We are not now in the kindergarten stage. Time was when a politician, simply because he claimed to be a Catholic, could obtain a hearing and have the satisfication of seeing many of his auditors drinking in his eulogies of the Church. How he did extol us, at the imminent risk of bursting a blood vessel. He was our advocate and he would be our defender, and so on through a maze of rhetoric. But we have emerged from the gullible stage. We are weary of these platform utterances and we judge the public man not so much by what he says but what he does. We are no longer the victims of verbal traps laid by individuals who profess great love for the faith when the shadow of an election is athwart their path. In a word, we are no longer whetstones on which politicians of a certain type can sharpen their little knives. The Church meddles not with the things that are Cæsar's; she teaches us to vote with an unclouded judgment, with an undrugged conscience and with our country's good as our motive. Far better to support a man of in tegrity that one who persistently disregards the dictates of honor and conscience and is bent on furthering his own interests.

#### THE PESSIMIST

It is strange that some men like to live in cemeteries. They avoid the sunshine. They like the darkness, and become abnormal. To their strained and twisted vision nothing is right. Things and persons are valueless to a great extent. They go through the world croaking and chuckling over the perversity of things mundane. Obsessed by the spirit of pessimism they wander up and down crying out Unclean! ual organization, founded that men Unclean! As object lessons of what human nature can descend to, they may serve a purpose, but in this imperfect world that needs encouragement and cheer, sunshine and love, they are as dead that cumber the ground. Life is good and opportunities of doing good are always with The wise man knows that whatever diminishes his good will to men, his sympathy with them, even in their blindness and waywardness, makes him poorer. Life is, we are quoting Archbishop Spalding, full of beauty; it is full of hideousness; to each one is left the choice whether he shall take the good or the evil. They who prefer darkness to light, lies to truth, hatred to love, strife to peace, do not lack occasions. the root evils.

be corrected or abolished; but give thvself wholly to learning, loving and diffusing what is good and fair

Let us draw closer together that we may feel the pulsings of divine sympathy and love in one another's helpfulness; death is disintegration and impotence. Nothing touches the soul but leaves its impress, and thus little by little we are fashioned into the image of all we have seen and heard, known and meditated: and if we learn to live with all that is fairest and purest and best, the love of it all will in the end become our very life.

# AN OLD POLICY

It is strange that many parents are wont to give their girls every educational advantage and to be satisfied to see their boys leaving school at an early age unequipped for the battle of life. The girls are taught music. painting. Even as witness the pictures in their homes, they are initiated into all the mysteries of bowing correctly and the graces of fashionable deportment. They are graduated and the piano that erstwhile resound ed with classical music, is silent and the brush that held such possibilities is laid away. Perhaps they are tired. And while the girl is using money for tuition and these extras that are the bane of the wage-earner, the boy, immature, undisciplined, is learning the business of a teamster or messenger or lift operator. The mother

succeed or fail without disturbing her tranquil spirit. The parents inal negligence has defrauded the boy do not believe that flinging their own flesh and blood into the vortex of the world is inhuman and worthy of a slave-driver. And they do this, less individual. despite entreaty and remonstrance, year after year to their disgrace and to our loss. For many of these victims of parental cruelty would be, under happier auspices, a credit both to State and Church. And then we murmur and whine about our progress, forgetting that immaturity and ignorance, fostered by parents, are poor aids to achievement.

### THE LIBERAL CATHOLIC

When the secular paper refers to man as a "liberal-minded Catholic" it means to congratulate him upon his qualities of heart and mind. But it is a left-handed compliment. A man marked out for such eulogy represents, for many without the fold, clearer vision than that of his brethren, a willingness to accept all modern methods and to acquiesce in the ideals which the age holds up. The world is indignant that the Church should look askance at some of its policies though decked out in the raiment of progress and science. The little theories of the day that make their exit fume and fret for a brief hour and disappear trouble her not. For centuries she has been twitted, abused and persecuted because she gave scant courtesy to many plans for the benefit of mankind. She has witnessed the action and interaction of human thought and she is still instinct with vitality, still faithful to her office of moulding, checking and correcting. She blesses all that can redound to the good of humanity. Her services are in letters of light on the pages of history. But the Church is a spiritmay live good lives here and attain to everlasting happiness hereafter. Her children love and revere her. Her doctrines are not to be whetted down to suit the so-called exigencies

of the times. Liberalism, in so far as it means making religion a thing shadowy or in harmonizing it with the world's ideals, is not to be coun tenaced. A Catholic should cooperate in all things lawful with the non-Catholic, and with pen and voice and good example should contribute his quota to the formation of a healthy public opinion, but he knows that his faith is not his but God's and that he has no right save to cherish and protect it-Where the Church is concerned he is a stranger to temporising. He is The darkened mind, the callous loyal to her in thought and deed. heart, the paralytic will—these are He knows that submission to its divine authority is the touchstone of Busy thyself not with what should Catholicity. And he says with the great Bossuet: "O Holy Roman Church, mother of churches and mother of all the faithful, the Church chosen by God to unite all His children in the same faith and the same charity, we shall ever adhere to thy hearts. Life is communion and unity with all the yearnings of our heart. If I forget thee, O Roman Church, may I forget myself; may my tongue be withered and cleave to my mouth if thou are not always the His Church, to give them His life. first in my remembrances: if I do

> The distinguishing characteristic of the good Catholic is his firmness in all matters of principle. His faith | child has the power of reason, though is manifested in his life, and he is both thankful and proud to be a member of the Church Militant which, from the day that Peter and John confronted the Sanhedrim with the reply, "We must obey God rather than man," has never minced dogma and has never yielded one iota of the rights given her by Christ. The liberal Catholic is very modest retiring and inclined to be very apologetic when ecclesiastical authority sets its face like flint against some custom of the world. He is so humble that he can bear with equan imity any insult against the Church. He keeps a careful eye upon his worldly prospects and never allows his religion to interfere with them. He has a notion that culture, refinement and education are confined within Protestant circles. Hence he

not make thee the beginning of all

my canticles of joy."

men call cowardice. He appears, as it has been well said, to be too much never stop to think that their crim- afraid of man to confess his faith and too afraid of the devil to desert of his right to a decent future. They it. His heart's desire—to win the

approval of the non-Catholic-is generally denied him because most men have but contempt for a back-bone

#### THE HOME CLUB

The best kind of club is the "Home Club." We must indeed have socie ties for the support of our own in terests, for interchange of thought and aspiration, for the safeguarding of the young, but they should not en-

gross all our attention. When the married man, however frequents his particular club every evening, and for some reasonweighty business let us assume-he is troubled with an excess of zeal. He forgets that he is a charter member of the Home Club which assembles around the fireside, and to which, as head, he should devote more than ordinary care. A bread winner of course, but he should be counsellor and comrade of the family. Much time given to meetings and to amuse ments may blind him to his duty of moulding, by his personal worth and personal influence, the character of his children. He should try to realize the importance, the sacredness, the responsibility of his dignity. He can make his home a little heaven upon this earth or a mere place for food and sleep. The hard-working man must have amusement, but every rational pleasure can be his without walking miles around a billiard table or frittering away hours in cardplaying. Homes would be more peaceful, more God-fearing, children better instructed and disciplined if parents would give more time to their wives and families than to their

# THE NEW CATECHISM

(Suggestions and criticisms are to be addressed to Rev. H. J. Canning, 5 Earle St., Toronto.) XXIII

## BAPTISM

How does one become member of amily? By being born into it.

Can one be born twice? Yes body, and spiritual birth, or birth of the soul.

How does one get the spiritual birth? By water and the Holy Ghost in baptism.

Into what family is one born by baptism? Into the great family of the children of God.

What does baptism do for us? It lifts us out of the state of original sin, and grafts us unto the Body of Christ, which is the Catholic Church. What do you mean by grafting? Cutting a branch off one tree and putting it into another so that it may

get the sap of a new life. Is the Christian religion like a fruit tree? Yes, our Lord says: "I am the vine, you are the branches ' (Jno. 15:5.)

What is the sap of this vine? Sanctifying grace.

How is it the sap? It flows from Christ, who is the trunk, into the branches, which are the members of

What are the first fruits of this life in the soul? Faith, hope, and char-

Can a little child have faith, hope and charity? Yes; just as a little not yet the use of it.

Can the life given in baptism be lost? Yes; faith is lost by heresy or infidelity, hope by despair, charity by any mortal sin.

Can all the effects of baptism be blotted out by sin? All but one. The mark or seal of membership in the Church remains in the soul forever.

Why is water used in baptism? Because our Lord will have it so. and because water puts us in mind of the chief effect of baptism, the cleansing of the soul from all sin.

### Lesson Twenty-third

If Adam had proved faithful we should all have been born into a state of grace. Now to enter into the state of grace a child has to be born again of water and the Holy Ghost. When our Lord spoke of baptism as stands before them cap in hand and a new birth He meant really a new has never a qualm of conscience with bated breath, so dominated is he birth, the getting of a new spiritual Father.

about it. The boy may rise or fall, by what he calls prudence and other life. One who has come to the use of reason may get the new spiritual life by an act of charity, or perfect love of God, without baptism of water. This is known as the baptism of desire, because if we truly love God, we desire to keep His law, and so desire to receive baptism. Martyrdom, or death suffered for the faith, may also take the place of baptism of water. This is known as the baptism of blood. In baptism we promise to renounce the devil and all his works and pomps, which means to turn our back on sin and lead a holy life. The name of a saint is given to us that we may have a model to imitate and a patron in heaven to pray for us. When there is danger of death, and a priest cannot be had, any lay person may and ought to give baptism. This is done by pouring water on the head of the person to be baptized, and saying at the same time. "I baptise thee in the name of the Father and of the Son of the Holy Ghost."

#### XXIV PENANCE

If the life got in baptism be lost can one get it back again? Yes, through the sacrament of penance. What is the sacrament of penance

commonly called ? Confession. Who is it that heals the soul The priest who hears confessions.

From whom has he power to heal the soul? From Our Lord, Who M. E. Tangney, Lindsay... said: "Whose sins you shall for give they are forgiven, and whose sins you shall retain they are retained.

Could a physician heal a sick man if he would not tell what was the matter with him? No: he would not know how to treat the one who was sick.

Must you tell all your sins to the priest? At least every mortal sin, and the number of times one has fallen into the sin. What if you kept back one mortal

sin? It would be telling a lie to the Holy Ghost, and none of the other sins would be forgiven. How should you prepare for con-

fession? First, by praying for God's help, and then calling to mind our sins of thought, desire, word, deed, or omission.

Is it enough to tell your sins to the priest? No, we must be sorry there is natural birth, or birth of the for them, and make up our minds never to commit them again.

> Why should you be sorry for sin ; Because sin offends God who is so good, and because sin made the Son of God die on the Cross.

Would it do to be sorry because sin shuts heaven and sends the soul to hell? Yes; it is not so good a sorrow, but it will do in confession. Is there need of anything else to get the pardon of your sins? Yes

the priest gives. be good, but there would be a sin of omission to be told in the next confession.

### Lesson Twenty-fourth

One is guilty of sin who refuses or neglects to do what God commands, or does what God forbids. When a sin kills the spiritual life of divine love in the soul, it is called a mortal sin, just as wounds are said to be mortal when they result in the death of the body. When the sin weakens, but does not kill that spiritual life, it is called a venial sin. It is not always easy to know when a sin is mortal; but whenever we offend God in any important matter we may well fear that the sin is mortal. After the sin is forgiven, there often remains some temporal punishment to be undergone, either in this world or in the next. The penance given in confession helps to wipe out this debt of temporal punishment. Prayer, fasting, and alm-deeds, even when not given as a penance, serve the same purpose, and also indulgences. A plenary indulgence of itself remits the whole of the temporal punishment due to our sins; a partial indulgence remits only a certain part of it. To gain an indulgence we must be in the state of grace, and fulfil the conditions laid down by the Church in each case. In the case of a plenary indulgence, we are usually required to go to confession and Holy Communion, and to

FATHER FRASER'S MISSION On March 1st the editor of Notes and Comments gave a summary of an in-teresting letter from Father John M. Fraser, the Canadian missionary to

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly ac-knowledged and forwarded to Father

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of

# REMITTANCES

10 00

5 00

5 00

Previously acknowledged	\$356	0
Miss McDonald, Medicine		
Hat, Alta	1	0
Another Mac, Guelph	10	0
Isabella and Joseph Mac-		
Mahon, Black River		
Bridge, Ont	5	0
A Friend, Ennismore	10	0
E. Tuffy, Cobden	5	0

M. Dooher, Lombardy .... Jno. C. Heenan, Steelton ..... Rev. D. McRae, Goderich.... Catharine Wallace, Toronto... Mr. and Mrs. J. M. McMullen,

Belleville......A Reader, Belleville..... Miss M. A. B., Peterboro .....

### METHOD IN THEIR MADNESS

HOW "THE KHAN," (NON-CATHOLIC IN THE TORONTO STAR, MARCH 5. VIEWS "CALLS" TO PREACHERS

A couple of ministers of the Gos pel-I think it was in Toronto-reused to go to the States with a big increase in salary, and most of the papers that have come to my hand recently have been lauding them to the skies for their self-abnegation and unselfishness.

In this materialistic age, when the Almighty Dollar is the idol set up at every street corner and at every cross roads for the people to bow down and worship, it does seem at first glance that these two worthy men were mad.

But there may be method in their madness. Man cannot live by bread alone.

We have this on good authority. great salary is not all or every thing, but this particularly applies to the ministerial profession. The following tremendous fact should be taken into consideration in judging these events, and that is that the status of a minister of the Gospel is very different in the United States to what it is in Canada. Here in we must be willing to do the penance our beloved country all the fine tradition of the cloth are maintained What if you should neglect doing and every minister of the Gospel has it afterwards? The confession would an assured standing in the community. He has a thousand little privileges on the street, in our homes, in public places and in the press. Even in the most ribald newspaper he is practically3 immune, for the editor knows quite well that the people

wouldn't stand for any rough stuff. But the United States is an irrev erent nation in a sacrilegious age.
There are vast and thickly-populated areas without a church, and they don't want one. The local postmaster is a justice of the peace, and he marries anybody who comes Marriage is not a sacrament along. there, it is not even a rite; it's a business transaction if it is not a

farce. When you pop the question in the States the two of you don't conclude to see a minister. It's either a ques tion of old Si Hopkins, J. P. down at the corners, who horse doctors and traps minks for a living, or Old Squire Spulpin, who keeps a general store, including coffins in all sizes, and who will christen you, marry you or bury you, whichever you want done, and who will furnish you with the costumes

proper for the occasion. Besides, great preachers bave gone from Canada to the United States, tempted thither by big money and the prospect of fame, having the Beechers and the Talmages and the Abbotts in their mind's eyes; and they were never heard of again. Here in this country they were the biggest toads in the puddle; over there they disappeared among the wigglers. A preacher trained here in Canada is chilled to the bone by the religious atmosphere of the United States. What we call a church here is simply a big clubhouse there, and the preacher is a highly developed haranguefession and Holy Communion, and to pray for the intentions of the Holy In some places they will soon throw off the cloak and declare for the Sun-

day theatre. It looked to me when I was over the border that the archi-tects planned many of these churches so that they could be changed into opera houses at trifling expense. Either that, or they builded better

than they knew! Some day this land will thank God for Quebec. If she is the same yesterday, to day, and forever, she is an example in her reverence for sacred places and holy things.

And she leaveneth the whole heap!

THE KHAN.

### PROTESTANTISM IN ITALY

A friend sends us a copy of the Rochester Herald of Feb. 18th, which contains a glowing account of the progress of Protestantism in Italy. This particular story concerns prin cipally the Waldensians, who are said to be the representatives of Protestantism in that country, and who from all accounts, are doing won

As a matter of fact, the Walden sians are making no more progress in Italy than are the other sects. are an heretical body, and though they have attempted to spread their doctrines everywhere, there are at present but 30,000 of them in the whole world. While the enthusiasm of sectarian endeavor is really worthy of emulation, the results of the propaganda are pitiful. next to impossible to make a Methodist or an Episcopalian out of an Italian. These sects may drive an Italian to infidelity, but they never make of him a believer in their doctrines.

The history of the Methodist Church in Rome is too well known can be expected? The lodges rule, to require repeating. This sect has spent thousands of dollars in an effort at evangelization. Some time ago the Philadelphia Standard and Times quoted Rev. Charles W. Wendt, D. D., a Protestant minister,

as follows:
How is the failure of Protestantism in Italy to be accounted for Certainly it cannot be attributed to any lack of zeal on part of the evan

gelical sects at work in this field. Hundreds of pastors, evangelists and teachers are enrolled, among them not a few of ability and character. Their budget of expenses is estimated at between one and a half and two million dollars annually. By far the larger part of this sum is contri buted from foreign sources. Take away this American and British missionary money and two-thirds of the Protestant churches in Italy would

be out of existence. The Rochester paper also quotes from a report made by W. S. Monroe of the State Normal School of Montclair, N. J., in which it is recorded that the schools of the Waldensian society "are now the best one finds in Italy. The teachers are in Italy. . . . The teachers are the best trained that I have found in

Italy."
Mr. Monroe could not have carried his investigations over a very extend- Democratic caucus, he was not even ed territory. Had he done so he could have found hundreds of other schools equipped with just as good teachers and doing quite as good work, and all under Catholic aus-

article which is apropos of the present question, and from which we take the following extract. The writer of the article is commenting

on the remarks of one Rev. W. Burgess. He says : Towards the end of his letter Mr. Burgess writes: "If the Papacy is the uplifting, healthful forceits upholders tell us it is, how do you account for the fact that the nations which have been most under its influence are uniting to cast it off and drive it

from their midst? . . . There must be something wrong in a man when all his friends unite in condemning him." Just here lies the fallacy, it is not his friends but his enemies that condemn him. It is not the Catholics of France, Portugal, or of Italy that are conspiring against the Papacy, but it is the freemasons, the Methodists, the Baptists, the Waldensians, and all sectarians of such ilk that are everywhere bellowing against the Papacy and the Catholic Church. The Catholics of these countries though they may be cold and indifferent, many of them, in the practice of their religion, one thing is certain that at the hour of death it is to the Catholic Church and its minister that they turn for

the last religious rites.
Catholics may be led astray, oftentimes they are, but when death beckons, then comes thought of fatal error in the past and almost invariably the soul about to take its flight yearns for the ministrations of the Church.—Buffalo Union and Times.

### CHURCH BURNED

We send our sincere sympathy to Rev. Father Brennan, of La Salette diocese of London, because of the destruction by fire of his beautiful church on Good Friday night. It was valued at \$40,000. Unfortunately the insurance represents only a small portion of the loss. In this emergency we have no doubt that Father Brennan's faithful people will come promptly and generously to his aid.

## 1797

In the Catholic schools of Madrid, Spain, there is an attendance of 40,-000 children. The Parish Weekly, the chief Catholic paper of Madrid, has a circulation of 30,000 copies.

CATHOLIC NOTES

The great national Borromeo Verein, of Germany, whose work is the ublication and circulation of Catholic literature and whose membership is 223,403, is on the increase at the rate of 20,000 new members yearly.

The editor of the Catholic Advance vouches for the truth of the story that the late Joaquin Miller, the so called "poet of the Sierras" turned his daughter out of doors because she became a Catholic.

The English "Catholic Directory for 1913" is authority for the state-ment that the conversions registered in the three ecclesiastical provinces of England for 1911, for all dioceses except Portsmouth, totalled

The Catholic Sobriety League in Germany is growing and extending rapidly. It is a national temperance organization. One branch of it is he Guardian Angel League, which alone now numbers 100,000 mem

Cardinal O'Connell has sent a con tribution of \$100 to England for the Tyburn Memorial convent, saying: "Any service that Boston may render in thus honouring the Irish martyrs, will be a source of personal gratifi-

cation.' The new court house in Rome, which had been estimated to cost \$1,200,000, has already cost \$8,000,000. It is considered in governmental Rome a great scandal.

or rather, misrule the Eternal City. On March 17, the Pope published an apostolic letter directing a universal jubilee from Low Sunday, March 30, to Dec 8, the Feast of the Immaculate Conception, in memoration of the religious toleration edict issued by Emperor Con-

stantine in the fourth century. Out of a total population of 290,-338 in Dublin, 50,000 are Protest-The Protestants are divided into 29 different sects, some of them claiming only a few followers. The Anglicans form the largest body, having, according to the census, 39, 357 members.

The proportion of Catholics at the. German universities has risen in twelve years from 34 to 30 per cent. The number of Catholic theological students at the universities was never so large as it is at present. The most frequented are the theological faculties of Bonn, Breslau, Munster and Freiburg.

The Democrats in the United States Senate have selected for chaplain the Rev. F. J. Prettyman, who is a Methodist. Rev. Father Schmidt of St. Mary's church, a veteran of the Civil War, was talked of for the place, but when the vote was taken by the

mentioned. Mrs. C. A. White, of Forest avenue Fond du Lac, has been received into the Church. Mrs. White has been a generous contributor to the Episcocathedral of Fond du Lac, of Some time ago Rome printed an which she was formerly a member, Episcopal church. daughter has also been received.

In the early morning on March 8 St. Dunstan's Cathedral, Charlotte town, Prince Edward Island, Canada, was completely destroyed by fire which also damaged the Bishop's "Palace" situated across the street from it. We have been unable to learn the origin of the fire which robbed the Diocese of Charlottetown of one of the most beautiful, though not the largest, Cathedrals in the Province.

While people all over the world are talking about the necessity of housing the poor in a more comfort able and becoming manner, word comes from Rome that a Prince of the Church, Cardinal Cassetta, has divided up many acres of his own private lands in Italy into lots where on houses for the working people may be erected. He has furthermore provided the materials for building the dwellings.

It will interest Catholics to know, says the Catholic Citizen, that Mr. Alexis I. du Pont Coleman formerly rector of St. Michael's Episcopal church, Wilmington, Del., and a convert to the Church in 1896, is now a professor in the college of the city of New York and head of the Newman Catholic Club of that institution. Dr. Coleman is a son of the late Episco palian Bishop of Delaware and a graduate of Keble College, Oxford.

As a means of improving the morals of Hutchinson, Kansas, the Rev. W. M. Farrell pastor of St. Teresa church of that city, suggests that a man be appointed, at a good salary, to act as moral supervisor. He would maintain a strict watch over the streets, and clear them of children after the ringing of the curfew, and would be privileged to enter public dance halls and places of amusement and compel any child to leave, if the environments were improper.