OCTOBER 5. 1912

means that will help us should be eagerly seized. How are we to do this work? And where sre we to find motives cogent enough to move us to action? The promise of Heaven and fear of eternal retribution are the most powerful incentives. These are de-veloped for us in the sermons and instructions we receive from our spiritual spoken from the pulpit, not merely explain the laws of God but urge us to them as well.

This would seem to be enough, and in fact, was chough for centuries ; but while the spoken word, falling from eloquent lips, has an efficacy all its own in inspiring souls to observe God's laws and to practise virtue, one sometimes wonders whether or no the living voice is not nowadays yielding its place to the is not nowadays yielding its place to the printed page. Evidently spiritual read-ing should not take the place of sermons, seeing that preaching is the ordinary means that God wishes to be used for the instruction and spiritual progress of His people. But we must admit it is no have a the only means: the power of the only means; the power of as must be recognized. It were the press must be folly to ignore the tremend fuence books have on our lives for bet-ter or worse. Reading may, in a word, be for us a precious instrument of grace; and just as we look upon sermons as the Word of God transmitted by the living be heard, so should we look on spiritual books as letters sent from aven to be read.

heaven to be read. Nay more, the written page has ad-vantages that sermons have not. While we cannot always have a preacher to instruct us when we need him, we can always have a spiritual book. Again, always have a spiritual book main, and the spiritual book is preacher may be, his lessons and appeals fade from memory all too soon, very often before they have taken root; but a passage in a spiritual book which impresses us may be dwelt upon, read and re-read; and the suthor's words may penetrate out be dwelt upon, read and re-read; and the author's words may penetrate our souls so thoroughly that the impression becomes lasting. Finally the printed page need not take infinite precautions to tell us plain, even unpleasant, truths, its very frankness in this respect is for us the best pledge of its sincerity. So its very frankness in this respects. So prone are we to rebel at the logic of plain facts, especially the conclusions that may be drawn from them, that the living word must oftentimes be uttered es calculated to save our feelings. A spiritual book has no such precau-tions to take ; it does not fear to wound feelings; if it cuts deeply it is only to cure; if it humbles it is only to uplift.

A spiritual book is a larder laden with rich and wholesome viands, the partak-ing whereof is, the saints tell us, true food for the soul. It is a food that strengthens us in temptations, inspires holy thoughts, makes us form good de-sires and resolutions, discounts worldly joys and sorrows, and replaces them by solid consolations. If these words of the saints be true—and who will gain-say?—should we not make more fre-quent near of this spiritual nourishment? gthens us in temptations, inspires say ?--should we not make more fre-quent use of this spiritual nourishment? The physical food which we assimilate daily is changed into our substance, forming our flesh and bone and keeping up our bodily strength; in the same way the good thoughts and inspirations that come to us in our spiritual reading e to us in our spiritual reading that co emain in our memory, and excite our will to salutary acts.

Is not this our experience ? After half an hour's spiritual reading, in which, for instance, all the motives urging us to make some heroic sacrifice or to practise some virtue more intens-ively, are developed, our mind becomes convinced of the justice of the author's convinced of the justice of the althors a plea and our will is more disposed to act. When has the reading of a chapter of the "Following of Christ" not moved us to higher things? We feel that the uthor of this precious little volume in addressing us personally, that a Kempis has a special message for us, that his words must not be ignored. earnest words must not be ignored. This is also the experience of those who apply themselves to the pages of the "Spiritual Combat," the "Devout Life," of St. Francis de Sales, the "Christian Perfection" of Rodriguez, "Christian Perfection" of Rodriguez,

either there is much being written in criticism of the Catholic Church or "ye If we are looking for mental food that will move us to deeds worthy of the name of Catholic, let us go to our own Catholic historians, biographers and ascetical writers. In their works—and surely they are numerous enough 1—we shall find everything we require to in-form our minds and influence our hearts. But reading of this character will produce its effects only when certain conditions are observed. If we read a spiritual book piously and perseveringly, with sentiments that we bring to any other religious exercise, we may hope If we are looking for mental food that Sditor" has an eye keen to observe such "literary" manifestations. I am a Catholic, and though it may seem strange to you in the light of some of the articles which you print about the Church, Catholics are firm believers in free speech and the liberty of the press. They would prefer the abuse of these privileges to their denial. To lie and to slander are certainly

To lie and to slander are certainly abuses of free speech. The liars and slanderers may have their say; and then, if the injured party can afford it, a libel suit is brought. In some cases membership in the Ananias club has been freely bestowed. It has not been the policy of your maggazine during the few years I have followed it to spread slander and calum-ny. It has avoided delicate subjects defty. It has spread before its readers weekly a fairly just survey of events and current opinion. with sentiments that we bring to any other religious exercise, we may hope for much spiritual profit. Reading much and reading in haste will have the same effect on us as the sudden cloudburst has on the parched fields when it rushes rapidly down the moun-tain-side and evaporates just as rapidly. It is not the slow, continuous rain that penetrates the earth and makes it fer-tile? A reading out of a spiritual book, made calmly and with reflection, will move the heart to its very depths and bring forth fruits of virtue. But this is urrent opinion. It does seem to me, however, that when it comes to matters concerning the Catholic Church your selections betray an animus in the editorial mind which is bring forth fruits of virtue. But this not enough. While reading slowly But this in us pause over those passages that im-press us ; let us reflect on what we read. We are not reading to learn new truths, an animus in the entorial mind which is directed toward possible weaknesses, apparent abuses, anything which would seem to indicate failure on the part of the Catholic Church to fulfil her divinebut to be impressed again with the old and to see how they are influencing our We do not read spiritual be

reckoning the Great Judge will hold us

TASK

SLANDERS

fully submitted.

Respectfully yours, WM. L. STEELE.

To the Editor of the Literary Digest New York, N. Y.

To a reader of your weekly clippings from the press it would appear that

July 23rd, 1912.

lives. We do not read spiritual books simply for instruction; knowledge in itself is sterile if it do s not react for the better ou our daily lives. Let us, therefore, sim at the inflaming of the heart. As we said in the beginning, it is the will that counts. In the final reactions the Great Judge will hold us ly appointed mission. You have doubtless a great many Catholics among your readers. The first copy of the Literary Digest I ever saw was on the study table of a Catholic priest. We do not expect you to pub-lish complimentary articles about us, but we would like you to be fair. countable not for what we know but

I submit that it is distinctly unfair to for the way we used our knowledge. E. J. DEVINE, S. J, quote as you do from an editorial pub-lished in a sourrilous paper which shall be nameless so far as I am concerned. it is a sheet whose makeup and character ought to bar it from the exchange lists of any respectible paper. I have here AN EDITOR TAKEN TO ought to bar it from the exchange into of any respectable paper. I have been assailed by sample copies of this sheet on several different occasions. In all there was printed matter which, to say the least, was indecent. In all there were articles which, to say the least, were libelous. In all there were eleaders impandees, alurs, insults direct-CATHOLIC LAYMAN OF SIOUX

CITY PROTESTS AGAINST POLICY OF THE LITERARY DIGEST IN REPUBLISHING slanders, inuendoes, slurs, insults direct ed against the Catholic Church. In al there were printed lists of the most will degraded and nauseating books that ever disgraced so-called "religious" contro-A few weeks ago the Literary Digest republished, from the Menzes, a vile, anti-Catholic paper, which claims "a million circulation," a bitter strack upon

million circulation," a bitter stack upon the Catholic church. The following letters speak for themselves in explana-tion of the fruitless attempt of a Catho-lic layman to secure any adequate apol-ogy or redress from the Literary Digest for its insult to its Catholic readers: If, in the interests of truth and hor esty, one must repeat the low gossip of the tap-room and servants' quarters, one the tap-room and servants quarters, one should be careful to apologize in the same breath for the infringement of eti-quette committed. One would hardly attempt to dignify the source of such Sioux City, Ia., Aug. 5th, 1912. material as representative of a phase of religious thought. It is a poor excuse Editor True Voice, Omaha, Neb. The Literary Digest, issue of July 20th, contained an article entitled to say : "As report places its circula-tion well along toward the million mark,

"What the Menace Fears." It contain-ed quotations from an editorial signed its utterances of interest and importance to all observers of religious thought, and our readers are entitled to a specimen of by C. Bradway, imputing to our political leaders subservience to the Catholic vote. The editor of the Digest introinio vote. The eattor of the Digest intro duced his subject as follows: "Our readers have heard of a paper issuing from Aurora, Mo., which sims to combat the menace of the Catholic Hierarchy in this country. As report places its circulation well toward the billion mark its uttarances are of in-I have asked two different Protestant ministers and one Protestant Isyman, all of whom are representative men in their respective denominations of Methodist,

Presbyterian and Congregational what they thought of the paper, which you dignify by your mention. None of them had ever heard of it. million mark, its utterances are of in-terest and importance to all observers of religious thought, and our readers Ever since the days of Brann's "Icono clast" there have been freak periodicals and papers ; and if a review of these is are entitled to a specimen of its opin-

necessary, in fairness to your readers you ought to enlarge your magazine and The enclosed letter was sent to the Literary Digest and was assure to the sonally and in a friendly spirit, but without publication. As the writer has been advised that it might be of interest give room for a sample of them all. The reputed size of the circulation should not be the test. to your readers it is herewith respect

We who pay for our paper I assume do so with a view to getting above the level of the ordinary newspaper. We uld seek a quiet hall where thoughtwould seek a quiet nail where thought-ful minds are assembled to exchange their ideas, to gather a comprehensive knowledge of real public opinion, to watch the trend of real literature. The merely ephemeral is of no concern. The merely low and violently partisan should be barred out of such assemblage.

Bishop Spalding once said :

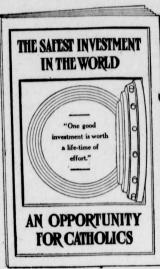
1

THE CATHOLIC RECORD

READ THIS BOOK OR YOU LOSE

It is Sent to You Free of Charge But it is Worth Money

TELLS OF A CATHOLIC ORGANIZATION AP-PROVED BY THE CATHOLIC HIERARCHY AND LEADING FINANCIERS OF TWO COUNTRIES



It's a mistake to think there are no nger opportunities for the investor to get in upon the "Ground Floor" of a ood paying, and yet perfectly safe usiness enterprise. The history of the business enterprise. The history of the Bell Telephone and kindred enterprises are being, and will be, repeated time husin

and again. This book, which will be sent free to every reader of this publication who has \$20.00 or more to invest, tells of such an opportunity. It is a complete history of the conception, present achievements and future prospects of financial organization founded upon the safest business principles, and bearing the stamp of approval from Archbishops, Bishops, Priests and lay-men of the Catholic Church, both in the United States and Canada.

about the enormous earnings of sim-ilar organizations during the past 20 years, and the great increase in the value of their stocks, showing positively where this organization, (being conduct ed along identical lines) cannot help but be a source of large income to the invest-

Members of the Catholic Online's have contributed Millions of Dollars to the success of these organizations, and have helped swell the great dividends of their share holders. This free book tells how Oatholics may, in the future, divert these large profits to themselves, and how they may not only share in liberal dividends

in question can earn, from its invest-ments alone, from 25% to 40% more than the older companies that are now oper-ating, thus enabling Catholics to earn ater rate of interest on their a grea money by investing in their own organ-

cial schemes destined to end in air. It is not a talisman to create a fortuge over night. It is a sound business prop-osition endorsed by banks and governnent officials.

NOT TO OBEY LAWS.

Twenty-five thousand Irish Presby-Twenty-five thousand Irish Freeby-terians in Belfast made a demonstration the other day against Home Rule. A dozen halls and churches were filled with enthusisstics, who voted their undying determination not to obey the laws of an Irish parliament, and to throw all tax bills into the fire. The religious and industrial interests of Ireland, they declared, would be imperiled by Home declared, would be imperiled by Hon

Rule. We have commented before upon these strange actions of Irish Protest-ants, but we cannot forbear saying something more. If the Irish Protest-ants feel so badly over the prospect of an Irish parliament, they ought to realize how badly a mojority of the Irish people feel over being governed from London. These Irish Protestants will certainly be represented as well in any Irish legislative assembly as the Catholics are now is the imperialiparany Irish legislative assembly as the Catholics are now is the imperialipar-liament, and probably they will be much better represented. And all of their talk about the religious and industrial interests of Ireland being imperiled by

Home Rule in nothing but poppycock, as they ought to know. Certainly the Irish Catholics are as much interested in the industrial interests of Ireland as in the industrial interests of freind as the Irlsh Protestants are, and it is known that the new Home Rule bill which Mr. Asquith will introduce in the house of Commons will provide against the religious discrimination. The trouble with the average Irish Protestant is that he lacks patriotism.

He came upon Irish soil, in the first place as a colonist and an alien. But he lived, in the bad old days, with the undying conviction that an Irish Catho-lic was a man who had no rights which Scottish Presbyterian was bound to

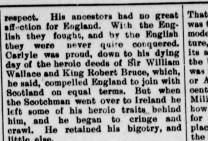
ONTARIO COLLEGE OF ART G. A. READ, R. C. A., Principal

Opens October 1st in the Department of Education buildings, St. James Square, Toronto. Courses for tudy in all branches of the Fine and Applied Arts nd for teachers of Art.

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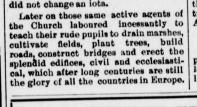


If the Irish Protestants rebel against If the Irish Frotestants rebel against Home Rule, they will get a taste of English bullets. It will be a startling phenomenon to see the Irish Catholics on the side of the British government and their opponents rebels. We may be destined to witness this phenomenon. But we think that in time the Irish Protestants themaly we will be an Protestants themselves will learn to re-joice in Home Rule. They will learn that their fears were groundless, that their neighbors of another creed have no dealers to make the second have noter neighbors of another creed have no desire to molest them, or to do them any kind of harm. The light of day will penetrate into the darkness of their fears and prejudices and illumine their souls.—Rochester Herald. (non-Cathelie)

THE BUSINESS OF THE DAY

Catholic.)

A superlatively innocent writer in the last issue of the Oatlook informs the world that the Catholic Church, "which some suppose to be immutable," is now changing. The reason adduced is that certain Sisters in Brooklyn are prepar-ier their size for business life. Could ing their girls for business life. Con anything be more painfully insane? Evidently the author of this nonser Could is unaware that it was the monks and nuns of former times who persuaded his painted ancestors to come out of their caverns and forests, to wash themselves, wear clothes and live in houses like were addressing themselves to the busi-ness of those days, and the Church which "some suppose to be immutable" did not change an iota.



That was the business of the day. It was these monks and nuns who gave the modern world its language, its literature, its law, its music, its architecture its art, its cities, its nations. It was the business of the day. When Europe Its art, its cities, its nations. It was the business of the day. When Europe was in danger of becoming another Asia or Africa under the rule of the Cres-cent, it was the monks who organized Military Orders and showed the people how to fight for God, for country, and for civilization. They even took the place of the captives in the galleys of the infidels. It was the business of the the infidels. It was the business of the day. And so on through all the changing centuries of time.

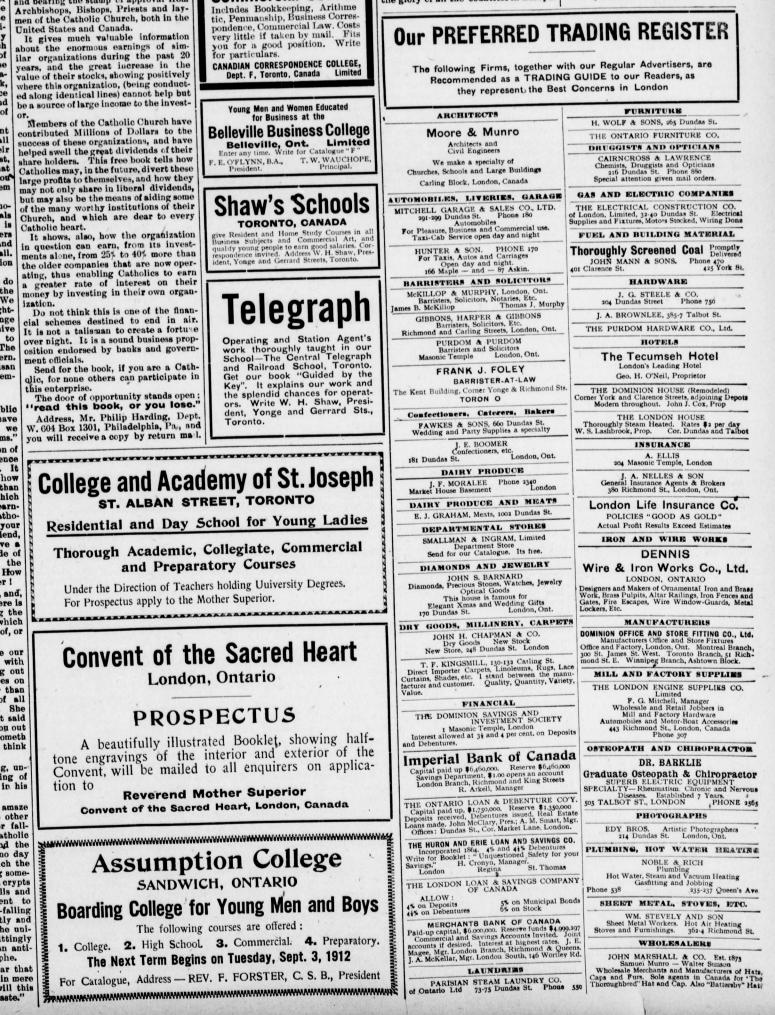
To come now with the startling in-To some now with the starting in-formation that the Church is changing because a few nuns in Brooklyn are pre-paring their girls for business life, is like telling us that the Fire Departlike telling us that the Fire Depart-ment is in a process of transformation because one day it turns on a third alarm, and the next uses its axe and a bucket; or that a physician is a suspect who applies poultices to one patient and gives another pills; or that an old entleman in a rain storm loses his personality when he puts up his umbrella which he closed when the weather was fair.

It might be remarked that the business of the day for a paper, especially for one that calls itself the Outlook, is to chronicle every incident in the busi-ness of the day when it happens; but this startling revolution in the Church this starting revolution in the Church that is occurring in Brooklyn because of the determination of the nuns to pre-pare their girls for business life, was iusugurated by this special community at least ten years ago and it has only now entered into the all absorbing gaze

of the Outlook. Had proper vigilance been exercised other preparations for husiness life might have been observed ong ago in all the Catholic schools of the country. But there need be no fear. Catholic activity will be exercised in an infinite number of directions to meet the (constantly shifting conditions in which mankind will ever find itself, but the Church will not and cannot change. Its doctrine and constitution will remain the same forever. Its outlook is divine truth and the good of humanity.

America.

Idleness is death, and a search for pleasure is sure to wreck life in shal-lows and in miseries. Safety and sanity lie in systematic useful effort.



3

Scaramelli's "Directory," and other works, well known to those who try to lead a spiritual life.

Similar considerations may be put forward regarding the reading of the "Lives of the Saints," for herein the "Lives of the Saints," for herein the power of the printed page, or if you will, the influence of good books, is illus-trated in all its intensity. After a per-usal of the life of one of those heroes of God, the beanty of his virtues impresses us so deeply that we feel drawn to imitate him. We see the view he took of this transitory life, the sight me her imitate him. We see the view he took of this transitory life, the right use he made of his free will; and seizing the reasonableness of it all, we resolve to follow his example. From admiration to imitation there is only a step.

Another charm that accompanies the reading of the Lives of the Saints in the intellectual satisfaction it gives. In novels and romances we look for life, color exciting situations, dramatic inci-dents, and so on: but what romance con novels and romances the formance can color exciting situations, dramatic inci-dents, and so on ; but what romance can rival in paipitating interest the life of a saint? What, in fact, are the various incidents detailed in the life of a popu-lar hero when compared with the upward struggles of a hero of Christ? The development of some passion or other which forms a basis for the greater amount of popular fiction, the obstacles to the end intended, and the means em-ployed to surmount them, keep us breathless until the happy denouement arrives; but we have all this and more in the Lives of the Saints. Their lives, too, were full of dramatic climaxes, the world put difficulties in their way; they had obstacles to surmount; but the love had obstacles to surmount ; but the love of God which influenced their every action make them capable of marvellous exploits.

We revel in stories of travel, exploration, wars, social upheavels, and so on. It is this craving for the unexpected, this that takes hold of us and that we look for in books; but where can we find more unexpected adventures, more thril-ling incidents, more consoling results, more edifying tales, than in the records of our missionaries in their work of spreading the gospel of Christ in foreign lands? In these records great struggles are being continually described; even blood is shed and victories are won. But the trophics of conquest are not provthe trophics of conquest are not prov-inces, nor the crowns of foreign princes, nor processions of slaves and prisoners, but the souls of men converted to Christ.



