

A FIRST CLASS INSTITUTION

The RECORD publishes to-day a synopsis of the Annual Statement of this popular and prosperous Company. Without any "sound of trumpets" or taking any other course than what is fair, just and honourable, the Excelsior has moved along steadily, yet conservatively, for a period of twenty seven years; and has a business in force to-day of twenty millions. Its annual income almost reaches \$1,000,000; yet it has never gone outside of the Dominion of Canada for business. The wisdom of this course is now being fully demonstrated; as the Company is not being called upon to pay heavy death claims arising from the War; while if they had operated in England, and other places where men have enlisted in large numbers, another story would have to be told. The Company is being congratulated from all quarters by its Policyholders on their wise policy.

The profits paid by the Excelsior have always been very satisfactory. In one year alone those whose Policies matured insured again in the Excelsior for a Policy three times as large as the original one. No higher tribute than this could be paid to the management of any Company. The two principal sources of profit in a Life Insurance Company are a low death rate and a high interest-earning power. The death rate of the Excelsior for the past five years has only been 40 per cent of the expected; that is, the Company's tables provide for 100 per cent mortality; so that they have saved 60 per cent. The interest to be earned was estimated at 3 per cent; while the Excelsior has earned over 7 per cent. In order that our readers may comprehend exactly what high interest means in Life Insurance, we may say that one of the leading British Actuaries has stated that "1 per cent. of increased interest on the funds of a Company will, on the average, have as great an effect as a saving in expenditures equal to 10 per cent. on the premium income; while if a company could count on realizing 5 per cent. instead of 3, it might double its profits." This rule applied to the Excelsior places the Policyholders in a position where they may be well proud of the Company to whom they have entrusted the protection of their families in case of their death. No investment is any safer than a Policy in a well managed Insurance Company; and that the Excelsior is well managed is shown from its Annual Report.

SWISS CATHOLICS IN HIGH PLACES

Switzerland is happy in having three Catholics occupying the most important positions in her national affairs at the present time. The President of the Helvetic Senate, M. Python, is a veteran Catholic of the Fribourg canton, which has already given Mgr. Collard to the Bishopric of Lausanne and Geneva.

M. Python was largely responsible for the foundation of the University of Fribourg, which has done so much for Swiss Catholics, and which has rendered great scientific and literary services to the world in general.

The Vice-President of the Council of States, M. le Landeman Bueler, who was recently feted at Morgarten, is also a Catholic, and the actual President of Switzerland, M. Motta, who comes from the Italian canton of Ticino, is also a Catholic.

Thus the three divisions of the Federal States, the French, the German, and the Italian, are all represented by Catholic exponents in the government of the Federation at the present time.—Church Progress.

THE MYSTICAL BODY OF CHRIST

We have all heard of the pilgrim who walked over the Vosges to Rome. One day this man's thoughts kept running on the Church, and as he was a clever talker and fond of talking aloud to himself, in default of a larger audience, he broke forth in this strain: "The Church will have no philosophers—she will permit no comforts—the cry of the Martyrs is in her far voice—her eyes that see beyond the world present us heaven and hell to the confusion of our human reconciliations, our happy blending of good and evil things. By the Lord! I begin to think this intimate religion as tragic as a great love."

It is an attempt to show that the living Church is worth such a love that these lines have been penned. For, first, the Church comes to us in the garb of Jesus Christ Himself, the Lover of the Ages; and again—in a sense yet to be unfolded—each one of us is absorbed into the Church, flesh of her body, living with her life; equally, truly, we are all one in Christ, yet wildly free to choose either heaven or hell; and so, for better or for worse, the glory and the tragedy of His Love go hand in hand.

This doctrine of our life in Christ, through our incorporation with Him in His Mystical Body, has lost some of its hold on the faithful in these latter days. A practical age, it is said, cannot be expected to attach a saving value to ideas that hover vaguely over the border-line of the speculative and the fantastic. The good sense of simple Catholics does not stand in need of a shadowy exposition of half truths—still less does it banker after a dubious initiation into the realms of mystical theology.

Yet the doctrine of our life in Christ is a fundamental truth of our faith; it rests on the firm basis of revelation; it is intimately connected with our service of God and with our outlook on the spiritual life, and though it may be open to anyone to refuse to consider the meaning of Incorporation with Christ or to follow out this truth in its various implications, such an attitude would at least betoken some timidity and want of faith in God, seeing that what He has revealed, and what the living voice of the Church commands, and what has been preached by the greatest saints to simple and unlettered alike, cannot be a snare or a pitfall to us.—L. E. Ballanti, S. J., in Catholic World.

EMPIRE CREAM SEPARATOR COMPANY

OPENS LARGE OFFICES AND WAREHOUSE IN MONTREAL

The development of the business of the Empire Cream Separator Company of Canada, Limited, during the last few years, has been such that the better to serve their customers in Quebec and the Maritime Provinces, they have found it advisable to open large warehouses and offices at 144-146 Craig Street, West, Montreal.

This gives them establishments now in Montreal, Toronto and Winnipeg, and assures farmers and dairymen throughout all Canada of the most prompt and careful attention in connection with the purchase of Empire labor saving machines.

Empire Mechanical Milkers, Empire Cream Separators, Baltic Separators and other Empire labor-saving machines are well known throughout Canada. That the Empire Mechanical Milker is used by large dairymen and at the Experimental Farms and Agricultural Colleges is worthy of note. The Company has good reason to be proud of its products.

MINISTER TELLS WHAT OTHERS MAY LEARN FROM CATHOLICS

Rev. G. L. Brown (Baptist), Wichita, speaks thus of the Catholic Church.

There are many who are of the opinion that nothing good comes out of Rome. But if there are no elements of virtue in the Roman Catholic Church it would have long since gone to the "ecclesiastical beyond."

For a system of religion cannot stand the searchlight of investigation through which the Roman Catholic Church has gone, having no good features in it, no redeeming traits.

The Roman Catholic, when he comes into the house of God, feels that he is in the presence of the Lord and a reverence seizes upon him and controls him from the beginning to the end of the service. If perchance he may have gone into the place with lack of reverence he is policed into reverence.

Our Church thinks too lightly concerning the house of God. The house of God is not taken seriously enough by the people. It would be well for us to go to a Catholic service if for no other reason than for a sort of reflex action upon us for good in this direction.

Rome early discovered the wisdom of regularity in attendance upon the house of God. If there is one thing which may be said against Protestants it is the absolute, unqualified lack of regularity in religious worship.

If you divorce secular training absolutely from religious training and give the whole run to the former you'll raise a set of philosophers without grace, a generation of warped men with minds but no souls.

For all her faults, Rome has her virtues and we must not fail to see the virtues.—Wichita Beacon, Feb. 3, 1916.

THE BIBLE BEFORE THE REFORMATION

According to his biographers, Martin Luther, who precipitated the Protestant Reformation, "discovered" the Bible one day while he was rummaging in the library of the Augustine monastery at Erfurt. Way down under inches of dust he found this ponderous tome, all dirty and neglected. It was a long, long while before he knew the nature of his "discovery," because for some reason or other, he had "never seen the book before." Thus narrates Mathesis, one of his biographers.

By way of exposing this myth, we will set down the statements of a few reputable Protestant authorities who have investigated the question.

The Athenaeum of the date of August 24, 1889, speaking of the number of editions of the Bible printed prior to the "Reformation," says: "Long before the Reformation, every Catholic nation all over Europe had versions of the Bible in the vernacular of the country. Between 1477, when the first edition of the French New Testament was published at Lyons, and 1635, when the first French Protestant Bible was published, upward of twenty editions of the Bible issued from the Catholic Press."

an opportunity of gaining that well known title of English monarchs "Defender of the Faith." Surprised indeed are we to find that a closer perusal of the authority just quoted brings to light the fact that: "In Germany prior to the publication of Luther's Bible in 1534, no fewer than thirty Catholic editions of the entire Scriptures, and parts of the Bible appeared in the German vernacular."

In Italy, two complete translations of the Bible were published in 1472, and during the stormy days of the Reformation several more appeared. If you have a Protestant friend who is disposed to doubt the truthfulness of these statements, refer him to Dean Matland's work "The Dark Ages" (London, 1844.) This author, in a few pages entitled "Additional Proof of Scriptural Knowledge," says: "The writings of the Dark Ages are, if I may use the expression made of the Scriptures—I do not merely mean that the writers constantly quoted the Scriptures, and appealed to them as authorities on all occasions, as others have done since their day, though they did this, and it is a strong proof of their familiarity with them; but I mean that they thought and spoke and wrote the thoughts and words and phrases of the Bible, and they did that constantly, and habitually, and as natural mode of expressing themselves." (Page 470.)

It is evident that in order to so permeate the literary life of the Middle Ages, the Bible must have been a very common and widely read book. Earl Pearson writes: "In the fifteenth century it (the Church) certainly did not hold back the Bible from the folk * * * we are inclined to think it made a mistake in allowing the masses such ready access to the Bible." (The Academy, August 7, 1886, p. 85.)

Concerning alleged enmity between the Church and the Scriptures in the Middle Ages, Dean Matland, in the work we have just quoted, says: "I do not recollect any instance in which it is recorded that the Scriptures, or any part of them, were treated with indignity, or less than profound respect."

This is but a small fraction of the abundant evidence which disproves the familiar erroneous contention that the Catholic Church suppressed the Bible and that this sacred volume did not come to its own until the so-called "Reformers" rescued it from oblivion.—Truth.

SPANIARDS AND TEMPORAL POWER

Spanish Catholics are inaugurating a great campaign for the restoration of the temporal power of the Pope. As onlookers of the great European struggle they feel that the readjustment which will have to be made in Europe after the present conflict will offer a favorable opportunity for such restoration.

Two pastoral letters have recently emanated from Spanish prelates on this important subject. The first was from the Bishop of Vich and the second is from the Bishop of Badajoz. Both point out that the European war has given an object lesson of the essential character of a temporal independence for the Pope whereby he may be able to exercise without curtailment his spiritual sovereignty, and it is emphasized that his efforts as a mediator with the warring nations would be looked upon with greater respect and favor by those of them which are not Catholic if he was in an entirely independent position.

The Spanish Catholic press has taken up the question, and an effort is being made to approach Catholics, first in neutral countries such as the United States, on the subject, and afterwards in the belligerent nations also, so that when peace terms shall come to be discussed the demand for Papal independence shall come, not only from neutrals, but from the Catholic elements of every nation engaged in the desperate struggle.—Church Progress.

BAD LITERATURE AND ITS ANTIDOTE

"It is a matter for genuine shame that perverted taste in literature and music is so widespread at the present time, not only in America but in England and perhaps on the Continent," said the late Brother Valentine, of Mount St. Joseph College, Baltimore, Md. Writing in the Catholic Educational Review, this eminent educator denounced the "lawdy stuff."

Such is the numbing effect of such trash that the mind attracted by it and fed upon it can not be lifted out of the rut of cheap sensationalism. Hence perverted taste in literature is widespread: "Cheap, mock-stitch literature has the call." The biographies of men who became great figures in the world tell of the limited number of their books in boyhood, but the few they had were worth reading, and their possessors read them again and again, drawing from their pages knowledge and the incentive to high endeavor. They knew nothing of the "pictorial erotic" literature, which Brother Valentine scores as the cause of much mental flabbiness and of distorted views of life among modern youth. Parents have a great responsibility in regard to what their boys read—and their girls too. If they were more alive to their duty in safeguarding the children's reading, there would be a marked falling off in the record of juvenile crime. The Catholic home without Catholic books and papers

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has been compared by a wise and holy man to a fortress of the faith without weapons of defense and open on all sides to the attack of the enemy.—Sacred Heart Review.

DIED

SHINE.—At Senforth, Ont., on Tuesday, Feb. 22, Mr. John Shine, aged sixty five years. May his soul rest in peace.

RUNCHEV.—In Stratford, Ont., Jan. 31, 1916, Mrs. Ellen Lamb, wife of Walter Runchev, aged sixty-five years. May her soul rest in peace.

JACKMAN.—At Wemyss, Ont., Matilda Elizabeth Nagle, wife of Mr. John Jackman, aged forty-seven years. May her soul rest in peace.

O'HARA.—At his late residence, 80 Oliver Street, Ottawa, on Monday, March 6, 1916, Francis O'Hara, C. P. R. Bridge and Building Inspector, aged fifty-two years. May his soul rest in peace.

TEACHERS WANTED

TEACHER WANTED, AT ONCE OR AFTER Easter holidays, for C. S. S. S. No. 5, Grenelle, Grey Co., holding first or second class normal certificate. Apply stating qualifications, experience, salary, and give phone No., to Frank Meagher, Sec. Press, R. P. No. 4, Markdale, Ont., 1916-17.

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TEACHER WANTED FOR THE CATHOLIC Separate school of the Town of Pembroke, an assistant teacher holding Normal School certificate to enter on duty in April next or earlier if desired. Applicants to state salary and experience to A. J. Fortier, Secretary, Pembroke, Ont., 1916-17.

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THE UNDERSIGNED IS IN A POSITION to assist farmers to secure good homes at reasonable prices and terms. Churches and schools need all kinds of Farms suitable for all grades of growing on mixed farming. Address: Rev. J. C. Sinnett, P. P., Sinnett, Sask., 1916-17.

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The Dangers of Auto-Intoxication Explained. In these days of super-activity in business and social life, when we all—men and women—are burning up our vitality and nervous force in the endeavor to keep up with the taxing pace, it is a welcome sign that men and women are entering upon an era of common sense in the care and preservation of their physical selves. Less and less do the great mass of intelligent people place dependence on nostrums and drugs. On every hand, often in our own intimate circles, we witness convincing demonstrations of the uselessness of hoping for real relief from such harmful stimulating, unnatural means of combating the hundred and one ailments so common. Your physician will tell you, in cases you have not yet realized it yourself, that probably fully 90 per cent. of the ill and diseases from which we suffer are due to the clogging of the system by waste and poisonous matter that should rightly be eliminated immediately if we would remain in health and escape even more lasting evils. By the way in which we live our lives, the demands of unnatural convention, the forcing of our bodies to try to adjust their activities and functions to the call of personal convenience—the forming of unhealthy habits, in short—a yearly exacting a terrible toll in suffering. If you are run down, tired out, lacking energy and vim; if your nerves are "all gone," if you are bilious and headachy; if everything is a burden and an effort; if your physical condition tells you all too plainly that you are even more seriously affected, you may be quite sure that you are paying the penalty, either directly or indirectly, of a system that has been mismanaged. You are no longer paying yourself dividends in health; you have no surplus in vitality—you are exhausting your capital. And all these things because you, like nearly everyone else in a similar plight, have paid the least attention to the part of your body that needs it most, for, as Professor Metchnikoff, the world-eminent health-destroying, disease-breeding germs generated in the lower intestines that are the chief cause of our premature old age, and, of bodily disorders that cause it, by reason of the poisons that cause them to deteriorate. Your own physician, when he comes to you in illness, first makes sure to thoroughly purge your system of the accumulated waste—he knows he cannot help you until he has done so, just as he knows that if you had kept your intestines hygienically clean there would have been no need for his services. And that is why the internal bath is the natural, the logical, the ideal way to eliminate this waste matter and by eliminating it remove the source of most of our ills. It does not drug your system; it is not a violent, system-racking thing, but a pleasant, scientific method of adaptation of a curative, efficient adaptation as old as civilization itself. It corrects the very conditions that give the blood a chance to absorb these poisons. It keeps you clean inside by removing waste matter, prevents the blood from having a chance to carry them to the organs and tissues of the body, infecting them and starting that lowering of bodily efficiency and vigor which makes us miserable and unhappy, even if it does not prevent the way for more serious ills and diseases that endanger life itself. This improved system of Internal Bathing is naturally a rather difficult subject to cover in detail in the public press, but there is a physician who has made this his life's study and work, who has written an interesting book on the subject called, "The Way, the Why, the Way of Internal Bathing." This he will send on request to anyone addressing Charles A. Tyrrell, M. D., Room 451, 257 College Street, Toronto, and mentioning that they have read this in the CATHOLIC RECORD. Like all really worth while things, the internal bath is as simple as nature's processes always are. You will find in its use a new freedom from the effects of drugs that at best can but temporarily, and then only partly, aid nature in freeing the system of its waste. It is above all else thorough and rational and right, and in accord with the laws of health. And it is something beyond even this. It is the means of keeping your body at par even when you are not suffering from any particular organic disease. It enables your system to do its work fully and freely under all conditions. It is a wonderful tonic—a tonic that braces without artificial stimulation or any harmful results. It keeps you free from the risk of disease that gets its start from accumulated waste; and by keeping hygienically clean prevents the blood from absorbing poisons that otherwise reach every organ of the body through the circulation. It can never become a habit, something one cannot say for drugs. What the internal bath has done for so many thousands of grateful men and women it can do for you. We believe you will be interested in reading a more thorough discussion of the subject than is possible or advisable here.—2.