

bound to see that their children are thoroughly taught our religion, that they make their First Communion by the age of seven, and go often thereafter to the Holy Table that their purity may remain unscathed; mothers should know where and how and with what companions their boys and girls amuse themselves, and our municipal authorities should reduce to a minimum the moral perils of city streets held for the young. That such highly desirable objects as the foregoing may be effectively gained, the League of the Sacred Heart has made the "spiritual welfare of children" this month's intention. If the millions of Associates throughout the world join to their united prayers practical zeal for protecting the innocence of Our Saviour's lambs, the Guardian Angels will have new reasons this October for rejoicing.—America.

RELIGIOUS TRAINING

ITS NECESSITY IN OUR UNIVERSITIES

By Cardinal O'Connell

The Christian philosophy of life furnishes to all teachers the highest ideals in educational endeavor. According to its principles, which clearly define the eternal destiny of man, there can be no exclusion of that knowledge and training necessary for the complete fulfillment of this sublime purpose. The Christian teacher has an exact and clear concept of the pupil before him. Never losing sight of the dignity of his charge, he labors to develop and exercise the brilliant faculties of the soul that the mind may grow keen and the will strong in the service of God, by whose divine providence they enjoy existence and to whose service they are to be entirely dedicated.

In childhood the seeds of eternal truth are carefully sown. The simple facts of religion are taught to the slowly developing mind with method and manner adjusted in which the child studies and learns in an atmosphere of faith and love of God, for from earliest years the little ones are taught to make religious principles and motives the life and spirit of every task. Religious training in the elementary schools serves a very definite and important purpose. It leads the tender sentiments of young and innocent hearts to an acceptance and love of the ideals of Christ.

With increasing years the growing mind very rapidly begins to assert itself, to reflect, deliberate and form judgments, however feeble, of the relative value of things. It feels a thrill of native power, and with confidence inborn eagerly questions each new idea presented by the ever increasing and ever widening experience of life.

In the years of adolescence, moreover, the human passions manifest themselves which may become the controlling factors in after life, blotting out and destroying early ideals partly formed, giving impetus to illicit likes and dislikes, fostering unlawful ambitions, degrading human nature by a purely materialistic concept of life and thus forming an individual who will prove a menace to society rather than its prop and mainstay.

The importance, then, of religious training in secondary schools and colleges cannot be overestimated. These schools accept the responsibility of educating the youth during the formative period of his career. The budding plant must be nurtured, trained and pruned. Within their walls the mind is to be enriched with all the treasures of learning and culture, the will to be strengthened and made ready to face the grave temptations and difficulties of life. This dual purpose of education is never to be lost sight of, for capacity of mind is too often the characteristic strength expert criminal; physical strength offers but the means to selfishness and brutality. The mind and heart are now in the plastic years when the habits of virtue or waywardness are in the making. How then shall this training proceed?

The problem of what shall be taught in college and university may be embraced in one brief question: Are all the activities of the college and the energies of its teaching staff to be directed to the presentation and explanation of only that knowledge which comes within the grasp of the senses? Is the young mind now to be impressed with the fact that truth has no existence apart from the world of matter? The years of early training have been happily spent in a religious atmosphere under the inspiration of religious teachers. To transplant the youth at this critical time of life from the home of faith and religion to an atmosphere of pure materialism is to defeat the purpose and intent of all religious training.

The college which in very fact or in its spirit ignores God and the teachings of revealed religion exposes the impressionable youth to the gradual loss of his love for religious truth. He is no longer inspired with high regard and admiration for his true dignity and supernatural destiny. His future usefulness and happiness are to be built up on a far weaker foundation. Under the pretext of presenting what is essential to learning and culture the non-sectarian college at least negatively declares religion to be of no substantial importance and to have no necessary place in the development of mind and heart. The boy at school is ill prepared to withstand this influence, particularly since the subjects offered him for study can of their nature and treatment obscure his view of the supernatural and bury him

deeper and deeper in the world of nature and sense.

The development of a keen desire for scientific knowledge is the characteristic purpose of many schools of the present day. The successful inventions of brilliant men are impelling the ambitious to constant and deeper research, and classrooms of physical science open wide their doors to welcome the multitudes. The method of procedure in the study of science is entirely experimental. The professor and student alike by devoted study and application gradually force from nature a knowledge of the laws governing her wondrous power. Investigations and experiments follow fast one upon another. The eager student continues unceasingly his search for the secrets of science; through it all his mind is engrossed in the natural course of things and his admiration increases as he learns more of nature's wonders and of her beauty. He marvels at her mysteries and gives all honor to human intelligence which has so successfully solved many of them for the benefit of mankind. He learns to appreciate the perfection of various organisms and to place his finger on the material facts upon which science declares that life depends.

Objective scientific research leads him no farther. In fact it may hold him fast in forgetfulness of the great First Cause of all things, the omnipotent Creator himself. At the same time continued and successful investigation has developed a positive distaste for whatever requires the complete assent of intellect and will. In profound conceit the young student is ready to deny whatever has not been proved in the experiments of his laboratory. While he has advanced in scientific learning, his knowledge of religion has remained stationary. His mind has nothing but the simple and faint impressions of childhood which to offset this new viewpoint so prejudicial to faith and religious feeling. The truths of heaven offer no grounds for scientific inquiry; they are accepted not on the proof of the experiment, for they stand on the authority and sanction of God.

Unhappy indeed is that scientific research which has shut out from it the light of faith and a knowledge of divine truth. The student deprived of faith gropes in the dark in his effort to solve new problems. His lack of faith begets discouragement and dims his appreciation of life itself. For he has begun to think that there is a contradiction between revelation and science. He has forgotten that they both centre in the source of all truth, the abiding wisdom of the Almighty. Faith and hope and love are the surest guides in all man's yearnings after knowledge. In their divine light the seeming conflict between faith and science explains itself. Man has erred in his calculations or has failed to understand the word of God. Faith, hope and love alone strengthen the student's appreciation of truth, for they teach him the first principle of all knowledge—there is no truth which does not rest in God.

From a study of those natural sciences which consider the various workings of nature the student in college and university begins imperceptibly to form his own philosophy of life. He longs to discover some underlying principle by which his own life and its mysteries can be explained. Too often he takes his place before a professor whose principles of life and conduct are positively irreligious. Materialism, agnosticism, pantheism are the current philosophical system of the present day. In the face of the baneful influence of their teachings how can unexperienced and partly formed youth withstand? God is no longer Creator of the world nor is He man's Maker and Master. "There are no realities which the senses cannot grasp," declares the materialist. "If there are I do not know them," says the agnostic.

Modern philosophers do not hesitate to declare that mind is but a phase of matter and that there is no spiritual substance in man. These teachers have no concept of man's supreme dignity; they extol but the material and direct life's activities according to purely utilitarian standards. Man's moral responsibility immediately ceases, for there is no other sanction for conduct than convenience of self interest. Conscience is but a taste for conforming to the conventions of good society; refinement is of equal value with purity of heart; sin no longer an insult to the supreme majesty of God, is but an offence against human nature.

The influence of these false doctrines can be counteracted only by the faithful instruction in those religious principles which are the basis of the true philosophy of life. Where apart from religious training can the student learn that he himself is an immortal being with an eternal destiny, whose soul is the great central activity manifesting its power through the faculties of intelligence, memory and free will? Religion alone teaches the essential relationship of the intellect and moral faculties in man; they both have their source in immortal soul.

From Christian ethics the voice of conscience receives profound respect and reverence, because it is the mirror of the eternal law of God. When the existence of the Supreme Lawgiver is recognized and His omnipotence and majesty felt with a salutary fear, then does human nature do itself violence in obedience to the moral law. It is only through religious instruction that the mind grows strong and bright with a

knowledge of revealed truth, develops a holy respect to the divine sanction of the dictates of conscience and leads the will to obedience and submission to the prescriptions of law, both human and divine. This moral power is of far greater importance than intellectual acumen. False philosophies of life are life's destruction, for they set up false ethical standards. They can produce but materialistic, utilitarian minds and hearts which easily become "the base and pest of society instead of being the bulwarks of their countries."

The concrete expression of this false philosophy is found in much of the literature presented in schools and colleges as a means to intellectual development. This fact is stated with due recognition of the tremendous importance of literary training as an instrument of education. For the most wonderful and exquisite creations of the human mind have their place in the world's great literary inheritance. A careful study of the best in literature tends to strengthen the latent mental faculties. The imagination is aroused and quickened; the mind is trained to diligent application and to an appreciation of the inspiring thoughts of the master minds of history.

Literature is more than artistic style and grace of construction. Literature is the expression of life. It describes man as he lives with all his qualities, good and bad. The pagan classes particularly too often serve but to shock the mind and to weaken the will for their authors cannot rise above nature. In the golden age of Greece and Rome a national morality founded on religion was never conceived. The literary masterpieces of pagan antiquity pictures fallen man at his worst living far from the revelations of God and following to the extremes the impulses of human nature's basest passions. Out of this vision of the ambitious and struggles of pagan life, what correct ideas can the immature student form for himself?

Side by side with this necessary literary training the young mind must be brought to a knowledge and love of the great achievements of the heroes and heroines of God. In following the history of Christianity he is led to the foot of Calvary, where the Son of God offered Himself to torment and suffering that the souls of men may be brought to their eternal destiny. The world has known but one perfect man, the Christ, Who lived and taught and suffered for the souls made to His own image and likeness. His life is the true ideal—the ideal of personal excellence rather than of worldly success—the ideal of service, of devotion and loyalty to the truths which God has made known.

Religious training in college and university is the only means of offsetting the influence of pagan ideals and impressions and of developing a strong overmastering ambition to live according to the standards of Christ. These are the standards which give life its true value and hold out hope and consolation in the unending struggle for their attainment.

ST. TERESA

OCTOBER 15

A saint at once popular and retiring, out of the world and yet foremost in the thoughts of many millions of the world's most thoughtful spirits, St. Teresa of Jesus claims and is accorded a peculiar influence. Her great day falls midway in this month, a feast acclaimed by vast numbers of devoted Catholics, and especially by missionaries.

Hardly any woman, since the mother of Jesus became the mother of John the beloved apostle under the cross, has had more to do with guiding the zeal of the apostolic ministry to convert making than Teresa of Jesus. And reasonably so, for the force of every good work is in its motive; and the writings of Teresa have ever been a favourite reading for convert makers; she lifts them into lofty regions of wisdom about the worth of men's souls; she melts them with sympathy for the Redeemer of those souls; she opens new vistas of meaning to the words of St. Paul, the greatest of missionaries: "He loved me, and He delivered Himself up for me" (Gal. II, 20). To herself the truest meaning of this teaching was the life missionary prayer; she tells us that the loss of souls through the Protestant heresies was the principal cause of her foundation of the new Carmel with its silence, solitude, and prayer. Of the country and age of Ignatius and Bertrand, here was the inner vigor of the outward apostolic life, the innermost significance

Nature without God, false philosophy, un-Christian literature, the misconception of history mean the destruction of religious ideals. In this environment the religious enthusiasm of childhood quickly disappears. The logical result of irreligious training in college and university is a generation of men of intellectual capacity, indifferent to religious influence, whose code of justice and morality is fundamentally materialistic and utilitarian.

In striking contrast to non-sectarian training is the system of Catholic secondary education in academies and colleges, whose numbers are increasing so rapidly in our city. In these schools there is no narrowing of the field of learning and culture, but the spirit is the spirit of the Christian home. The sense of responsibility for regulations and laws safeguards the pupil in his natural tendency to a complete disregard of self-restraint. These schools, provide a thorough supervision, intelligent, kindly and adapted to the age of the pupil. They offer courses in sciences, literature, philosophy and history wherein all study is permeated and vitalized with the true religious spirit. Their glory is the religious teacher whose life is modelled on the evangelical counsels and is the practical application of Christian principles.

Under these conditions the influence of the religious personality is

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seen at its best. Religion is no longer a set of dry abstract truths in the mind of the pupil. It is the life embodied in the noble example of the living teacher. Herein lies the strength of the religious colleges and academies, whose one aim is to send forth graduates of deep learning and culture ready and willing to spread the blessed influence of true Christian principles in society.

The training that develops character is society's greatest asset. Character is not wealth, nor beauty, nor intellectual genius. It is moral strength; the life dominated by principles which rest securely in the truths which God has revealed. These sustaining truths give light and power to the performance of every duty. They qualify the man of higher education to be the leader of his people, for they assert themselves in the influence he is bound to exert. What then is this influence to be? It is to be the influence of a mind and heart engraven with that sense of responsibility to neighbor which springs from a clear understanding of responsibility to God. This training alone assures to the community that adherence to religious principles by which the permanence and stability of national governments can be secured. It alone can inspire a man with a knowledge of his true dignity and prepare him for his eternal destiny in the Kingdom of God.—N. Y. Freeman's Journal.

TRIBUTE TO FAIR MINDED NON-CATHOLICS

At the banquet which followed the installation of Archbishop Hanna in San Francisco, Bishop Conaty, pledging the love and co-operation of the Bishops, the priests, the religious communities and the laity of the province, mentioned also "that great broad minded, fair minded non Catholic people who stand ready to honor us for the good we do, and who value us for what we are." This was a happy thought, remarks the Sacred Heart Review. Dwelling too much on the narrow minded section of our non-Catholic population, we are likely to forget that they are not by any means the whole body. If we remember those among our separated brethren who "honor us for the good we do, and who value us for what we are," we are more likely to do more good, and be more worthy of the faith that has infinite value.

FRANCE PRAYS

Many writers have commented on the startling revival of religion in France since the European war began. It has been left for a Socialist writer to the anti-clerical journal, "L'Humanite" to offer testimony that cannot be questioned. "Whether we halted, whether we rested, the night after a battle or after a march, the mind was never at rest. The vision of the wounded was ever before our eyes the groans of the dying sounded in our ears, the thought of self, of wife, of children, haunted us. Will my turn come next? Ah, then is the moment of self-examination, then a man separated from the world of things by this rupture of equilibrium called war, travels back to his childhood. The influence of early education asserts itself. And so it is that normally, logically, I may say, is brought about the return to religious ideas."

Little Workers Do Big Work with Old Dutch

Old Dutch
Pots and Pans cleaned in a Jiffy

of that immense missionary energy soon to stem the onrushing tide of falsehood and base which had already befouled the greater part of northern Europe, soon to evangelize the ends of the earth.

The power of missionary love is tested never as well as by martyrdom. Teresa from childhood coveted martyrdom, and as a little child she knew by instinct that love is strong as death: so she strove at scarcely six years of age to lay down her life for Christ among the Moors. Says her poet, Richard Crashaw:

"Scarce had she blood enough to make
A guilty sword blush for her sake;
Yet has she a heart dares hope to prove
How much less strong is death than love."
"Tis love, not years or limbs that can
Make the martyr or the man.
Love touched her heart, and lo! it beats
High, and burns with such brave heats,
Such thirsts to die, as dares drink up
A thousand cold deaths in one cup."

This raging zeal of youthful religion found in later years its development and its discipline in the cloister. By becoming a foundress Teresa gathered kindred spirits with an identical vocation to the hidden missionary life into a well-ordered system of prayer. Choirs of nuns, whose souls were lighted up with the same restless desire to die for God and His truth, were gathered in her own country first, and then in all Catholic countries, whose characteristic motive for lifelong seclusion and prayer was the saving of souls from eternal fire. What men did by preaching Teresa and her daughters did not one whit less efficaciously by contemplating the infinite God, and His only begotten Son offered for the salvation of the world—they and the many other contemplatives of that day were the power behind the pulpit of every Catholic missionary in Europe, as well as of those among the multitudinous nations of heathendom, whose existence was then first revealed by the discoveries of Columbus, Da Gama, and their associates and followers.

It is a dramatic as well as a providential unity in the Church's history, that St. Teresa was canonized in company with Sts. Ignatius, Xavier, and Philip Neri, the Church's foremost missionaries and trainers of missionaries. All of these three were among the most active men of their age and yet were none the less all contemplatives, for all saints are such. But not every contemplative woman is so intimately associated with the Church's missionary life as was St. Teresa. It is an established fact that her prayers made many thousands of converts from heresy and idolatry.

It behooves all of us who are zealous for the spread of Christ's holy faith to breath in deep draughts of the spirit of St. Teresa. Before we can tell of our converts we must deeply ponder the truths, the events, the promises, the threatenings of God to mankind—the whole will of God and the entire scheme and plan of God in man's salvation. "Meditate on these things, be wholly in these things" (I Tim. iv, 15), was the dominant note of St. Paul in all his instructions to the choicer spirits whom he chose as leaders in the apostolic missions. And such must be the schooling of us all, whether we labor for converts as laymen and in the circle of our relatives and friends, whether we wear the holy garb of Christ as priests or vowed religious, or whether we are engaged in convert making in the wide opportunities of the press and the platform.—The Missionary.

THE FIRST STEP

Ethel H. Porter in Household
She ventures slowly, half in glee,
Her weight she tries, uncertainly,
Her eyes are wide with half-brave fear,
She knows my loving arms are near!
One foot unlifted, fingers tense,
She holds a heart-beat in suspense,
Then with unguided, outstretched hands,
See, all at once my baby stands
All by herself!

UNRECOGNIZED GOLD MINES

If the Catholics of America realized as well as does the editor of any Catholic paper whose duty it is to go carefully through his exchanges and what priceless storehouses of sense, solid information and judgment are to be found on the editorial pages of our Catholic weeklies, the question as to the fullest development of the Catholic press would be solved forthwith. We say "the fullest development of the Catholic press," because as matters stand at the present moment every editor is more or less handicapped by lack of cooperation on the part of his reading public. Circulation is all we need for the present. If our Catholic papers were appreciated by the laity as they should be, and enjoyed the circulation they eminently deserve, further improvements in editorial management might safely be undertaken. No editor, however, unless he is a fool—and of course no one likes to think of himself in that light—would voluntarily assume heavy financial obligations without at least a reasonable prospect of being able to discharge them.

ough religious training of children, so that later on in life, no matter how far they may stray from the path of duty, they may have the chance, through sickness, trouble, the bitter truth the world finally beaks into the most perverse brain, to "return to religious ideas."

Much to be pitied is the younger generation of Frenchmen who have been educated away from God. They have no religious ideas to turn to. Happy indeed are the little ones educated in our parochial schools; they will have their chance. "The world of things" is a poisonous atmosphere shutting souls away from self-examination, the realization of the greater things as they are. "The rupture of equilibrium called war" is one of the agents that clears away this pernicious vapor, but there are many others in life. See that your boys and girls are taught their religion and its duties in childhood; that is the best insurance parents can make secure for their little ones.—Pilot.

NO REWARD HERE

The Catholic Church could not carry on its schools, its hospitals, its orphanages and its other institutions of mercy as successfully as at present if it did not have a legion of men and women who work not for pay, but for God. On their sacrifices is founded its success in this line of endeavor. They give themselves as well as their labor to Christ. They look to heaven for their compensation.—The Catholic Bulletin.

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As a matter of fact, with the scantiest kind of appreciation, financial or otherwise, the editors of our Catholic papers are giving, week by week, the very best at their command. And bear in mind that this "very best" is of a quality that will win instant recognition and generous remuneration in any other field than that of Catholic literature.

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which dance to the tune of the monied trust, while, to the editorial pages of our Catholic papers, where each event as it occurs is judged at its true value, and from a Catholic, and therefore a patriotic and spiritual point of view. Catholics and linguists make poor bedfellows!

The excellencies of Catholic editorial work are pointedly ignored by outsiders. In the several magazines which give a digest of current thought and opinion, you will seldom, if ever, find a Catholic editorial quotation. Perhaps the omission is due to the fact that it would possibly form an undesirable contrast to the slipshod writing done in many of the secular papers. And there may be another reason: in times of passion like the present, few people wish to hear the plain, unvarnished truth.—Rosary Magazine.

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