

WHY WE CANNOT BE CORDIAL

People ask sometimes why it is that, though we can speak kindly of Methodists, Presbyterians, Low Church Episcopalians, Evangelists in general, we never have a kind word for Protestant Episcopalians of the High Church party? The reason is simple enough. The members of those denominations know perfectly well how the Catholic Church regards their principles. They understand that in speaking well of them, we speak of them as Christians, notwithstanding their doctrinal errors, which we are only too glad to ascribe to invincible ignorance. They, on their side, treat Catholics in much the same way. They do not dream, therefore, of taking any cordiality shown, to transfer it to the system, as if Catholics were coming round to their point of view. With the High Church party the case is different. What they want is recognition, to be recognized not as what they really are, but as what they would like to be. Hence, any civility from Catholic or Greek is made much of as a sign that Rome, or St. Petersburg, or Constantinople, is in coming round, and is getting ready to recognize the High Church party as a branch of the true Church. If they would follow the example of other Protestants, admit that Catholics must look upon their sect as not only utterly heretical but, what is worse, permeated with horrible agnosticism regarding the very doctrines on which they rest their claim to be called Catholic, and accept civilities as mere signs of good will, and of a hope that they will come to see their errors, and embrace the Catholic Faith, we should be most happy to be kind, and to accept their courtesies, when offered, in the same spirit.

As it is, attempts at the kindness desired are received in such a way as makes the attempter resolve to try it never again. Thus the Catholic World published a kindly article on the late General Convention of the Episcopal Church. The object of the writer was clear enough, namely, to show the High Churchmen that, despite their ideals, they are in the air, with no chance of ever finding a solid place of rest. The Living Church took the article in the usual style, claimed the writer as a sympathizer with the system, practically an admirer of Anglican claims, and suggested that when he can be called a true representative of the Catholic Church the way will be open to the realization of all sorts of fantastic dreams. Is it not quite the thing to repay kindness with misrepresentation. But then recognition is for High Churchmen a matter of life or death. For a small body to claim to be a branch of the Church and to be ignored by those to whom it addresses the claim, is the height of absurdity. To point this out on every occasion is the truest kindness to every High Churchman—America.

SACRAMENTS AND SPECTACLES

Though the Church indulges her children in taste for spectacles which nations allow themselves, she would be ill-satisfied were they to be content with them. They are only a means to an end; on the one hand, a recognition of God's Sovereignty, and so a due act of homage from His lieges, a reminder to them of their debt towards an invisible King; and on the other hand, a condescension to a very general need of men by whose help they may be lifted out of the flatness of dull or common things to some remembrance of Eternal beauty.

A nation may, however, become too fond of pageants or fall into too dependent an indulgence of its taste for them; and, should this happen, the effect on national character would be enervating. A people may become so given to spectacles, may acquire so morbid a craving for the excitement of watching games or shows, that it leaves its business undone, or suffers others to do its business for it.

And individuals are subject to the same danger, since nations are only very large groups of individuals, and what would hurt the big group will hurt its members one by one.

The Church would not think him a satisfactory Catholic whose religious acts consisted in watching her ceremonial, as it were, from outside. He has his business also, a spiritual business, to do himself, and should he absorb himself exclusively in an enjoyment of ecclesiastical pageantry he would be apt to leave that business undone, or trust to some one else doing it all for him.

The countless ceremonies of the Church's year are used best when they are used as a sort of sacraments, but they can never be sacraments, or do the work of sacraments, and this some people are willing to forget. It is much easier to indolence to watch than to act, and far more congenial to a skin-deep spirituality to frequent ceremonies than to frequent the Sacraments.

You will find many very willing, even to carry something in a procession who want a great deal of persuading to go to confession and Holy Communion.

No doubt, the taking part in the procession, even as onlookers, without carrying anything, does draw many to the Sacraments, partly by force, as it were, of mere reminder, partly by the operation of graces of

which the procession is the occasion; but it is true also that some will take part in the procession without being moved to confess their sins and receive the Blessed Sacrament.

That is not saying that in their case the taking part in the procession is quite useless, a merely empty, outward act, without any spiritual result; every religious act is good for religion; and among such acts here is an incalculable gradation—from that of the most perfect who takes part in it, down to that of the most imperfect; even in the lowest case the outward participation must serve as a certain intimacy with the Church and her Faith, must tend to ward off estrangement and coldness.

And the Church will never quench the flask that only smokes. She will not obey the chill admonition of hard and unloving critics who cry out: "That fellow is not much of a Christian, even your Christianity he does not practise; he fights shy of your sacraments—and will only come to Church when there is something fine to see; what business has he walking with a banner, or a torch, in his hand? Why do you not send him off?"

Were all they who cast their garments before Christ, and tore down branches from the wayside trees to strew His path withal, in the grace of God? Who can tell? But we know this, that he forbade none of them, and sent none of them coldly away. It may have been but an outward tribute with many of them, but He did not refuse or scorn it.

Nevertheless, it is true that the Church wants her good things to be used in the best manner; she will snatch no crumb out of any mouth, but she longs to give fuller food. And the business of the without waiting for her hand to scourge.

So that they who are content to indulge themselves with ceremonies, and hold still aloof from sacraments, are but dull children, surface listeners whose ears are filled with sounds and keep hearts empty of her noble meanings; and silly, too, for it is a fool's part to grasp the pretty wrappings of a great gift, and fling the gift aside.

The worldly-wise are not imprudent thus, in their generation; when they know what is worth most, they will not seize what looks finest in itself. But some of us are foolish, and, because there is little show about a sacrament—how simple a thing is the giving of Holy Communion, how plain is the brief, Divine Word of absolution!—we like better to walk in a procession, or take our ticket for a pilgrimage. Not, again, that we are to leave these last undone, but that we must not, on pain of blindness, leave the former undone.

Long ago a quiet voice said that they who go on many pilgrimages do not soon become perfect men. We know he did not mean that pilgrimage has some special means of grace; but there are greater, and they lie to the hand of each, the poorest and the most home-bound. It would be odd, indeed, if God suffered the greatest means of grace to be the most costly—we know He does not—and as easy to the penniless as to the rich.

In some "Poor" Missions you shall hear those who love to excuse themselves complaining that there is not this or that; that some fair function they have seen elsewhere is not to be seen where they are; that some splendor of ritual, some richness of decoration, some magnificence of setting they have admired in another place, is lacking there—

is it as if the ceremonial were more than their center; as if Jesus Christ in the White Raiment of His Love-Prison depended for His Majesty on trappings that form no part of Himself.

By no people is the patience of the most patient priest more hardly tried; they do not perceive that they are snobs of religion though they are keen enough at noting the snobbery of those who are dazzled by the fine feathers of the world's fire birds, and think more of a man because his house or his clothes are sumptuous.

They cannot or will not, themselves remember that a king in a mean hovel makes a more potent appeal to real loyalty than when he is in his palace, surrounded with all the outward signs of majesty. They are proud of the splendor of earthly courtiers, that love to stand near jewelled thrones, while themselves are in the same case, holding aloof from their King till they can see Him in a grander place with finer things about Him.—John Ayscough, in the London Universe.

PRIEST BRAVES DEATH

A story of heroism on the part of a priest is now going the rounds of the Diocese. It concerns Rev. Bernard Naughton, of Central City, Col., who, recently, crawled under a wrecked locomotive in the Colorado & Southern railroad, although his life was in grave danger, to administer the last Sacraments of the Church to Engineer James T. Duffy, Denver.

All efforts to release Mr. Duffy from his perilous position failed, and when Father Naughton arrived many persons warned him not to approach the dying man, as the engine was liable to topple over.

"Don't mind me. My duty is under the engine," Father Naughton said as he crawled beneath the locomotive to administer the sacraments.

He grasped the victim's hand and said: "I am a Catholic priest." The wounded engineer understood and though his face was so terribly

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scalded that he could not speak, he pressed the priest's hands and let it be known that he knew what was going on. While the victim languished in bodily torment, the priest administered the last Sacraments.

CONVERSIONS IN ENGLAND

The movement of conversions to the Catholic Church in England is admirably illustrated in the following paragraph from the Catholic Universe (London): "It is only a little over three years ago since the Brighton emule brought seven or eight High Anglican vicars and curates and over two hundred of their people into communion with Catholic Unity. Ever since, clergymen, laymen, and laywomen have been submitting to the Church in increasing numbers all over the country, but dropping in, as it were, singly and unnoticed. Then, in March last, came the great and remarkable manifestation of God's grace at Caldey and St. Bride's Abbey, which brought upwards of seventy chosen souls into the Ship of Peter. As might have been anticipated, the spots of consecrated ground where abide these neophytes, who have proved in their own persons the truth of the words of St. Paul and Barnabas, 'that through many tribulations we must enter into the kingdom of God,' are acting as spiritual magnets to many scores of distressed Anglicans. Close upon a hundred of these pilgrims to the Welsh island have already found the gift of Faith, and letters are pouring in from clergymen in high positions in the Church of England whose bitter cry may be expressed in the words: 'We cannot long remain as we are. Pray for us! Seven ex-Anglican ministers have been received into the Church during the past few months. They are all celibates, and each of them has decided to enter at once upon the usual course of study for the Catholic priesthood.'

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year amounted to \$27,321,206, representing a net increase over that of the preceding year of \$3,470,829. The assets of the Company have increased step by step with the progress of the Company in other respects, and to-day The Mutual holds in securities of the very highest quality \$23,251,724, representing a surplus by the Dominion Government's 1913 dividend of \$1,816,615. The Company has been for many years in another matter of vital importance, viz.: its mortality experience. The reserves are calculated on the basis of the mortality rates in the Standard Government tables, but fortunately they have had a mortality loss of less than 60 per cent. of the expected during the past year. This is a matter of moment to every individual policyholder of the Mutual Life, and of course to all prospective policyholders, as it indicates the extreme care taken in the selection of lives protected by The Mutual Life.

The year has been a phenomenal one in many respects. While some companies on the continent on account of the financial stringency which prevailed, have been suffering severely in the amount of business, and their agency staffs complaining bitterly of cancelled applications and lapses. The Mutual Life of Canada, with no undue effort, has had altogether the most successful year since it was instituted in 1869.

MOTHER M. CELESTINE

"Bereft of earth when her holy ones leave her for heaven." The Sisters of St. Joseph realized this sad truth when, the message "Mother Celestine is dead" filled their hearts with grief.

Mother Celestine Burns, who died at St. Joseph's Convent, Hamilton, on Monday, January 12th, 1894, was born in Hamilton on July 25th, 1825. From her earliest childhood she gave unmistakable signs of calling to the religious life. In her sixteenth year entered the novitiate of the Sisters of St. Joseph where she received the holy habit a few months later. The fervent novice pronounced her vows on July 10th, 1871, and from that day followed faithfully in the duties of her religious life.

During her long religious life, Mother Celestine filled many important offices in the Community, having been successively Superior of the Convent of St. Joseph's Convent and St. Joseph's Hospital, Hamilton; the House of Providence, Dundas, and at the death of Mother Superior of Mount Royal Convent, there she was remarkable for the same virtues which she had presided. The eve of her departure found her visiting the sick, speaking words of comfort to those who need the good Sister thought would leave this world before her own summons to eternal life.

Mother Celestine's death was a shock to all her Sisters and friends. For apparently she was in good health until she fell ill on the morning of January 28th. Requiem Mass was sung by Very Rev. Dean Kelly at Mount Forest on Thursday, the remains were taken to the Mother House, Hamilton, and on Friday morning Solemn Requiem Mass was sung, by His Lordship Bishop Dowling, assisted by Rev. Fr. Cook, Fr. Deacon, and Rev. J. O'Sullivan, subdeacon. In the sanctuary were Very Rev. Dean Kelly of Mount Forest, Rev. Father Brick, C. S. S. R., Toronto, Rev. J. J. Craven, Galt, Rev. G. Cleary, Cayuga, Rev. D. F. O'Sullivan, Toronto, Rev. J. J. Craven, Galt, Rev. A. C. W. Walter, D. D., Rev. J. Bonomi, Rev. P. J. Flaherty, and Rev. J. J. Flaherty, Hamilton. The interment took place at Holy Sepulchre Cemetery where His Lordship, the Bishop, assisted by Right Rev. Mr. Maloney, V. G., blessed the grave. May the soul of the good religious rest in peace. Amen.

RECEPTION AT CHRISTIAN BROTHERS' NOVIATE

The first ceremony of the reception of the holy habit at the newly-established Novitiate of the Christian Brothers Toronto was held on Sunday, from clergymen in high positions in the Church of England whose bitter cry may be expressed in the words: 'We cannot long remain as we are. Pray for us! Seven ex-Anglican ministers have been received into the Church during the past few months. They are all celibates, and each of them has decided to enter at once upon the usual course of study for the Catholic priesthood.'

DOMINION BANK

Net Profits of \$950,000 are reported by the Dominion Bank for the year ending December 31, 1913. Not only were these the largest profits in the history of the Bank, but further examination of the report shows the presence of many other features. The proportion of quickly available assets is unusually large. It is also somewhat exceptional in view of the period of low money to note that the net cash stock offered by the Bank has been subscribed by the shareholders.

During the year, the Reserve Fund was increased by \$1,100,000 and the Capital Stock by a like amount. The Reserve Fund now stands at \$6,541,000, one million dollars more than the Capital Stock. Gains were made in interest bearing deposits, in Current Loans and in Total Assets, the latter now amounting to \$80,000,000. The increase in the loans is evidence that the Dominion Bank did its share of furnishing funds for the business requirements at the several points where represented.

THE CATHOLIC TRUTH SOCIETY OF CANADA

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LOOK AHEAD

The young men who have entered the ranks of the Christian Brothers and are now preparing to labor for the cause of Catholic education in Ontario are: Joseph Lynett Aytton, in religion Brother Victor; John Breen, Douglas, Ont., in religion Brother Raymond; Thomas Shanahan, Montreal, in religion Brother Justin; Alfred Bohmann, Midland, Ont., in religion Brother Edward; Edward Riordan, Toronto, in religion Brother Ambrose; Raymond Powers, Toronto, in religion Brother Cyril; Leo O'Reilly, Drayton, Ont., in religion Brother Anthony; Harold Sehl, Waterloo, Ont., in religion Brother Jerome.

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Forty-Fourth Year

The forty-fourth annual meeting of the Company was held at its Head Office on Thursday, February fifth. The detailed reports of the transactions of the year indicated that 1913 passed into history as one of exceptional prosperity, as may be gathered from the following

SIGNIFICANT FIGURES

Payments to Policyholders.. \$ 1,396,445. Gain over 1912.. \$ 120,558

Income..... 4,169,660. " " " 470,095

Total Assets..... 22,252,724. " " " 2,181,921

Surplus..... 3,816,612. " " " 344,279

New Assurances..... 14,412,962. " " " 3,291,538

Assurance in Force..... 87,392,026. " " " 9,470,883

Surplus Earned During the Year, \$852,163.

This excellent result of the year's operations cannot fail to be extremely gratifying to the policyholders of the Company, as it guarantees to them the continuance of the payment of very generous dividends.

The usual booklet containing in detail the complete financial statement and a report of the proceedings of the annual meeting, will be mailed to every policyholder in due course.

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