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INDIFFERENTISM

James Loomis in New World

"Born Catholics are mighty self-satisfied, aren't they?" a convert once remarked to me, and sometimes I am tempted to agree with him. Not infrequently they remind one of the man who, having lived all his life in the midst of wonderful scenery, seems dead to a sense of its beauties; or the farmer who is keen on computing his probable crops as he follows the plow along the freshly turned furrows, but thinks nothing of walking rough shod over his wife's flower beds.

"A primrose by a river's brim,
A yellow primrose was to him,
And it was nothing more."

This taking the Faith for granted, without ever pausing to drink in its grandeur or make count of its riches, shows itself in many ways, but particularly, I think, in the attitude of a great part of our people toward Catholic education.

Not long ago I happened to meet an acquaintance, a cultured Protestant lady, whose religious affiliations may be best described as eclectic. She told me about her little daughter whom she had just sent off to a Catholic academy. "How in the world did you come to do it?" I asked. "Well," said she, "Gladys was not getting along well in the Public school, and I thought she should be where it was possible for her to receive more personal attention and supervision. I wrote to a dozen different schools for catalogues and of them all I liked St. Ursula's best, both because of the courses it gives and of the fact that its tuition falls within my means. I then addressed a letter of inquiry to Father C. (pastor of a large parish in the town where St. Ursula's is located) and he replied courteously and favorably. After that I went down and investigated for myself. I was charmed with it all. The Superior is delightful, exactly the sort of woman I want Gladys under, so I entered her immediately, although there are only two months remaining before the close of school."

Now I know Gladys, and I thought to myself that a community of sisters who could do much to speak of with her would be entitled to full reward, in this life and in the next, and I was curious (though a man) as to the outcome.

Three or four weeks later I met my friend again. "How is Gladys getting along?" queried I. "Beautifully. You should see the change that has taken place. She is improving all the time and writes me that she is happy every minute of the day." I am anxious to have everyone in this part of the country know that there is such a place. Surely, there must be a number of Catholics here who would like to be put in touch with it. Can't you give me a few names? I promised the nuns I would get addresses to which they might send circulars."

I muttered an excuse of some kind or other and made my escape. To speak plainly, I felt humiliated. Never in my experience have I met a member of the parish home witness like this to Catholic education. It had remained a Protestant to dis-charge the duty. I firmly believe, moreover, that there are not more than half a dozen girls of our Faith in the entire country who are enrolled in schools like St. Ursula's; and if the excellent sisters should receive a mailing list from anyone but a priest I fear they would never recover from the shock.

We often indulge in a kind of exaltation over the fact that our Catholic educational institutions are partially filled with pupils of other religions, or no religion at all. That does not reflect particular credit upon us. If we were animated by proper sentiments of loyalty, they could not contain the Catholic boys and girls who applied for admission, and annexes would need to be built for the accommodation of others.

Every once in a while we see in the paper a list of clubs for Catholic students at the various secular and state universities. Our people must be brought to realize, as The New World lately pointed out, that this provision is one of necessity; a makeshift, in a certain sense; an attempt to exert an influence that shall counteract the trend of a system that is "without God in this world."

"No sin," a teacher of mine used to say, "is so lightly considered these days as sin of the intellect." Not until this truth is clearly perceived will Catholic education be forwarded and supported, as it ought to be forwarded and supported — by Catholics. When our rich men are convinced (as some of them are thank God!) that fifty or a hundred thousand dollars given to Catholic schools is a nobler gift intrinsically than the same amount given to causes which may yield more abundant advertising; and when our well-to-do people of the middle class have a zeal for the Christian nurture of their sons and daughters that is in correct proportion to their desire for a high powered automobile or an expensive house, then and only then, shall we have the well trained body of Catholic laity that is to be a force in the enlightened citizenship of the years to come.

THE WORKS OF FATHER MATURIN

Although it was as a preacher that Father Maturin was best known to the public, in no less a degree will he continue to be known and appreciated as a master of the spiritual life in the five books (Longmans) which comprise the sum of his literary activity. Those who knew him in life prized to the full the deep qualities of his personality, but it is evident, from the many reminiscences that have appeared since his heroic death, that he was misunderstood by a great many persons, and some of this misunderstanding has been transferred to his last and greatest book, "The Price of Unity."

Father Maturin was converted to the Faith in middle life, and the fixed habits and experiences of his earlier training had become indelibly impressed on his character and mind: as he says himself, all the more forcibly as he speaks from his own experience, "a man of forty cannot begin again, and start with a clean slate." But, as time will show, his twenty-seven years in the Anglican ministry, of which he spent twenty-five as a Copley Father, combined with the wider and fuller grasp of truth and the deeper penetration into the workings of the human soul which were his as a Catholic, give him a unique position among spiritual writers. He set before himself always to draw out that which was best in his hearers and readers. With non-Catholics he sought, after the pattern of St. Paul, so to work upon that little of the heaven of Catholic truth that was held by the individual as to draw the soul onward to the fullness of the whole of revealed truth. And to Catholics he dwelt upon the treasure of spiritual riches which is their possession, ever urging them on toward the fullest development of all their faculties for the greater glory of God.

The life of the soul is the same in all ages, and under all conditions, but the journey on towards the City of God manifests itself in different ways to different temperaments; a condition which is not always clearly apparent to spiritual directors. By education and personality Father Maturin has a peculiar gift for guiding the Anglo-Saxon character along the way of the spiritual life. This, it may not be an impertinence to say, is the special characteristic of his spiritual writings. During his long ministry as a Copley Father, in his work as director of souls among Catholic-minded Anglicans in England, South Africa and America, and later as a Catholic priest, both in this country and in England, Father Maturin had an experience with the spiritual needs of a people to whom reticence in the affairs of the soul is almost a counsel of perfection.

Nevertheless, there is a wonderful penetration and a putting aside of all that impedes an immediate application to the very root and fiber of the spiritual life, which carries its conviction of truth at once. This is very clear in two books written while Father Maturin was still an Anglican, "Practical Studies on the Parables" and "Some Principles and Practices of the Spiritual Life." In the first of these two books the writer makes a direct application of the Parables of Our Lord to the needs of the Christian soul. Beginning with the Parable of the Sower, he shows the working of grace, of natural and supernatural hindrances, and then proceeds to show the need of co-operation by the Christian who has set his face forward to walk in heavenly places. Having laid down the necessity of the effort which every Christian must make to do what is right and to keep from what is wrong, in "Some Principles and Practices of the Spiritual Life" Father Maturin expounds the positive works which lead to the attainment of holiness. They are contrition, mortification, the Christian motive or definite aim of the spiritual life, self-oblation or conformity to the will of God, prayer, recollection, correspondence to divine grace, and perseverance.

"Self-knowledge and Self-discipline" was written in 1905, after Father Maturin had become a Catholic. In this book the writer develops the Christian doctrine of mortification, under the aspect of knowledge of God and knowledge of self. Here again, Father Maturin insists upon the positive side of the spiritual life: not "thou shalt not," but "thou shalt love the Lord thy God with all thy might." In this positive act of loving comes the knowledge of God, and in the light of that knowledge there dawns the knowledge of self. And

the picture he draws is not that of the morbid egoist in this service. "It is in the splendid energy of positive action that the morbid power of sin is to be overthrown." From this follows, naturally, the discipline of self as a preparation for the revelation of love.

"Laws of the Spiritual Life," is the last of Father Maturin's ascetical writings. In it he shows, both in the moral and spiritual sphere, the government of law. Throughout the variety of the lives of the Saints, the energetic zeal of St. Paul and the contemplative zeal of St. John; the humility of St. Francis contrasted with the humility of St. Ignatius Loyola, each strikingly dissimilar, yet all developed under the laws of the spiritual life: diversity bringing forth unity, and in the Beatitudes the writer finds a complete working out of these laws. Throughout the complexities of life he finds that the one law prevails for all who seek the Kingdom of Heaven. Poverty of spirit, hunger and thirst for justice, mercy and purity of heart, these laws are the guiding principles of that life, no matter what our worldly condition may be. "Fly from the position in which God has placed you and the duty he has given you to do, and you fail of the testing and development you can get there alone."

The last and most important work of Father Maturin and, it must be confessed, the least understood, "The Price of Unity," is addressed mainly to High Churchmen; yet not to them as such, but rather to those who stand at the parting of the ways. Not to those who are settled in their religious beliefs, but to the soul that stands wavering on the threshold of the home of truth. It is a book redolent of the spirit of Christian charity and gentleness. "I have never been able," writes Father Maturin, "to understand the attitude of mind of those who speak with bitterness, still less with ridicule, of that which once had been their religious home." However impossible he considered the claim of High Churchmen that their Church is a part of the Catholic Church, he had nothing but the kindest memories and the greatest respect for the motives that inspired them. And in accordance with his appreciation of the tremendous matters at issue in this question of conversion, he urges others to be careful not to upset the faith of those who believe in what they have, but to develop that truth and help those who feel the instability of their position to look to where true peace and security alone may be found. It may be that the perplexities and difficulties set down in this book were the actual experiences of the writer himself; if this is so its value is beyond appraisal as a human document, the unbarbing of a soul. For when conviction has been reached there is but one course to take.

Therefore all side issues, even so grave a matter as the effect of the step he is contemplating upon the well-being of his soul, must for the moment be set aside. If a person is sure that he is convinced, sure that he can no longer honestly remain where he is, he must step forth alone, and say with Esther of old, "If I perish, I perish."

Not to the near-convert alone, but to the Catholic as well does "The Price of Unity" make its appeal. For if he who would draw near to the Vision of Unity and attain citizenship of the City set upon a Hill must know the price he will have to pay, so also does it become those who go up and down in the safe pastures of the Sheepfold to know at what a cost the wanderer gained the privileges they themselves so freely enjoy.—Henry C. Watts, in America.

CONGRESS SOUNDS WARNING TO COLLEGES

Through several thousand words the report of the Federated Societies at the New York Congress dealt with such evils as the committee felt most deserving of attention, with suggestions for more concerted action, public and private, as a remedy, but near the end, as a corollary to an exposition of conditions in universities and colleges as the committee conceived them, this appears:

"We may be crying into the wilderness, but we sound a note of warning in the hope that directors of American universities and colleges may not permit an alien Radicalism to contaminate at the fount of youth of our country, who in future may be among the chief participants in the making of our laws, administering our Governments, dispensing justice, or shining in the professional or business world.

Look to it, you fathers of American college boys, insist that the minds of your sons be not biased. Steer clear of the school that tolerates within its precincts the pagan idea of the materialistic conception of history, either through addled-brained professors or the Socialist Chapter. It is up to you to demand that Marxism, immorality, or disloyalty to the religion of your fathers, or to your country, shall not be tolerated in any form.

Of specific evils that excited the concern of the committee the report refers first to motion pictures with the assertion "Adventurers have crept in, as in other enterprises that pay. They have been foisting upon our women and children, who compose the bulk of the spectators, immoral picture plays, exploitations of crime, and insidious attacks on

Christianity." The report mentions successful work by the federation on this line in various cities and asserts "we simply want maintained a fair standard of Christian morality and decency."

QUOTE JESS WILLARD ON DIVORCE

Jess Willard is thus quoted on divorce, his plans for the future of his little girls having been asked: "I want them to get married after they are educated. There is nothing in it for men and women, but to get married and stay married."

ON THE SAME SUBJECT THE REPORT CONTINUES:

Eight years ago a national commission was appointed by the President to devise a uniform divorce law for the whole country, which would at least mitigate the evil growing out of the loose legislation of various States. Certain States have treated this question on a commercial basis, and in the competition bargains were offered as to the time limit of residence required to free the restless individual from the chains of matrimony. Uncle Sam is sensitive on the invasion of State rights, and nothing came of the attempt to curb State commercialism in immorality. We can only repeat our denunciation of pagan State laws that make easy the separation of what God has joined together, and renew our demand for a national law so stringent that no longer shall the finger of scorn be pointed at the United States as second only to Japan in the number of divorces granted to people of doubtful morality.

WANTED TO BE CATHOLICS DURING THE WAR

The stress of the war is suddenly bringing into relief the fundamental differences which split the Established Church. While a little knot of High Church enthusiasts is successfully preaching the advantages and necessity of confession for soldiers in the field, they are meeting with all sorts of discouragements at the hands of those who are the official representatives of Anglicanism in the army. These gentlemen, knowing that the sacrament of penance was abolished by the founders of Protestantism at the time of the Reformation in this country, set their faces against what they regard as a superstitious practice. In some cases the bewildered soldiers, urged to confession by High Church persons, and finding no official provision for it, appear to have sought advice from the Catholic chaplains. Thus the Rev. W. H. Rennie, speaking at a meeting of the English Church Union in Southampton, said: "He had heard of cases where English Tommies had asked Roman chaplains if they could join the Roman Church for the duration of the war, because so many chaplains of the English Church would have nothing to do with the great and glorious sacrament of confession."—Catholic Times, London.

CATHOLIC APATHY REBUKED

Mentioning the fact that the agents of one of the vile anti-Catholic papers now bawl out their wares on the streets of Detroit, the Michigan Catholic says: "Catholic laymen who are over anxious to promote the Catholic Press, may well bestir themselves and take an example from the enemy. Very few Catholic societies ever devote an extra dollar to the work of circulating the Catholic papers."

THE GENEROSITY OF PHILADELPHIA CATHOLICS

Philadelphia Catholics gave over \$58,000 to the most recent collection for the Propagation of the Faith, over \$4,000 more than the previous one and over \$47,000 to the late collection for the Holy Father, a grand total of over \$105,000. These facts prompt the "Ave Maria" to say: "We have so frequently advocated, since the beginning of the war, an increase of Catholic generosity to the Pope and the foreign missions that it is a matter of gratification to chronicle instances in which such increase is apparent. A case in point is Philadelphia's collection for the Sovereign Pontiff. Last years contribution to the Holy Father was some \$20,000; this year the same diocese sends him more than twice that amount, \$47,000. Archbishop Prendergast appealed to his spiritual children to come to the assistance of the Pope, who is so handicapped by lack of funds at a time when there are so many and such various calls upon his charity, and His Grace must be thoroughly well pleased at the generous response to his call. We venture the prediction that neither

the local work of the Church in Philadelphia nor the personal prosperity of the individual givers to the collection for the Holy Father will suffer because of the generosity thus displayed."

GIFT FROM JERUSALEM

The ceremonies incident to the observance of Good Friday at the Church of the Holy Sepulchre in Washington, will include the use of the latest gift to that sanctuary, a facsimile of the "Stone of Unction" in Jerusalem. This copy is the only one extant of the one covering the rock on which, according to tradition, the body of Christ was laid for anointing before being consigned to the tomb.

The stone is of polished Palestine red marble, is about 10 feet long, 4 feet wide, and 1 foot in height, and bears some slight ornamentation.

It is a faithful copy in every detail of the original stone, which is one of the objects of veneration in the Church of the Holy Sepulchre in Jerusalem.—St. Paul Bulletin.

DIED

NEVINS.—At 39 Stewart street, on Tuesday, Aug. 15, 1916, Lawrence Nevins, in his sixty-second year, May his soul rest in peace.

HENLEY.—In Amherstburg, Ont., Aug. 19, 1916, Mrs. Mary Josephine Henley, aged fifty-seven years, ten months and ten days. May her soul rest in peace.

TEACHERS WANTED

WANTED QUALIFIED TEACHER FOR junior room in the C. Separate school, in village of Barry's Bay. Duties to commence Sept. 5th. Apply stating salary and experience to Thomas P. Murray, Trustee, Barry's Bay, Ont. 1916-2

NURSE WANTED

WANTED COMPETENT NURSE FOR TWO children. Good wages to suitable person. Reference required. Apply Box 3, Catholic Record, London, Ont. 1916-4f

COOK WANTED

EXPERIENCED COOK WANTED, GOOD wages to competent person, must have references. Apply Box 7, Catholic Record, London, Ont. 1916-4f

FOR SALE

IN THE VILLAGE OF ST. CLEMENTS, A nice red brick house with 5 rooms, cellar, and woodshed, lot 66-250 with lawn and nice hedge in front, also 5 fruit bearing trees, hard water, and is only 5 minutes walk to church and school, in one of the best parishes in the diocese. For a quick sale at \$1,100. Terms \$500 cash, balance to suit purchaser. Send for photo. Apply to Rosenblatt Art Works, St. Clements, Ont. 1916-3

GOOD SAMARITAN HOSPITAL. TRAINING SCHOOL FOR NURSES IN charge of Sisters of Charity. Course two and one half years. Eligible applicants will be received at once. Apply to Supt. of Nurses, Good Samaritan Hospital, Suffern, N. Y. 1916-4

HOTEL

AMERICAN HOUSE, LAKE MUSKOKA. Good boating, bathing, fishing, Catholic church close by. For further information address Mrs. M. A. Walker, American House, Lake Muskoka, Ont.

WANTED

WANTED A LAUNDRESS, A PORTRESS, and assistants to matron. Apply to Miss M. Hoy, Assumption College, Sandwich, Ont. 1916-4f

WANTED A CATHOLIC HOUSEKEEPER, a widow with two children. Living in a western city. Apply Box 7, Catholic Record, London, Ont. 1916-1

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Genial warmth all over the house, all the winter time, at least expense—that's what those water spaces (sections) would mean to you if you put a Safford heating system in your home.

You would call them big, covered water "pans." They're shallow enough to let the water heat quickly, and flow by the shortest way out of the "pans" into the radiators.

If you had four of these big "pans" to heat, one above the other, you would have them made and arranged (if you had studied the problem scientifically) just the way they are in the Safford.

Safford Boilers and Radiators

are, you see, built by a company with 30 years' experience. The Dominion Radiator Company makes nothing but hot water and steam heating systems, specializing in this line.

The arrows in the picture show you how the heat travels in the Safford hot water boiler. You see how the heat encounters the first pan straight from the centre of the fire where it is hottest. The heat goes straight against the second pan, straight against the third and the fourth. All of it is absorbed quickly, surely, and sent coursing through the radiators.

In the Safford System the heat units given off by the coal are absorbed by the water and take the shortest route to the radiators, and, consequently, less heat-energy is required than if the water had to travel a much longer route, as it does in ordinary boilers. The less heat-energy required, the less fuel consumed. Economy in fuel consumption is the keynote of the whole Safford System.

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