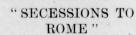
#### SEPTEMBER 18, 1918

controversy, where 'one says,' and 'the other says,' and 'he says that he says that he does not say or ought not to say what he does say or ought to say ?' It demands an effort and strain of attention which they have no sort of purpose of bestowing. The Catholic cannot get a fair hearing; his book remains awhile in the shop windows, and then is taken down again.'

Enough has been cited to show the general manuer of the indict which, however, is more minute than brief extracts can repre-He sums up the whole as follows

Such, then, is Popular Protestantism, considered in its opposition Catholics. Its truth is Establishment by law; its philosophy is Theory; its faith is Prejudice; its facts are Fictions; its reasonings Fallacies; and its security is ignorance about those whom it is oppos The Law says that white ing. black ; Ignorance says, why not? Theory says it ought to be, Fiction says it is and Prejudice says it shall be."



### By Bishop Vaughan

man who is generously minded and ready to deny himself in all

much more likely than an things other to become a Catholic, for the simple reason that a convert is called upon to make many sacrifices. So again ; one who is truly humble

will feel drawn toward the true Church much more forcibly than one who is proud and self willed, because the Church of God rests upon a foundation of humility and obedience, and the complete renunciation of personal and private views ; and its very atmosphere demands humility in those who breathe it.

We wish to make quite clear that a person of a logical temperament will feel himself far more strongly urged to become a Catholic than will one who can never get himself to fol low out any connected process of close reasoning. In fact, logic (aided, of course, by God's grace ) has led vast numbers into the Church and is largely accountable for the numer secessions " to Rome of which ous we have been treating. A few examples will not be out of

Thus a logical mind, contem. plating the four hundred and sixty tour religions officially registered will see at a glance that four hundred and sixty three must necessarily be wrong, and that only one can pos-sibly be wholly and completely right. Of course all might be wrong except for the solemn guarantee given by Our Lord. One must be right, be cause Christ, Who is God, promised that His Church should (a) remain forever, and should (b) teach all truth, and (c) be guarded from all error. But, since every other differs from it, every other must be wrong. The vital question is: which is the one solitary Church that is wholly right.

Perhaps the enquirer, having got so far, will strive to relieve the diffisituation by flattering himself that it really does not very much matter which is true, and which is false, and that it is enough to know He writes: that there is some good in every

mo. I encountered a bandit as I was sect But a true logician will not be able leaving the town. He carried a carto rest there. He will soon correct bine and was covered with cartridges. such an outrageously false notion, by Offering him a Bible, he responded recalling the divine words of Our that he was no lawyer to need that Lord Himself. Who declared, in the sort of a book. Though I was terrimost emphatic manner, and on the fied by his appearance I talked to him more intense Catholic life, should

trary, the members are divided ; if be merciful to me a sinner!' The there are parties, such as 'high,' and 'low,' and 'broad ;' if there are difthousand Masses they had attended had brought no callousness. Time had but intensified the august mystery of the Mass. To them it was a veritable Mount of Trans-figuration, for they seemed to see no ferent doctrines held by different members, then leave it. Have nothing to do with it. It is not My foundation ; it is not My Church. I do not acknowledge it." "I left the church with this Pente-That we are not misrepresenting

Our Lord is clear. Listen to His very words : Addressing His heavcostal crowd, over whose faces a happy change had come because of enly Father, He prays for His follow-ers and for all who should believe deposit of their sins with the sleepless saints. The morning chill in Him ; " Father, that they may all had gone, and the capital of the Monbe one, as Thou Father in Me, and I tezumas was again bathed in dazzling in Thee; that they also may be one in us." And why one? For what sunlight. The power of the Cross impelled us as we turned for a last purpose? Answer: As a sign or mark. On this point He leaves us ok,-the grandest cathedral of the Western Hemisphere standing on the no doubt, for He tells us it is in ruins of the most terrible temple of order "that the world may believe paganism." that Thou hast sent Me." The second picture will not please (John xvii : 21.)

the Gideons, for it is of the true Catholic of Mexico who very likely Oneness of doctrine ; oneness of faith was given by Christ Himself and pointed out, from the begincould quote more verses of Scripture han even the touring Bible agent. But perhaps the Gideons will take heart and send Moses of the flashing ning, as the special sign-manual and distinctive mark of the true Church. An honest man, with a logical white teeth and irresistible smile to head on his shoulders, will reason Mexico City. And meanwhile is it not strange thus : " Christ assures me that His

yet she is united, they are not. No

not one of them. She bears the Mark; they do not. This Mark of

Unity is always displayed by her;

never by her adversaries. And, just

as a man on the look-out can tell a British man-of-war by seeing the

Union Jack flying from the mast-

head, so can any enquirer tell the true Church of God by noting the presence of the distinctive Mark of

Unity.-The London Catholic Uni-

**RELIGION IN MEXICO** 

Look on this picture; then on that.

The two pictures are of the Catholic Mexican. Both are by Protestants,

one as narrow as they make them.

the other broad-minded enough to

ing from his own. The first little man writes his story

for The New York Sun. He tells us that in spite of the political troubles

so prevalent there the American Bible Society finds it possible to sell

Bibles there even though the diffi-

culties are great. Isn't that encour aging for poor priest-ridden Mexico?

sons of Gideon! One of them en-

countered a band of brigands who

smashed his boxes and left him only

the clothing he wore. Even the sons

of Gideon fall naturally into comic

But all are not treated in such a

perfectly horrid way. Read this out-

pouring from the heart of one Moses

Flores, "a young Indian with flash-

ing white teeth and an irresistible

smile"- a description that is remin-

iscent of somebody's tooth-powder.

"In Ajusco, theatre of El Zapitis-

opera situations.

verse

Church is always to be recognized by that so many of these Bible readers have not yet discovered the text: "Thou shalt not bear false witness reason of its Unity. Where is Unity? Is it found among Anglicans ? No. Among Methodists ? No. against thy neighbor?"-Pilot. Among any one of the numberless Protestant sects ? No. Then, where

It can be found only among GENERAL INTENTION Catholics. Yes. Though the Catho-lic Church is vaster than all the FOR SEPTEMBER Protestant churches added together,

> RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

EXPANSION OF THIRD ORDERS

The end of man here on earth is take the easiest way to secure the prize that means so much for him.

The Church, a kind mother anxious to help her children in the tremendous work of their salvation, points out ways that will make the work She suggests methods that asier. will enlighten their minds and move their hearts; she furnishes means of grace that will enable them to overcome the obstacles they are sure speak the truth even about people who worship God in a manner differto encounter. To some she makes the path easy to the priesthood, thereby assuring them many saluary personal graces as well seconding the design of her Founder who willeth that men be saved by the ministry of other men. To opens the doors of her monasteries and convents, behind whose walls lives dedicated wholly to God have the strongest guarantees that one can But, oh, the difficulty of these Bible peddlers, these self-sacrificing have of reaching the heavenly goal. But there are millions of others

who have no special vocation to follow God so closely, and yet they too, must save their souls. How does the Church provide for them? This same kind mother has means of helping them also and of keeping them in God's grace. She has her Sodalities, Leagues, Confraternities, Third Orders, and other helps to sound Catholic living, semi-religious societies, many of them, and governed by certain constitutions and rules. wherein the sanctions of faithful observance and the power of example keep souls in the right path or turn them back to it if they have straved therefrom. Any organization that will help men living in the secular state to keep the commandments more faithfully and lead a

# THE CATHOLIC RECORD



Use them outside, in or near the garbage barrel, as well as in the house or store.

All Druggists, Grocers and General Storekeepers sell Wilson's Fly Pads.

The development of this vener able organization in recent years is due in great measure to the energy and foresight of His Holiness Leo XIII. who, in 1882, put the Third Order of St. Francis in greater harmony with the present age, declar ing at the same time this conviction the expansion of this brother hood would be a powerful means of saving human society. He invited the faithful to seek membership in not to acquire wealth or honors, or the Third Order of St. Francis; and to enjoy himself, but to save his soul. He is bound to use all lawful of Catholic laymen and women who means to attain this end; and if he have responded to this invitation amply justify the conviction expressed by the common Father of the faithful.

What appeals to Catholics is the perfect adaptability of this organiza-tion to all classes in the Church. It is an error to believe that the Third Order of St. Francis, being so closely allied /to an Order which sterning practices the evangelical counsels is suitable only for people who have time to spend in long pravers or who are attracted by austere penances and other forms of mortification While the Third Order will satisfy all who have a thirst for spiritual things, it is consoling to know that it was not established exclusively for such people. All lay Catholics, marothers-favored ones these also-she ried or single, of whatever trade or profession, may find a place in this venerable society. The only condi-tion laid down is to wish to serve God sincerely and whole heartedly and to follow the Gospel precepts as closely as theecircumstances of one's life will permit.

For this reason the Third Order appeals to all who aim at living a truly Catholic life. Its saintly founder wished all men to put them selves fearlessly under the standard of the Redeemer. The very sub-stance of the Third Order of St. Francis, what constitutes its essence and spirit, is fidelity to God and His commandments, fidelity to Church and her precepts. While this is the irreducible minimum for all, the least that can be under taken by a Catholic, there is a differ ence between the ordinary Catholic layman and the tertiary of St. Francis. The force of the example of others, which unhappily the layman has not always before him, causes human respect to have little or no God !" most emphatic manner, and on the field by his appearance it and to all more interaction of all who feel things Truth is the most important of scripture, until, much moved, he and the most vitally necessary. "For bought a Bible and bade me good by and who know how weak they are. ageously and without fear; the grace of membership gives him a clear insight into the value of things eternal; and the more intense is the Catholic life he leads. Psalms: The means employed to attain the end of the Third Order is as simple as the end itself. The tertiary has only to distinguish himself from the multitude around him by an exem-plary life and irreproachable con-duct. This is indeed the duty of every Ca.holic; but the tertiary is not to be satisfied with not losing God's grace, he must do nothing to diminish its lustre in his soul. Worldly pleasures, occasions that may lead to sins of vanity or pride or self-love, inordinate attachment to riches, the glamor of the world, and so on, should be avoided. When within his home or without, the tertiary's life should be simple. peaceful and edifying. If we add to these rather negative obligations, certain positive religious ones, such as confession and Communion at least every month, daily Mass when pos sible, certain prayers to be said daily, we have summed up the terti-

ry's rule of life, a rule which the Church and her pontiffs have for centuries urged, and are still urging,

ner children to adopt. In an age when pride and sensual-ity are making such headway among souls, a return to the more exact ob-servance of the commandments of God and the precepts of the Church is urgently needed. Leo XIII. saw in the Third Order of St. Francis the salvation of society. Were it to flourish as he wished it, we should see flowering in all their brilliancy not merely Christian charity but all the other Christian virtues as well. The inordinate love of perish-able wealth would disappear, because men who keep etern-ity before their eyes, would gauge the true value of wealth ; and men would have less difficulty in crushing their passions, something which now seems difficult to so many. Bound to one another by bonds of brotherly love, as the tertiaries are. men would love and respect each other, they would be animated by a well ordered charity for the poor and unfortunate in whom they would recognize the image of Christ. In a word, Leo XIII. tells us that the expansion of the Third Order of St. Francis would be a neans of crushing selfishness in the human heart : the uneasiness and

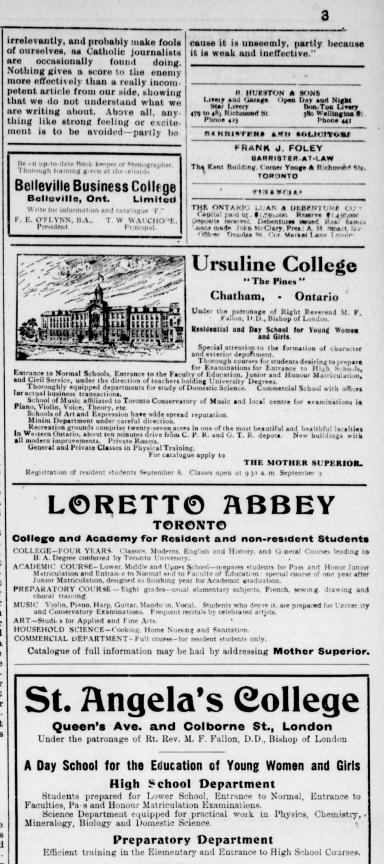
agitation of present day society would disappear : Christian virtues would be practised more openly and the example given to the world would have an efficacy all its own. Evidently the League of the Sacred

Heart, whose motto is "Thy Kingdom Come," and the Third Orders have similar objects in view. The reign of Christ over souls, the observance of His laws, the practice of virtue, a more intense Catholic life, are aimed at by all. Are we not furthering the extension of the Kingdom of Christ when we pray for the extension both in numbers and influence of such organizations as Third Orders? It matters little to what larger organ ization they are attached, or what may be the peculiar nature of their constitutions and rules of life, their end is always the same, to make men live better and thereby save their souls more easily. What the Third Orders have done in the past is a pledge of what they shall do in the future, and when we members of the League offer up our prayers, suffer-ings and good works for their greater extension throughout the world, not only are we obeying the Holy Father who asks us to pray for this Intention during the present month, but we are also serving the best interests of God and souls.

E. J. DEVINE, S. J.

PSALMS A TREASURY OF DEVOTION

To Charles Lamb is attributed the remark: "When a new book comes out I read an old one." This would be a good practise for many wellmeaning persons as applied to their devotions. New prayers, new cults, formulas and litanies are eagerly taken up, while the old, well tried and honored devotions are passed by, St. Alphonsus, in his treatise on prayer relates that the ancient Fathers, who were our first instructors in the spiritual life, held a conference to determine which was the exercise most useful and most necessary for eternal salvation, and that they determined it was to repeat over and over again the short prayer of David, "Incline unto my aid. O What a treasury of devotion we have in the Psalm if we would only make use of it. When Frederic Ozanam, founder of the St. Vincent



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this I was born," He says, "and for this came I into the world, that I might ' and for bear testimony to the truth." ( John What could be stronger xviii: 37.) than that ?

Having pondered over these words and weighed them well, he will perceive that it is of the utmost import ance that he should enter - not an Church-but the one and only Church that possesses the whole and perfect Truth; that Truth, in short, which God Incarnate esteemed so highly and deemed so essential that He actually came down from heaven to bear witness to it.

A logical mind will not stay there. Having realized the vital importance more.' of arriving at a knowledge of the absolute Truth, and having seen that the whole truth cannot be the pos session of more than one Church. among the hundreds of contradictory churches, he will conclude, firstly from the importance of Truth, in dicated by Christ's own words, and secondly, from the extreme difficulty of discovering Truth, amid such a host of claimants, that Christ must have given some mark, or pointed to some character by which His Church might be known and recognized, and readily differentiated from all the

What is more, he will discover that this inference is abundantly justified, and that Christ did, most undoubtedly, give such a sign.

The answer is Unity. What is it? Any one carefully reading Christ's words, will acknowledge that He virtually says to every sincere enquirer: In order that you may know My Church, and be able to distinguish it, without difficulty, from all others, have set my own seal upon it; I have attached to it a sign, by which all may recognize it. And that sign is unity. All you have to do is to notice where true unity of doctrine exists. So soon as ever you discover

a Church, in which all the members are absolutely agreed in doctrine and absolutely one in faith, you need

Perhaps the most potent means given to lay people to lead devout with much friendliness. "Another day I met a demandero,

one who, with the image of the Catholic lives is membership in one Virgin of Guadalupe in hand, goes or other of the Third Orders which the Church favors so highly. These from house to house collecting money

for her great festival. Beginning to semi-religious organizations are talk with him, he manifested his abhorence of the Protestants, but as allied to great Orders in the Church, and take their inspiration from them. he consented to listen I read him portions of the Scriptures relating to The tertiary is a Catholic who, although engaged in worldly affairs idolatry, to all of which he listened and bound by the ties of home and with interest and finally bought a family, follows a certain rule of life Bible, taking the money from the Virgin's treasure box. He accomwhich helps him to observe as per-fectly as possible the laws of Chrispanied me to the next village, and tian justice and charity, aided as he recommended my 'little missals' as always is by the example and prayer of the Order to which his he called them, so that I sold two society owes allegiance. The life of

Poor bandits that never heard the tertiary in the world is a faint echo word of God until Moses Flores came of the life led by members of the elling Bibles! We don't like to use Order under whose auspices they are slang, but we feel that Moses was placed.

'stringing" the Bible factory of which While the various Third Orders he was agent. But the funniest thing about the whole proceeding is the sanctioned by the Church have their thousands of members all over the sure way in which a respectable world, here in Canada the Third Order of St. Francis is popular and newspaper prints the yarn. Here is the second picture. It is from Mr. Stanley E. Bowdie, a nondeservedly so; it is the one that practically makes the strongest ap-

peal to us. It has a glorious history of six centuries behind it. The Catholic correspondent who thus writes of a visit to Mexico City: "I attended Mass there Easter faithful observance of its laws and morning. At least three thousand regulations has in those long cen-Mexicans were kneeling in the turies sanctified the lives of millions Cathedral:—an impressive sight anyof our fellow-Catholics. Its founder where, but in this setting of majesty.

was the seraphic St. Francis him-self, who, having established his solemnity and historic association, a First and Second Orders respectively picture of touching eloquence. And they knelt throughout the services; for men and women who consecrate for Mexican churches are without themselves wholly to God, was not satisfied with what he had done to

seats. . . "I stood in the shade of a pillar. promote religious life in the cloister, to render my Protestantism less conbut turned his eyes towards the milspicuous. . . . There was no rustle of skirts; no vain, studied stride; no lions living in the outside world who needed his help. The rule of life looking about to see the milliner's which he gave to his tertiaries, alcreation worn by neighbors. There though written in the first quarter were no unctuous ushers to escort of the thirteenth century, has during thoroughly belated Pharasees to high those long ages flourished in a mar vellous way, and even at the present seats. "It was one tremendous democ-

time shows no signs of decreasing racy of Mexican siners the rich, the poor,—kneeling side by side, each class oblivious to the other's presvitality. The seedling planted six hundred years ago has grown into an oak, deep-rooted and vigorous, which seek no further. You have already ence, and each showing an intensity is still extending its b found My Church. If, on the con- of purpose that seemed to say: 'Lord every corner of the earth. is still extending its branches to

Old Dutc Gets right down and digs out the dirt. Try it on your us.' ' Floor

de Paul Society, was nearing the end of his all too brief career, which closed at the age of forty years, he wrote these words in testimony of the benefit he had derived from the

"I am easily cast down by suffering, and I should be inconsolable in my weakness if I did not find comfort in the Psalms, those cries of sorrow which David sends forth to God, and which God at last answers by granting him pardon and peace treme languor the Psalms have never been out of my hands. I never wearied of reading over and over those sublime lamentations, those flights of hope, those supplications full of love which answer to all the wants and all the miseries of human nature. It is nearly 3,000 years since a king composed those ongs in his days of repentance and desolation, and we still find in them the expression of our deepest anguish and the consolation of our sorrows. The priest recites them daily; thousands of monasteries have been founded in order that these psalms might be chanted at every hour, and that this voice of every hour, and that this voice of supplication might never be silent. The gospel alone is superior to the

hymns of David, and this only because it is their fulfilment, because all the yearnings, all the ardors, all the holy impatience of the prophet, in the Redeemer issued of his race. So great is the bond between the two Testaments that the Redeemer Himself had no name dearer to Him than that of Son of David. The two blind men of Jericho called Him by it, and I often cry out to Him, with them, 'Son of David, have mercy on

#### WISE WORDS FROM INDIA

Father Hull, S. J., writing in the Bombay Examiner, makes a plea for a better understanding of the Protes-tant position by Catholics before we enter into controversy. "Otherwise," he says, "we shall begin to write tory Courses. Under the Direction of Teachers holding University Degrees. For Prospectus, apply to THE MOTHER SUPERIOR.

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