

ment—all these elements are hostile now and may remain hostile, though I do not think it is likely. To all these conflicting forces must be added the vast number of people who have been estranged and exasperated by the wholesale and insane era of repression which immediately followed the putting down of the rebellion.

While stating these difficulties very frankly, I must go back to the fact that nine out of ten of the same men of Ireland are still on the side of the party. If it were not so one would have to despair of the sanity of the Irish people; and though now and then a section of them do lose their senses under special conditions, the Irish people are as a nation essentially sane. Indeed they are in this respect more like the French than any other people; underneath the foam and fury that sometimes are on the surface there lies that deep sea of sane and clear political instinct. The new Ireland, indeed, is not merely new in the development of new aspirations and ideals, of which the Sinn Féin movement was in part the child; but also in the vast increase of men with an interest in the tranquility and the material prosperity of the country. There are now, as everybody knows, 300,000 heads of families in Ireland who own every bit of their lands free from rent, from landlords, from bailiffs and all the old accessories of the rent office. These have turned to the soil in that spirit of hope which was impossible when they were all liable to rack rent and eviction. They are working with the same indefatigable industry as the peasant proprietors of France. They are advancing visibly every hour in self-respect, self control, as well as in material improvement. They wear better clothes, eat better food, they have all better houses; there are few of them who have not now their deposit in the banks. The war of course has added to the material prosperity of the agricultural population of Ireland. There has been no country, indeed, which in comparison, has in this respect been more contributory to the food and other resources of the armies of the Allies. Thus the Irish Party will still have at their side this great huge majority of people, and I cannot but think that when a new Irish national Government begins its work it will be able to confront and defeat all these destructive forces of which I have spoken.

Another cause for taking an optimistic view of the future of the Irish Government is that there has been, in spite of appearances to the contrary, a steady process of appeasement of party feeling even between the North and the South. There is not a single Ulsterman, however bitter his political traditions before the war were, who does not believe and in private openly asserts, that any division between the North and the South of Ireland must be temporary; indeed the mere fact of Ulster's pride being considered in a temporary exclusion of Ulster would be sufficient to dissipate some of the virulence that exists, though not in as many quarters as before. Belfast is largely ruled by its business men, and the Belfast business men recognize more than anybody else in Ireland the economic dependence of the North upon the South of Ireland.

As to the South, Unionists exist in a few of the leisured class, who learn nothing and forget nothing; and there is a strong current in favor of exploiting Home Rule, honestly working it for the best. Any new Irish government will certainly do its best to win this side of Irish opinion I should hope. I should not be surprised to find that in any new government that was formed in Ireland and in any new Legislature, care will be taken to include in the ranks and the rulers in Ireland men who are Protestants in religion and Unionist in sentiment, but who by their distinction as men of business had every reason to take their share in recreating Ireland. That I can say from personal knowledge is the temper of men like Mr. Redmond, Mr. Dillon and Mr. Devlin. The two latter are supposed to be more extreme than Mr. Redmond, but as on previous occasions, men like Mr. Dillon and Mr. Devlin are very much misunderstood by political opponents. While ardent fighters, they both have cold political judgment and a large and broad spirit, and instead of opposing, would strongly back Mr. Redmond in a broad policy of toleration and of religious and political appeasement.

#### PARENTAL RESPONSIBILITY

Fathers and mothers who have young daughters would do well to give a little consideration to Archbishop Messmer's pastoral letter decrying immodest styles in feminine dress. In the last analysis it is the parents who say whether girls shall dress modestly and becomingly or whether they shall be allowed to wear anything that fashion dictates, no matter how ridiculous or indecent it may be. For every girl who appears on the street improperly clothed there is pretty sure to be one or perhaps two parents at fault. If every parent saw to it that during their teens his or her daughters dressed as young girls should, there would be no occasion for such letters as the one sent out by the archbishop. Training and discipline during girlhood would give us women with too much sense and self-respect to dress in a way which attracts unfavorable attention. Every parent who neglects to see to it that his daughters dress sensibly and modestly is failing to do his duty.—N. Y. Freeman's Journal.

#### CATHOLIC WEEK

##### TWENTY THOUSAND DELEGATES WILL GATHER IN NEW YORK

A tentative program for the annual convention of the American Federation of Catholic Societies to be held in New York in August has been made public. Delegates from practically every society of Greater New York allied with the federation were in attendance at a recent meeting and were welcomed on behalf of Cardinal Farley by Msgr. M. J. Lavelle.

The convention is to be the greatest gathering of Catholic clergy and laymen ever undertaken in the country. More than twenty thousand delegates and visitors are to be cared for. Boston, Philadelphia, Baltimore and Chicago will send more than five thousand persons, according to reports, and societies in Canada and Mexico are to contribute to delegations from every state in the union.

No program for the entertainment of the army of delegates will be formulated, Msgr. Lavelle said, as the conventions are too big for that. Visitors are to be allowed to find their own entertainment and pleasure. Two attractions of common interest will be the Solemn Pontifical Mass in St. Patrick's Cathedral on Sunday, Aug. 20th, and a mass meeting in the Hippodrome the same evening.

For the first time since Cardinal Farley was vested with his robes a few years ago, Cardinal O'Connell of Boston and Cardinal Gibbons of Baltimore will assist at a Mass in the Cathedral. Archbishop Benzon of Washington, Apostolic Delegate, will also be in attendance, as well as many of the foremost Catholic prelates of the country. These prelates will also assist in the Hippodrome mass meeting.

Sessions of the federation's convention will be held in Cathedral College and the other meetings in halls outside.—Union and Times.

#### LITTLE THINGS AND HEALTH

By Dr. J. J. Walsh in America

The fly is not our only insect enemy. For the mosquito is a vehicle, probably the only vehicle, for the transmission of these most serious diseases, yellow fever and malaria. It is very probable that no case of either disease has ever occurred without a mosquito as the intermediary. As flies breed in garbage and other waste material, so the mosquito breeds in stagnant water. In both cases man by his carelessness helps these pests into existence. Not infrequently the question is asked, why Providence allows such diseases and such pests, but a little inquiry usually shows that danger to man from these low forms of life is due to man's negligence, not to God's direct design.

In a recent bulletin of the United States Public Health Service, attention is called to certain beetles which serve to reduce materially the number of mosquitoes. The whirligig beetles *Dinotus* consume the larvae of anopheles mosquitoes in large numbers. The anopheles mosquito is the special carrier of malaria. One distinguished entomologist, quoted by the "Public Health Reports," says that "no anopheles larvae have a chance in any bit of water inhabited by these whirligig beetles. Their surface-feeding habit and their tendency to get near the edges of ponds and slow-flowing streams make them especially dangerous to anopheles which fail absolutely to maintain themselves within range of these beetles." Government investigation has shown that the beetles are only successful when conditions are reasonably favorable. The whirligig beetles are rather familiar to most people of observant habits, for they are the small dark oval flattened beetles which float lightly on the surface of woodland pools and sluggish streams, "usually congregated in considerable numbers either resting quietly or performing graceful complex curves around each other, at times darting around and around and yet seemingly never colliding."

Over and over again in the study of insects and their relation to disease, it has been found that an overwhelming outbreak of sickness is usually due to some disturbance of the natural relations of insects to each other. For instance it has been found that certain scaly diseases of the fruit trees can be best overcome by the deliberate introduction of an insect from one of the Eastern countries which, in the particular home of the scaly disease, keeps it under control. When the scale was introduced into this country, however, that particular insect not being here to prevent its growth, it ran wild with serious results to the trees.

In a word, disease has proved to be largely a matter of extremely little things, and prevention a matter of what may appear almost meticulous precautions. Some of the great epidemics of the world have not been due, as was so often thought, to a great cataclysm in the heavens, disorder in the stars or planets, nor to rotation of the earth in its course through a particularly noxious space, but to minute insects here with us, whose influence was scarcely even suspected. The age-long tradition of the "night air" being bad for human beings has proved to be utterly false in the original meaning of the expression, in spite of a certain element of truth that is in it. As a

great sanitarian once said, the only pure air is the night air and as far as possible every person should breathe pure air. The only noxious creature in night air is the mosquito, who knows enough not to go wandering about during the heat of the day when the sun might injure her, but who takes her flights by preference in the evening. The only foundation for the term *malaria*, as it were *bad-air*, is that the mosquito travels in the night air, and that is bad for men.

#### HOW PETER COLLINS CALLED THE BLUFF

Mr. Peter Collins, the gifted Catholic orator and debater, who is touring the United States under the auspices of the Knights of Columbus, recently spoke in a Southern city. After he had completed his main address, a member of the Guardians of Liberty arose and proceeded to the stage, where, in a dramatic manner, he challenged Mr. Collins to debate within one year on the subject "Resolved, That the Catholic Church is a Menace to American Institutions." After the gentleman had concluded his challenge, Mr. Collins arose and stated "I accept the gentleman's challenge, the debate to take place now, and I yield the floor to him to make his opening speech."

The suddenness of the acceptance dumbfounded the challenger, and he was unable to proceed. The audience gave Mr. Collins a great hand and jeered the gentleman who issued the challenge. He then arose and accused Collins of having the house packed with Catholics. Collins replied by asking those in the audience who were not Catholics to arise, and more than half stood up. The incident illustrates Collins' ability to meet any emergency on the platform.—The Monitor.

#### VALUE OF RELIGIOUS EDUCATION

##### THE GREAT EXPLORER STANLEY TESTIFIES TO THIS

A few weeks from now is school-closing time. The parochial schools of the country, along with the other educational institutions, will complete their courses for the present year. The great benefit of these places of religious as well as secular education is not recognized as it should be. Much is said in praise of the public school systems of our commonwealths. Their modern buildings, their social activities, ever widening as they are, their curricula, are lauded to the skies. Government bureaus not alone commend them but use them, without any justification, as the exclusive agencies for their educational work. The importance of religious training for the welfare of the community is unfortunately neglected or ignored.

A man who has lived through all the experiences of a thrilling and adventurous life has written something on this subject which it would be well for the champions of our "modern educational ideas" to take to heart. It shows vividly and strongly the beneficial influence of religious training. Sir Henry Morton Stanley, the great explorer of the Dark Continent, who headed the expedition in search of Livingstone, in more than one place in his "Autobiography," testifies to this fact. In the very first chapter, in writing of his early life in the workhouse of St. Asaph, he tells us of this.

"There are two things," he writes, "for which I feel grateful to this strange institution of St. Asaph. My fellow-men had denied to me the charm of affection and the bliss of a home, but through his charity I had learned to know God by faith, as the Father of the fatherless, and I had been taught to read. It would be impossible to reveal myself, according to the general promise involved in the title of this book, if I were to be silent regarding my religious convictions. Were I to remain silent the true key to the actions of my life would be missing, or, rather, let me try to put the matter more clearly; the secret influence which inspired what good I may have done in life, for the same reason prevented me from doing evil, and thus I was guided me when the fires of youth, licentious company, irreverent mates, and a multitude of strange circumstances must have driven me into a confirmed state of wickedness."

"I was therefore grateful," he continues, "after all, for the implanting of religious principles in me by Biblical education given me in the Biblical Union. In the fear of doing wrong intentionally, the feeling of reverence, the impulse of charity, the possession of a conscience, are all due to this. Without this teaching I should have been little superior to the African savage. It has been the driving power for good, the arrestor of evil. It has given me an acute and perceptive monitor, able by its own delicacy to perceive evil, no matter how deceptive its guise. It has formed a magnet by which to steer more straightly than I could otherwise have done." (The Autobiography of Sir Henry Morton Stanley, G. C. B. Edited by his wife, Boston and New York, 1909, p. 27.)

"The same inward monitor," he says a little later on, "has restrained me from uttering idle words, from deceiving my fellow-creatures with false promises, and from hastily condemning them without sufficient evidence, from listening to slander, and from joining with them, from yielding to vindictiveness; it has

softened a nature that without its silent and gentle admonitions would, I am sure, be much worse than it is." In various other places in this interesting volume does he express similar convictions. The many dangers of the life which he lived, give them added emphasis. Adrift at an early age, an immigrant from his native England to the Republic of the West, a soldier in the War of the Rebellion, a reporter in New York, wanderer through the great Dark Continent, member of Parliament, honored by scientific societies and institutions all over the world; that is the gamut of Sir Henry Stanley's experiences.

The importance of the parochial schools which in this country give this needed religious foundation for character, of which he speaks must be ever insisted upon. Catholics must strive to bring their merits to the attention of their fellow-citizens. America can profit greatly by learning the lesson of the urgent need for religion in the training of its future men and women.—C. B. of C. V.

#### NOW IN GOOD HEALTH

##### CANTON GIRL CURED AT SHRINE OF ST. ANNE DE BEAUPRE

One of the miraculous cures which have occurred at the shrine of St. Anne de Beaupre, Quebec, has local interest. Miss Elizabeth M. Murphy, of 99 Leonard St., Canton, Mass., aged eighteen years, had had eye trouble all her life and attacks of epilepsy for about seven years. She was treated by a number of doctors, but they were unable to accomplish any lasting good.

She was making a novena at the shrine when on the fifth day she was cured suddenly of both diseases. She is now strong and in excellent health and her eyesight is wonderfully improved.

The story of her case is published in an issue of "The Annals of Good Saint Anne de Beaupre."—Boston Pilot.

#### NEW YORK "JOURNAL" ON HELL

For some months an editorial-writer on the staff of the New York Journal has devoted himself feverishly to the elucidation of two propositions. He almost proves the first which is that men and monkeys do not differ essentially. Man wears clothes, eschews the tree as a customary place of residence, uses a toothbrush in private instead of a toothpick in public, and occasionally writes smart editorials for the penny press. But apparently under proper conditions of environment and discipline any monkey can be trained to accomplish these feats. The case is therefore plain. Mr. Hearst's editorial-writer has demonstrated "propria persona," that between himself and the ape there is a difference not of kind, but merely of culture.

Having placed himself so definitely, our editorial-writer does not carry his second thesis to so happy a conclusion. He is exceedingly anxious to prove that hell does not exist. Needless to say, the writer nowhere defines what he means by hell. For this omission he may be excused. Definition requires close thinking, a process which may be made possible by another one of evolution. Evidently, however, he believes that God creates a certain number of human beings for the soul purpose of gratifying "a cruelty more vile than that of the worst of murderers," by casting them into a place where "they are burned alive forever."

It is hardly necessary to say that hell, as the Journal conceives it, does not exist. Hell, as taught by Christ, however, does exist. The difference is obvious to all who in the language of the Journal "are capable of understanding anything of importance," but no one will expect the writers on that paper to grasp the distinction. On its own reiterated assertion, man, the editorial staff of the Journal included, is but a cultured ape, accidentally and slightly removed from the Simians in Central Park that chatter in wild excitement over the future of As one of the three-quarters of a century the High Church Party has piped, but the Church of England has obstinately refused to dance." And it is the truth.

Some time ago, the present writer decided that there was no future to the Catholic Movement that could justify him in giving his life to the cause. Newman decided the same thing many years before. But Pusey could not see it, neither could Keble. Many men, both learned and devout, have given their lives, as they were wont to put it "to save the Church." The pious Anglicans will never be called upon to assume that attitude, at least as long as he remains an Anglican. How different it is with Catholics! They know that their Church is founded on a rock, against which, according to the Master's promise, the gates of hell never can prevail. Catholic-minded Anglicans would like to feel the same way, but they cannot. One has but to read the various organs of the High Church Party to convince oneself of the confused state of present-day Anglicanism. They are a divided house, and they know it.

Modernism is everywhere in evidence, and there is no recognized authority to come to the rescue. Nor can there ever be any authority within the Church of England which will compel obedience. When High

Churchmen of the advanced school come to realize this fact, they will return to the rock whence they were hewn.—F. A. G. in the Lamp.

#### OPINIONS OF CATHOLIC SCHOOLS

There is a certain great Christian Church which some would revile, some would sneer at, some would mock, some would call anti-Christ, but which maintains religious schools for its children. In these schools is taught everything that our children get in the Public schools. But above all this they are taught the fundamentals of the faith and doctrine of their religion, so that at eight years they can come out of these schools and tell why they are Christians and why they are members of that Church. What have we done to duplicate this most necessary work?—Rev. W. O. Fegley, a Lutheran minister.

The Catholic schools are far superior to the Public schools, because they teach the young the principles of honor, morals and industry. It isn't the lack of education that makes criminals, nor too much education; it is the neglect of the teaching of morals in the Public schools.—Judge Gimmel of the Chicago Court of Domestic Relations.

#### THE RE-UNION OF CHRISTENDOM

Some among the promoters of re-union thrust aside as intolerable all idea of communion with the Catholic Church, said Cardinal Vaughan in 1894. A glance at the map of the Christian world will suffice to show them that any proposal for the re-union of Christendom which does not include the Apostolic See and the 240,000,000 of Christians in communion with it (1894), would be self-refuted and meaningless. There could be no re-union of Christendom with more than half of the Christian world left out. A mutilated scheme of this kind would clearly be not the re-union of Christendom, but probably at most a re-union of Protestantism. For this reason all who truly and sincerely desire the re-union of Christendom, putting aside passion and blind prejudice, must calmly and honestly take into account and

#### DON'T TRY TO GET AWAY FROM GOD

"The vacation season is at hand," remarks the Southern Messenger, "and many people are planning where they will go to spend it. In selecting a place, the first duty of a Catholic is to ascertain whether there is a church in the locality he has in mind. There can be no vacation from our duty to God."

#### UNCOMFORTABLE POSITION

##### OF THE CATHOLIC-MINDED ANGLICANS

If High Church Anglicans could only realize that the High Church Party is only a party, and that it will never be anything more than a party, there would be a great many more conversions to Catholicism. At any rate, they would have to confess defeat where they are. Any unbiased onlooker can see that the Catholic Movement within the Church of England is actually losing ground. A certain contributor to the Church Times (London) wrote thus, in 1911: "Ten years ago the end of the Catholic Movement seemed to be almost attained. There was a general feeling of confidence and hope. Today the situation is very different. . . . The Catholic Movement sticks. It has come to a dead point."

These words are more true today. Catholic-minded Anglicans have about gone the limit. They can neither teach more nor believe more as Anglicans; nor can they have more. No wonder, then, that many Englishmen are beginning to feel that they have outgrown England's Church.

There was a time when men of the advanced school were fond of quoting "a little leaven leaveneth the whole lump"—and then following it up with a meditation on "The Future of the Catholic Movement within the Church of England." A time when they actually thought of themselves as "the little leaven" that was eventually to leaven the whole mass; and then England's Church would be Catholic once more.

But, as a matter of fact, what real progress has been made by the High Church Party during the past eighty years that will warrant them in looking forward with any measure of hopefulness to the future? As one writer puts it: "For more than three-quarters of a century the High Church Party has piped, but the Church of England has obstinately refused to dance." And it is the truth.

Some time ago, the present writer decided that there was no future to the Catholic Movement that could justify him in giving his life to the cause. Newman decided the same thing many years before. But Pusey could not see it, neither could Keble. Many men, both learned and devout, have given their lives, as they were wont to put it "to save the Church." The pious Anglicans will never be called upon to assume that attitude, at least as long as he remains an Anglican. How different it is with Catholics! They know that their Church is founded on a rock, against which, according to the Master's promise, the gates of hell never can prevail. Catholic-minded Anglicans would like to feel the same way, but they cannot. One has but to read the various organs of the High Church Party to convince oneself of the confused state of present-day Anglicanism. They are a divided house, and they know it.

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It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve sum diminished and the catastrophe arriving when I must close my chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week—keeping myself and curate, 80 catechists, 7 chapels, and free schools, 3 churches in different cities with caretakers, supporting two big catechumens of men, women and children during their preparation for baptism and building a church every year.

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