

This was the room set aside for their little son, the son and heir for whose career the father had so carefully planned—the little son that never came. But suppose the son were a girl, Margaret had so often reminded him in her gentle way.

PAYING TRIBUTE TO OUR LADY

It is natural that Catholics should profess love and admiration for the Mother of God, but it is doubtful if even the most ardent Catholic could write a more beautiful and reverent poem than that written by John Keble, Newman's friend.

Ave Maria! Blessed Maid! Lily of Eden's fragrant shade, Who can express the love That nurtured thee so pure and sweet

Through robed and crowned, thou lowly art, Oh stainless Mother-Maiden, And feelest for each human heart With sin and sorrow laden.

Then to thy Son for sinners pray In sweetness interceding; Ask on, He will not say thee nay, But grant thee all thy pleading.

Whittier, though he had no love of the Catholic Church, could not resist the charm of God's holy Mother. He addresses these words to her:

There drooped thy more than mortal face, O Mother, beautiful and mild, Enfolding in one dear embrace Thy Saviour and thy Child.

Rudyard Kipling in the lines "Before Battle" makes a tender appeal that many of his countrymen might well echo in this time of war and stress:

Al, Mary pierced with sorrow, Remember, reach, and save The soul that goes tomorrow Before the God that gave;

To these few appreciations from Protestant sources many more could be added, but we must be content with recalling John Ruskin's oft-quoted testimony to the part the Madonna fills in Catholic life.

After careful examination, neither as adversary nor as friend, of the influence of Catholicism, I am persuaded that the worship of the Madonna has been one of its noblest and most vital graces, and has never been other than productive of holiness of life, and purity of character.

There has probably not been an innocent home, throughout Europe, during the period of Christianity in which the imagined presence of the Madonna has not given sanctity to the duties, and comfort to the trials, of the lives of women; and every brightest and loftiest achievement of the art and strength of manhood has been the fulfillment of the poor Israelite maiden.

"Sacred Heart Review." "None but the prophet can say when the present war will end. We shall find on the morrow of the Declaration of Peace a changed world. Most of our men will be or have been in the army or navy, they will have seen life in a strange light, and the world will have a wider place for them.

The Crown of Thorns—This relic forms part of the treasure of Notre Dame in Paris, but is devoid of thorns, which have been distributed among a great many churches. This relic, with the fragments of the cross, is borne in triumph by twelve canons or cures of Paris in the solemn procession which is held at 8 o'clock Good Friday night in the Cathedral of Notre Dame.

The Church of St. Sernin, in Toulouse, has a fragment of the crown, which was given by St. Louis, through his brother Alphonse, count of Poitiers and Toulouse. The Nails—One, history relates, was thrown by St. Helena into the Adriatic to calm a storm; the second is in the famous iron crown of the ancient Lombard kings (used by Napoleon I. in his coronation); the third is in the church of Notre Dame, in Paris. At Monza, near Milan, is a nail whose authenticity Benedict XIV. is said to have established.

The different pieces of the Winding Sheet—the largest is at Turin. The Church of Cadonin, department of Dordogne, France, has the cloth in which the head was wrapped. Rome has the linen with which Veronica wiped Christ's face. The upper part of the pillar of the scourging is at Rome in the Church of St. Praxedis since 1223. The other part is at Jerusalem, in the Church of the Holy Sepulchre.—The Tablet.

AN ENGLISH JUDGE GIVES HIS VIEWS ON PAPAL ARBITRATION

Sir George Sherston Baker, an English judge, and an acknowledged authority on international law, writes of "Catholicism and International Law," in the current issue of the Dublin Review.

Referring to the fact that the Pope had not been allowed to send an envoy, or other representative, to the Conference at the Hague, on the ground seemingly that he was not a temporal sovereign, Judge Baker doubts that such exclusion was unfortunate. Something more than an envoy could express is needed: "That is to say, a declaration from the Papal chair defining ex cathedra the Christian principles of warfare." In this connection Judge Baker cites the opinion of Mr. David Urquhart, a Protestant, and the author of many books of whom he says:

"The late Mr. David Urquhart, an ardent politician, and member of Parliament for Stamford, very properly suggested, in 1868, on the occasion of the meeting of the Vatican Council, that a remedy for all the evils of modern society would be found in causing the penetration into the minds of Christian nations of the conviction that the intercourse between State and State should be governed by the moral law, as much as, and still more than, the intercourse between one individual and another. He suggested that the Commandments which forbid to kill, to steal, or to covet the goods of another, relate as much to the theft of a province, as to the theft of a piece of money, and that the destruction of a large army, in an unjust war, was as wrong as the murder of a private person. He asks who will restore this moral sense to Christian nations, and bring again the influence of the commands of God, and of the first principles of equity, into international relations. Mr. Urquhart turns towards the Catholic Church, saying: 'You alone have the power. The Catholic Church alone has a voice powerful enough to make itself heard to the extremities of the globe.' He thinks that the Church unites all the qualities which are desirable for the exercise of this universal magistracy, that she has no need of soldiers, the sword of the Word suffices for her."

Judge Baker finds himself in accord with Mr. Urquhart's views. He believes that "now above all other times is the time for the Supreme Pontiff of the Church to define without any possibility of mistake the rights of mankind, rulers towards their subjects, soldiers towards their rulers, and enemies towards their foes." The rights of the people should be considered. Every man has a right to his life and "it is tyranny to take it from him by war unjust, or frivolous pretence." It is here that religion properly steps in, and says this writer "as the Church has protected the slave from the injustice of his master in ages past, so now surely is a fitting occasion for a Papal pronouncement on the rights of subjects and of their modern rulers."

"None but the prophet can say when the present war will end. We shall find on the morrow of the Declaration of Peace a changed world. Most of our men will be or have been in the army or navy, they will have seen life in a strange light, and the world will have a wider place for them. Old conditions will have gone, years of scarcity will follow. It should be for the Papacy, the sole unbiased power, to endeavor to rebuild the shattered world in a manner worthy of the noble dead. Doubtless the august Pontiff will have already considered the expediency of now beginning the preparation of his Christian task. It is idle for men to say that he is not an arbitrator, that an arbitrator should be appointed by those between whom he is asked to decide, and that the Pontiff has not been asked so to do. Such might be said to the President of the United States or to the King of Spain. Here there is no question of arbitrariness. The Pope does not need to be asked. It is for him to dictate. By virtue of his office, it is for him to point out, whether rulers like it or not, what is right and what is wrong.—Sacred Heart Review.

GOING SOME

From an Exchange

A Welshman, an Irishman and an Englishman were arguing as to which of the three countries possessed the fastest trains. Said the Englishman: "I've been in one of our trains, and it was going so fast that the telegraph poles looked like a hedge!" "I've seen milestones appear like gravestones," said the Welshman. "Well," said the Irishman, "I was one day in a train in my country and we passed a field of carrots, a field of turnips, and one of parsley, and one of onions, and then a pond of water, and we were going so fast I thought it was broth!"

Fresh and Refreshing "SALADA" B76 is composed of clean, whole young leaves. Picked right, blended right and packed right. It brings the fragrance of an Eastern garden to your table. BLACK, MIXED OR GREEN

McClary's Blue Flame Oil Stoves make good "Goodies" quickly. No hot summer kitchens. No wicks to trim—no valves to leak—safe, simple, economical, reliable. Costs less than a cent per hour per burner. McClary's FLORENCE OIL COOK STOVES Wickless, Valveless, Blue Flame, Automatic. You can have a slow simmering fire on one burner and a quick hot fire on another and also two others regulated exactly to any heat you want.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS B. LEONARD QUEBEC: P. Q. We Make a Specialty of Catholic Church Windows

Well, I'm Glad There's a "Safford" at Home to Keep the Folks Warm. The man whose wife and children are protected by a Safford Hot Water Heating System has his mind at rest when he's away from home in bad weather. He knows that, by means of the choke damper at top of the Safford boiler (an exclusive Safford feature), his wife or son can control the Safford and have a warm house no matter how hard the wind may blow or how low the temperature drop. He knows, too, that the Safford boiler is built to hold the fire, without coaling up, much longer than an ordinary boiler. The Safford will retain the fire for 24 hours. No danger of it going out if the folks oversleep. Women find it easy to attend to the Safford, too. It is easy to shake, because you stand erect. It is easy to put coal in the roomy door. The ashes are readily removed. The Safford System is built by specialists with 30 years' experience in steam and hot water heating. It costs no more than others. Send us your name and address on a post card and we'll mail you promptly our "Home Heating" booklet. A mighty interesting booklet to those interested in learning about the most advanced ideas in home heating. THE DOMINION RADIATOR COMPANY LIMITED Toronto, Canada Branches at Montreal, Winnipeg, Calgary, Vancouver, St. John, Hamilton



MAPLE LEAF FLAT WALL COLORS are Washable,—Says the Old-time Painter. "They're oil paints and the only kind of wall decoration that can be washed frequently. —you don't have to fasten them on with paste or glue in which disease germs are likely to breed. —do they cost more?—yes and no—they'll cost a little more than the cheaper wall coverings to put on. But they're worth it and cost less in the long run because they last longer and longer—and the longer they last the less expensive they get—it's just the old story of cutting the cost of labor and getting better wearing, longer lasting, artistic, sanitary decoration. —that's the idea; perfectly hygienic, it's a case of where the ounce of prevention outweighs a pound of cure. MAPLE LEAF FLAT WALL COLORS are several ounces of prevention from a sanitary standpoint; they also prevent big decoration bills and keep housework down to a minimum. I recommend you to write for a few decorative suggestions from the

MAPLE LEAF DECORATIVE AID DEPARTMENT THE IMPERIAL VARNISH & COLOR CO. WINNIPEG TORONTO VANCOUVER MADE IN CANADA

What and Why is the Internal Bath? By Gilbert C. Percival, M. D.

Though many articles have been written and much has been said recently about the Internal Bath, the fact remains that a great amount of ignorance and misunderstanding of this new system of Physical Hygiene still exists. And, inasmuch as it seems that Internal Bathing is even more essential to perfect health than External Bathing, I believe that everyone should know its origin, its purpose and its action beyond the possibility of a misunderstanding. Its great popularity started about the same time as did what are probably the most encouraging signs of recent times. I refer to the appeal for Optimism, Cheerfulness, Efficiency, and those attributes which go with them, and which, if steadily practiced, will make our race not only the despair of nations competitive to us in business, but establish us as a shining example to the rest of the world in our mode of living. These new daily "Gospels," as it were, had as their inspiration the ever-present, unconquerable Canadian Ambition, for it had been proven to the satisfaction of all real students of business that the most successful man is he who is sure of himself, who is optimistic, cheerful and impresses the world with the fact that he is supremely confident always—for the world of business has every confidence in the man who has confidence in himself. If our outlook is optimistic and our confidence strong, it naturally follows that we inject enthusiasm, "ginger" and clear judgment into our work, and have a tremendous advantage over those who are at times more or less depressed, blue and nervously fearful that their judgment may be wrong—who lack the confidence that comes with the right condition of mind, and which counts so much in success. Now, the practice of Optimism and Confidence has made great strides in improving and advancing the general efficiency of the Canadian, and if the mental attitude necessary to its accomplishment were easy to secure complete success would be ours. Unfortunately, however, our physical bodies have an influence in our mental attitude, and in this particular instance, because of a physical condition which is universal, these much-to-be-desired aids to success are impossible to consistently enjoy. In other words, our trouble to a great degree is physical first and mental afterwards—this physical trouble is simple and very easily corrected. Yet it seriously affects our strength and energy, and if it is allowed to exist too long becomes chronic and then dangerous. Nature is constantly demanding one thing of us which, under our present mode of living and eating, it is impossible for us to give—that is, a constant care of our diet and enough consistent physical work or exercise to eliminate all waste from the system. If our work is confining, as it is in almost every instance, our systems cannot throw off the waste except according to our activity, and a clogging process immediately sets in. This waste accumulates in the colon (lower intestine), and is more serious in its effect than you would think, because it is intensely poisonous, and the blood circulating through the colon absorbs these poisons, circulating them through the system and lowering our vitality generally. That's the reason that biliousness and its kindred complaints make us ill "all over." It is also the reason that this waste, if permitted to remain a little too long, gives the destructive germs which are always present in the blood a chance to gain the upper hand, and we are not alone inefficient, but really ill—seriously, sometimes, if there is a local weakness. This accumulated waste has long been regarded as a menace, and Physicians, Physicists, Dietitians, Osteopaths and others have been constantly laboring to perfect a method of removing it, and with partial and temporary success. It remains, however, for a new, rational and perfectly natural process to finally and satisfactorily eliminate this waste from the colon, without strain or unnatural forcing—to keep it sweet and clean and healthy, and keep us correspondingly bright and strong—clearing the blood of the poisons which make it and us sluggish and dull spirited, and making our entire organism work and act as Nature intended it should. That process is Internal Bathing with warm water—and it now, by the way, has the endorsement of the most enlightened Physicians, Physical Culturists, Osteopaths, etc., who have tried it and seen its results. Heretofore it has been our habit, when we have found by disagreeable and sometimes alarming symptoms, that this waste was getting much better of us, to repair to the drug shop and obtain relief through drugging. This is partly effectual, but there are several vital reasons why it should not be our practice as compared with Internal Bathing. Drugs force Nature instead of assisting her—Internal Bathing assists Nature and is just as simple and natural as washing one's hands. Drugs being taken through the stomach sap the vitality of other functions before they reach the colon, which is not called for—Internal Bathing washes out the colon and reaches nothing else. To keep the colon constantly clean, drugs must be persisted in and to be effective the doses must be increased. Internal Bathing is a constant treatment, and need never be altered in any way to be continuously effective. No less an authority than Professor Clark, M. D., of the New York College of Physicians and Surgeons, says: "All of our curative agents are poisons and as a consequence every dose diminishes the patient's vitality." It is rather remarkable to find, at what would seem so comparatively late a day, so great an improvement on the old methods of Internal Bathing as this new process, for in a mode way it has, of course, been practiced for years. It is probably no more surprising, for part of the Medical Profession to depart further and further from the custom of using drugs, and accomplish the same and better results by more natural means; easing less strain on the system and leaving no evil after-effects. Doubtless you, as well as other Canadian men and women, are interested in knowing all that may be learned about keeping up to "concert pitch" and always feeling bright and confident. This improved system of Internal Bathing is naturally a rather difficult subject to cover in detail in the public press, but there is a Physician who has made this his life's study and work, and who has written an interesting book on the subject called The What, the Why, the Way of Internal Bathing. This he will send on request to anyone addressing Charles A. Tyrrell, M. D., Room 459, 237 College Street, Toronto, and mentioning that they have read this in the Catholic Record. It is surprising how little is known by the average person on this subject, which has so great an influence on the general health and spirits. My personal experience and my observations make me very enthusiastic on Internal Bathing for I have seen its results in sickness as in health, and I firmly believe that everybody owes it to himself, if only for the information available, to read this little book by an authority on the subject.