts. In 1704 Maryland passed laws practically enacting the penal laws of England.

First Catholic Church in Philadelphia.

The year 1730 saw the establishment of St. Mary's, the first Catholic Church in Philadelphia, which was founded by Father Groaton, S.J., near Fourth and Walnut streets. In 1741 the church at Goshenhopen was founded by Father Schneider, S.J., one of the two who came to instruct German immigrants. He travelled about as a physician when on the mission, and penetrated into New Jersey, celebrating Mass periodically at Salem from 1744, although it was against the laws of the province.

The history of French effort begins when, after the discovery of Canada by John Cabot, in 1497—though the real history dates from 1604, when Pierre du Guast reached Nova Scotia and the Isle St. Croix. Here, within the limits of the present State of Maine, the first Catholic chapel in New England was erected in July, 1604. This settlement was abandoned and removed to Port Royal, in 1605, where the Indians were daily visitors to the settlers' quarters. In 1610 Father La Fleche arrived with Pontreincourt, and at once set to work. The Indian Chief Memberton, 110 years old, was baptised, and also all his family and clan.

First Mass in Canada.

While the expedition of Blencourt had arrived in 1611, accompanied by the Jesuits, Fathers Biard and Mass. Father Ricard said Mass at the mouth of the Kennebec River in October, 1611; its second offering in New England. In May, 1613, the settlement on Mount Desert Island was made, at Port St. Sauveur, where the same two missionaries remained until Argal destroyed the colony.

On April 13, 1608, Champlain sailed from Harfleur on his memorable voyage. His first landing was at the Port of Tadoussac. Thence he journeyed to the site of the Indian village of Stadacone, where was founded the City of Quebec. During their first winter they underwent privations of every sort, only eight surviving out of twenty-eight, and still from their poverty they gave food to the starving Indians. Gradually the colony grew, and with it increased the solicitude of the lion-hearted Champlain for the welfare of the Indians, 'living like brute beasts, without faith, without religion, without God.'

He addressed himself to the Recollect Fathers at Brouage, and in May, 1615, headed by Father Denis Jamay, four of their members arrived at Quebec. They erected an altar, and Father Jean Dolbeau said the first Mass in New France. They at once set to work to evangelise the Hurons, the Montagnais, and Algonquins. In 1615 Father Le Caron said the first Mass in the country of the Hurons. Father Joseph de la Roche Dailion, from their country in 1626, reached the Neuter and Seneca nations, being the first priest from Canada to enter the present

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