

reach the goal. And this is all the more evident for the reason that their methods of life are so often at variance with their eternal interests. If those who profess to seek heaven alone feel that they are obliged to live in silence and prayer, in fear and trembling, lest the prize slip through their fingers, surely the laity have also imposed on them, at least occasionally and for a few days at a time, the obligations of seriously reflecting on the only things that really matter. Surely they are obliged now and then during their lives to take stock in the spiritual sense, to balance their pages in the Book of Life, to straighten out their accounts with God. Nowhere can this be more efficaciously done than in the retirement of a retreat.

Undoubtedly much admirable work is accomplished among souls during parochial missions. As a source of spiritual awakening missions have their place in the economy of Catholic life. During those days of spiritual fervor many souls regain the state of grace and take precautions to persevere in it; but a fact that cannot be contested is that only too often the burning words of an eloquent missionary fall on souls enslaved by harassing occupations, or business worries, or pleasures, which seize them again when the missions are over. Besides, mission instructions are addressed to people of every grade of virtue, and are, owing to the wide range of applications, necessarily restricted to general applications. While missions are for a Catholic population, as a whole, the only practical way to awaken sleeping consciences, and while they at least suggest means and methods efficacious enough to transform lives if these means and methods are reduced to practice, it is a question that would be hard to answer whether the hearers always garner light enough and strength enough to ensure constancy in the upward struggle afterwards. Or, thing, however, is rather certain: missions may succeed in converting a Catholic to a better life, but they do not always succeed in turning him into an apostle among his fellow-men, that is, one so fully convinced of the divinity of his faith and so fully alive to the need of living up to his convictions, of defending them seriously, and of working to spread them under the direction of spiritual leaders that he shows he has secured the maximum of spiritual profit.

The Lay Retreat movement is destined to carry Catholics this step forward. No matter how fruitful we may suppose missions to be, it is hardly possible to compare them with those retreats wherein a soul, completely separated from the ordinary concerns of life, gives its undivided attention to reflection, self-examination and prayer. To make a retreat is to break the seemingly unbreakable links that business and the habits of life have forced about one; to retire for three days to some solitary spot—a house of retreats, for instance—to look after one's soul in silence and recollection; it means stepping aside from the world for three days the better to allow one's object to dominate one's life, that of self-reformation. When a man's whole strength and attention are centered on this important affair during three short days he begins to live in quite a different atmosphere. He begins to feel his full spiritual responsibility, he puts himself face to face with God and eternity, he visits the obscure corners of his conscience, he meditates on the great truths, he detaches himself from the glitter of the world and indulges in a longing for the imperishable. Only in a retreat can a man give himself up, after this fashion, wholly to the action of grace; only then can he take generous resolutions, and, fully confident of keeping them, map out for himself a Christian rule of life.

This is only one of the benefits of the lay retreat; there is still another. A three days' face to face with God and his soul transforms a layman's mental outlook, it spiritualizes his views, and enkindles his soul with zeal. After three days retreatants become men whose wills are strengthened, who are firmly resolved to save their own souls, who are grieved at the dangers menacing the souls of others, and who will fly to their aid, eagerly and efficaciously, in some way other.

Evidently this programme is not destined for the majority of men. It would be absurd to think of persuading the thousands of Catholics who can attend parish missions to go into solitude to make retreats. But if there are thousands who cannot make them, there are hundreds who can. The object of the movement is to form out of these hundreds model Catholic men and women who will influence the rest.

The results which have been secured in Belgium, Holland, France, Italy, Spain, England and in the countries of South America, show us that the Lay Retreat movement can, if we so wish it, do a great deal for the Church and souls in Canada. In Belgium alone twelve thousand workmen retire a few days every year into retreat houses, where they renew their spiritual strength and prepare themselves for the struggle.

Catholic life and action. The same success is being attained in the other countries mentioned above. Almost every one of the eighty six dioceses in France possesses a retreat house open permanently or during the holidays. The present revival of Catholic strength in France is being attributed to lay retreats. One of the French archbishops in a recent letter to his priests wrote: "Cast a few chosen souls into the wonderful crucible of a closed retreat: then it will be an easy matter for you to form parish committees, to create and manage your various associations; the work of the Catholic Press will become a mere pastime, and the organization of Catholic activities will easily overcome the obstacles we meet with at present."

Pius X. was delighted to see the work established in Italy. A year ago, when he received a deputation of retreatants among the Roman workmen, he frankly expressed the pleasure their action gave him and he earnestly hoped they would find many imitators. Since the movement was begun in Canada three years ago, several hundred laymen, grouped according to their social or professional calling, have made these three-days retreats in several of our dioceses. Lawyers, physicians, professors, merchants, teachers, commercial travellers, insurance agents, notaries, tradesmen, day-laborers, members of St. Vincent de Paul Conferences, members of the League of the Sacred Heart, and others, have already felt the spiritual benefits of the retreats. One of them, a wealthy layman of Montreal, after having had the three days' experience, was struck so forcibly with the results that might be expected from this form of zeal, that he resolved to found a retreat house at Cartierville, near Montreal. This building, now complete at a cost of \$100,000, has already begun its work. The first group of retreatants made up of parish priests, headed by His Excellency the Apostolic Delegate, was given in January. Other retreats exclusively for laymen have been begun, and henceforward will be given continuously the year round. The wish to see similar retreat houses, either permanent or temporary, in every diocese of Canada is a legitimate one; it is certainly an intention that merits the fervent prayers of the members of the League during the present month.

E. J. DEVINE, S. J.

THE REVIVAL OF BIGOTRY

ARCHBISHOP GLENNON DELIVERS NOTABLE ADDRESS ON PRESENT WAVE OF ANTI-CATHOLIC SLANDER

Commenting on the present wave of bigotry Archbishop Glennon, in a confirmation sermon delivered recently at Troy, Mo., said:

There is another reason, and a very special one, why I wish to emphasize your confirmation, and your subsequent duties as devoted and intelligent Catholics. I have spoken to you of the general decline of faith; but there is another characteristic of our day, which, whether co-related to this decline of faith or not, is very much in evidence—and it is the growing hostility to the Catholic Church.

It is true that in every age the Church has been persecuted. All the centuries have been stained with the blood of Catholic martyrs. The prisons still remain where priests and Bishops were incarcerated. There is scarcely a city or town in all Christendom that has not the record of Catholic devotion written on its walls. In some instances the record is of wholesale expulsion of a Catholic people from the land of their fathers—while in others the persecution was so successful, that few were left for expulsion. But this persecution lasting so long, and pressed forward so fiercely, had at least this in its favor—that it was in the open. Our enemies, in some instances, thought that in so doing they were doing the work of God. But now conditions have changed. Persecution still continues, but it is a persecution of another form—not as open, but more degrading; not as successful, but more insidious.

The form it takes to-day is to promote falsehood and calumny against the Catholic people—the priesthood and the sisterhood—and to blaspheme every element of Catholic sacramental life. The printing press is their great agency. Through it they issue thousands of papers, magazines and pamphlets filled with attacks on the Catholic Church. In the main their attacks are false. And where there is an element of truth, they so enlarge and exaggrate on the supposed crime of infamy, and write as if of Catholic doctrine, and practice, that the universal Church is condemned for the unworthy act of someone, who a member in name, may not be such in reality. They will tell of the crime of someone now fifty years dead—and write it up as he were living to-day.

While the daily newspaper is filled with the evidence of human frailty in the non-Catholic world, these are passed aside, but every fault in any way associated with the Catholic name is held up as horrid example and spread out before a receptive public as a complete history of Catholic life. I have often wondered why this condition prevails. What is the philosophy of it? It cannot be a personal grudge, because our Catho-

lic people do not even know these defamers of the Church. We do not know their name nor their history; and we are indifferent, but not hostile, to their political or social aspirations. We are not holding up a horrible example, individual Protestants, whether of the clergy or of the laity. Why then should they, our defamers, go out of their way and spend their days and nights in collating and uttering unjust and malicious attacks upon the Catholic Church? It occurs to me as if these might be some of the reasons—first, jealousy. Jealousy is a strong passion; and it is hard to conquer it. Religious jealousy is the worst of all. They do not like to see the Catholic people grow in number nor power. They do not like to see churches builded nor schools erected that have a cross above them. Consequently, they show their jealousy by attacking us.

Another reason, may be, that the best apology for indecent living is to attack and defame decent people. Towards always brag when under cover, and try to belittle the prowess and character of those who are willing to fight in the open. This reason is not a flattering one to those who attack us; but the evident disposition that is back of their attacks suggests it as a consistent motive for their unworthy methods. There is another reason, and it is the commercial one. Nearly everything to-day is becoming commercialized. We have "commercial vice" and in our large cities they are striving to "commercialize charity." That there has been, and that there now exists in the minds of many, an innate prejudice and hostility to the Catholic Church, is but too true. Heretofore it has found expression in outbreaks which went by the various names of "Know-nothingism" and "A. P. Aism." It looks to-day as if they would make these prejudices, which we fondly hoped were moribund, an asset, and cater to the same by publishing and selling the libels, the falsehoods and calumnies, which they are printing, appealing at the same time to the prejudice, and receiving their reward in the subscriptions which they fondly gather. It matters not to them if the standard of morals is lowered. They are willing to gather the price of their betrayal, as Judas did of his Master.

Lastly, when we consider that the daily newspapers in these later years have gradually debauched the public mind by spreading before the people and exploiting to the fullest measure the indecencies and immoralities of the abnormal and degenerate, it becomes all the easier for those people to continue the infamous work, at the same time throwing around the indecencies their proclaimed purpose of thereby defending the Protestant creeds. I know that decent Protestants have little sympathy with this movement; yet I am surprised to think that they will tolerate it. It does not help the cause of Protestantism as such, for this unholy propaganda, if successful, can result only in general debauchery. And yet, unjust, unholly and miserable as it is, few non-Catholics have the courage to disavow or rebuke it.

We are sometimes told to enter suit for libel; and such might be successful, but the condition of legislation affecting such matters is uncertain. It appears that a whole class of defamers, and vilify many, the law says, you vilify none. You can print that a whole state is composed of cut-throats and thieves, yet no citizen of that state is thereby legally entitled to protection. When you tell the story of one that is dead fifty years, it may be a tissue of falsehood, but will the one that is dead have recourse to the law for vindication? A story may be written of someone in Mexico, Germany or Italy—what recourse have they, or what protection would be given them here in Missouri?

However, there is one thing that remains, and perhaps in the long run, it is the best answer to our defamers—it is that every Catholic shall so live, so speak and act that no just criticism can be pronounced against him. Every Catholic can so inform himself that he can make an intelligent defence of his faith; he can answer lies by telling the truth; and show in his life to all the world that the standard of faith and morals that he follows is as high as Calvary and as sacred as the Christ Who was crucified there. If persecution continues, he knows it is but the continuation of that persecution that raged against the Saviour, that was focused around His Cross. And this is his consolation, that Christ is with him in his trial. "They have persecuted Me—they will persecute you," says the Saviour. This fact is not only a source of consolation, but of strength also, for the very persecution that we suffer is in the words of the Master, a proof of the divine origin of our faith. Not only is it a consolation and strength, but also a hope as well; for we know that they are blessed who suffer persecution for Christ's sake. And we know further, that even though there be a Calvary in the way, there is a resurrection in the background—that through one, who will be led to the other; and that if there be a cross, there also shall be the crown.—Buffalo Union and Times.

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PURITAN CHANGES NOT CATHOLICISM

IMPRESSIONS AND SENTIMENTS TWO PROTESTANTS CONTRASTED—ONE WROTE FIFTY YEARS AGO, THE OTHER TODAY

Some fifty years ago there appeared a volume entitled: "Rome as seen by a New Yorker." The writer acknowledged that he carried with him prejudices and prepossessed ideas. He wished to be fair, but the Puritan blood in his veins was thick, and with all his attempts at fairness, he just could not tell the truth. At times he was irreverent; he was misled by many humorous guides, and acknowledged at the end that his account was but a superficial survey.

At one time, with an equal lack of taste and respect, he jumbles together subjects that bear no relation to each other, prefixing as a title, "Cardinals, Monks, Beggars and Robbers." In describing a religious procession, he said: "As it passed, every one dropped on their knees, and the soldiers and priests, the two great nuisances of Rome, were strangely intermixed in picturesque confusion." We can pardon the bad grammar in this sentence, but we can do object to the reference to priests, and even to the soldiers.

When our New Yorker, with his guide, entered the huge ball of the dome of St. Peter's, he seemed to imagine that by some witchery the massive structure would yield to a gust of wind and send him headlong over the great eminence. Very few of his figures and measurements are true or accurate.

Referring to the Stations of the Cross which had been erected in the Coliseum, he wrote: "The pontiffs did not consider that this tasteless obtrusion, on such a scene, of the symbols of the present religion of the city, might sometimes lead the spectator to contrast the modern Romans with their ancestors, and perhaps to attribute part of their present degradation to the influence of the superstitions (!) which are here so palpably thrust upon them. Although the crimes and exactions of the ancient Romans made their fall merited, yet their grandeur half excuses (!) their enormity."

"But a thousand (he probably means fifteen hundred) years have purified the arena, and looking with the eyes of reality in the place of those of fancy, I saw only a procession of veiled nuns, with slow steps, pass unmoled through the arena, each in turn stopping at the cross in the center, to say a prayer for the souls of the martyred, and to give the kiss which secured the promised indulgence. The warmest admirer of antiquity must confess that the change is much for the better, etc."

We are glad to find that our New Yorker was willing to acknowledge that a few changes for the better had been made. In fact, in some parts of his book he is quite reverent, despite his prejudices, and finds at least a few things in Rome worthy of praise. Fifty years have passed, and the old Puritan blood has thinned a little, and another Protestant visits the Eternal City. The city has not changed. The great dome of St. Peter's despite the fane of the New Yorker, has not fallen. It is the same city of churches; the Mother of Christendom; but the Puritan now is more reverent, in fact, is no longer a stranger there. Seldom have we read a more appreciative account of Rome than that which appears in the February number of the Atlantic Monthly, under the title, "A Protestant in Italy," by Zephine Humphrey.

"But to his surprise he discovers that, whatever may have seemed to him strange in the outer form of the Catholic service, its actual words are as profoundly familiar as the Lord's Prayer. He is not an Episcopalian—or he would have scented this likeness before—but every one is more or less familiar with the utterances. Almost word for word, its Communion service is found embedded in the Roman Mass.

"Well, the traveller springs to his feet and hurries off to the nearest church; and there—if all this has not happened too late in the day—for the first time intelligently "assists" at Mass.

"The experience is such that there is hardly a word to indicate the mysterious depth and scope of it. It goes far down into the roots of being and far back into the past, stirring all sorts of forgotten memories, lurking associations of love and penitence and forgiveness. We talk about the faith of our fathers? But who are our fathers? Only the few immediately ancestral generations of Puritans? There have been three centuries of them, but they themselves were begotten by eight or ten centuries of Catholics; and the early loyalties are in our blood as well as the latter. Nay, many of us, through the various strains of our heritage, reach obscurely back to the very foundation of the Christian Church.

"But how many churches are there in Rome? There ubiquity had once been grateful to the traveller, but now he finds it cruel. He has to pass them at every turn, and always their doors are open and people are thronging in. Sometimes he hears a sound of chanting or catches a whiff of incense; and every evening when he returns to his hotel, the streets of the church at the head of the door are thrown aside and the high altar blazes for Benediction. Blazes and beckons. Yes, he has all he can do to resist it, all he can do to remind himself that he is not, cannot be of this fold, and to visit it is to try to deceive himself and God and man. He is really unhappy. He had no idea that this new interest was taking such a hold upon him and that he was going to miss it so when he gave it up.

"Then some evening it happens that he has had disturbing letters from home, or perhaps has had no letters at all, and is feeling lonely; and, as he approaches the beckoning church and looks up suddenly, he catches the gleam of its many candles through the dusk he can no longer stand it to remain outside. He does not stop to reason the matter, he does not even decide it: he simply crosses the street, runs up the steps, enters the door, and falls on his knees among the crowding people just as the sacred Host is elevated. Oh! then with what a rush does God come down into his heart! He covers his face, he bends, he bows, he holds his breath in a suspension of thought, and prays as he has not prayed in many days. He cannot help it, he is possessed, carried out of himself."

HENRY S. SPALDING, S. J., Loyola University.

WHAT TO DO

IF YOU DESIRE TO BECOME A CATHOLIC FOLLOW THIS PLAN

Many non-Catholics who attend Catholic services or hear about them feel at times an inexplicable inclination towards the Catholic Church. "How shall I go about it?" they will say to themselves. The first step to take is to approach a priest. Go to the rectory in the parish you live in and inquire of one of the fathers. "But I am not courageous enough to do that," perhaps you will say. What courage is required? The priest, like his divine Master, considers you a lost sheep. He rejoices, and accordingly will receive you with all possible kindness and consideration. However, should you be so diffident as to be unable to visit a priest personally, make known your desire to a Catholic friend. He will see the priest for you and help you many ways to overcome your timidity and take the first step, that of being introduced to a priest. This done, all the rest is easy.

The priest will consult your convenience as best he can. He will name a day and hour each week satisfactory to you on which to meet him for instruction. And what is the instruction? He will teach you the principal truths revealed by God which every Christian is bound to believe. He will explain to you the moral laws as laid down in the ten commandments and how they apply to the value of prayer; what the seven sacraments are, and how necessary they are for your soul's welfare. He will teach you what you must avoid and what virtues you must practice to save your soul. He will enlighten your mind on the ceremonies and devotions of the Catholic Church. He is prepared to answer all your difficulties. The more frank you are with him in this matter, the more he is pleased.

And then what will he do? Will he presume upon friendship so as to force me into the Catholic Church? Not at all. That would be marrying a grand word already begun. He respects your free will more than ever by the explicit question, "Are you willing?" If you are, be prepared to make a profession of faith. A word more to you, dear friends who are outside of the Catholic Church: If you feel a longing towards the Catholic Church, let nothing hinder you from studying it, be it fear or wealth or human re-

spect. God has put that thought into your mind. It is a special grace. Do not resist it. Remember, you have an immortal soul. It is a spirit; it cannot die. It is the most precious jewel you possess, more precious than the combined wealth of this world. As Incarnate Wisdom says, "What shall it profit a man if he gain the whole world and suffer the loss of his own soul?" Are you now convinced that your precious jewel is in the pepper safe?—Exchange.

The world is not the home of perfect physical ease. They, therefore, use it best who use it with fortitude, one of the noblest things in man. To the individual this virtue brings contentment. More than this, it is not the least of the elements of social stability.

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