

MAGIC BAKING POWDER



FRANCE IS NOT MAD

Children are a nation's best asset: on them depends a country's greatness. If they are numerous and well-trained, their nation may look forward to a bright future, conscious that its prestige will be upheld by devoted sons and daughters. If on the other hand, they are few in number or ill-trained in morals their country is hastening to decay.

In view of this, the subjoined news item from one of our daily papers is bewildering, to say the least:

AMERICANS TO CARE FOR FRENCH WAR ORPHANS
Paris, March 27.—Societies formed to care for war orphans were notified today by Miss Florence Schofield that American families have expressed willingness to care for 150,000 homeless children. Miss Schofield has just returned from the United States, where she sought homes for the little war sufferers. Professor Laird, rector of the University of Paris, will have charge of the work of parceling the children out to the various American committees.

Can it be that chivalrous France is selling her children for a mass of pottage, sending them forth from beneath her sunny skies to an alien people strange in language and custom? Surely the soul of *la belle France* revolts at such a thought. Her children, 150,000 of them, cast from her bosom across the sea to be parcelled out like animals! Never. That would be worse than the worst horror of war, and would cause the world to point the finger of scorn at a nation that would even contemplate such an action. War-torn, starving Belgium refused to part with her little orphans; France will do likewise. That she would expatriate her children, is simply incredible. To do so, would be to inflict an injury on herself worse than any made by cannon and shell. Besides the loss of prestige entailed by such an action, the blood of the country would be drained in an appalling manner. The expatriation of 150,000 of today's children would normally result in a loss of at least \$200,000 in the next generation and so on, so that in the fifth generation an army would be lost to the country. Then indeed France's enemy would conquer her, and that enemy would be France itself. The country would war against itself, tear out his own heart and throw it to the ravaging beasts. Surely France is not mad; the public prints belie her. She will clasp her children to her breast and teach them to love her sunny skies, her vine-clad hills and her honored flag.—America.

OUTSIDE THE GAME

Faith is felicitous. Religion is a joy-bringer. Few have ever been more conscious of this fact than the convert, Robert Hugh Benson. In the "Life of Monsignor Robert Hugh Benson," just published, and written by C. C. Martindale, S. J., there is this paragraph:

"There was in Monsignor Benson an instinct which made him regard even religion somehow as a game or a sport. . . . Outrageous as this may sound, I am sure of it. But he who has found sweetness and truth in the formulae he uses about God, . . . and suddenly catches sight of the splendour on which they stand may burst into a joyous laugh—a laugh, for he sees how enormously inadequate they are. . . . a joyous laugh for they are already so good, and promise what is so much better. In moments of this abrupt realization that 'God's in His Heaven' . . . Hugh would literally break into a laugh, and hug himself, and cry out to his friends: 'Oh, my dear, isn't it all tremendous? Isn't it all sport? Isn't it all huge fun?'"

And although they have been without faith themselves, some philosophers have recognized the power of religion to ease the difficulties of life and intensify its happiness. In "Varieties of Religious Experience," William James wrote: ". . . into sacrifices and surrenders of some sort, deliberately looked at and accepted, we are drawn and pressed as our only permanent positions of repose." But "Religion makes easy and felicitous what in any case is necessary."

When it is remembered that this faith, which makes us participants in a game of gladness, is a gift from God, isn't it a bit surprising to find fellow-players casting suspicious glances at those less happy brothers who are outside the game?—New World.

STATISTICS

The latest edition of "The Official Catholic Directory," published by P. J. Kennedy & Sons, has just been announced. It places the number of Catholics in the United States, as carefully compiled from the records of the various diocesan chancery offices, at 16,564,109. To this figure, says Joseph H. Meier, who has devoted more than ten years to the study of the subject, at least 10% must be added in order "to arrive at the real Catholic population figure of the United States." Such an addition would increase the total number of Catholics to over 18,000,000. We may consider this a rather fair estimate, in spite of the carping remarks recently made in many non-Catholic publications upon the question of Catholic population statistics. Should this year's gain of 254,799 seem to be comparatively small, Mr. Meier offers the explanation that it has not been possible for all the dioceses to take a new census during the past year. Many of the reports therefore remain unchanged. Twenty-six banner States are enumerated with a Catholic population of over 100,000, and 4 that exceed the million mark: New York, with 2,899,223; Pennsylvania with 1,802,977; Illinois with 1,479,291 and Massachusetts with 1,400,34. The following are some other items of statistical interest to which the publishers call attention:

Including the Catholics of the Island possessions of the United States it is found, according to the 1916 edition of "The Official Catholic Directory" that there are 24,922,092 Catholics under the United States flag in the United States proper there are 56,564,109; in the Philippines there are 7,385,458. The additional 1,072,495 are in Alaska, the Canal Zone, in Guam, in American Samoa, in the Hawaiian Islands, and in Porto Rico. The 1916 Directory shows, therefore, that there are almost twenty-five million Catholics under the protection of the stars and stripes.

"There are 19,592 Catholic Clergy-men in the United States. Of these 14,318 are Secular Clergy while 5,274 are Regular Clergy, that is, members of Religious Orders. Death laid a heavy hand on American Prelates and Priests during the year 1915 and not in a score of years have so many changes taken place. One Archbishop and 10 Bishops passed away and according to the necrology section of the present edition 321 priests went to their eternal reward.

"The publication also lists 10,058 Catholic churches with resident priests; 5,105 mission churches; 85 seminaries with 6,201 students studying for the priesthood; 112 homes for aged; 210 colleges for boys; 685 academies for girls and 5,588 parochial schools. In these parochial schools there are enrolled 1,497,949 children. Furthermore, there are 283 orphan asylums with 48,089 orphans."

An attempt was likewise made to secure figures showing the number of converts made during the past year. In the 69 dioceses in which such records were kept they numbered 19,009. But from many of the most important centers no statistics could be obtained. "No convert figures were reported from New York, Chicago, Boston, St. Louis, St. Paul, San Francisco, Brooklyn, Buffalo, Hartford, Newark and 22 other dioceses." It is certain, therefore, that the number of converts is vastly greater than the above figure indicates, although much more might doubtless be done in this direction by the zealous American Catholics.—America.

BRAVE BELGIANS

The wonderful courage and patience of the Belgians continue to win the approval of all races. A contributor to the Century Magazine (Mr. Arthur Gleason) adds his tribute to many others that have appeared. He says:

"Our corps has seen the Belgians every day for several months. We have seen several skirmishes and battles, and many days of shell fire, and the impression of watching perhaps 20,000 Belgians in action is that of excellent fighting qualities, astonishing as that of any other race. With no country left to fight for, homes either in ruin or soon to be shelled, relatives under an alien rule, the home Government on a foreign soil, still, this second army—the first having been killed—fights on in good spirit. Every morning of the summer I have watched those of them that have been resting in La Panne, boys between eighteen and twenty-five, clad in fresh khaki, go riding down the poplar lane from La Panne to the trenches, the first twenty with bright silver bugles, their cheeks puffed and red with the blowing; twelve months of wounds and wastage, wet trenches and tinned food, and still they go out with hope.

This writer's admiration for the work of the priests and religious is frankly expressed in this passage: "And the helpers of the army have shown good heart. The splendid priesthood of Belgium, from the Cardinal to the humblest cure, has played the man. On the front line, near Pervyse, where my wife lived for three months, a priest has re-

mained through the daily shell-fire to administer last rites to his dying soldiers and to comfort the fighting men. Just before leaving Flanders, I called on the Sisters in the convent school of Furnes. They were still cheery and busy in their care of the sick and wounded civilians. Every few days the Germans shell the town from seven miles away, but the Sisters will continue there through the coming months, as through the last year. The spirit of the best of the race is spoken in what King Albert said recently in an unpublished conversation to the gentlemen of the English mission: "The English will cease fighting before the Belgians. If there is talk of yielding it will come from the English, not from us."—Sacred Heart Review.

PRESENTATION BROTHERS' RECEPTION

At the novitiate of the Presentation Brothers, Longueuil, April 28th, Mr. John Foxe received the religious habit of the Order. The ceremony was conducted by the Very Rev. Canon O'Meara, St. Gabriels, who was instrumental in bringing the Presentation Brothers to Canada, and whose untiring energy in the cause of education has wrought so many reforms in behalf of the youth of Montreal.

Father Donnelly, the learned and cultured pastor of St. Anthony's gave a beautiful discourse on the religious life, its advantages and the spirit of sacrifice needed. He also referred to the noble work of Christian Education in which religious and secular education are happily blended.

Mr. John Foxe received his primary and secondary education at the Presentation Brothers' College, Cork, where he passed through a highly successful course. During his early years he imbibed a spirit of piety and many other fine qualities, which ever hover round a truly Catholic home, and which eventually led him to embrace the religious life in the Presentation Brothers' Order at Longueuil. It is very gratifying to see this new novitiate in a flourishing condition, yet more young men are needed to swell its numbers.

DEATH OF MRS. O'KEEFE

The death took place very suddenly, on April 11, of Mrs. Mary A. V. O'Keefe, relict of the late D. J. O'Keefe, at the home, 202 William street, south, Chatham, Ont.

The late Mrs. O'Keefe had been in good health and Sunday and yesterday attended services in St. Joseph's church, of which she was a devout member. She was one of the Ladies' Altar society. Heart trouble is given as the cause of death.

Surviving relatives are two daughters, Sister M. Fidelis, of St. Angela's college, London, and Mrs. H. Nicholls, of Chatham, and one son, P. H. O'Keefe, of Windsor.

The funeral was held on Friday morning at 10 o'clock from the late residence at St. Joseph's church and St. Anthony's cemetery.

SIGNS RECATANTION

"BISHOP" MIRAGLIA WHO IS SERIOUSLY ILL IN CHICAGO ENDEAVORS TO UNDO SCANDAL

Philadelphia Standard and Times
"Bishop" Miraglia a few years ago created quite a stir in this city, as in other parts of the country, as the head of an "Italian Independence" Church, and as a speaker at Protestant meetings, particularly those of Presbyterians. His tall figure, dressed in exaggerated ecclesiastical garments, attracted much attention on the streets, and he brought a suit for libel against the publishers of an Italian Catholic weekly. The "Bishop," who was an Italian priest, but deprived of his faculties, was "consecrated" by "Archbishop" Viatte, of the "Old Catholics."

For some time past nothing has been heard of Miraglia here, but on March 10, while waiting for a street car in Chicago, he was stricken with apoplexy and was rendered unconscious. A policeman took him to the Mercy Hospital.

It may have been that a kindly Providence gave him this opportunity to make his peace with God, since he has made an apparently sincere renunciation of his schism and heresy made due submission and received absolution. Extreme Unction conditionally, which will entitle him to everything the Church can give in the event of imminent danger of death. Since he was brought to the hospital schismatic prelates and priests and Presbyterian and Methodist ministers have visited him, all apparently anxious to keep him out of the Church. He is improving gradually, and in an effort to undo the scandal he has given has made several statements freely and without pressure, and has signed them in the presence of witnesses.

One of these statements was made on March 13 and repeated March 20, and is in Latin, in which he says that he regrets and detests greatly that he broke the bonds uniting him to the Holy Catholic and Apostolic Church and that he not only sorrows greatly for his defection, but he promises that as soon as may be he will make good as far as possible the scandal he has given.

On Tuesday of last week he made the following statement, which was also reduced to writing and signed in the presence of subscribing witnesses, of whom there are seven all told on the seven statements:

"In the presence of Almighty God and the whole heavenly court, I Paul Miraglia, realizing that God has laid to cause me to pause in my course to consider how my soul stands in relation to my God, do freely and of my own volition desire to make the following ante-mortem statement, I do firmly believe, without reservation or doubt, in all that the One, Holy, Catholic and Apostolic Church believes and teaches. I believe in the primacy not only of honor, but of jurisdiction of the Holy Roman Pontiff, who resides in Rome and who is the legitimate successor of St. Peter, the Prince of the Apostles and the Vicar of Christ on earth. I solemnly renounce and condemn everything that Holy Mother the Church renounces and condemns. I am sorry that I have broken away from the one true Church, being led contrary to my best judgment by pride and the spirit of insubordination. I am sorry before God that I have gone into schism and that I have been the occasion and cause of others following my bad example. I realize now as I face eternity that I have prostituted my free will to the extent of encouraging others in schism and heresy, and I exhort all with the full earnestness of my soul to renounce schism and heresy and return to the one true fold of Christ. Especially do I so exhort those who have been influenced by my teaching. I have but one burning desire left, and that is that God in His mercy may forgive me for sinning against the light and permit me to do penance before it is too late, and die in peace in the bosom of our Holy Mother the Church.

"It is my dying request that my friends publish this statement as widely as possible, in order that I may repair as far as can be the harm that I have done to myself and others by my schism and heresy and by my encouraging the same contrary to the dictates of my sober conscience."
"PAUL MIRAGLIA"

IT REFLECTS LIFE OF CHRIST, THE MASTER

Answering an inquirer, who wondered how Mexico's Catholicity could reflect the life of Christ, and the country meet its present fate, Father Tierney, S. J., writes, in part, as follows:

Like the Master of old, the Mexican Church has been reviled, calumniated, mocked, scorned, and crucified. The sufferings of Christ have been reproduced in that Church; it is "really reflecting Christ's life." Hence no element of the Passion is lacking. It is there and Pontius Pilate and the high priests of untruth and hypocrisy, and the rabble frenzied by false report. Call this a failure, if you will, but it is Christ's failure and that is a triumph. And now that the Mexican Church lies prostrate, it still "reflects Christ." For after His death, friend and foe alike conspired to keep Him conquered. He was wrapped in a winding sheet, His hands and feet were bound, a huge stone was rolled against the mouth of the tomb, soldiers stood by to guard against His rescue. So it is with the Mexican Church. It is prostrate in the ruins of a nation; its enemies are shackling its limbs with the bonds of new decrees, some of its misled friends are close at hand to prevent its rise.

As the Mexican Church reflected Christ in life, so it is reflecting Him in death. But Christ rose triumphant, untrammelled, free as a spirit, and made haste to finish His work and thereafter ascended to heaven in a cloud of glory. The Mexican Church will reflect Christ in this too, it will rise from the ashes purified and glorified, instant in the Father's work. In it, meantime, if the faint of heart will but hearken to the voice from on high they will hear: "O thou of little faith, why dost thou doubt? . . . You shall hear of wars and rumors of wars. See that ye be not troubled. For these things must come to pass but the end is not yet."—Our Sunday Visitor.

INADEQUATE HISTORY

Histories written by those outside the fold too often fail to chronicle the work of the Catholic Church in connection with the history of a country. The Church was established by her Divine Founder for all nations, and therefore no country in the known world can separate her history from the work of the Church within her boundaries. A writer in the Catholic Educational Review complains that nowhere is this inadequate chronicling more apparent than in books dealing with the history of North America. He charges that:

"This is especially true concerning many of the books of reference and the text-books commonly used in the non-Catholic institutions of learning, more especially those used in the Public schools of our country. It is likewise often true of such books found in many of our public libraries. A brief examination of the contents of these various books will attest this fact.

To illustrate, we find, for instance, that while these books make note of the fact that nearly five centuries before the discovery of America by Columbus, Norsemen are supposed to have visited this country to have given to it the name of "Vinland, the Good," yet very little note is ever made of the fact that this country is

supposed to have been visited also by Norse missionaries who came in the Norse trading vessels to bring the true Faith to the savage natives and thus to begin the Christian civilization of this "good" land.

These missionaries are supposed to have repeated their visits at varied intervals, under the direction of the Bishops of Greenland, during, probably, more than two centuries.

"This story is founded on inferences made from Norse literature and from records kept in the archives of Rome, relating to the missionary work done under the jurisdiction of Norse Bishops," says the writer in the Educational Review. In a footnote he comments as follows:

Inferences places the scenes of the labors of these missionaries chiefly along the New England coast. To the Catholics of our country, therefore, it is very gratifying to assume that the first Mass ever said in the New World must have been said by one of those early Norse missionaries on the shores of our own United States—more than nine centuries ago!—Sacred Heart Review.

LECKY'S TRIBUTE

TO CATHOLIC CHURCH AS GREATEST CIVILIZER

The well-known non-Catholic historian, Lecky, does not hesitate to give to the Catholic Church the credit of having laid the foundations of our modern civilization. In his "History of Rationalism," vol. II, p. 37, there occurs a most remarkable passage in which he pays a glowing tribute to the beneficent influence of the Church on the social conditions of medieval times. The paragraph we refer to is as follows: The Catholic Church was the very heart of Christendom, and the spirit that radiated from her penetrated into all the relations of life and colored institutions it did not create. As long as a church is so powerful as to form the intellectual conditions of the age, to supply the standing point from which every question is viewed, its authority will never be disputed. It will reflect so perfectly the general conception of the people that no difficulties of detail will seriously disturb it. This ascendancy was gained in medieval society more completely than by any other system before or since, and the stage of civilization that resulted from it was one of the most important in the evolution of society. By consolidating the heterogeneous and anarchical elements that succeeded the downfall of the Roman Empire, by infusing into Christendom a bond of unity that is superior to the divisions of nationality, and a moral tie that is superior to force, by softening slavery into serfdom, and preparing the way for the ultimate emancipation of labor, Catholicism laid the foundations of modern civilization."

Discussing the same subject, Canon Farrar writes in an equally enthusiastic strain. In his book, "The Victorians of Christianity," page 115, we find him expressing the highest praise for the splendid work done by the Church in the early centuries. Here are his own words: "From the fifth to the thirteenth century the Church was engaged in elaborating the most splendid organization the world has ever seen. Starting with the separation of the spiritual from the temporal power, and the mutual independence of each in its own sphere, Catholicism worked hand in hand with feudalism for the amelioration of mankind. Under the influence of feudalism slavery became serfdom, and aggression was modified to defensive war. Under the influence of Catholicism, the monasteries preserved learning and maintained the sense of unity of Christendom. Under the combined influence of both grew up the lovely ideal of chivalry, moulding generous instincts into gallant institutions, making the body vigorous and the soul pure, and wedding the Christian virtues of humility and tenderness into the natural grace of courtesy and strength. During this period the Church was the one witness for light in an age of darkness, for order in an age of lawlessness, for personal holiness in an epoch of licentious rage. Amid the despotism of kings, and the turbulence of aristocracies it was an inestimable blessing that there should be a power which, by the unarmed majesty of goodness, made the haughtiest and the boldest respect the interests of justice and tremble at the temperance, righteousness and judgment to come."—Intermountain Catholic.

AN ANCIENT MONASTIC RECORD IS DISCOVERED

Mr. Hugh B. Watkin of Torquay, has discovered a document of rare value relating to Torre Abbey—formerly a Premonstratensian Abbey. The parchment is earlier by a few years than the famous clock in the north tower of Exeter Cathedral, and dates back to the opening of the fourteenth century. Edward I. directed that the religious orders should show that their possessions were legally held. Torre Abbey was accordingly summoned to make good its claim to the churches of Tolle, Wolborough, Bradworthy, Henock and Tunstall. The Abbot dispatched Brother Richard Yealinton to ask the Bishop to name a place near the Abbey where the necessary deeds might be produced. The brother found His Lordship at Clist Fomiton, now Bishopscourt, a country residence near Exeter. The Bishop accommodated the Abbot of Torre and appointed that the deeds should be laid before him at Paignton.

The parchment is a record of what took place when the deeds were examined by the Bishop of Paignton. It contains abstracts of five of the original charters of Torre Abbey, which were never copied into the cartularies, and no fewer than 104 names of witnesses are here recovered. Appropriately enough the document has been presented by the discoverer to Colonel Cary, the Catholic Lord of the Manor of Torre Abbey.—Intermountain Catholic.

TEACHERS WANTED

QUALIFIED TEACHER WANTED FOR Preston Separate school, for May and June to teach Junior Second and Senior First Classes. Salary \$80 per month. Duties to commence May 1st. Apply to Jos. Jensen, Sec. Treas., Box 213, Preston, Ont. 1907-2

QUALIFIED TEACHER WANTED FOR Catholic Separate school, No. 4, Asphodel, Ontario. Salary \$50 per annum. Duties to commence after Easter holidays. Apply to David Garvey, Sec. Treas., Indian River, R. R. No. 3, Asphodel, Ontario. 1907-2

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