MISSION OF TRUE CATH-OLIC MOTHERHOOD

IT IS TO BE THE CENTER OF THE CHRISTIAN FAMILY AND THE PIVOT OF THE LIVES OF THE CHILDREN ENTRUSTED TO HER BY GOD

One of the most disastrous effects of modern conditions of life has been the disappearance of the home, properly so called, and the consequent deviation of the mother from her true place, which is the center of the family and the pivot of her children's lives. The standard of civilization, says the Ave Maria, is everywhere judged by the home, and the nucleus of the home in every race and clime is indisputably the mother. The trend of Socialism is to separate the child from the mother and hand him over to the State; and reason must have reached a very low ebb with the women of to-day when they unmoved to theories that would, if realized, rob them of their highest prerogatives. But the voca-tion of motherhood was already on decrease. Materialism pushes it hard. A more alarming symptom than the declining birthrate is the assumption of the name of mother by women who have merely brought a child into the world.

Can she be titled mother who does not devote even one-fourth of her day to the care and upbringing of her offspring? What are her claims to reverence and obedience whose life is filled with a thousand occupa tions in which her children have no part? Can irresponsible, frivolous butterflies of fashion, whose main ambition is to look as young as their grown-up daughters, command allegiance and affection? With the introduction of a hundred labor-saving machines, hands formerly busy in household work were made idle; and swifter, easier methods of locomotion draw apart the inmates of the home. But wherever the mother faithfully fulfills her responsibilities, there need be no disruption of the family circle. Unfortunately, very many women seem to have lost their footing, and are striving to fill up the gap in their lives occasioned by

MOTHERS SHOULD CHECK DRIFT TO BARBARISM

It should be remembrred that the greatest leaders and profoundest thinkers were formed in the quiet sanctity of the perfect home. life was not frittered between travel and the theater; when, instead of a host of acquaintances, one had a few friends, interests fostered and shared were more intense. There were time and capacity for enjoyment of the purer, deeper springs of thought, and home was indeed a haven of love and rest. To day there is every in-ducement to abandon serious work or thought. The charm of the super ficial attracts from every side; meaningless and corrupt vaporings, under the name of literature, confront us at every turn. This is the moment when mothers should reassert their dignity—come forward and check the worthy of the name can re main indifferent while a return to barbarism is threatened by the Socialistic doctrines preached with impunity on all sides.

RESPONSIBILITY OF CATHOLIC MOTHERS With every barrier removed that guards the home, the position of woman and child reverts to what it was before Christianity elevated it in the holy sacrament of matrimonythe only safeguard of the family. With Socialism's appalling menace so close and so persistent, there is no excuse for any mother, but more particularly for the Catholic mother, to live in apathy or indifference. Hers is the greatest responsibility; every means is within her reach to cope successfully with the enemy. Certainty of doctrine, glorious example, enlightened instruction on all subjects of public morality, belong to her by right as a member of the mightiest institution the world has ever seen, a divinely-inspired Church. What a sorry mental calibre must be that of the woman who directs her energies to anything but the formation of young souls, to carry on the sublime ideals taught by this wenderful agency in every zone of the earth! Those who realize what Cath-olic motherhood means will rejoice in their power and opportunities, spurn all lesser goals of worldly amoition, and combine all their talents in one aim: the guidance of the children confided to them by God.

SPIRIT OF CHARITY PERMEATES HER

The spirit of charity permeates the Catholic mother's acts. Her mother-hood extends beyond her immediate own, not only to the motherless lads in her neighborhood, but wherever the missionary flag attracts her attention. Her views are large, bounded by neither ocean nor continent ; her goals are high ; for she is part of a whole, a unit of one vast aggregation held together by supernatural ties. Whatever she imparts is authoritative : it has the sanction of a living, active direction; she can not easily go astray. Thus entrenched, her position is impregna ble, her opinion carries weight; she is entitled to all honor and respect. As her children grow, her zeal for good increases; she enters into all phases of their lives; her own edu-cation is completed by the interhange of sentiments and experien-



ces. Her spiritual development wil e richer as her little ones are trained in devotion and loyalty to the grand est cause the world can boast. Their fighting instincts can be turned against the degraders of humanity their sweetness and gentleness can be fostered to enhance virtue and spread comradeship.

MISSION OF THE CATHOLIC MOTHER Here is the mission for the Catho lic mother, and it demands all the time and intelligence she can give it. She will soon learn that there is no greater joy than that found in the moulding of hearts and minds to fit the best that life can offer. Be it hers to point out the evil checked, the good achieved, in the constant struggle renewed each day between the world and the Church of Christ Her motherhood can never be obsolete while she is the rallying center for children and grandchildren—the guardian of an eternal relationship which death is unable to overthrow. Her convictions can be so effectively communicated that relaxation of morals or commercial dishonesty is an impossibility to those around her. It is the sure voice of the mother in the home that carries the day, and the virtue of her sons is the corollary of the truths she holds. Imperfect or distorted vision is spared to the child nurtured on Catholic doctrine. If mothers of the near past had done their duty, they would have escaped the humiliation of seeing spinsters foremost in the work of recuperating the moral standard. Infidelity has grown as mothers have deserted their posts, and the loathsome plague of divorce is an outcome of their apathy. Familiarity with legalized vice has so debased us that the main. tenance of obligations, rarely transgressed half a century ago, is now commonly held to be inconsistent

with the "natural law." When mothers are superficial, society will be vile. She who leaves immortal life outside her combinations for her sons prosperity, is slack in love and undermines her own ped-With the acknowledgment of estal. her incompetency to deal with any thing affecting his future destiny, she deliberately abandons him to worldly influence and atheistic propaganda. Should the college to which she so often consigns him be non-religious (which means being virtually pagan), she has sacrificed his soul and betrayed her motherhood.—Cath

DIOCESE OF HAMILTON

ST. MARY'S CHURCH, BERLIN

The interior of St. Mary's Catholic church is now resplendent in its new decorations on Sunday morning the members of the congregation were advance of materialism that is de-moralizing their sons, and profit of every weapon within their reach to every weapon of Anarchy who is the finished work of the artists and decorators who have been engaged there since the middle of January. priests and the congregation, and the | declared that the social unity requiswork of the artists is receiving the no small amount of praise.

In the early part of the year it was decided to paint and decorate the white walls of the church. To Hario Panzieroni, an Italian expert on church decoration was assigned the task. With his three brothers he set to work in January. To reach the high walls and many crevices, large scaffolds were used.

St. Mary's congregation can now boast of the finest church in the city, and those who have seen the interior of many of the large cathedrals in Ontario and Quebec state with confidence that for richness and beauty of decorations there is none to sur-pass this Berlin house of worship. The decorations are of a delicate green shade and gold. While it was thought that to thus transform the white walls would to some extent darken the interior, this is not the case. The spacious auditorium now presents a rich and bright appearance as the result of the artists' work. The walls of the sanctuary are profusely decorated with a gold tint which enhances the Gothic architecture. On either side of the top of the interior are seven colored paintings. These elegant works of art, which are valued at \$500 each, depict Scriptural passages. They are: the Ascension, The Annunciation, the Nativity, the Presentation in the Temple, the Flight into Egypt, the Finding of the Child Jesus in the Temple, Our Lord meeting the Blessed Virgin on the way to Calvary, the Crucifixion, Jesus being taken from the Cross, the Burial of Jesus, the Coronation of the Blessed Virgin, the Resurrection and four large figures of angels. The magnificent paintings elicit the admiration of those who see

them. In addition to the decorating the interior has been enhanced by a magnificent lighting system. Four large chandeliers are suspended from the Each chandelier contains one large globe and twelve smaller ones On the walls there are twenty-six brackets, with two lights on each. The lighting is all that could be de-

sired. The cost of the decorating and the lighting system was approximately \$10,000. The lighting will cost about \$1,200

Liberal contributions were received from the church members to defray

the cost of these improvements. Subscriptions ranged from \$1,000 to

Rev. Father Spetz, the pastor of St Mary's is highly pleased with the interior and commends the artist Pan-On Sunday it was an nounced that the formal opening of the newly decorated church would take place on May 18th. A Pontifical High Mass will be celebrated and Rev. Father Drummond of Guelph, will preach an English sermon

PROTESTANT

HISTORIAN

DR. GAIRDNER HAS TOLD THE TRUTH ABOUT THE REFORM. ATION

The late Dr. James Gairdner devotes considerable space in the re-cently published third volume of his Lollardy and the Reformation in England," to an introduction, in which he explains and vindicates his position as to the religious questions which he cannot ignore.

Having been charged by some with undue tenderness towards Rome, to whose cause he is said to have done, historically, rather more than justice assures his readers that towards that Church he has never felt the least personal inclination, though he has always been anxious to understand it; and in the case of controversies which he has had to study has usually felt that the Romanist had the better of his antagonist in point of logic. Nevertheless, he adds: "Rome was further removed from me great deal than Protestantism," and if symptoms of partiality for her are to be found in what he has written these, he declares, must be attributed to his desire to be fair in matters exaggerated by modern prejudices.

When we come to consider his exposition of his own religious views says the Month, in a review of Dr Gairdner's third volume—it certainy does not appear strange that these should not be found acceptable by the ordinary run of critics, though we cannot well understand how the author himself can be satisfied to follow his own line of argument no further. Fault has, for example, been found with his application of the term heretics" to the Lollards early Reformers. He replies that not only is such usuage justified "historically," for these men were so described by their contemporaries, but, moreover, that it is in itself cor rect, being sanctioned by St. Paul, and having a signification which must not be forgotten. A heretic, he argues, is one who separates himself from his Church, and the Church must be a visible body whose members are united by some effective bond. To say that each individual is a Church to himself, and that every sect calling itself a church has quite as good a right to existence as any other, is fatal to the existence of

Christianity itself. The question remains. Where is the bond to be found which makes it morally unjustifiable to abandon the orthodox fold and betake one's self to another, even though this be legally permissable? Here, no doubt is the crucial point, and we cannot but think that not a few who read this book will fail to be convinced by the author's answer. Already he has ite for such a body must be formed not by political or human power, but by God's own spirit, and that in the Catholic system such a bond was provided, in theory at any rate, he does not attempt to deny. But what has he to quote as a substitute seemingly nothing better than the " Established Church principle, by which the life of the Church and the life of the nation depend upon each

Apart from this rather frail found ation, Dr. Gairdner has much to tell us which is of high interest and importance. In particular, we may mention the topic which is so great a favorite with certain anti-Catholic controversialists, that of religious persecution. "The theory" he dethat Protestantism was clares, more tolerant than Romanism will not bear examination;" and again he says, in speaking of the treatment of the contumacious by ecclesiastical authorities in the Middle Ages, that these did not pronounce a man a heretic till "after much forbearance (which was always shown as regards mere speculative error, or what was considered so affecting the doctrines of the Church); and that as to the penalty which in extreme cases was the conse-quence, "Burning for heresy was not instituted by the Church, though the odium of it, in later times the Bishops, he tells us, were as a rule on the side of mercy, and sometimes protected heretics from the popular fury which was what they had most to dread.

It is not surprising that at the hands of such a writer a man like Stephen Gairdner, the famous Bishop of Winchester, is made to appear in a very different light from that in holy and beautiful life. which he has usually been depicted by historians who have been content bitter enemies. Altogether we are heaven, where nothing that is defiled enabled to form some idea of the may enter. And yet there are many utter religious confusion of the millions of people who are too good period which explains much in men's imploring the Blessed Virgin Mary with all the Holy Company of Heaven continually to pray that he may the sooner attain everlasting is mercifully provided by Almighty life, goes on to provide for Masses to God.'

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said in future for the repose his soul, and sermons preached, inviting prayers on his behalf. doubtless there are still many who imagine Henry as a good Protestant, on whom "The Gospel light first beamed from Boleyn's eyes.—St. Paul Bulletin.

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CHRISTIANITY OR SOCIALISM

In an interview after his return to England from his tours in America, Father Bernard Vaughan, answering the question: "What about Social ism, said:

"It, too, is slowly but surely gath ering up its tidal forces hoping some day to sweep over the vast continent like a typhoon. Truth to tell, the Catholic Church, and the Catholic Church alone, is the only force that dares to stand up against it, and show it up in its true and genuine colors. The people in the States are logical enough to realize that between Catholicism and agnosticism or secularism there is no solid ground on which to stand. If the chasm between them is yawning wider and swallowing deeper every day, if there be no personal God and no immortal soul, if there be nothing beyond the stars but only what lies beneath the moon, why not here and now proclaim the law of 'grab,' every man become a law to himself, resolved to squeeze all he can out of the gew gaws, sweets, and toys of the world? Where the cry is not 'Back to Chris tianity,' you may be pretty sure if only you put your ear to the ground to hear the echo of the shout 'On to

Socialism. Father Vaughan is doing well his share of the work of combating the evil of Socialism — combating the evil and prescribing the true remedy. This latter is not always done by those who undertake to condemn Socialism. Many condemn but do no more—they denounce and reject the Socialist plan of reform but offer no alternative. This is not the way to effectively meet the cry of "On to Socialism."—N. Y. Freeman's Jour-

THE DOCTRINE OF PUR-GATORY FROM PRO-TESTANT PULPIT

ANCIENT BELIEF OF GOD'S CHURCH IS ONE OF HOLY COM-MON SENSE, SAYS REV. H. PAGE DYER

Defense of the theory that provides between heaven and hell an intermediate state for the purging of sinstained souls was made by Rev. H. Page Dyer in a sermon in the Protestant Episcopal Church of the Ascension yesterday. The utter injus tice of a divine procedure that would provide for the repentant evil soul as quick an entrance into the land of the blessed as is accorded the spirit of the pure and godly formed the basis of Mr. Dyer's argument.

'Almost everybody," he said, " believes there is a heaven, but there is a diversity of thought as to when the saved shall reach there. Of course it is evident that the bodies of all the saved will be reunited to their souls at the time of the resurrection. for not until then will they have risen from their graves. But what about the entrance of the souls into was generally thrown upon the Bishops." But in mediæval times that every soul that does not go to that every soul that does not go to hell goes to heaven at the moment of One difficulty about this is that it takes no account of the quality or character of a man's mode of life. A man whose life has been so low and bestial that he barely escapes damnation, according to this theory, goes as surely and quickly to heaven as a man who has lived a careful,

"The ancient belief of God's Church is one of holy common sense. Few rely on the descriptions of his souls are so pure that they are fit for to go to hell. This vast body of imconduct that is naturally a puzzle. mortal beings will at death go neither Henry VIII. himself in his will, dated to heaven nor to hell, but to an interfour weeks prior to his death, after mediate state, a sort of vestibule to

" FABIOLA "

BY CARDINAL WISEMAN, DRAMATIZED BY CANON OXLEY, M. A.

umbus hall, Toronto, when the Club of Our Lady of Lourdes parish surpassed the most sanguine ex-pectations of a large and critical audience. The stage of the bril-liantly lighted hall, with its gorgeous rugs and graceful palms, pre-sented a scene of beauty and luxury, as the curtain rose and revealed the boudoir of the noble Roman Lady "Fabiola." In the second scene we behold the beautiful child Agnes, whose spirit, true and strong, could not be conquered. The role of Agnes was taken by Miss Dorothy McGann, whose angelic voice and manner were a veritable portrayal of the sweet martyr child. The dignity the sweet martyr child. The dignity and grace with which Miss O'Connell personated "Fabiola" were worthy of an artist. "Syra," the Christian slave, was represented by Miss McSherry, who showed forth the mighty things that may be wrought by the humblest of God'screatures when guided by grace. Mr. H. Maloney portrayed the character of Fabius, a noble Roman, so perfectly that he was beyond criticism. It would be impossible to do justice to this drama which is deserving of the highest applause. The merit in every line, the grandeur in each speech offers food for deep reflection. We congratulate the Lourdes' Club and wish it every success in their literary career.

KIND WORDS

St. Ann's Church, Toronto, April 30, 1913.

Editor CATHOLIC RECORD, London Ont. :

own pleasure that your paper is to very many a most pleasing vehicle the true story of the Caldey Monks returned the RECORD to me with the means offensive or abusive. Wishing you continued success,

I hate a thing done by halves; if it is right, do it boldly; if it is wrong,

must, nevertheless, turn to God, look at Him, love Him, and He will have

come inured to them, but because our Lord is pleased to send them.

which affords us most opportunities of gaining our own self-esteem. Seneca.

far-famed play took place on Mon-day, May 11th, in the Knights of Col-

scription. Allow me to say for my of Catholic doctrine. A Protestant gentleman having read in my copy remark, "This Catholic paper is certainly aggressive enough, but by no

mercy and spare. Do not bear your pains through custom, and because you have be-

That kind of life is most happy

Dear Sir,-Enclosed find my sub

THOMAS O'DONNELL, P. P.

leave it alone.—Gilpin. However much we have sinned, we

ORIGINAL 1854 NE BANK OF GAN

NOTICE OF QUARTERLY DIVIDEND

Notice is hereby given that a Dividend at the rate of Seven per cent. $(7^{\circ})_{o}$ per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 31st May, 1913, and the same will be payable at its Head Office and Branches on and after Monday, June 2nd, 1913. The Transfer Books will be closed from the 17th to the 31st May, 1913, both days

ANNUAL MEETING

The Annual Meeting of the Shareholders of The Home Bank of Canada will be held at the Head Office, 8 King St. West, Toronto, on Tuesday, the 24th day of June, 1913, at 12 o'clock noon.

By Order of the Board,

JAMES MASON.

General Manager

BY-LAW TO INCREASE CAPITAL It is the intention at the above Meeting to submit for the consideration and approval of the Shareholders a By-law to authorize the increase of the Capital Stock of the Bank to \$5,000,000.

DIED

Toronto, April 16th, 1913.

MACDONELL.-At St. Vincent de Paul Hospital, Brockville, Ont., on Thursday, May 8, 1913. Miss Ann Yates Macdonell. May her soul rest in peace!

EGAN.-At Millington, Ont. on May 1913, Mr. Francis Egan, Postmaster, in his forty-eighth year. May his soul rest in peace!

OVEREND-At Peterboro, Ont., on Thursday, May 8, 1913, Mr. W. J. Overend, aged sixty-three years. May his soul rest in peace!

No soul is desolate as long as there human being for whom it can feel trust and reverence. - George

TEACHERS WANTED

TEACHER WANTED HOLDING AN ACA-demic orNormal/school diploma to teachEnglish demic or Normalschool diploma to reachEnglish and French—"class is English"—for Portage du Fort Model school (Catholic). Apply in both languages stating salary and experience before 21st of May. Also teacher for the elementary department Please state salary and experience. Apply P. B. Coyne. Sec. Treas., Portage du Fort, Que.

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