

THE C. M. B. A.

We have been obliged to refuse space to a great many correspondents on this subject. But this letter seems to offer a useful and so far as we know a new proposition for consideration and we therefore publish it. We assume, of course, no responsibility for our correspondent's views.—Ed. C. R.

Editor CATHOLIC RECORD.—Would you kindly publish the following letter regarding C. M. B. A. rates. We have seen a few letters in your paper, and resolutions and motions from sister branches kicking about the raise in rates. The only thing that you hear is it will kill all the old members; they will not be able to pay the present rates. Now let me say right here that those rates are fair and just. But it is the way that they are being applied that makes them unjust, or, in other words, to apply those rates at a man's present age is dishonest. Now here is a plan that will, I am sure, meet with the approval of the whole of the C. M. B. A. I will state my own case which will apply to all old members in the same way. I joined the C. M. B. A. at thirty-eight years of age. I have been a member seventeen years. In that time I have paid in assessments \$464.80. Now a man coming in to-day that is at thirty-eight will pay \$9.10 per month. So in seventeen years he will pay \$632.40, which is \$168.10, more than I have paid in the same time. Now what I am willing to do is to pay this \$168.10 or give the C. M. B. A. a lien on my policy with interest and pay \$9.10 per month which will put me in the same footing as a member coming in to-day, and which will swell our surplus fund some \$9,000, 000. There would not be a single voice raised in protest. Apply those rates at age of entry and make them pay up what they are shy and the rates are all right. I would like to hear from sister branches what they think about this. It would also save a costly convention, which in my mind is only another name for a jolly good picnic.

JOHN O'CONNOR, Branch 5, Brantford, Ont.

LEST WE FORGET

This alleged superiority of German "culture" may seem a somewhat threadbare topic just now, when it has become a commonplace of political controversy and journalistic satire. And it may be freely allowed that some of the satirists do less than justice to the real and rare merit of modern German learning. In some fields of scholarship the Germans have really won the foremost place in recent years. And, as we have been reminded by some writers in *Studies* and *Guth na Bliadhna*, Celtic studies owe much to German and their learned labours. This might serve to restrain good Irishmen and Scotsmen from joining in any unjust and ungenerous disparagement of German learning. But, on the other hand, they have a special reason for resenting what may be called the cult of superior culture.

Most Englishmen are virtuously indignant with the Germans for their arrogant assumption of superiority in culture or civilization. And,

what is more, they can point with just pride to their own achievements in learning and letters as a proof that German scholars have no monopoly in these matters. It is difficult to divest ourselves of national prejudices and form a strictly impartial judgment. Yet we venture to think that a serious student of the history of European scholarship in the past three hundred years must faintly confess that modern culture is a common heritage to which the French have contributed as much as the Germans, and the English also have done their full share. But a Celtic critic may be pardoned for asking whether the present claim to the possession of a superior civilization is really a monopoly of the Germans. Have Englishmen, for example, never imagined that they were the bearers of a higher culture, providentially appointed to enlighten and civilize less enlightened nations, and more especially the unfortunate Celtic neighbours? Nay even at the present day are there none who believe that the Gael and the Welshmen gain in culture when they abandon their own ungentle jargon for the sweet speech and learned literature of the lordly Saxo?

But if a Celtic critic may reasonably raise this objection he must beware of condoning, in the case of Teuton against Slav, that injustice which he rightly condemns in the analogous conflict of the Gael and Saxon.—Father Kent in the Tablet.

RELIGIOUS PROFESSION

SACRED HEART CONVENT, LONDON

A most imposing religious reception and profession took place on Monday the 4th instant in the chapel of the Sacred Heart Convent, this city. Nine novices made their first vows and four young ladies received the holy habit of the Sisters of St. Joseph. The names of those received are: Miss Kenny of Woodstock, known in religion as Sister Mary Francis Clare; Miss Glavin, Mount Carmel, as Sister Mary St. Omer; Miss McMahon, La Salette, as Sister Mary Frances de Chantal; and Miss Brown, Stratford, as Sister Mary St. Joseph.

His lordship Bishop Fallon celebrated Mass and afterwards delivered a most eloquent discourse, taking as his text the words "I bring you tidings of great joy." It was particularly addressed to those directly participating in the ceremony and was a splendid exposition of the religious life.

Rev. Fathers McKeon and Corcoran attended His Lordship at the altar; while several priests from the city and elsewhere assisted in the sanctuary.

The altars were beautifully decorated and the music of the choir, significant of the ceremony and of the Christmas season, was unusually devotional.

DEATH OF MGR. AYLWARD'S SISTER

Miss Margaret Aylward, sister of Monsignor Aylward, rector of Our Lady of Mercy Church, Sarnia, and until recently rector of St. Peter's Cathedral, this city, died at St. Joseph's Hospital, Saturday, Jan. 9. The late Miss Aylward was survived by two brothers, Monsignor Aylward and James Aylward, of this city.

On Sunday evening Mgr. Aylward and brother accompanied the remains to Quebec City, their former home, where Requiem High Mass was sung in St. Patrick's Church on Tuesday morning. R. I. P.

GOOD WORDS AND FITTING

In a sermon recently in London the eloquent Father Vaughan spoke some good words and fitting on the religious aspects of the great war, more particularly as to prayers to God for victory on either side. "I hear of men to day in this country," Father Vaughan said, "lifting up their hands and exclaiming, 'Oh! the horrors of it! That rival religions from rival pulpits in rival churches, should ask from the same God victory for rival arms.' So shocked is one supporter of the Government that he said he would like to see us go back to the old pagan times when each village or town would praise its pagan god."

Father Vaughan does not agree with such sentiment. True, he is an Englishman and intensely patriotic, hoping and praying that this country with its allies, may win in the fight, but he is not so bigoted or fanatical as to ignore the fact that on the other side there are true patriots and true Christians battling and praying for victory for their cause, which they believe to be right and just.

Father Vaughan recognizes this fact, and is glad of it. "Personally," he said, "I am delighted when I hear of the Germans of the Rhineland and the Bavarians and other Catholics, asking for a blessing on themselves, their arms and their banners. I am more than pleased, almost, to hear that than to know that our French Allies are rallying to the Crucified—are pouring out their souls in contrition and confession, and are fighting like lions, fed upon the Bread of the Strong. It is a proof to me that the men in the ranks, whether of the German, the Russian, the French, or the English Army, believe in their cause: thank God for that. We have not the monopoly of justice."

If all men having influence and opportunities to speak to the peoples, whether by voice or pen, in pulpit or press, would speak such words and in such spirit, there would not be so much "bad blood" between the critics and controversialists on one side or the other.—N. Y. Freeman's Journal.

DIED

SULLIVAN.—At her late residence 210 Waterloo street, this city, on Jan. 6, 1915, Mary, beloved wife of Dennis J. Sullivan, aged sixty-one years. May her soul rest in peace!

Responsibility walks hand in hand with capacity and power.—J. G. Holland.

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