

"Would it not be a gross inconsistency, and a contradiction in terms to have nothing in common with our Master except the name? Every disciple aims at imitating his teacher or master. Even the Mohammedan boasts of being faithful to the principles of the false prophet. The Hebrew glories in observing the precepts of Moses; and it should be our constant endeavor to fulfil the maxims of our Lawgiver, Jesus Christ.

CHRISTIANS AND SAINTS

"This is also the meaning which St. Paul attaches to the name of Christian. In his letters to the faithful of his time, he commonly calls them by the name of Saints, indicating that he regarded Christians and Saints as synonymous terms.

"But perhaps you will say to me: If I pursue a life of Christian righteousness, I am liable to be left behind in the race for temporal prosperity. I will be handicapped by the very virtues which I practice because I must carry them with me in my public as well as in my private life. I am bound to be truthful and honest in my dealings with others. I can take no undue advantage of my neighbor. My conscience will be always on guard at the door of my heart, warning me not to lay hands on ill-gotten wealth.

"My neighbor, on the contrary, has thrown Christian principles to the winds. He is a deceiver and a trickster. He is dishonest in his dealings. He has no scruples about overreaching his business competitors. The only God he worships is Mammon. The only gospel he swears by is the gospel of self. His aim in life is to make money by fair means or foul—he cares not which. He stoops to methods in his medical or legal or commercial relations which I spurn and abhor. He is sure therefore to get the upper hand of me and to outrun me in the race for financial success. For the children of this world are wiser in their generation than the children of light."

WEIGHED IN THE SCALES

"Let me grant all this for the sake of argument. What then? Are you not vastly the gainer in the long run? Put into one scale your neighbor's cunning and duplicity, his fraud and injustice, his wealth and pleasure, his bad conscience with his despair of future reward: 'For, amen, I say to you, he has already received his reward.' Like Esau, he has sold his heavenly birthright for a mess of earthly pottage.

"Put into the other scale your truth and honesty, your sense of justice and honor with its temporal drawbacks. Put into your unsullied conscience, your cheerful spirits and your hope of eternal recompense.

"Is not your condition infinitely better than his? Hear the words of St. Paul. The Apostle enumerates the prerogatives and advantages he has enjoyed since he became a Christian. He was a Hebrew of the Hebrews, of the tribe of Benjamin. He was a conspicuous figure in the ranks of the Jewish hierarchy. But he considered all these gains as nothing compared with the knowledge and love of Jesus Christ. Nay, every other privilege such as wealth and station, power and honor, learning and eloquence, all these he regarded as dross in comparison with the inexhaustible treasures he found in Christian holiness.

"And this is also the judgment of the Holy Ghost speaking in the Book of Wisdom: 'I called upon God and the Spirit of Wisdom (or sanctity) came upon me. And I preferred her before kingdoms and thrones, and esteemed riches as nothing in comparison of her, for all gold in comparison of her is a little sand, and silver in respect to her, is counted as clay.'

"SIGHTEDNESS CAN BE PROSPEROUS

"But I emphatically deny that the pursuit of righteousness is a bar or hindrance to temporal prosperity. Without searching for examples elsewhere, cast your eyes about you in this city, and you will find a host of men who have been eminently successful in every department of professional and commercial life, without stooping to base or ignoble methods. And while they have acquired fortunes, they enjoy the esteem and confidence of their fellow-citizens; they preserve a pure and upright conscience and are comforted by the blessed hope of eternal life.

"In confirmation of this sense, we may use the words of the Apostle who says that 'piety is profitable for all things, having the promise of the life that now is and for that which is to come.' And our Lord Himself seems to verify what I have said in these words: 'Seek first the kingdom of God and His justice, and all things else shall be added unto you.'

"On this day when we are commemorating the Festival of All Saints cast your eyes in spirit heavenward and contemplate that cloud of witnesses over your heads, inviting you to follow their footsteps and share in their reward. You will see there men and women of every rank and condition of life who have preserved their garments undefiled, who have fought the good fight, have finished their course and kept the faith."

QUOTES ST. JOHN'S WORDS

"I saw," says St. John, "a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes and palms in their hands."

And they cried with a loud voice, saying, Salvation to our God Who sitteth upon the throne, and to the Lamb. . . . They shall no more hunger nor thirst, neither shall the sun fall upon them nor any heat. For the Lamb that is in the midst of the throne shall rule them and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes. And the city hath no need of the sun, nor of the moon to shine in it, for the glory of God hath enlightened it, and the Lamb is the lamp thereof."

"No sun, no moon in borrowed light
Revolves thine hours away;
The Lamb on Calvary's mountain slain,
Is thine eternal day."

LOURDES MIRACLES

BY HILAIRE BELLOC

Some thirty to forty years ago what was the attitude towards Lourdes? Among Catholics were those who said: "I am not bound by the Faith to believe that miracles have taken place at Lourdes." The non-Catholic said: "There is a place called Lourdes to which yearly before and after the pilgrimages take place of people who desire to be cured of their ailments by what they believe to be a miraculous or magical water. Certainly, astonishing things do take place, but they take place through what I have been told to call 'auto-suggestion.'"

That was the change. They no longer had the sceptical Catholic apologizing as he did twenty years before, and they no longer had the non-Catholic denying the objective reality of the Lourdes miracles; and what others termed "objective reality" Catholics called the truth.

Lourdes was the thing that changed the mind of modern Europe with regard to miracles. Lourdes was the thing that broke up the old materialism of what was called the Victorian Era. Lourdes it was that began to make the mass of sceptical Europe consider whether there was not will rather than matter behind the universe; and, although it was a matter of which nobody could pretend to have any specific knowledge, there was something particularly providential about the way in which the Lourdes miracles were chosen. In putting that thesis before them, he must warn them of the eccentricity, the abnormality, the apparent planlessness of the Catholic point of view. His thesis was abnormal, eccentric and individual, but he was quite determined on it, and he thought it was one that posterity would accept. They must first understand the state of mind in which Europe was from 1845 to 1885; and when he spoke of the mind of Europe, he referred to that select body called in Russia the "intelligentsia" and in France the "intellectuals." The attitude of these people was curiously compounded of materialism and determinism; they said there was a process or sequence in Nature which excluded the action of the will and the personality which were only a function of matter. They denied, implicitly, the existence of a personal God; they certainly denied what he has said in the Bible, and hence they denied miracles. Roman and Huxley converged in the ineradicable faith that what they called the processes of the material world were not present among them.

Upon this state of mind there fell the phenomenon of Lourdes in 1858. It fell just at the moment when the adverse wave of materialism was at what he has said in the Bible, and hence they denied miracles. Roman and Huxley converged in the ineradicable faith that what they called the processes of the material world were not present among them.

The first book which disturbed the "intellectuals"—the scientific mind of Europe as they were pleased to call themselves—was that published at Nancy in 1883 by Bernheim, and in that book was the first solid explanation of the theory of what has since been called "auto-suggestion." That book was the starting-point from which people began to say: "These things do happen after all." 1883 was the date on which the seed

of Lourdes began to work; for that was the date when the scientific mind of Europe began to say: "These things do happen." That was what occurred to the "intellectuals." The European mind had been changed from a dogmatic denial of supernatural phenomena to that of admission: "These things do happen after all." The whole materialistic and deterministic attitude had gone by the board, and it was Lourdes, and Lourdes alone that did it; it was the perpetual stream of phenomena at Lourdes that wore down and pressed to the dust and left for nothing the scepticism and the intellectuality of Europe.

Let them suppose for a moment that it had been proposed to someone endowed with the necessary powers to produce a series of miracles which would have converted that sceptical temper of the middle of the nineteenth century! Suppose a great saint had been told that God would give him power to work those miracles most likely to affect the mind of Europe at this materialistic time. He could not have chosen a method more powerful than that which Almighty God chose through the action of Our Blessed Lady in the Grotto and through the water of Lourdes. Had there been the occurrence of sporadic miracles in Europe—among natives universally and habitually devoted, such as the Poles and the Irish, it would have been easy to say, "These people will believe anything!"

Again, had it taken the form of some monstrous mechanical event—something of gigantic immensity, that would not have converted the modern mind. In the presence of such a phenomenon as that the modern mind would have questioned the original evidence. But there was Lourdes, which had providential circumstances connected with it. The phenomenon was reiterated. They were now living sixty years after the first phenomenon, and they were still going on a perpetual—not an increasing—and reiterated stream of facts. The length of the life of a man was covered by what had been done there. Unquestionably Lourdes had attached itself to the human heart. It might sound a paradoxical statement, but it was true that men were more moved to conviction by a miracle consonant with human needs by a purely mechanical, non-human incident of marvelous type. Had these miracles happened in a Protestant country they would have been boycotted; happening as they did in France—on a place on a railway, in the full light of Europe—they could not be boycotted; they became matter for acute discussion.

There was one particular characteristic of Lourdes which particularly concerned Catholics. This great lever for the change of the human mind and for the conversion of Europe was connected with Our Blessed Lady—God's instrument for that tremendous force. That gave one to think. Supposing that those miracles had happened at the Holy Places in Jerusalem. What a handle that would have been. People would have said: "The tradition of Christ is to us all; and the Catholic Church is but a sect." Had those miracles occurred with ecstasies at the tomb of some local saint they could see how local jealousies would have arisen, and how foreigners would have sneered at the superstition of that place; men would have speculated upon them as psychological phenomena, and nothing would have followed. But they came in direct connection with the Mother of God. They appealed by their objection evidence to Catholics—they appealed subjectively to what was owed to Our Blessed Lady; they stirred our faith and convinced the reason of others; and the two forces converged.

Cardinal Bourne said: I should like to express my own very hearty appreciation of the striking thesis which Mr. Belloc has placed so brilliantly before us. It is an aspect of the work which Our Blessed Lady of Lourdes has done which is not familiar to many, and I am sure that what he has said will remain in your minds, and I trust you will convey his words to others.—The Universe.

EDUCATION

IS CATHOLIC CHURCH ENEMY OF POPULAR EDUCATION

READ ANSWER OF A NON CATHOLIC PUBLICATION

Anti-Catholic orators and editors spend most of their time and energies, says C. A. Windle in Braun's Iconoclast, trying to prove that the Catholic Church is opposed to education for the masses. He then proceeds to refute the charge in the following manner: "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 a 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 standards of excellence.

Parochial schools cost American Catholics \$40,000,000 per annum.

But for these schools Protestants would be paying more taxes, and it would cost many additional millions to provide buildings for the pupils now attending religious schools.

Instead of condemning Catholics, Protestants should feel a sense of gratitude for this relief from higher taxes.

If their enemies could show that parochial schools do not educate, do not prepare the future citizen for his station in life, their protest would have converted that sceptical temper of the middle of the nineteenth century! Suppose a great saint had been told that God would give him power to work those miracles most likely to affect the mind of Europe at this materialistic time. He could not have chosen a method more powerful than that which Almighty God chose through the action of Our Blessed Lady in the Grotto and through the water of Lourdes.

Had there been the occurrence of sporadic miracles in Europe—among natives universally and habitually devoted, such as the Poles and the Irish, it would have been easy to say, "These people will believe anything!"

Both public and parochial schools fall far short of perfection, but their graduates never find the instruction they receive a handicap in the battle of life. Fighting side by side they attain the highest honors in theology, politics, literature, commerce, art and science.

John D. Rockefeller is a product of one system and Thomas F. Ryan is a graduate of the other.

Justice W. R. Day of the United States Supreme Court received his preliminary education in public schools, while Chief Justice White got his start in the parochial school.

A Catholic education did not disqualify Joseph Tammaly from becoming private secretary to the President of the United States, nor did it prevent Dr. J. B. Murphy of Chicago from becoming the greatest surgeon of our time.

The universities of Paris, Salerno, Oxford and Cambridge were founded by the Catholic Church in the thirteenth century.

In the fourteenth she established the universities of Rome, Dublin, Cologne, Heidelberg and others. In

all the centuries of the Christian era her priests have been recognized as the best educated men of their day. Today her scholars, her scientists divide honors with the greatest men of the world. Among these we find the names of Pasteur, Madam Curie and Marconi.

Among the master painters of the world she placed the names of Raphael, Murillo, Rembrandt, Rubens and De Vinci.

Among the immortal poets we find the names of Dante, Dryden, Pope and Shakespeare.

America owes much to the 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 are a few of them: 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 Catholic education did not keep Charles Carroll of Carrollton from adding his name to the American Declaration of Independence, nor prevent General Phil Sheridan from becoming one of the greatest soldiers of the Republic.

A Catholic education never made a traitor to the Stars and Stripes. This fact is sealed by the blood of Catholics shed upon every battlefield of the republic from Lexington to Manila Bay.

Guardians of Bigotry who seek to prove that the Catholic Church is an enemy of education must invent their evidence. It does not exist in any authentic record. I challenge Tom Watson, Teddy Walker and the entire array of bigoted orators and editors to name one demonstrable fact in philosophy, economics, astronomy, medicine, or any branch of science which the Catholic Church refuses to accept at its face value.

Among fallacies there is nothing more false or more utterly absurd than the delusion that the Catholic Church is the enemy of popular education.—Church Progress.

There is something sadly wrong with this old world. The universe as a whole runs like a clock. There is evidence of order and design everywhere. And yet there seems to be much that is evil physically and morally, so much that is wrong and out of order, especially as regards the human race.

ORIGINAL SIN THE PROLIFIC CAUSE OF PHYSICAL EVIL

The problem of evil stands no chance of solution except on the hypothesis that there is a God over and above humanity who can shape things on a scale so grand and magnificent that even the toleration of evil may serve His purpose of final good to all. In other words, if there is a God, evil can finally be righted. If there is no God, evil must leave humanity hopelessly crushed and defeated. Confronted by the problem of evil, it is only a fool who will say in his heart: "There is no God."

We look upon the world war as a great evil to humanity. Why should humanity always be at war? Why should humanity, "my hands to its own destruction"? Why can we not live at peace?

The answer is Original Sin. Evidently humanity is cursed by sin, by hereditary, inherited or original sin, as well as by the actual sins of individuals. All the physical evils that afflict humanity, pain, sickness, war, death, are the result or punishment of sin. Speaking to fallen man in the person of Adam, God said: "Cursed be the earth in thy works." Very conceited man may ridicule the very idea of original sin, they may sneer at it as a medieval doctrine, but it is the only doctrine that ever begins to explain the biggest fact of human life, the fact of evil.—Rev. H. C. Hengell, in Our Sunday Visitor.

When friends are nigh to aid and cheer;
When those unkind to you are near;
When all goes well with what you do;
When life is dark, and lonely, too;
God bless you!

When Joy attends your golden day;
When Grief walks with you on your way;
When Hope your labors will sustain;
When all your efforts seem in vain;
God bless you!

When skies are bright where'er you are;
Or in your firmament no star;
Where'er your path in life may lead;
Be health and strength your gift or need;
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God bless you!

In all you think; in all you say;
Though I be near, or far away;
Till at the Judgment Seat you stand,
May angels fall protect you, and
God bless you!
—AMABRO, O. S. F.

TRUE CHRISTIANITY ALONE CAN SAVE THE WORLD

Over fifty million men have answered the call of their respective nations to fight, to suffer and, if need be, to die in The Great War. Millions of them have already given up their lives. What is wrong with the world? What does it all mean?

It means first that modern materialism, logically and actually resulting from the Protestant Revolt of four hundred years ago, is ruining and mocking the world. Modern nations have sought their happiness in things material only. Now they are compelled to spend and to waste their material treasures in order to pursue the spiritual ideal of free democracy.

Second, the War means that God is punishing us always. Once more Our Lord, Jesus Christ, is driving home the lesson that "man liveth not by bread alone but by every word that proceedeth out of the mouth of God." Civilization cannot live on material progress alone but must be guided and ennobled by the Christian spirit of self-sacrifice, of the love of God, and of one's fellowmen.

All modern nations, especially Germany, boasted of their material progress before the War. Now behold the wreck and ruin of material treasure and worldly lives in the Great War! The man is blind who does not see now that materialism cannot save the world, whereas Christianity, as interpreted by the Church can do so.

Unfortunately the spirit of the world has always lacked the spirit of Christianity, and yet the only chance that men and nations have for real and lasting peace lies in obedience to Christ. Well does Chesterton say, "We have tried everything else to stop war, but without success. Let us now try Christianity."—Rev. H. C. Hengell, in Our Sunday Visitor.

It is announced on undeniable authority that Meir, Camassei, Patriarch of Jerusalem, has just been liberated by the Turks and is returning to the Holy City.

The heart that suffers with resignation sees farther than the mind that reasons.

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Snappy—up to date—of course—but more than everything else, in every HALLAM Fur Garment there is sterling quality, which means long wear.
You see HALLAM buys the Raw Furs direct from the Trappers for Cash, and every skin is carefully inspected—sorted and matched.
Then Hallam selects the best and most suitable skins, makes them up into the famous Hallam Guaranteed Fur Garments and sells them by mail direct to you for cash.
With over 32 years' Experience in the fur business, we are able to select and guarantee the Skins used in Hallam Furs and to give unexcelled values for the money.
And how easy for you—simply look through HALLAM'S Fur Fashion Book, select the articles you think you like and send the order to us by mail; no time wasted—no noise—no waiting in a busy store—no bother—and no urging by an anxious sales clerk—then by return you receive your furs—the whole family can examine them in your own home without interference—and at your leisure.
If you like them "Nuff-Sed," but if you are not satisfied for any reason, simply send the goods back and we return your money in full at once, as this is our Positive Guarantee under which all HALLAM FURS are sold.
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It is larger and better than ever—showing a wonderfully extensive range of Fur Sets and Fur Coats—we do not think there is a fur book published in Canada equal to this—it contains 48 pages and cover, with over 300 illustrations of beautiful furs—photographed on real living people—thus you see how the furs actually appear—it also gives a lot of valuable information about Fur fashions, and what leaders of fashion will be wearing.
Everyone should see this BOOK, it shows Fur Coats from \$36.00 up to \$550.00 and Fur Sets from \$6.50 to \$300.00.
The articles shown here are all taken from this Fur Fashion Book and will be promptly sent on receipt of money.
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WARM, STYLISH SET OF BLACK WOOL one of the very special values offered, fine silky jet black fur which will give real service. SKIRTS to suit on shoulders trimmed with head, tail and paw. MUFF is large, roomy and warm, trimmed at shown, satin lined, silk button ends, and wrist ring, scarf lined with silk and rich grey set of a very modest price. M 898, Price Per Set Delivered..... \$85.00
STYLISH COAT OF NORTHERN MUSKRAT made from the finest selected skins, length cut full and roomy, finished with full belt. Note the deep sailor collar and the handsome reverse border effect on the skirt. Lined with guaranteed quality fur. MUFF to match cut in reverse effect to match border on coat. Size 34 to 44. M 718, Coat Delivered..... \$125.00 M 719, Muff Delivered..... \$2.50
DURABLE WARM COAT OF HANGULIAN FUR, 60 inches long, made from jet black glossy, full-furred skins. It is very full and roomy and just the garment for hard wear and warmth combined. Lined with furmer's skin, finished with pouch pocket, fastening with large crocheted buttons. Deep storm collar and lapels' deep cuffs on sleeves. Size 34 to 40. MUFF to match in herald shape trimmed with head and tail, satin cuff and ring. M 720, Coat Delivered..... \$15.00 M 721, Muff Delivered..... \$2.50
HANDSOME SET OF NATURAL GREY CANADIAN WOLF. Absolutely soft full-furred skins are used. Scarf's wide cuffs effect, giving great warmth and protection. MUFF is in the new "center" shape roomy and warm, lined throughout with grey poplin, muff has wrist-ring, silk cuffs, etc., trimmed with natural head, tail and paw. M 897, Scarf Delivered..... \$21.00 M 897, Muff Delivered..... \$2.50