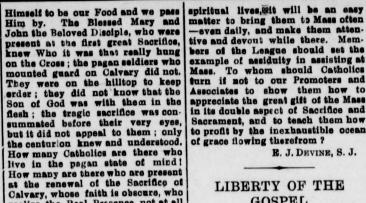
DECEMBER 4 1916

cathedrais and basilicas which have stood for centuries and which still excite the admiration of the world. Those men of genias were aware that they were working for the bonor and glory of the King of kings, and the motives that animated them trans-formed their labors inte acts of religion. And, after all, how reason-able was their point of view ! Is loyal subjects of earthly kings, they asserted, may spend their time and substance in providing eastles worthy of their royal masters, how much more readily should the loyal chil-dren of the Heavenly King build temples for Him who deigned to come amongst them to offer Himself as a voluntary eacrifice for them.

This noble spirit of faith in the resence of the Divine Victim on the altar was the secret of the religious fervor of our forefathers. It gave them courage in trial, patience in them courage in trial, patience in sorrow, generosity in promoting His honor and glory, zeal in preaching His goodness and love. And it is a consolation to feel that what happened in the past is happening also in the present age. The same generous enthasiasm and spirit of faith is dotting every civilized land with Catholic churches where the Holy Sacrifice, surrounded with and splendor, is continually offered — a consoling object pomp lesson of the progress of religion as well as of the intensity of the Catholic faith. But there is something more consoling still. So anxious is the Divine Victim to be with the children of men that He is satisfied with a minimum of external splen-dor; He is as willing to rest in the tiny wooden chapel as in fanes built of stone or marble. How often is the Holy Mass offered under the humblest conditions, when the missionary, for instance, sets up his portable altar in a miner's cabin or in a wigwam out in borderland. In those humble quarters faith supplies what is lacking to the senses, and one may kneel and adore the God of glory there as he may in the noblest temple ever raised to honor Him.

But there is another aspect of our duties to the Victim of the altar which must not be overlooked. While God will reward the efforts made in stone and marble to promote His external glory, the dwellings He seeks most of all when He visits the earth are the hearts of those for whom He sacrifices Himself so generously. This is the important fact; we have not only a God to worship, but our souls to sanctify.

The Holy Eucharist which is offered up in sacrifice is also a Sacrament. The heart of man, therefore, should be the noblest tabernacle of the Lord. Aware of this, the Church counsels, urges her children and, as it were, saves them from themselves and from their own weakness and neglect, by imposing certain duties on them in their relations with the Sacrifice of the Mass. If Catholics really knew Who was being offered on the altar, if they knew what treasures of grace they might draw from the reception of the Body and Blood of the Lord in Holy Communion, they would not require much urging to bring them to Mass on Sundays and holydays, as the Church's law requires, but on other days as well. How nebulous is our faith ; how slow of understanding are we! The King visits the earth are we! The King visits the earth daily and there are so few who go out to meet Him; He is in our midst and we know Him not; He offers what this great act means in their



realize the Real Presence not at all or only in a vague sort of way Their demeanor at Mass is not that One common objection against the Catholic Church made by Protest-ants is the claim of her infallibility. of Mary or St. John beside the Cross, but rather that of the Roman guards who looked on, bored and impatient, They do not acknowledge her right leaning lazily on their halberds, and to proclaim dogmas and they accept the Bible as their only rule of faith present only because their duty kept them there. On the other hand, recall the scenes of fervor often wit-They preach the liberty of the Gospel, which means that each one nessed among people who may be poor and illiterate, but whose faith is strong. Listen to these words from the peu of a recent Protestant tourist in Mexico. "I attended Mass in the cathedral," he writes ; "at least three thousand wers kneeling -an impressive sight anywhere, but in this setting of majesty, solemnity, and historic association, a picture of touching eloquence. And they knelt throughout the services, for Mexican

The Presbyterians have their confes-sions of faith and theology quite different from that which holds good churches are without seats. . . . I stood in the shade of a pillar, to in the Methodist, Lutheran, Baptist render my Protestantism less conand other creeds. spicuous. . . There was no rustle of skirts ; no vain, studied stride ; no If they had no differences of belooking about to see the milliner's creation worn by neighbors. There some steps taken towards that unity, were no unctuous ushers to escort belated Pharisees to high seats. It was one tremendous democracy of herd." But a Baptist is not a Meth-Mexican sinners-the rich, the poor, odist, nor yet a Presbyterian, nor a -kneeling side by side, each class Lutheran, nor anything else than a Baptist, holding to the dogma that obvious of the other's presence, and each showing an intensity of pur-pose that seemed to say : 'Lord, be immersion is the only legitimate form of baptism and to other dismerciful to me a sinner!' The thousand Masses they had attended

tinctive tenets. When therefore the Baptist and had brought no callousness." This other non Catholic denominations, who still bear the name of Christian, scene which impressed the traveller in Maxico may be witnessed in other ccuse the Catholic Church of dog. Catholic lands as well, vast congrematism, they are accusing themgations of people who have succumbed to the supernatural selves. No church can have per manency without authority and with. attraction of the Mass, and who, de-spising heat and cold and distance, out dogmas. There are not many dogmas in the consider it a duty to assist as often as they can.

Catholic Church, and outside of them Catholics enjoy the same liberty of the Gospel that Protestants Unhappily, there are innumerable Catholics who, through lack of faith or knowledge, have not felt this attraction and employ the filmsiest excuses to shirk this all important do. It is not at all necessary that all should be agreed on one pretation of a certain text. What. ever differences of opinion there may be among commentators or readers the Catholic Church will not duty of their Christian lives. Not merely is Mass left out of their daily interfere, unless they contradict some article of faith—dogma. The great libraries are filled with the routine, but a headache, a rain-shower, an unexpected visitor, a snower, an unexpected vision, a hundred other reasons easily found, are quickly seized upon for being absent from Mass on Sundays and feast days. The conduct of such tomes of commentators who show an admirable variety and versatility of interpretation. There is, there-fore, berring a few dogmas, the liberty of the Gospel in the Catholic people is not pleasing to God; sure-ly they are called upon to obey the laws of the Church a little better Church quite as much as there is in the Protestant churches. There is also dogmatism in all the than that. Evidently their duty is to go back to the study of the cate.

Christian churches-Catholic and non chism or to listen to the instructions of their pastors on the Holy Sacrifice, Catholic, only with this difference, that the non-Catholic bodies take their so that their faith may be enlivened and their resolution strengthened. articles of confession or creed from the Bible on their private authority and the Catholic Church has back of her the inerrancy and infallibility of her divine founder, Jesus Christ. She is the historic Church extending

not only to the days of the Reformation, but to Pentecost and the Apostolic times. What evils have been wrought by

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GOSPEL

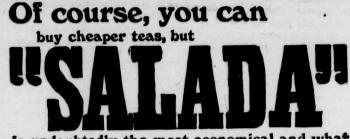
may interpret the Bible as he pleases.

The enjoyment of this liberty is

But while they denounce the so-called dogmatism of the Catholic

Church, they are in every sense of the word, dogmatists themselves.

dom.'



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It may be my misfortane, but never first instant of her existence, fair for all eternity as the sinless mother of yet have I happened to know any person who did not seem to have dethe Eternal Son. In the Boek of Esther we may read teriorated under its influence."

Even the beastly founder of the the story of a peerless type of the Mother of God. Esther, great in her Church of England says in his last speech to Parliament : "The Bible itself is turned into sanctity and humility, is not included in the edict of the King to destroy all the Jews, but in her favor it is said : wretched rhymes, sung and jangled Thou shalt not die, for this law is in every ale house and tavern. I am sure that charity was never so faint ot made for thee but for all others." responsible for the establishment of among you, virtue never at a lower hundreds of denominations that ebb, and God Himself never less claim some kind of divine origin. honored or worse served in Christen-If the power of making exceptions to laws belongs to earthly Kings, with much greater reason does it belong

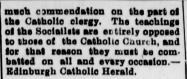
was it more fitting than for the one whom God had predestined to be the We cheerfully admit that Protest. antism in these latter days, when many of its leaders do not believe in the divine inspiration of the Bible mother of His Son, that an exception should be made? The fittingness of and hammer away at the divinity of Jesus Christ, till there is nothing Mary's sinlessness was ever a favorite argument with doctors of the Church in discussing her Immaculate left of it but a bare hanging sign, is still standing for Christian principles Conception long before the dogma was defined. The concept of Mary in and civic righteousness; it could hardly be otherwise. There is some the eternal mind, the association of lief they would all coalesce in one hardly be otherwise. There is some christian Church. There would be sap left from the veins of the her with Divinity, the office she was to fill for the Redeemer of humanity, original trunk whose branches are for which Christ prayed : "That there still spreading over the entire may be but one flock and one shep- earth. all indicated that she should b granted extraordinary graces. The decree of the Incarnation involved the decree that God should have a But ethics is not Christianity any more than Christianity is ethics. The Pagans-Greeks and Romansmother. He might have become man in many other ways, but He had a code of ethics. Plato, Aris-totle, Cicero, Seneca, and others chose to become man in this, and selected Mary from all eternity to betaught a moral philosophy : so did Confucius and Buddha. Their ome His most beloved and cherished and honored parent. Of her the

systems are far removed from the lofty precepts and counsels of the Christian religion. Without authority and without in fallibility the Christian denomina-tions, separated from the Catholic Church, will eventually go to pieces. There is nothing to bind them.

differentism has already largely re-placed positive ballef in the teachings of Christ and His Church. It could not be otherwise so long as each individual according to Pro-testant rule may interpret the Bible inter. according to pleasure. By this criterion one Christian denomination is as good as another, and no better than atheism or agnosticism It would be a reasonable forecast to say that the time will come sooner than is expected for only two camps -the Church of Christ and the vast army of unbelievers. The Church of Christ, embodied as it is in the Catholic Church, will prevail in the and, for she has Christ's promise :

> THE IMMACULATE CONCEPTION

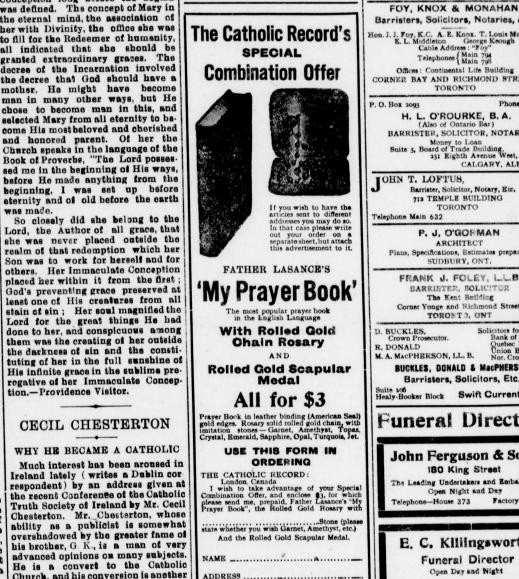
The Immaculate Conception is one of the most glorious privileges of the Mother of God. It is of the faith of the Church according to the decree Ineffabilis Daus" of Pape Pius IX., issued over sixty years ago, that "the Most Blessed Virgin Mary in the first



A NEW FAD

We all remember how that family of Hogans here in Boston won a cer tain sort of fame for itself by ing to change the good old Irish name of Hogan to something that sounded more Anglo Saxon. The The thing must be catching. In Chicago a young man, named Francis Joseph O'Brien, cashier at the Stratford Hotel, had his name changed to Frank J. Bryant. "It is not unusual for a man to change his name." com ments Judge P. McGoorty of Chicago in this transmutation, "but it is unneard of that an O'Brien should change his for another. It is one of the most illustrious names in his. tory, famed for valor on the battle and wisdom in the forum." Another good American in Chicago who bears the name of O'Donnell-Patrick H. at that and one of the bast-known men in the Windy Citysaid of this deserter from the O'Brien

clan : He knows no history. He gave up the most illustrious name of a dom inant race for one that has neither nistory nor significance. He sold his birtbright and didn't even pet e mess of pottage .-- Sacred Heart Re view





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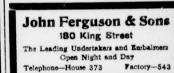
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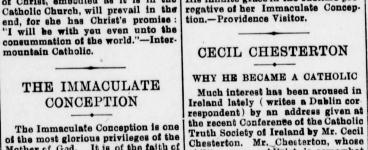
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Lord, the Author of all grace, that she was never placed outside the realm of that redemption which her Son was to work for herself and for others. Her Immaculate Conception placed her within it from the first God's preventing grace preserved at east one of His creatures from all stain of sin ; Her soul magnified the Lord for the great things He had done to her, and conspicuous among them was the creating of her outside the darkness of sin and the consti-tuting of her in the full sunshine of

> tion.-Providence Visitor. CECIL CHESTERTON

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the Protestant principle of "liberty of the Gospel" is matter of history and was already acknowledged by the early reformers. Luther, here-siarch as he was, had a German bluntness about him and writes : Now, our Evangelicals are becom ing seven times worse than they were before ; for, after we have learned the Gospel, we steal, lie, cheat, eat and drink, and give way to every vice. Verily, if we have cast out one evil spirit, seven others,

worse than the first, have now entered in and taken possession of us, as is to be seen in princes, nobles, gentry, citizens and peasants -who behave without shame, disre-garding God and His threats."

Calvin complains : "When so many thousands of men, having shaken off the Papal author-ity, had enrolled themselves eagerly, as it seemsth, under the Gospel, how few among them have repented of their vices! Nay! what else have their vices! Nay! what else have the majority shown to have been their desire, but that, having shaken off the yoke of superstition, they might launch out with the greater freedom into every kind of lasciviousness ? "

Bucer openly avows : "It is but too well objected against us that, whilst we leadly condemn

the prayers, fasts and other ancient religious observances, we ourselves, on the other hand, neither pray, fast, watch nor labor; but have regard only to good living and the gratification of the senses ; anxious to spy out evils in others, to whom we ourselves are in no way superior." The wily, but erudite, Erasmus :

"Look around on this 'Evangelical' people, and observe whather amongst them less indulgence is given to luxury, lust or avarice than amongst those (Catholics) whom you so detest. Show me any one person who by that 'gospel' has been re-claimed from drunkenness to sobriety, from fury and passion to meekness, from avarice to liberality, from reviling to well-speaking, from wantonness to modesty. I will show you a great many who have become worse through following it. . . .

instant of her conception was by Church, and his conversion is another singular grace and privilege of Al-mighty God, through the foreseen merits of Jesus Christ, the Saviour evidence of the width of freedom in of mankind, preserved free from all stain of original sin." She was made by the gracious act of Ged the grand exception of that general law, the law of sin and death, by which we are all born children of wrath, because of the primal sin of our first parents from whom we have received our tainted human nature. The Blessed Virgin Mary is by

divine election the mother of our Saviour. All that may be said of her fallows from the words of St. Matthew: "Mary, of whom was born Jesus, Who is called (Christ." Mother of Ged defines her personal

ity, accounts for all her exceptional gifts, explains her special preroga-tives, dowers her with the falness of are the words of Scripture which the Church applies to Mary in her Immaculate Conception. Fair was she for the mind of God to contem. plate before time began, fair from the

OLA BURGE

leanser

Old Dutch

political thought enjoyed by Cathoics. In his Dublin address Mr. Chesterton touched on the attitude of the Cathollic Church towards Socialism and syndicalism. Mr. Chesterton is amongst the ablest of thinkers and most brilliant men of letters at the most brilliant men of letters at the present day. That such a man should by conviction, after deep thought and considerable mental straggle, become a convert to Catholicity is a remarkable tribute to the Church. It is all the more remarkable when it is known that Mr. Chesterton was for many years a Socialist.

SOCIALISM AND SYNDICALISM

As he mentioned in his lecture, he was restrained from joining the Cath-olic Church largely by the reason of gitts, explains her special preves. tives, dowers her with the falness of grace, and bestows upen her a unique position in the Previdence of God in the salvation of mankind. "Thou art all fair, and stain is not in thee," one charge in the grade in the salvation of the movement. This was called "Syndicalism." It was, ac-called "Syndicalism." It was, according to Mr. Chesterton, very vague in its aims, very hazy in its philo-sophic basis. But its criticism of Socialism was deadly, said the lecturer, and all unconsciously it followed almost exactly the lines of the critiaimost exactly the lines of the criti-cism of Socialism contained in the Encyclical of Leo XIII. It was that which finally induced Mr. Ches-terton to join the Catholic Church. He had perceived the Church to be right on ninety-nine questions out of a hundred. On the hundredth along There Is a hundred. On the hundredth alone he had fancied her wrong. When Dutch M else so good For vinced that the Catholic Church was right in the stand which it takes against Socialistic theories. Socialagainst Socialistic theories. Social-ism and irreligion are very closely allied, 'and Catholics particularly should be on their guard and do what in them lies to prevent the spread of Socialistic ideas. The firm stadd taken by Hibernians in Dublin some years since against the methods of



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