APRIL 19, 1918

'Pretty bad, but I've seen worse !' Then, a gust of wind-swept rain came round the corner. The priest ulled up his overcoat collar, and hastened his steps towards a tall, stately building in sight.

A watchman with a lantern and umbrelia called out :

"Take my umbrella, Father, you'll be drenched to the skin !" But the cherry voice answered

again 'No, indeed ! I'm just at home-

thank you ! And with an effort against the

piercing wind, he ran up the hedge lined path, took a latch key from his pocket, opened the door, and stood in the hallway, shaking the rain drops from his hat and coat, and listening to the "Cathedral Chime" of the big clock upstairs. He counted -twelve

"Pretty late," he said to himself. 'I've had a hard day! The steam had gone down. Not a sound in the house, nor a light."

He struck a match, went into the office and lighted the gas. He threw his damp overcoat on a chair, and forgetting wet feet and the chill of the room, opened his desk. It was piled up with mail and with wrappedup matter. With a sigh he picked up one envelope, read the contents, dashed off a page, then another and another until a pile of stamped envelopes lay beside him. He did not heed the chilly room, nor the music of the chimes as they tolled the half-hours, or the hours, until they had called out ; one, two, three ! Then he started. But he wrote

one more letter. Here it is :

Dear: I have finished answer ing some urgent business letters (how they accumulate !) and the clock has struck three. My nerves are on a strain. I ought to feel this room, but I don't. Perhaps another letter will relax the tension. Am home to night worn, weary and Been out all day laying the wet. corner-stone of a new church, a distance away, in suburban section. How it rained ! Just as I began preaching in the open, it poured. I got wet through and through mud galore ! Audience stayed, so did I. This is a strenuous life, and somehow or other it has been a hard year. The incessant grind, the piling work ! The necessity of living up to concert pitch day and But I can't afford to relax night care and vigilance. And it is telling on me. The lines are deepening in my face ;-but soon 'the good old summer time' will come ! . . We work for a generous Master ! Whether my time be long or short, may I meet it with my armour on ! Pray for me. .

The letter was sealed and sent. It is now a treasured relic. It is a glimpse of a life of sacrifice, of the hidden thoughts of one who lived only for the service of the Lord. It is a key to long years of toil and labor unceasing; "We work for a labor unceasing; "We work for a generous Master!" In this work, Life. for him who wrote, there was no relaxation, no rest, no vacation.

be

And soon, oh ! too soon after ! a day came in "the good old summer and as necessarily true, whatever when Father A. P. Doyle folded his tired hands, and with his armour of toil still on, closed his eyes in a long dreamless rest, and went to that "generous Master" for his exceeding great reward ; 'He gave to His beloved-sleep !"

A CATHOLIC ACT OF SUBLIME FAITH

DID YOU EVER SEE OPERATION DIE AND FRUCTIFY AND THEN SEND UP WAVING STALKS OF CORN?

one moment." I answer again-and You can never be absolutely certain it is the only answer possible—"You incapacity to understand these about man's word; you are liable to be deceived by him; but with Almighty God that is impossible. He can "neither deceive nor be de-ceived." As St. Paul says, "God is true, and every man a liar" (Romans iii A) And a pala a says a say mysteries is no argument against their existence, and what is more it should be no bar to your believing in them if your belief is grounded on the proper motive." We do not be iii, 4). And as Balarm said (Num-bers, xxiii, 19) "God is not as a man that He should lie, nor as the son of man that He should be changed." lieve the truths of religion because we understand the why and the where fore of them, or because they com For example, a man tells me he has visited New Guinea and declares the mend themselves to us by their reasonableness or suitability; but simply because God has taught us Papuan women wear their hair trailing on the ground. Or he says that them. If He has made them known the blue hens of Australia lay twice there is no possibility of our calling the blue hens of Australia lay twice as many eggs as white ones; and then in question; whether we like them or not whether we understand that there are green snakes in Egypt which sleep for five years without them or not, we must bow down and accept them without a word. We do food. Now, the man may be speak-ing the truth; but, on the other not understand them in order that hand, he may not. I have never been we may believe, but rather, according either to Papua or Egypt or Australia to the beautiful saying of St. Anselm, "we believe in order that we may understand"—"credo ut intelligam." and I have nothing but the man's word for these remarkable statements. The man may be in general Perhaps the best illustration of what trustworthy; still, on this occasion I mean by real Catholic faith, and of the difference between Catholic faith

he may be joking. Perhaps he was never in these lands at all; perhaps he is telling lies; perhaps he may only have read about them; perhaps he has been misinformed, or imposed upon by some one offer. In chert and Protestant want of faith, is to be found in an incident recorded by St. John in the sixth chapter of his Gospel. After feeding the multitude with five loaves and two fishes, our upon by some one else. In short, there are a dozen reasons that might Load fled into the mountain lest the people should take Him and make Him a king. Next day, however, they make me hesitate before accepting his story; and if I do accept it, I may find in a short time that the story tracked Him out, and found Him at was very far from the truth. Capharnaum. They were thinking of the loaves they had got: Jesus You object that this is an extreme

ase, that this is reducing the whole wished to raise their thoughts up to thing to an absurdity. • Well, put the matter at its best. Take statements the Bread of life. made in sober earnest by a man of said in effect, "and you were fed; irreproachable veracity and seriousto-day you are hungry again. ness; take statements vouched for want more bread. Now, I will give by the cleverest and most learned you Bread, of which if you eat, you men, by the most approved authori-ties; I still say there always lurks will never hunger any more. the Bread that I will give is My Flesh an element of uncertainty about for the life of the world." This anthem, a possibility at least of error. nouncement was the cause of im-mediate and deep dissension among Are not the "conclusions" of the greatest men constantly being re-His hearers. The Jews were the first

versed, and their facts" overturned? This is no discredit to them; it is a necessity of their limitations: after our divine Lord repeated His docall, they are but human, and to be human is to be fallible. trine more emphatically: "Except you eat the Flesh of the Son of Man But even supposing we have the nost unimpeachable of human and drink His Blood, you shall not have life in you." The Jews did not authority, surely it cannot be comunderstand, and therefore did not pared to that of Almighty God! One accept it. Many of the disciples of is human, the other divine. Here is the difference. Why, asks the Cate-chism (Question 10.) "Why must we Jesus then followed their example 'It is a hard saying," they said. 'Who can hear it ?" And when rebuked by their Master for their unbelieve whatever God has revealed ? We must believe whatever God has revealed because God is the very faithfulness, they turned back and walked no more with Him (v. 62, 67). Truth, and can neither deceive nor then, we have two classes Here, deceived." Notice the word among His audience, who refused to "must." Not only may we, but we believe what they could not undermust believe what God teaches. stand, and what they considered to That we safely may do so is plain be impossible. Then it was that our enough to any intelligence. There blessed Lord turned to the twelve is no possibility of God deceiving us. He cannot mislead or mock us in test: "Will you also go away?" Now anything, least of all in matters connotice: the twelve did not understand their Master's saying about cerning our eternal salvation. Nor can any one mislead God. He is the Truth, as well as the Way and the eating His Flesh and drinking His Blood any more than the others; So that, whatever God teaches they were mystified, unenlightened must from the very attributes of the awe-struck ; they did not pretend to divine character, be true. Hence, understand; yet they immediately believed. With a beautiful act of

we may, with a confidence born of absolute certainty, believe as true, and as necessarily true, whatever ness so characteristics of Catholics, God is pleased to tell us. to believe whatever Almighty God And we not only may, but we must believe

tells them, no matter whether they it-must, not of course understand it or not-they accepted through any physical compulsion or the word of Jesus; they embraced any external coercion whatsoever the doctrine. And why? Simply because Jesus, Whom they acknowl that takes away our freedom, but from a moral compulsion, in the edged as their Lord, declared sense that we must either believe or That was what we call, and rightly commit a sin. So soon as we know call blind faith. that God has spoken, we are bound Simon Peter, answering for the at once to say "I believe." To act twelve said: "Lord, to whom shall otherwise would be rank rebellion and blasphemy. He is our Creator we go? Thou hast the words of eternal life." Now, here surely is

and our Lord and our Master ; to rethe touchstone of loyalty to Jesus BY WHICH LITTLE SEEDS fuse to believe His word would mean Christ. On which side would Prothat the creature deliberately set testants have ranged themselveshimself up against his God. with the Jews or with the twelve ? THEN SEND UP WAVING STALKS OF CORN? Some one perhaps will here object: Some one perhaps will here object: This, then, is the faith that Catho-lics have in matters of religion; divine faith. We believe the truths of our most holy religion, not be-gard to the Real Presence. "It is a that): these are all Protestant came from the lips of the Son of taught us them. This is what theo-logians call the formal cause or motive of faith; the authority of God revealing. We have nothing whatsoever to do, in the first instance, with the intrinsic nature of the truths taught; nor does it matter whether they are hard or easy of helief; whether they seem probable or improbable; enough for us that In-finite Truth has revealed them. Doubtless, we know that God could never teach anything that was not beautiful and reasonable; for all His works are perfect. Yet it is not for this that we assent to them. It is not for us to question why He should have taught this or why He should have done that; God is not obliged to explain His words or to justify His acts. One man says, "Why should Jesus Christ have instituted the sacrament of penance? Could He not have arranged for the forgiveness of sins some other way?" vealed it, and we practice it because Another man objects: "I cannot grasp the Real Presence. I do not see the need of it. Our Lord is in why? Because there is always an not see how He can locate Himself in the small Host, or how He can be of man. But none in that of God. present in a thousand tabernacles at

THE CATHOLIC RECORD

'Your



young mind these are virtually in fallible. To us Almighty God is absolutely infallible; Him, then we be lieve with the simplicity of little children. In so doing we not afraid of being thought infantile, weak, slavish, unmanly. People who apply these epithets to us, as they do neither know the nature of true faith nor possess it; and they are but pronouncing their own condemnation, according to the Scriptural standard. With our our unhesitating, unquestioning, loving,

Dutch

adoring faith, like that of in-You were hungry vesterday." He nocent children, we as Catholics You immensely pleasing to God. (2) And how do we know this? Because it honors and glorifies Him so much And it is the noblest testimony our intellect can pay to Him; it is the proof of our limitless faith in His veracity. To give an instantaneous "Credo, even when He announces the most stupendous and impenetrable mysteries, surely argue. Sublime trust in Him. If some person, says Father Saint Jure, S. J., in his beautiful "Treatise on the Knowledge and Love of Our Lord Jesus Christ" (Vol. 11. chapter xx,) "If some person asked me to believe for his sake that the sun is luminous, I do not think he would be greatly indebted to me for believing it, since my eyes deprive me of the power of doubting it; but if he wished me to believe that it is not luminous, I should testify great affection for him, if on his word, I admitted as true what my reason and will prove to be false; and I should give him the most signal tokens of the entire reliance I placed on his opinion, his judgment; the perfection of his sight. We, therefore, testify great love for God by believing sim ply, like children all the mysteries of faith in which our reason is lost, and Now which our eyes not only see not, but often seem to see the contrary. St. Paul says: "Charity believeth all things

SIMPLE FAITH PLEASING TO GOD

We know, too, from our Lord Himself how pleasing to Him is this simple faith. You remember the ouching incident on the apparition of the Risen Saviour to St. Thomas one of the twelve. Thomas was not present when our Lord appeared to the apostles the first Easter night, and when told by them, "We have seen the Lord, he refused to believe it, and declared "Unless I shall see and handle Him I will not believe," Hence he is called "the doubting Thomas." To satisfy him our Lord that has and is paying enormous dividends, and which is being supgraciously condescended to appear before him the following Sunday, and invited him, saying, "Put in thy finger hither and see My hands, and

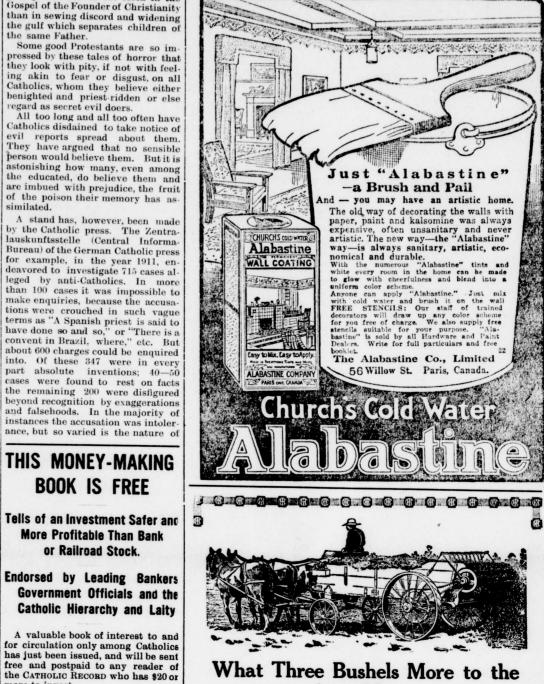
bring hither thy hand and put it into

My side ; and be not faithless but be-



the charge that it would be difficult serves its purpose in this systematic to classify them. CALUMNIES propaganda of calumnies Everything from the most ridicu ous tale to the most learned thesis UTOMOBILES, LIVERIES, CARAS ESULT OF CATHOLIC BUREAU'S R. HUESTON & SONS Livey and Garage. Open Day and Night Star Livery Bone Ton Livery 79 to 453 Richmond St. 350 Wellington 32 Phone 443 Phone 441 BARRISTERS AND SOLICITORS FRANK J. FOLEY BARRISTER-AT-LAW The Kent Building, Corner Yonge & Richmond Bu TORONTO FINANCIAL THE ONTARIO OAN & DEBENTURE COT Capital paid up, \$, 730.000. Reserve \$1,450.000 Deposits received Detentures issued. Real Extet Loans made. John McClary, Pres.; A. M. Smart, May Offices: Dundas St., Cor. Market Lane, London.

3



What Three Bushels More to the **Acre Means**

EIGHT years ago the farmers in a central state raised average crops that ran three bushels less to the

raised average crops that ran three busiles less to the acre than they now get. Suppose each acre of farm land in this country were so tended that it produced an equal increase. How much more money would farmers have, with which to buy the luxuries of life that they earn and deserve? What others have done, you can do. Your share in this prosperity depends entirely upon yourself. The first step for you to take is to fertilize your land properly with manure spread by an

PROTESTANT

'But the truths of religion are so of our most holy religion, not bemysterious, and so difficult, so far cause we can prove them or have extellect cannot accept them as easily as natural and scientific truths that): these are all Protestant which are capable of being inquired which are capable of being inquired tamonstrated." I answer solely because Almighty God has to many of these latter truths. Nature herself is full of mysteries. Can you explain, for example, how a crop of corn springs up? The farmer traverses the field in spring, casting handfuls of seed hither and thither; in a few months the field is covered with beautiful yellow grain. Can you explain the ocess that goes on under ground? Did you ever see the operation by which the little seeds die and fructify and then send up the waving stalks of corn? Can you explain how the tiny acorn, half the size of your thumb, springs up in a generation into an immense oak tree? Can you unravel to me the origin of life itself? How an egg, for instance, which seems to contain only a yellow and white fluid, will, if placed under a hen in suitable conditions, send forth a live chicken in a short time? Better still, do you know, can you explain how life springs up within the unborn child? Can you explain how pleased to tell us; that is all. But unborn child? Can you explain how the earth and all its riches were evolved out of chaos? You cannot explain these things: no one can; they are mysteries of nature. Yet you be-fession ! nor, so far as I know, does lieve them; you accept them; you cannot help it; you see them for yourself, and seeing is believing. Well, surely we are entitled to exercise a similar belief in regard to the truths of religion, even though we do God has commanded it. not understand them. Again, if we consider the matter properly we shall see that divine faith is much more reasonable than human faith. And Heaven and not upon earth. I can-

hard saying," they complain, "who can hear it?" And yet they know, God. If they have not faith, if they do not receive the dogma on His authority now, how would they have received it then ? Here, then, is the voice of the true

Catholic: "O my God, I believe, not because I understand, but purely be-cause Thou hast said it." And there are two or three remarks I wish to make about this attitude of mind be fore passing to the next point. THE ATTITUDE OF THE CATHOLIC

INTELLECT

1. In the first place, we see how truly humble is the attitude of the Catholic intellect. A man of real humility acknowledges the weakness, imperfection, ignorance and darkness of his understanding. He finds it easy and natural to submit his intellect to the teaching of Almighty God. He would consider himself a fool beyond measure if he, a poor, blind creature, were to limit the truths of religion to those only which his own judgment approved or comprehended. A Catholic soul, then, is a humble oul ; he prostrates himself adoringly before His God and cries out: "(my God, I believe with all my heart whatever Thou teachest me.' In the eyes of the world, no doubt,

t is absurd to believe what you cannot inderstand, but not so in the eyes of God. "Unless you be con-verted, and become as little chil-dren, you shall not enter the Kingdom of Heaven." A Catholic possesses this childlike faith. A

child does not criticise, or dispute, and places and things we never saw or call in question, or demand to and cannot prove by natural reason know the reasons for everything that or evidence-this is something altoit is taught; he accepts it without suspicion on the authority of his ful and sublime. - Rev. Father

teachers or his parents, for to the Graham in Catholic Times.

lieving." On this St. Thomas be-lieved, saying, "My Lord and my God !" Jesus saith to him, "Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed." In this sentence our Lord pronounced a divine eulogy on an act of faith. To believe without seeing, without proving—this is what pleases Him. For believing in his Lord's Resurrec-

tion after seeing Him risen, Thomas was deserving of no praise and no benediction, for he could not help believing then. To have credited it before proving it with his own eyes tive investor. to have assented to the word of his fellow Apostles—in short, to have taken it on faith—this would have

won him praise and blessing. But he missed the blessing because before believing, he insisted on having proof and demonstration. 'Because thou hast seen Me, thou hast believed."

(3) And not only is there no blessing and praise, but there is no merit, no credit, no reward for believing a thing after you have proved and tested and tried it. There is no merit, e. g., in believing in the circulation of the blood or in the law of gravitation, or in the existence of flying machines, because we can prove the truth of these things any day for ourselves ; we know they are facts from the evidence of our senses. In the same way the angels of Heaven are deserving of no reward and no merit for believing all the truths revealed by God, because they see God face to face, and all truth in Him, they are constrained to believe; there is no room for faith in Heaven; faith is changed to sight. But to believe the dogma of religion which are not susceptible of being tested by the senses, and whose mysteries we cannot fathom; to believe unhesitatingly in the reality of persons

gate, giving out for such reasons. H. Balph Steele gether different-something wonder-Manager

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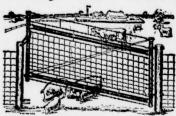
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