

their religion. This, with one voice they refused to do. One of the Turks rushed up into the belfry and began to toll the bell. At each stroke, the head of a devoted Franciscan fell in the chapel beneath, under the scintilla of an assassin, till all were gone. Help from without arrived to the doomed Christians on the sixth day of the massacre, and so promptly did other Franciscans appear that the terrified Turks believed them the ghosts of those they had slain.

A record, indeed, for Damascus, "the Pearl of the East," as it is sometimes called, but a glorious one for those who "fought the fight, who kept the faith" within its walls.—Franciscan Herald.

PUTTING THE AXE TO THE ROOT

The important question frequently overlooked in our days is that of the ultimate responsibility for existing abuses. Wherever we find something wrong, this is due to a neglect of responsibility somewhere. And because this aspect of the problem is neglected there is much beating of the air that results in nothing. We allow ourselves to drift along. We do not like to be reminded of our responsibilities. In fact, it takes courage of a high order to face deliberately the responsibilities that life has placed upon us.

Responsibility is the most mysterious thing in this world. It is, indeed, awful to contemplate the fact that the welfare of another depends upon me. Some people prefer to forget this fact, though in that manner they do not escape their responsibilities. What is needed is a revival of the sense of responsibility. No one can make this examination for another. Each one must make it for himself. As long as no one reflects upon his responsibilities, things will remain as they are or rather go from bad to worse.

The reason why this sense of responsibility has become so enervated in our days to an extent that it may almost be said to have vanished is because the religious consciousness has become obscured. Religion and responsibility go hand in hand. Unless I have a vivid sense of an ubiquitous Judge in whose Presence I live and act and move, there can be no strong sense of responsibility. It is the idea of God that gives edge to the consciousness of responsibility.

We have, and too much so, the erroneous idea that our actions do not matter, that they are not more than the ripple on the surface of the water. The uncomfortable fact is, however, that every action has far-reaching consequences, that it affects ourselves and society around us. Every action is a cause that starts a new line of causation and will culminate in something definite. Every action is a seed that will in its own time blossom into fruit either salutary or deadly poisonous. There are no loose links in the moral universe. Every deed becomes a link in the endless chain.—Catholic Standard and Times.

CHURCH'S HEART BEATS FOR MEN

By Dr. Frederic J. Kinsman

The Church is the true home of all that is sound in American aspiration and achievement. Catholics must appreciate this, for Catholicism is not only an ecclesiastical system, but also an intellectual and temperamental attitude. It thinks and feels, as well as legislates, in terms of the world. It expresses the big mind and big heart of Christianity from which nothing human is alien. Its genius, as distinct from sectarian limitations, is shown in the appropriation, correlation, and varieties in human life and in human society. It is in its element in dealing with the complex problems of a competitive people, and alone has the key to discovery of stable unity and morality. It has therefore unique possibilities of usefulness in such a country as the United States, and unique need for its native powers of interpretation and sympathy.

CATHOLICISM BASIS FOR CHRISTIANITY

Many have been seeking a philosophy and philanthropy divorced from Christianity as apparently the inevitable consequences of efforts to discover a Christianity divorced from Catholicism. There has come a turn in the tide; and many able to look below the surface of things are beginning to see that the truest philosophy and philanthropy rest upon definitely Christian bases and moreover that in Catholicism is the stable basis of Christianity itself. Catholic philosophy and Catholic philanthropy are gaining fresh recognition; there is fresh respect for the doctrine of humanity as expounded by St. Thomas Aquinas and for the spirit of social service exhibited by St. Francis and St. Vincent de Paul. Catholic philosophy represents the widest induction from all facts affecting human nature; and the Catholic Church is the most human of all societies. It deals with men as they are; as men, women and children, not as angels or devils; as God's children, yet at times waywardly forsaking God's laws; as affected by hope and fears, by passions and depressions, by heroic struggles and by ignominious failures. The Church knows all the moods and motives of her children and deals with each wisely and patiently, seeing us as God sees us—"non quales sumus sed quales futuri

sumus." Moreover the Church is loyal to the Divine method of starvation, whereby the process of redemption corresponds to the process of creation, and saves her children not in individual isolation, but in the corporate unity of the One Holy Society which is the Body of Christ. Those who exalt the human ideal, who are alive to the beauty and winsomeness of that nature which reflects the life of God, who are responsive to all the warmth of human sympathy and crave its fullest scope, can find the reality they seek for nowhere so fully as in that communion which connects them with all saints living and dead, with the angels and with God. Man can only be fully himself in union with his Maker. His life is first of all, a sonship.

LIFE IN A BROTHERHOOD

It is, in the second place, life in a brotherhood, and is only complete as expressed in fraternal service. Every Christian is a lover of the brethren, and the Catholic Church has been the great school of philanthropy. The Church has given the finest examples of self-sacrificing service to the suffering and the outcast. Her thorough knowledge of man and of their needs has enabled her to render telling aid to every form of afflicted humanity. Her philanthropic zeal has known no bounds. Its effectiveness has been due to the depths of its motives, not love for a man as a form of self-love, more or less dependent on the response of human gratitude, but love for man as the reflection of God's love, the brother's activity resulting from the son's loyalty. The Divine motive, the Divine sanction, the Divine pattern, alone give philanthropy its stability and its persistence. Philanthropists of every sort will find the best schooling for their instincts and for their special endeavors in that great clearing house of all good works, the Holy Catholic Church. There they can discover the guarantee of their hopes and the goal of their quest, since the knowledge of men, and the service of men there depend, not on the shifting sands of individual efforts and speculations, but upon the one immovable Rock of the Divine Promise.

A NEW BIBLE

In advocating a new Bible, H. G. Wells tells us that the old Bible acted as a "cement" to hold civilization together; but the world has gone on growing and discovering new needs and new necessities. The Bible has become out of date, he thinks, because it is no longer able to hold our modern communities together. He suggests a new Bible that will supply the deficiencies of the old one. This new volume could be written on the old model; but with the history and science brought up to date. It could be treated as a supplement, and be called a "Book of Necessary Knowledge and Wisdom," or the "Bible of Civilization."

The suggestion sounds almost ludicrous to us Catholics. How could any modern writing that would be lacking in divine inspiration, become a "cement" such as Mr. Wells says is necessary? Mr. Wells is not a theologian. He probably considers himself all the more fitted for the task of "salvaging civilization" for this very reason. He does, however, claim the honors of an historian. As such he must certainly know that the wonderful influence that the Holy Scriptures have had upon civilization, has been due to the belief that they are the written Word of God. Men did not read them merely as books of history, still less as text-books of science, but in order to know the truth about God, and His relation with man.

If modern discoveries have extended our information about material things far beyond the scope of what was humanly known to the inspired writers of Holy Scripture, surely the same advance in knowledge should have brought with it that judicious mind by which we would expect to find in ancient documents a language understandable to the age in which they were written. No one for instance who still regards the poetic genius of the Greeks as worthy of emulation would wish to have Homer made up to date in science. No one who reads the Latin classics as models of style, prose, would desire to have them revised as regards their history. Mr. Wells is really missing the point that he wishes to make. He is quite correct in thinking that religion is the foundation of civilized society, but he is wrong in supposing that religion itself can be built upon human wisdom. He is really falling back on the almost defunct theory that if you wish people to be good, you must merely give them an education in book learning. A complete knowledge of all that concerns chemistry and electricity would not make any one more charitable to his neighbor. Nor would "a corrected" Bible effect any change in the morals of mankind.

The Bible can only influence the lives of those who have already been taught to regard it as inspired by God. To change the Bible is to deny its inspiration, and this would be to destroy the only title it has to authority. Indeed the higher critics have been doing very much the thing that Mr. Wells proposes. They have, for years, been trying to eliminate the supernatural and miraculous passages from the pages of Holy Writ, on the assumption that miracles are out of date. Their plan has been that they have been attempting to make the Bible

acceptable to those who no longer believe in supernatural events. It would seem that they have only succeeded in destroying religion altogether, for religion itself is supernatural.

We can tell Mr. Wells just what he needs. He does not need a new Bible. What he wants is the old Bible with an authoritative interpreter who shall use the Sacred Book in the way in which it was intended to be used. Then he will have his "cement." Such an interpreter cannot be created by forming a committee of wise men. The time when a "scientist" was accepted as an infallible authority is just as out of date as that form of Christianity that Mr. Wells finds so antiquated. People have grown so skeptical of new theories as they have old heresies. What Mr. Wells is hunting for is the Catholic Church. He really knows very little about true Christianity; and from the fact that he supposes that the Bible might be altered, he shows us that he has never understood why there is a Bible at all.

We welcome, however, his interest in the cause of religion. A successful novelist must be a close student of the thoughts of the community. He has to write to sell that will only be purchased by interested buyers. When he turns from the writing of romance to the role of historian and preacher, we may feel satisfied that he knows that the world is asking for a new philosophy of religion.—Catholic Standard and Times.

THREE ANTI-CATHOLIC CHAMPIONS

Three popular and anti-Catholic champions have recently been checked in mid-career, unloosed as it were, two by the Federal Government, and one by the State of Massachusetts. Their history is instructive, but needless to say, they find in their downfall, they and their dupes, only another instance of the control of the American courts by the Catholic Church.

To the shame of our electoral system be it stated, the first was until recently the Governor of a Southern State. Up to last week a fugitive from justice, he is under indictment by the Federal Government for perjury, the New South's new slavery, and by his State for the crime of selling pardons. The ex-Governor is a Baptist clergyman, and was long a favorite speaker at those noisome anti-Catholic gatherings known as "for men only." The second champion is a Boston individual, the secretary of a "loyal" league organized to present to this country the case of poor down-trodden Great Britain. Laboring under the delusion that John Felt and the Catholic Church were synonymous terms, he soon distinguished himself in much the same manner as the Baptist ex-Governor. On May 25, this creature was convicted of immorality on eleven different counts.

The third champion was until May 20 the pastor of a Methodist church in New York. A North of Ireland man and a welcomed brother in the Orange lodge, he was mighty in word and weak in deed. He was against the Catholic Church, and the Sinn Féin. Unfortunately for himself, this worthy applied to the Federal Courts for his citizenship papers, but as his career had attracted the attention of the Federal Government, he received a severe rebuke. His application was denied on the ground that his immoral character unfitted him for citizenship, and the judge ordered that he be declared incapable of applying for his papers at any future time. As the Department of Justice had reported immorality in four different States, the question of his deportation will probably be investigated.

There are some people whose hatred is so bitter that they gladly welcome any moral outbreak which will agree to attack the Catholic Church. To such no appeal for justice or common fairness can be made. Their passion has reduced them to a state which differs little, if at all, from insanity. But the three wrongs they are attacking are the Catholic Church, the Sinn Féin, and the Federal Government. This worthy applied to the Federal Courts for his citizenship papers, but as his career had attracted the attention of the Federal Government, he received a severe rebuke. His application was denied on the ground that his immoral character unfitted him for citizenship, and the judge ordered that he be declared incapable of applying for his papers at any future time. As the Department of Justice had reported immorality in four different States, the question of his deportation will probably be investigated.

There are some people whose hatred is so bitter that they gladly welcome any moral outbreak which will agree to attack the Catholic Church. To such no appeal for justice or common fairness can be made. Their passion has reduced them to a state which differs little, if at all, from insanity. But the three wrongs they are attacking are the Catholic Church, the Sinn Féin, and the Federal Government. This worthy applied to the Federal Courts for his citizenship papers, but as his career had attracted the attention of the Federal Government, he received a severe rebuke. His application was denied on the ground that his immoral character unfitted him for citizenship, and the judge ordered that he be declared incapable of applying for his papers at any future time. As the Department of Justice had reported immorality in four different States, the question of his deportation will probably be investigated.

But this reading is contrary to human nature. Here and there individual mothers may wish to make their children as wicked as themselves, but it is inconceivable that hundreds of thousands of mothers, of all ranks and conditions of life, should persistently and for centuries dedicate themselves to an evil so frightful and unnatural. The sole tenable explanation is that given by these Catholic mothers themselves. As long as the child goes to confession and receives Holy Communion, it is in the special keeping of God.

If these obvious reflections make no impression, one piece of advice may be offered those of our separated brethren about to extend the hand of fellowship to the professional and anti-Catholic lecturer: before you take him into your home and introduce him to your family, make sure he has no police record, and is free from practices which may bring him about of the law. Other wise the consequences to you and to your family may be unpleasant in the extreme.—America.

SCHOOL CHILDREN DO NOT KNOW COMMANDMENTS OF GOD

Troubles, like triplets, according to the New York correspondent of the Philadelphia Record, never come singly. First, Thomas A. Edison discovers college men don't know anything about anything because their minds are frozen by rote learning and out on the bias and warped and wrinkled like a lot of prunes. And, just as a weary world is recovering from the shock, along comes Harry E. Lewis, district attorney of Kings county, with the staggering intelligence that only 573 children out of 1,878 in a New York Public school had more than a bowing acquaintance with the Ten Commandments.

Reading from a typewritten report, Mr. Lewis said some of the pupils answering the questions with reference to the Ten Commandments had said they meant not to ill-treat their parents. One had interpreted them to mean "Thou shalt not be jealous." Another said they meant "don't crook anything," while another read into the Commandments an injunction to "Love thy neighbor's wife."

One boy said the Lord had given Moses the strict command "Not to hitch on wagons," and "Not to shoot traps."

Mr. Lewis said 66% of the violators of criminal or penal laws of the State are between sixteen and twenty-one years of age. "Their downfall is due," the district attorney continued, "to lack of popular and religious training. School training and religious training undoubtedly help character. It is surprising to know how few of the boys and girls of today understand the Ten Commandments. They are the rules of conduct which should and must be known. If all boys and girls observed and followed them they would undoubtedly be and remain good American citizens."—The Monitor.

HUMAN BONFIRES

From time to time the subject of the disposition of the human body, after death, is played up in public press and literary forums. Just the other day Dr. Frank Crane, whose daily editorial in syndicated papers is probably read by several million people, held forth on the topic in his own peculiar style. This writer has a knack of saying many true things in a novel manner; also he gives out countless platitudes; while at times he knocks the foundation from under venerable traditions and beliefs.

So the other day, commenting on a recent case of cremation, the venerable doctor unburdened his mind and informed the public at large that when death had come upon his mortal being he "should like to be (1) cremated, so that as quickly and cleanly as possible the atoms my spirit has used may go back to the universe from which I borrowed them; (2) spread to the winds and not kept in any grave or urn; (3) all to take place in the Spring, when the air is bracing with resurrection; (4) at Twilight, and (5) with only those present who loved me."

Now, there is nothing inherently wrong in burning the human body. Such an act is not like murder or scandal or theft; things that in themselves are bad. Cremation is branded by the Catholic Church as a grievous offense against the doctrine of immortality and against the very nature of the Christian religion. From the beginning of the Church this practice has been severely condemned, as it is essentially pagan in concept and execution.

Christian faith holds that the human body is the temple of the Holy Ghost; and it is not customary among sensible people to burn down a sacred temple. Moreover, this body has been sanctified by the reception of the various sacraments, and therefore it deserves respect and reverence. As it was taken from the earth so shall it return to the earth. As paganism frequently denied the existence of an after life and therefore destroyed the body at death, so the Church would preserve that body until natural disintegration—not a sudden reduction to ashes—shall have returned the material elements unto their original source.

things, or upon the running waters; or they may prefer to have this handful of ashes deposited in an urn and put away on a shelf, like jellies and pickles. But the Christian, whose heritage is based upon different beliefs, is forbidden by his Church thus to desecrate the outer raiment of his soul. "Unto dust" for him means a gradual process of Nature, not a sudden incineration.—Catholic Bulletin.

THE VALUE OF KNOWING HOW

While the man in the street is probably quite willing to acknowledge the worth of science in the abstract, he very often ignores that worth in concrete cases, and is apt to gauge the value of an individual scientist's labor by the amount of time spent in performing it. The philosophy of the matter was fully understood by the Negro office boy of a Western dentist. A disgruntled patient who had just paid \$2 for having a tooth extracted, remarked to the lad: "Pretty soft money your boss makes: \$2 for a two-minute job, worth at most about 10 cents."

"Yessuh," replied the office boy: "10 cents for 'pullin' the tooth, and \$1.90 for the know how." The lesson that specialized knowledge legitimately demands a higher price for its services than does unskilled labor, needs to be recalled occasionally to persons who presume to know this thoroughly. It was very neatly taught for instance, to an Anglican bishop of a diocese in southern England. He had engaged an architect to make some modifications in the plans for a new church; and when, in the course of some two hours, the work was completed, he inquired the amount of the architect's bill. "£100," was the reply.

"A £100!" exclaimed the astonished bishop. "Why, that's fully as much as I pay one of my curates as a year's salary." "That may be," rejoined the architect; "but you must remember that in my profession I am a bishop."—Ave Maria.

STRAY MEMORIES OF ST. MIBIEL

John J. Finn in Catholic World

Looking at a war map at midnight on September 11, 1918, one would have noticed an ugly bulge in the line between Verdun and Pont à Mousson, that pushed its way down as far as St. Mibiel. For four years this salient had been pointing, like a menacing finger, at the heart of France. But on Saturday, September 14th, the salient was no more. The American doughboy had straightened it out. He was not quite sure just how much he had accomplished, for I heard one express a longing for a newspaper, so that he could "see what we done." But he knew that he was winning; he saw that thousands of "Jerries" had already been attached to the A. E. F. for rations; and he felt that the last few days had brought him considerably nearer to Hoboken.

We arrived one morning about dawn in the spacious grounds about a large chateau, and I can well remember Major Baldwin standing in the sun-sparked darkness beneath a great tree and announcing very positively: "This is Battalion Headquarters." The tree was not different from any other—until then; but from that moment it became the proud shelter of important looking gentlemen in khaki and Sam Browne belt, who hovered around it as Adam and Eve must have hovered around the forbidden tree, except that, in this instance, the hovers were held by duty and not by desire. Later, with a few others, I went looking for some kind of shelter, and spying a dim light at one end of the chateau, we made for it. A door was open, and we walked in. A French Major, in full uniform, lay dead upon a couch banked with flowers, while candles sputtered in the sockets of candelabra at his head and feet. A boy of ten or twelve sat beside the couch and turned to look at us for a moment; then leaned his head back upon his hands. We learned later that the dead officer was an aviator. A German plane had come over that morning and a call had come for whoever was ready to go up. The Major had risen to do battle, and while he brought down the enemy plane, was himself mortally wounded. He was only one of that daring band of air-fighters who counted the cost cheap if, by sacrificing themselves, they might serve France.

THE BEGINNING OF WISDOM

The gospel of love is the most beautiful thing in the world. The power of kindness can scarcely be overestimated. At the same time it would be rash for us to forget the wholesome value of fear.

The professor of psychology in Northwestern University has raised the question whether human progress will continue without the "driving influence of the motive of fear." For aye, he recalls, man has been restrained by the fear of laws and penalties and of punishment after death. This wholesome fear has restrained him from murder, theft and all manner of crimes against his fellow man. Fear of pain led to the discovery of anesthetics. Fear of a whipping restrained boys from mischief. The professor continues: "When a child entered school he used to face a man with a stick in his hand. Now teachers strive to make children like

to behave well enough, at least, so they won't damage the building. The child of today does not even hear any references to hell fire and torments. It used to be the custom to take children to church where they heard of hell fire. Even the religious fear has been removed. Your boys aren't afraid of anything."

The professor is eminently right. The fear of punishment is needed as a wholesome deterrent just as much as the hope of reward. The Almighty has told us that "Fear of the Lord is the beginning of wisdom." He told us of hell that fearing it we might avoid the evil that leads to it. Love is of course the highest motive. And some chosen souls may be cast in such a mold as to need no other influence. But ordinary humanity stands not on so exalted a plane. It will not be controlled by that soft creed so popular with sentimentalists today that all criminals are but erring brothers and can be won to the right simply by kindness.—Michigan Catholic.

THE GENIUS OF A MISSIONARY

A good story is going around the religious press concerning a negro preacher who had a very commendable, though somewhat exaggerated view of the genius of a missionary who was passing through the territory on a tour of inspection. The white missionary agreed to preach one Sunday, and in order to ensure the congregation's proper appreciation of the visitor, the negro introduced him thus: "Dis noted divine is one of de greatest men of de age. He knows de unknowable, he kin do de undoable, an' he kin onswer de onscrutable."—Michigan Catholic.

We may learn about patience from wise teachers, but patience itself can be acquired only by practice.

Ursuline College

"The Pines" Chatham, Ontario

Residential and Day School for Young Ladies and Little Girls. Beautiful situation. New Buildings with all modern equipment. Twenty-acre campus. An ideal school.

Collegiate, Preparatory and Commercial Departments.

School of Music Affiliated with Toronto Conservatory

Write for Illustrated Prospectus to the REV. MOTHER SUPERIOR.



A Health-Preserving Delight

The use of Lifebuoy Soap makes the bath a refreshing pleasure as well as a health insuring delight. Lifebuoy gives a rich velvety lather that is soothing, cleansing and healing. The very mild carbolic solution means a perfectly healthy skin, and the odour vanishes a few seconds after use.

All grocers sell LIFEBOUY HEALTH SOAP LEVER BROTHERS LIMITED TORONTO

for lame back

which usually comes from strained or over-worked muscles, Absorbine, Jr. is highly recommended.

Briskly rubbed in at the sore spot, Absorbine, Jr. will take out the pain and stiffness quickly, and restore the muscles to their normal, healthy condition.

Absorbine, Jr. is clean and wholesome and leaves no oily residue. \$1.25 a bottle at most druggists. W. F. YOUNG, Inc. 344 St. Paul St., Montreal

FITS

Sent for free book giving full particulars of French's world-famous preparation for Epilepsy and Fits—simple home treatment. Over 50 years' success. Testimonials from all parts of the world; over 100 in our year. Write at once to FRENCH'S REMEDIES LIMITED 340 St. James' Chambers, 79 Adelaide St. E., Toronto, Ontario.

Irish Orators and Oratory

Edited by

Alfred Percival Graves, M.A. William Magennis, M.A. Douglas Hyde, LL.D.

With an Introduction by Professor T. M. Kettle

SPEECHES BY

Edmund Burke (1730-1797) Henry Burke (1733-1791) Walter Hussey Burgh (1742-1788) Henry Grattan (1746-1820) John Philpot Curran (1760-1817) Richard Brinsley Sheridan (1751-1816) Peter Burrows, K.C. (1758-1841) John Sheares (1756-1798) Theobald Wolfe Tone (1763-1798) William Conyngham Plunket (1764-1854) Thomas Goold (1766-1848) Daniel O'Connell (1775-1847) Robert Emmet (1778-1808) Richard Lalor Sheil (1791-1851) Isaac Butt (1812-1879) Thomas Francis Meagher (1823-1867) The Rev. Mr. Cahill The Manchester Martyrs A. M. Sullivan (1830-1884) Lord Russell of Killowen (1832-1900) Charles Stewart Parnell (1846-1891) Michael Davitt (1846-1906) John E. Redmond (1851)

Price \$1.50 Postage 10c. Extra

The Catholic Record LONDON, CANADA

Ursuline College of Arts

The Ladies' College and Residence of the Western University, London, Ontario

Under the patronage of His Lordship The Right Rev. M. F. Fallon, D.D. Bishop of London.

All Courses Leading to Degrees in Arts

For information, apply to Brescia Hall London, Ont.

Ireland Since the Larn Gun-running

A Chapter of Contemporary History by John J. O'Gorman, D.C.L. with a Foreword by Bishop Fallon

Single Copies 10c. 1 Doz. " 75c. 50 Copies \$2.75 100 " 5.00 All Postpaid

Catholic Record LONDON, CANADA

Now It Can Be Told

BY PHILIP GIBBS

PRICE \$3.25 Postage 16c.

Philip Gibbs has startling things to say that he could not tell the world until now, and he has singled the permanent values out of the bewildering world panorama of the past few years. He comes to a new vision to which the world is just awakening.

Catholic Record LONDON, CANADA