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DANGERS TO FAITH BESET STUDENTS

In the following words the Rev. C. F. Cronin, of St. Paul Seminary, St. Paul, Minn., points out the dangers which beset Catholic students in non-Catholic educational institutions:

"The Catholic Church, ever solicitous about the highest spiritual interests of her children, never ceases to warn them of the menace that threatens the faith of those who unguardedly pursue a course of studies in secular institutions of learning. So convinced is she, in her wisdom and experience, of the imminence of the danger, that she rests not content with issuing words of warning, but she is prepared to assume the gravest financial burdens to provide for the children of the faithful such educational facilities as will at once afford them perfect safety and positive instruction in the vital truths of religion and morality, while at the same time supplying them with such scientific and cultural training as will enable them to compete even in the battle of life with the graduates of other schools. For the Church is not so visionary as to be unmindful of man's material needs, and of the importance of a solid practical course in the arts and sciences to equip him for success in the all too strenuous economic struggle for an earthly existence.

"But while these should be secured, they are not the only, nor even the chief consideration. Not by bread alone does man live. The spiritual life exceeds in importance the material life as much as does the immortal soul the corruptible body, as does the endless duration of eternity the brief span of time, as does the all-satisfying joy of Heaven, the wearisome, illusive pleasures of earth. Because this great truth, too often ignored by man, who so easily tends to degenerate into a creature of sense oblivious of the demands of the invisible and the spiritual, is fully realized by the divinely enlightened Church, she zealously guards the deposit of faith on which rests the entire spiritual edifice. She forewarns her members not to expose this priceless treasure to the many dangers that assail its security, and she describes a most insidious foe of the faith in the pseudo-science or vagaries and fanciful theories that are frequently paraded with such an air of learned lore in the guise of scientific truth and under the attractive title of modern enlightenment from professorial chairs of colleges and universities.

"Very often the whole atmosphere of such centers of learning is charged with a naturalism which is the death of belief in the supernatural, and a liberalism and religious indifference more fatal than active hostility to dogmatic faith. Susceptible students whose grounding in religious truth is not of a high order, and who regard with deep admiration their professors—men perhaps quite learned in their specialty but little skilled in questions of religion, yet because of that limitation and because of an innate weakness in man to generalize, indulge the greater freedom to theorize on a domain wholly beyond their competence—easily imbibe the loose ideas that float around them; and because those notions are incompatible with religious truth, not rarely a doctrine divinely revealed yields place to a fanciful theory humanly asserted. Thus does faith suffer shipwreck. The Church, taught by her deep insight into human nature, and her long centuries of experience among all sorts of human conditions, beholds the danger and as the vigilant custodian on the watchtower, sounds the alarm.

"Many of her children with prudent and becoming docility hearken to her voice and obey her command. Some, not so satisfied that her fears are not the outcome of a medieval obscurantism, and somewhat conceited in their own estimate of things, and not seldom lured on by the siren voice of the social distinction and the political preference that may ensue on patronizing secular, or even so-called high-toned Protestant, colleges and universities, are deaf to her appeals; or at least hold their judgment in suspense until they find confirmation of her view from other sources. These persons may be induced to recognize the wisdom of the Church's attitude from the proceedings of a recent meeting of the Minneapolis Presbytery. At that meeting the ministers of the Presbyterian Church issued a complaint and drafted a unanimous resolution to be forwarded to the General Assembly which holds its next meeting at Atlantic City in May. The complaint runs: "There is danger that professors and instructors in our colleges will teach theories of the human race, its origin and development which are atheistic and un-Christian in their tendencies and at best only bearing the stamp

First Friday of one month, April—and been called for her reward on the First Friday of another—Our Blessed Lady's month—surely a happy augury of her speedy entrance into Paradise. Besides her husband, Mrs. Mackintosh leaves three children, two brothers and a sister to mourn her loss. May she rest in peace.

APPLYING THE SERMON

By Tom Daly

"O! the pastor'd a sermon was splendid this mornin'."
Said Nora O'Hare,
"But there's some in the parish that must have had warnin'!"
"An' worshipp'd elsewhere;
But wherever they were, if their ears wasn't burnin',
Troth, then, it is quare!"

"There are women, sez he, 'an' they're here in this parish, 'An' plentiful, too,
Wid their noses so high 'an' their manners so airish,
But virtues so few,
'Tis a wonder they can't see how much they resemble
The proud Pharisee,
Ye would think they'd look into their own souls 'an' tremble
Such sinners to be,
Not at all! They believe themselves better than others
An' give themselves airs
Till the pride o' them strangles all virtues 'an' smother
The good o' their prayers."

"That's the way he went at them, 'an' faith, it was splended—
But wasted, I fear,
Wid the most o' the women for whom 'twas intended,
Not there for to hear,
'An' thinks it to meself, walkin' home, what a pity
That Mary Ann Hayes
An' Cordelia McCann should be out o' the city
This day of all days

"But, indeed, 'twas a glorious sermon this mornin'."
Said Nora O'Hare,
"Though I'm sorry that some o' the parish had warnin'!"
"An' worshipp'd elsewhere;
But wherever they were, if their ears wasn't burnin',
Troth, then, it is quare!"

FOR GOD'S SAKE, JUMP!

"There comes a point beyond resistance in physical or mental conflict. That point Benson ultimately reached, writes a biographer of Monsignor Robert Hugh Benson. "He made his submission. His mother and Father Ferrer of Mirfield had known throughout of his struggle. Quite apart from his absolutely clear perception of the ultimate skepticism implied in much of the cult of moderation, Hugh felt that any creed that was true demanded tremendous self-surrender. 'I believe,' one wrote timidly to him, in later years 'that if only I could find myself in Catholicism, I could swim.' Then, for God's sake," he answered, 'jump!'"—New World.

THE DUBLIN "REVOLT"

It may seem paradoxical to say so, but never were we so proud of Ireland and the Irish as during those days when some who understood them but imperfectly were under anxious about the outcome of the Dublin "revolt." For we knew, as the world was soon to know, that treachery finds no resting place in an Irish heart. We knew that although Irishmen love liberty they have ever refused to purchase it at the price of dishonor. We know that the German strategists had blundered badly once again. Faithless themselves they would have Ireland prove faithless too. But never for an instant did we doubt that Ireland would hurl the insult back into their teeth. Last week when the issue still hung in the balance we dismissed the Dublin disturbances as the work of a handful of irresponsibles and cranks. Today we have no reason to alter a comma in what we then wrote. The Dublin fire-creaker has burned out, and Ireland's honor is still unscathed and Ireland's loyalty is still intact. Every day's dose of news has demonstrated more and more emphatically that the Irish people were not to be decoyed from the path of honor and loyalty by the fair promises of the treaty breakers of Berlin.

It is a pity that circumstances should have made it possible for an aggregation of half Socialists, half Catholics, to work ruin and destruction in the streets of Ireland's beautiful capital. It is heart-breaking to think that Irish blood has been shed in the furtherance of German "kultur." But as every cloud has its silver lining, so much good may result from this regrettable episode. For some years Dublin has been infested with a nest of Socialistic agitators who pursued their nefarious designs under the guise of Irish patriotism. The great strike of 1913 tore off the mask and revealed them in their true colors as followers, not of the green flag, but of the flag of socialism. Readers will not have forgotten how they then came out in open opposition to religion and the Church. Defeated then, they but bided their time. Last week it seemed to them that the hour had struck. Had they succeeded in setting up an Irish republic the tragedy of France and Mexico would have been repeated over again. If there are those amongst our readers who think that we are

unduly harsh in our judgment of their motives we would ask them to remember the scenes enacted in the streets of Dublin in the summer of 1913. One result of the comic opera revolution will be to clean up the nest of irreligious agitators Dublin and Ireland can very well afford to dispense with their presence. It is true that more or less allied with the Larkin faction were such noble and sincere characters as Eoin MacNeill, a man who had nothing in common with the Liberty Hall rabble. The worst that can be said of MacNeill was that he was blind to the reality of things. But that he was a sincere Irish patriot no one can deny. For Larkin and Co. we have no pity, but Eoin MacNeill was deserving of a better fate.—Kingston Freeman.

To-day her scholars, her scientists divide honors with the greatest men of the world. Among these we find the names of Pasteur, Madam Currie and Marconi.

Among the master painters of the world she placed the name of Raphael, Murillo, Rembrandt, Titbans and Da Vinci.

Among her immortal poets we find the names of Dante, Dryden, Pope and Shakespeare. It was of Shakespeare that Ingersoll said: "The imagination had a stage in Shakespeare's brain, wherein were set all the scenes that live between the mora of laughter and the night of tears, and where his players bodied forth the false and true, the joys and griefs, the careless shadows and the tragic depths of life. From Shakespeare's brain there poured a Niagara of gems spanned by Fancy's seven-arched arch. As a drop of dew contains the image of the earth and sky, so all there is of life was mirrored forth in Shakespeare's brain."

America owes much to Catholic explorers—the torch bearers of civilization. Without their names and record of gallant deeds the story of this republic could not be told. Here they are: Columbus, De Soto, Joliet, Marquette and De La Salle.

A Catholic education did not make Lord Baltimore an enemy of freedom. He made Maryland a refuge for the oppressed.

A USEFUL BOOK

Lord Rothschild said that any man who was bold and courageous enough could accumulate a fortune, but that it required greater wit to keep it.

In a like manner, almost any man or woman can save a little money. It requires greater wit to invest it wisely. To let it remain in a savings bank drawing a paltry 3% is, to use an almost Biblical expression, wasting one's talents.

On the other hand, one should guard against the temptation to invest it in wildcat speculative enterprises.

Some very valuable advice upon the matter is contained in a little book entitled "Profits from Savings." A copy of which will gladly be sent to any reader of this paper. If you would like to have a copy, just write The Standard Reliance Mortgage Corporation, 82-88 King St. East, Toronto, and say "Please send me your book 'Profits from Savings.'"

Mention THE CATHOLIC RECORD.

AN ENEMY OF EDUCATION?

(From the April issue of Brann's Iconoclast)

A. P. A. orators and editors spend most of their time and energies trying to prove that the Catholic Church is opposed to education for the masses.

This absurd fallacy finds its base in an erroneous understanding of the Catholic attitude toward the public school system.

The Church does not object to this system because it is opposed to popular education, but it believes that the child should have a religious education which the public school cannot give.

As proof of their sincerity Catholics pay their taxes to the state for the purpose of supporting public schools in which Protestant children are educated, and levy a special school tax against themselves in order to give their own children what they consider proper religious training.

Criticism of our public school system, or any other American institution, is not incompatible with patriotism. Freedom of speech and press gives all citizens the right to express their candid opinion on such matters. Criticism is not to be feared. It tends to correct defects and improve the standard of excellence.

TRYING TO "CONVERT" CATHOLICS

They who are at it, do not make much headway in the work of converting Catholics. Whether in our midst, or in Catholic countries abroad or in Latin America, the record of Catholics gathered in is small and pitiable. It is not easy to bring about the conversion of a Catholic to any of the Protestant forms. There are Catholics who slip down and out, and leave the old Church because some of her laws have said to them "Thou shalt not." But very few join the sects. Some ex-priest, or ex-nun affects to enter the communion and is allowed to lecture (for the glory of God), and expose the errors and evils of the Roman profession. But the rosters of the churches do not contain any great number of those who were once Catholics and now are not—so as to boast of it. Some weeds from the Pope's garden drift into shallow pools; but when a Catholic leaves the practice of his religion, he or she is not very strong at practicing any other. The drift is towards large number of them return from their wandering in time for sincere repentance and true reconciliation. Very often Providence makes amends for the defection of some, for their children or their grandchildren are not seldom led to enter the Church. However, the old saying has not lost its force—"Once a Catholic, always a Catholic."

Protestant propaganda among Catholics does not turn out very satisfactorily. Bishop Anderson, Protestant Episcopal Bishop of Chicago, has recently written:

"Protestant propaganda in Latin countries has not so far demonstrated great skill in ministering to the people. The missions in Italy, France, Spain, Quebec and elsewhere—they are pre-eminently unsuccessful. It looks as though the Latin people and the Latin Church must travel together. Perhaps we can help by administering to our own people in their midst, and trying to set a good example. Perhaps in this way we can help them to be better Catholics. To try to help them by converting them from Catholicism to Protestantism is to hurt them. The converted Catholic does not make a good Protestant. Has the Panama congress any special genius for making South Americans better Catholics. If not, the Episcopal Church will serve a broader purpose by keeping out of it."

The Rev. Dr. Bell, of Fond du Lac, writes in the same strain, in the *Living Church*:

"One is somewhat astonished to find that there are only 8,228 communicants of the Episcopal Church in all Latin America. That means we are spending \$28 a year for every communicant we have down there. But in the Diocese of Fond du Lac, Wis., just for example, the Church

spends about \$1.40 for each communicant we have. We spend, therefore, for Church extension on this basis for computation, twenty times as much in Latin America as we do in Northern Wisconsin.

"But surely there must have been much growth in Latin America to compensate for this expenditure. Yes, in five years, from 1910 through 1915, we gained in all the jurisdictions put together 129 communicants, a gain of 9%. Say that we spent \$1,000,000 in those five years. That would mean that each new communicant cost the general Church about \$1,315. Think of that!

"My parishes contribute about \$40 in general missions. In a little more than three years our contributions would convert one Latin-American."—Providence Visitor.

"Extra! Extra! All about the murder trial!" And we buy a paper (says the Catholic Universe) and carry it home—the home where love and ideals and children are growing upon the food we give them. We love the children; we love them so very much we poison them.

THE DAILY PAPER'S POISON

THE KINGSTON TWENTY-SIXTH ANNUAL PILGRIMAGE

The Kingston Twenty-Sixth Annual Pilgrimage to St. Anne de Beaupre, under the patronage of Archbishop Spratt, will be run on Tuesday, July 4th, over the C. P. G. T. and C. N. Railways. For further particulars apply to station agents or to Rev. J. J. Keely, South Mountain, Ontario.

DIED

MCDONALD.—At Calgary, Alta., on April 27, 1916, Eleanor Mary, wife of Donald McDonald, and eldest daughter of the late John Doyle, of Plympton, formerly of Centre road, East Williams. May her soul rest in peace.

NEW BOOKS

"Marie of the House D'Anters." By Michael Earle, S. J. Published by Benziger Brothers, New York. Price \$1.35 net.

"Only Anne." A novel. By Isabel C. Clarke. Published by Benziger Brothers, New York. Price \$1.35 net.

"My Lady of the Moor." By John Ozenham. Published by Longmans, Green & Co., New York. Price \$1.35.

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