

# The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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LONDON, CANADA, SATURDAY, FEBRUARY 14, 1914

1843

## FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

Previously acknowledged	\$5,619 80
F. Bradford	1 00
Jos. Kruger, Ruby	1 00
A. A. McEl, Marquette	1 00
Patrick Dwyer, Peterboro	1 50
M. J. McNeil, Sydney	1 00
Mrs. Theo. Casey, Montreal	50
Wilson Jessup, Eganville	2 00
Mrs. J. Ralph, Eganville	25
Baby Class, Separate school, Eganville	1 00
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Mrs. Jos. Gagnon, Pinewood	1 00
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J. Flaminio, Montreal	1 00

## The Catholic Record

LONDON, SATURDAY, FEBRUARY 14, 1914

### THE NEW YEAR

Another milestone has been set upon the Road of Time and we have lived harder, moved faster, climbed higher, and wrought more gloriously in the last decade than in any one since God smiled upon the bleak, raw universe. In all the ages from creation down, mankind never before aimed so high, planned so broadly, or achieved so disturbingly.

The sands of the hour-glass have run at a new speed. The very clock has quickened its tick. We stride at a new pace: we wear seven-league boots, and think with seven-league intellects.

We have questioned in the mountain and on the plain, in the air and on the sea, and found long hidden and priceless secrets.

We know the schedule of the comet and the ages of the stars: our fleets are on the ocean-bed and on the wave and in the clouds. We have become fish-men and bird-men. We swirl like dolphins through the deeps and glide like eagles triumphant in the face of the sun. We have replaced the living beast of burden by whirling, whirling steeds of steel. Nature is no longer Mother of Mysteries. Her veil is rent—her soul exposed. We are no longer her slaves, but her competitors. We breed her forces and her riches in our test-tubes and our furnaces. We have made the desert to flower: the arid wastes are sweet with the fragrance of oranges a-bloom, and the prairies are golden with the glow of ripened wheat. The river and the waterfall are vagrants taught and trained to serve our will. The lawless torrent is bridled and turns the turbine in the canon. The merciless battalions of plague and pestilence no longer slip within our walls. With microscope and antiseptic, science is devastating the hordes which once made greater havoc than the spear and sword. The miracles of tradition are trite and commonplace compared with words that flash from ships a thousand miles apart—with trains that rumble through the river ooze—with scales that weigh the hairs upon a housefly's feet. We scrutinize a mass of tar, and see a thousand dyes and drugs and perfumes lurking in its depths. We press a button and a city blazes into light. We turn a screw and lo! we hear the masterpiece burst into song. Who knows what strange and startling heritage lies in 1914?

Each dawn is arched with rainbows. Every new conquest of science is an argument confirmatory of the truths that God has been pleased to reveal.

### TO BE SEEN

A correspondent informs us that the Anglican Bishops will settle, and for all time, the Kikuyu question. How they are going to perform this very delicate operation to the satisfaction of three parties, with their divisions within the precincts of Anglicanism, passes our comprehension. Anglican Bishops are not given to dealing with controverted points within their domain. They shun them or cover them up with bonied words or speak about them in a halting manner. They have no authority that is re-

spected by even their own subjects. They are bound up with the State which Cranmer and his henchmen placed on the altar. They are like the Bishops who told King Edward that "he was the only source of spiritual jurisdiction within the realm," and consented, says Collier, "to be upon their good behavior for their office." They are the successors of the prelates who cowered before Elizabeth and submitted tamely to any indignity at the hands of that strong-minded virginal female, and of those who saw James bestow ecclesiastical dignities upon unordained laymen without a murmur of dissent. They look complacently upon the swelling sea of conflicting opinions, of gibes at the authority which they claim to possess, and see in all this but proofs of the beauty of Anglicanism. Doctrinal mobility does not affect them at all. Some of their clergymen go in for pretty vestments, stained-glass windows, "Mass," seven sacraments, while others, also orthodox, denounce them as deceits of the devil. Some of them, with no regard for history or truth, hark back to the Primitive Church, and, with nothing but hostility for the Vicar of Christ, try to claim kinship with the Church which, during centuries, taught Englishmen to revere and obey Peter. His guidance they forego and chose to wander in arid deserts rather than remain in his realm illumined with supernatural light. They became inhabitants of the city of confusion and merged all spiritual tribunals in the Crown. They exchanged unity for discord, faith for doubt, and fashioned a Church which does not teach, and which, being a house divided against itself, excites our astonishment even as it provokes the scorn of unbelievers. There is no majesty in her demeanor, no authoritative utterance on her lips. Professing to guide, she can stretch no helping hand to those who are in the grip of doubt, and, professing to teach, she can utter no word that may silence the wrangling divines that are within her gates. And we wonder not at this. For Anglicans are now in possession of the whole legacy bequeathed to them by the revilers of the Church of God. They are reaping the harvest sown by the "Reformers," who abdicated their manliness and for pelf and place manufactured a church on the lines laid down by their spiritual overlords. Many of them, as it has been said, profess to believe in the Adorable Sacrifice of the Altar and cleave to so-called Bishops who reject and blaspheme it—who witness to unity by accepting the horrible dissensions of their own community—and whose only method of recommending the Christian religion to thoughtful men is by gravely assuring them that the whole Catholic Church has been for ages divided and corrupt, but that their own sect, with its shameful origin and ignoble history, with its manifold creeds, each of which is the formal negation of all the others, is the true ideal of the Communion of Saints; and thus to provoke the fatal retort that if their ingenious account is true Christianity must be false.

### ST. PETER'S THRONE

In one of his oracular moods, prompted perchance by indigestion, Carlyle says that the throne of St. Peter received peremptory notice to quit England with its "delusions and impious deliriums."

Some writers regarded this language as dictum, unquestionable and infallible. But the sage of Chelsea who spoke to his generation in words that seared and blasted, who led his followers and left them there, was not a prophet, was not even endowed with foresight that even men of average ability possess. Were he to revisit the earth he might be astonished that St. Peter's throne is enshrined in the hearts of a multitude of Englishmen. He might notice the stream, ever flowing and ever increasing, of converts, who base their hopes of eternal salvation on what he styled "delusions and deliriums."

Yet, seeing about him a society without lungs, fast wheezing itself to death in horrid convulsions and desiring to die, he contrasts it with the tune when the Church was the Mother and Mistress of the world. Speaking of that time in past and present and contrasting it with our

own, he says: "Religion is not a diseased self-introspection, an agonizing enquiry; their duties are clear to them, the way of supreme good plain, indisputable, and they are travelling in it. Religion lies over them like an all-embracing heavenly canopy, like an atmosphere and life-element which is not spoken of, which in all things is pre-supposed without speech."

## IRELAND THROUGH FRENCH SPECTACLES

To the Editor of The Globe: Having been inspired through the reading of your leading article in Friday's issue, the 29th inst., re the Ulster extremists, and being an Irish Protestant Home Ruler, I send you the following from the pen of the eminent French sociologist, M. L. Paul-Dubois, bearing on the subject of your article. In his monumental work, "Contemporary Ireland," M. L. Paul-Dubois says: "The ascendency party never cease calling the garrison to arms. As Unionists they make war on the Government when it is Liberal, because it is friendly to the Nationalists; they oppose it even when it is Unionist and Conservative because then it seems lukewarm in their cause. They carry on a campaign for a policy of coercion against a policy of reform, and demand compensation for their lost privileges. The condition of mind of these extremists is indeed strange; they are more Royalist than the King, more Imperialistic and reactionary than their English brothers and friends. 'Ireland is a land of many sorrows,' said John Bright. Men fight for supremacy, and all it Protestantism; they fight for evil and bad laws, and call it acting in defence of property; liberty, as the extremists understand it, means their own supremacy. To touch their privileges is to make an attempt on the honor of the Empire. As Loyalists they threaten to throw the Crown into the Boyne, if the Crown does not behave as they wish. It is in Ireland as at the Cape. The Milners and the Jamesons who provoked the South African war are brothers of the Irish Londonderry and Abercorns. Begetters of hatred and of anti-English feeling, they are in Ireland, as in Africa, to use the phrase of an Irishman, 'the bilious deposit on the national stomach.'"

Now, sir, I ask, how long is the Protestant democracy of Ulster going to tolerate the "bilious deposit" on its stomach? They are the upholders of their greatest enemies—the landlord class—and any man who does know anything about the history of landlordism in Ireland will come to the conclusion that the Pope's writ did not run through Ireland, the landlords' has, and they did not make any distinction between Protestant or Catholic, for which I am here to testify.

### AN IRISH PROTESTANT HOME RULER

## A DESERVED CENSURE

APPLICABLE ALSO TO A PREACHER IN MEDICINE HAT, ALTA

In a recent issue of Dixie (Jacksonville, Fla.), Charles E. Jones says the following compliments to the Rev. Claude Jones: "Rev. Claude C. Jones is pastor of the Main Street Christian Church a congregation of good people and intelligent people. . . . People who heard Claude Jones preach recently tell me a few things he said. If they report him correctly, the women in the audience should have left the congregation. No narrow-minded preacher has a right to accept the lies of degenerates and parade the reputed filth before an audience of refined people. . . . 'Brother' Claude Jones has other members who distribute the Menace, a filthy sheet containing advertisements of such books as 'The Rose Door,' a story of the underworld. The Menace is unfit to be in the hands of any boy or girl, and the Menace publishes the same sort of attacks that Claude Jones poured upon his audience recently. . . . 'Brother' Claude Jones should not discuss those things he knows nothing about. His attacks on Catholicism indicate his utter ignorance of the teachings of that Church, and the neglect of the teachings of his own Church. . . . 'Some of my friends say that Claude Jones, in reading my article in Dixie, exclaimed: 'A Catholic wrote that.' Thousands know me here, and if Claude Jones said that, thousands know that he lied. I wrote the article because I deplore a man who claims to be Godly and fighting sin, hammering a religion he knows nothing about. No, Rev. Claude Jones, I'm not a Catholic. I would never a member of but one church and that is the church you belong to. . . . 'I have been to the jails, hospitals, and places where there's gloom and darkness. I have found there Catholics and women as good Samaritans, but I have never met this Claude Jones, who attempts to create sensationalism in the public pulp-

The reason I criticized him is because I know if he is a Christian, he can do more good combating sin and denouncing the vices than he can by denouncing a religion that he knows just as much about as he does about the man in the moon—as much about as he knows about theology. "His attacks show weakness of the head and weakness of the heart. His criticism of Dixie shows that he tried to deceive the people. . . . 'I am sorry for the narrow soul who, under the name of the Gospel of Jesus Christ, takes delight in attacking any religion and in catering to the passions and prejudices of the ignorant.'"

## METHODIST PREACHER BEARS FALSE WITNESS

APPEARS TO HAVE NO REGARD FOR TRUTH AND DISPLAYS REMARKABLE IGNORANCE CONCERNING IMPORTANT THINGS

A few days ago Rev. Dr. Theron Cooper read a paper before the Syracuse Methodist Ministers' Association. It was of the slanderous variety that has become so common among our Methodist brethren, who appear to have thrown religion to the dogs. Just as a sample of the Cooper brain-bright, we make a few extracts from his furious fulmination. Dr. Cooper attacked the South American republics, saying, "We all know that the slow progress of the South American states and the frequent upheavals of Mexico have been due to the religious blight that fell on these countries. Next to 'Mohammedanism' stands Romanism as a great religious shadow over government, mind, morals, and all important interest of men and nations."

### HAS NOT CHANGED, HE SAYS

Continuing his attack, Dr. Cooper said, "Have you dreamed that the Church in almost every city that now furnishes us our policemen and many of our mayors and magistrates, that supervises our reading matter, that is kept at the head of our courts even to the supreme court of the United States, and has a representative at the side of even our president, has changed, become modern, friendly, big hearted and kind hearted Catholics in the proper definition of the word?"

### APPEAL FOR "MODERNIZING"

"We would all hail a modernizing movement that would lift the old Roman Church out of the unreasoning, if not the blasphemous, dogma of Papal infallibility. We would rejoice if she would cease to play upon the gross misconception of the Immaculate Conception. We would welcome as a sign of mighty progress the release of her clergy from the unnatural fetters of celibacy, with its necessarily attendant evils and crimes. We would rejoice if she would close her confessionals, and allow her people the liberty of addressing their prayers to the Almighty God through the merits of the blessed Christ—the only high priest."

### FATHER SHERIDAN REPLIES

On the Sunday following Dr. Cooper's attack, Rev. John J. Sheridan, rector of St. Lucy's Church, preached a sermon on "Blasphemy," which was a reply to the ministerial paper. After defining speech as God's greatest gift to man—the one attribute which places him above the lower animals in physical perfection—Father Sheridan said that it was, indeed, a terrible thing to abuse that great gift by direct or indirect forms of abuse of God. "As Catholics," he said, "we believe that the Church was founded by our Lord Himself. Who told one of His apostles—that he—Peter—was the rock on which that Church was founded. Consequently, we believe that to speak irreverently and calumniously of God's own institution is unquestionably blasphemous."

### ANALYZES THE STATEMENT

"We have recently been called upon to read such calumnies arising from an assumedly Christian source, uttered against the institution established by Christ. Let us analyze a few of these strictures and see how much foundation there is for them in right or reason. . . . 'It was said of the Church that she was the cause of the lack of progress of the South American states. I have never visited South America, but from my reading I know that they are not blessed with the corporations and trusts that we have in North America. But I venture the assertion that the people are just as temperate, just as pure and that race suicide is no more prevalent among them than it is here. I have studied Catholicism for over thirty years and have specialized in its doctrines for over twenty years and I know of no doctrine of the Catholic Church that tends to retard national progress, except the dogma given to Moses on Mount Sinai. 'Thou shalt not steal.'"

### ABOUT NATIONAL PROGRESS

And what has true religion to do with national progress? Did not Christ himself say, 'What shall it profit a man if he gain the world and lose his own soul?' If there were

question of an earthly or material kingdom, there might be some force in the criticism of the Church on this score, but if national prosperity were an evidence of God's approval, He would, indeed, be fickle, when we see a pagan nation making vast strides in one century, a non-Catholic nation in the next, and a Catholic nation in still another. Why, then, condemn the Church for not doing what God never intended His Church to do?

"Another blasphemy was in relation to the Catholic Church's condemnation of Modernism. From my own personal knowledge, I will stand here and declare that not one out of a thousand non-Catholic clergymen realizes what Modernism means. The doctrine of indulgences has been misrepresented for more than three hundred years. It has been called a license and permission to commit sin, whereas everyone who has any real knowledge on the subject is aware that no one in serious sin can obtain an indulgence. A like misunderstanding prevails in regard to Modernism."

### WHAT MODERNISM MEANS

"What Modernism really means is the holding of false tenets which would eventually eliminate the existence of a Supreme Being, the divinity of Christ and the holy bible—doctrines which every consistent Christian, whether Catholic or Protestant, must condemn. . . . 'Another criticism is directed against the Church because some individual Catholic writer or speaker is claimed to have said that the hymn 'America' should be hissed, if it were sung in the presence of Catholics. A Catholic child of seven years old knows that the utterances of any individual are not to be ascribed to the Church. As to the hymn 'America,' although it is, with some reason, criticized as lacking in the national spirit of civil patriotism, it has been sung repeatedly in our own—St. Lucy's—academy, and we hope that it will continue to be sung as long as the walls of the school shall stand. . . . 'The immaculate Conception . . . 'Then, too, the Church was condemned because of the doctrine of the Immaculate Conception of the Blessed Virgin. I venture to say that here, too, the good speaker did not know what he was talking about. I know of one reverend gentleman who, after denouncing the doctrine, immediately afterward declared that he believed his own mother was free from any taint of original sin, giving to her what he denied to the mother of the Redeemer. The doctrine of the immaculate Conception means only that it was necessary for God to protect the flesh and blood of the virgin from whom our Lord derived the human part of His nature. . . . 'Another stricture was regarding the celibacy of the clergy. The question of marriage is one that, as a general thing, it is good to leave alone, and regarding which everyone should mind his own business. The Church directs celibacy in imitation of Christ, our Lord, and in accord with the advice of St. Paul. . . . 'AN INSULT TO HUMANITY . . . 'Can it be that there is any one so immorally rotten as to say that celibacy is impossible? Were not non-Catholic ministers celibates before their marriage and if their partners should die, would they not return to that state? Have not some of their most eminent divines—lived and died unmarried? Are they not preaching Sunday after Sunday to celibates—unmarried men and women of all ages? Dare they say, then, that celibacy is impossible? Such an insult to humanity can only be dictated by sheer hypocrisy. . . . 'As to the remarks that the Public schools are too religious for the Catholic Church, it is so absurd as scarcely to be worth a reply. I have studied in Public schools and I know that they are conducted in accordance with the laws of the state of New York that forbids any religious teaching within their portals. Because of the lack of religious teaching—not because of too much religion—the Catholic Church and the Catholic people cheerfully erect and maintain parochial schools where it is possible to combine intellectual training with training of the heart and soul—where the children are taught how to spell God and who God is, and how He is to be attained.'—Buffalo Union and Times.

## LORD STRATHCONA AND FATHER LACOMBE

The death recently in London of Lord Strathcona, High Commissioner in Great Britain for the Dominion of Canada, is much regretted by our Canadian neighbors who looked upon him as the "Grand Old Man of Canada." The Northwest Review of Winnipeg, Man., says: "It is in the west who realize our loss and appreciate his clear-sighted wisdom and statesmanship which will ever remain as a monument to the children of the Canadian race." Among the many friends of Lord Strathcona, bereaved by his death, is the Rev. Father Lacombe, the veteran Canadian missionary. The first meeting between these two remarkable men

took place in 1881 when Lord Strathcona was simply Donald Smith. They met again in 1909. Lord Strathcona had not forgotten the priest, who, some time after, received a check for \$10,000 from the nobleman to help him in his mission works.

## PROTEST WAS POTENT

A notable instance of the triumph of a just cause is recorded in the American Catholic Quarterly Review (October). The means employed was unanimous protest on the part of loyal Catholics against the discontinuance of religious instruction in the schools. The procedure adopted is described by the Rev. R. B. Fau, S. J., in an article entitled: "Why Catechism is still Taught in Spanish Public Schools." Commenting on the power of Freemasonry in Spain he says "No one is surprised, if we except the Masons themselves, when the lodges try to banish the Catholic religion from Spain." What is their method?

"Sure that it can not change the faith of the aged, Freemasonry attaches itself to another plan. Why not kill this hateful religion in the young, the innocent, the inexperienced? No sooner thought than done. And the lodges endeavor to wean the youth of Spain from the ecclesiastical mother that blessed them in their cradle. But to attain any end means must be adopted. Masonry is no exception to so sweeping a law. First, it establishes the modern schools in Spain. Their founder is Ferrer. He it was that initiated Barcelona to the 'tragic week.' His name is written in the blood of innocent women, in smouldering convents, on mutilated tombs. American Catholics know his career, know he was shot as a rebel against authority, as a plotter against his king. All this the world is aware of, and Ferrer's memory is forever doomed to the execration of posterity."

Our readers are familiar with Ferrer's history, or the Review published the details at the time of his trial and just punishment. Masonry contended that his execution branded Spain as a bigoted, bloodthirsty nation, it spread broadcast terrible tales about ecclesiastical government, and a campaign was begun to put the Conservative party out of office. It succeeded, Freemasonry and Radicalism held sway. "They must strike religious education to the very heart. The child must be educated without God, without morality, without religion, without respect for parents, without patriotism. . . . 'The grand Oriente, Senor Morayta, the president of the *Institution Libre de la Enseñanza*, of Madrid, Senor Cosío and the Masonic fraternity urge, command, entreat Count Romanones to eject the Catechism from the schools as a superannuated fantasy! . . . 'Will he do it? . . . The Count gives his word. He can be counted upon. For once Senor Count Romanones reckoned without his host. . . . 'As soon as the Count gave the slightest indication of his intentions to the public, Spain sprang up indignant at such an idea. . . . 'Cries of indignation rose on all sides. Men from every rank denounced so terrible a proceeding, and the women lent their aid in a notable project to defeat the aim of Freemasonry. . . . 'Without posters, without placards, without newspapers and without exciting the people' ten thousand Catholic women assembled at the palace of the Duke of Luna, and signed a protest which was delivered to Romanones. Their enthusiasm spread throughout Spain and everywhere Catholic women demanded religious instruction in the schools. The Count claimed that a great part of Spain wanted religious liberty. The women answered 'ask Spain to speak for itself.' The next day the papers announced that in every church of the land a box would be placed, wherein any one displeased with the action of the Government might deposit a vote signifying their displeasure. . . . 'On the day assigned, countless thousands of men and women assembled in the churches, and deposited their opinions—which proved to be most lively sentiments of faith, and of indignation against the Government. The Holy Father took notice of this demonstration, in a telegram to the Marchioness of Aguilante, stating: . . . 'The Holy Father is confident that the Catholics of Spain, with perfect unity of action, laying aside all distinction of party, and in accordance with the vital interests, the laws, the venerable traditions of their noble nation, will keep as obligatory the teaching of Catechism in the Public schools.' . . . 'It is not surprising to learn that the "Government made up its mind to show a spirit of tolerance. It determined to respect the liberty of conscience of all its citizens."

Pessimists and neurasthenics have nothing to gain by feeding their bile on their black ideas.

## CATHOLIC NOTES

The Catholics of the German empire at present number about 25,000,000; in 1907—six years ago—they numbered 22,540,485.

Spain to-day contains 17,517,294 Catholics, 1,789 parishes, 88,808 priests, 22,558 churches, and 7,568 chapels.

At least fifty converts are the outcome of a mission to non-Catholics conducted recently in St. Mary's Church, Clapham Common, London, by the Rev. George Nicholson, C. S. S. R. Monsignor Benson, it is announced, will make another visit to New York, and again will be the preacher during the coming Lenten season at the Church of our Lady of Lourdes.

The English Red Cross has conferred upon the Oblate Sisters of the Assumption four decorations in recognition of the Sisters' great ambulance service in Constantinople. The conferring was attended with unstinted praise of the work of the Sisters.

[On Sunday, November 16, His Eminence Cardinal Farley confirmed one hundred Negroes in St. Mark's Church, New York. Thirty-five of the class are converts. The Cardinal administered the total abstinence pledge to all.

Phipp B. Gordon, an Indian and member of one of the pioneer families of Superior, Wis., was ordained to the Catholic priesthood recently by Bishop Koudelka. He is the second of his race to be so ordained, and the first in the United States.

The sister of the heir to the Austrian crown, is a religious of the Sacred Heart, at Brussels. Her brother will be the future Emperor. In the Convent of the Sisters of Charity in Vienna is another Royal Princess, who as a religious of St. Vincent de Paul, is working among the poor of the city.

The Catholic "Who's Who" of England for 1914 contains the name of Mr. Crawford Fitch, a brilliant writer, as that of a recent convert, together, we may add, with those of other workers in literature, such as Cecil Chesterton, and Miss Lawrence Alma Tadem, the poetic daughter of a famous painter.

Frederick J. Haskin, in the Chicago Daily News, in an article on "The Immigrant in American Life," says: "The main body of the new immigration is Catholic. Out of 1,000,000 immigrants arriving, probably 600,000 are Catholic affiliations. It is estimated that during the last twenty years 10,000,000 Catholics have come to America."

The work among the Japanese in Los Angeles begun by Rev. Edward Broderick has been most successful. Over fifty Japanese Catholics are already under his instruction. Of these, twenty have received baptism at his hands since he came to the city. The field is a most promising one, and seems ripe unto an abundant harvest.

France last year gave almost as much money for foreign missionary purposes as all the rest of the Catholic world combined. It furnished almost one half of the missionary laborers sent by the Church to foreign lands. And all this it did in spite of the fact that the Church in France is engaged in a life-and-death struggle with her enemies at home.

One of the most interesting visitors to the recent missionary congress in Boston was a little brown woman in the black garments of the Sisterhood of the Holy Childhood. She was Sister Marie Louise, a Japanese nun, aged sixty-seven years, who for half a century has worn the habit of her Sisterhood, and who is said to have done more to save helpless Japanese children than any other missionary.

Rev. Father Planchet, a Lazarist missionary in China writes: "The hopes of reaping a good harvest expressed by me last May not only have been realized, but have exceeded my fondest dreams. I need no longer speak of my 35,000 catechumens, but boast rather of 37,000 grown persons who have just been baptized in this city. 'The importance of this event cannot fail to impress even the most unobservant.'"

The Rev. Father John Driessen, S. J., of Cincinnati, while answering a night sick call fell from a street car, breaking an arm and otherwise severely bruised himself. Despite his condition and suffering, he insisted on being allowed to enter the contagious ward of the hospital to assist a dying man. With broken and sprained arms, he put on the garments worn in contagious cases and administered the last Sacraments, after which he himself received surgical attention.

His Eminence John Cardinal Farley, speaking at the annual meeting of the St. Vincent de Paul society, Particular council of New York urged those present to combat the destructive propaganda of Socialism. "It is amazing," said His Eminence, "the number of pamphlets these Socialists are able to turn out. The fact is that they are energetic, their energy is without limit. Should we be outdone in energy, we who work for the love of souls, for the love of God, by men who do not believe in the existence of God?"





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LETTERS OF RECOMMENDATION

Apostolic Delegation, Mr. Thomas Coffey: Ottawa, June 13th, 1905. My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more as its wholesome influence reaches more Catholic homes. I therefore earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus.

University of Ottawa, Ottawa, Canada, March 7th, 1900. Dear Sir—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ, J. D. FALCONE, Arch. of Larissa, Apoc. Deleg.

LONDON, SATURDAY, FEBRUARY 14, 1914

LATIN AND ENGLISH

"God has made his kingdom, the Church, the centre of His providential operations in the world."

We have considered the Roman peace, the spread of Roman civilization and the Latin language as a providential preparation for the spread of Christianity. And as a matter of fact for several centuries the chief work of the Church was the conversion of the Roman Empire.

But there was a negative preparation for the Gospel of Christ perhaps of even greater importance. Side by side with the growth of a brilliant civilization went an ever-increasing moral corruption due to the decadence of belief in religion and religious sanctions. Here no writer may dare to contrast pagan moral degradation with Christian morality; but we may indicate in some measure the demoralizing influences of pagan civilization.

Slave-labor gradually expelled the free peasantry that originally tilled the land of Italy. Thus agriculture, which had been the nursery of Roman legions for so many centuries, was become servile, and the land of the hardy Sabines had been, in the words of Seneca, delivered over to "fettered feet, bound hands, and branded faces." Slaves were the only servants; skilled labor, industry, even commerce were become ignominious because they were the portion of slaves. The Roman household was founded on slavery. Nothing was left for the poor freeman but dependence on imperial largess or corn and money, and servile flattery of his patron as client. We can make but the barest reference to the moral corruption of which slavery was the source in every Roman household.

Religion decayed; there was still acquiescence in religious rites; but belief in the doctrine which gave meaning to those rites was lost, and with religious belief went moral certainty. "And as they thought not good to retain God in their knowledge, God delivered them up to a reprobate mind to do what was not fitting." "For this cause God delivered them over to the desires of their heart, to uncleanness." St. Paul plainly indicates that they turned away from the one God whom the visible world proclaims, because they desired gods of their own making to sanction the deeds after which they lusted. So God more and more withdrew Himself until this ignorance which they loved was punished by the moral corruption described by St. Paul in his epistle to the Romans.

Thus did men learn the lesson that polished civilization, far-reaching, yes, almost supreme dominion over the earth and the human race could not prevent a depth of moral corruption and degradation that we are prevented by Christian decency from even attempting to describe.

Still this rotten Roman Empire was the first great field of work for the Church of God. The Gospel of Christ, the Redeemer, re-made this people by a new creation of the individual man. An idea of the dignity and majesty of the individual soul, with the consequent inalienable personal rights, had to supplant the conception of an omnipotent State with absolute power over the individual. Equality of all men before God had to replace the doctrine and practice of absolute ownership in slaves which permitted the master unspeakable outrages on the persons of his slaves as a right that could not be called into question.

Surely the Catholic Church, which Christianized the Roman Empire, which made the Latin language, then the language of idolatry and uncleanness, the medium of the message of Christ, is not going to shrink from her present God-imposed work of bringing the great English speaking world into the fullness of God's truth, because, forsooth, English is a Protestant language!

Peace and toleration and freedom are ours in the British Empire to-day. And if, sixteen hundred years after the event we commemorate Constantine's edict of toleration, surely we may also show grateful recognition of the fact that in the English speaking world to-day the Church is freer than anywhere else to fulfil her divine mission.

At the present time there is another striking similarity to the conditions that obtained in the beginning of the work of the Church amongst the peoples who spoke the language and acknowledged the sway of Rome. God had suffered, as St. Paul says, "all nations to walk in their own way," with the result that we have seen. Degrading idolatry, disgraceful vices, vices stamped even with the seal of religion, brought no peace to the soul, but rather doubt, uncertainty and despair. So there were individuals everywhere willing to listen to the Gospel and embrace the faith which gave them peace of soul, freedom from the degrading slavery of sin, and certainty as to the meaning of life and man's ultimate destiny.

In the Protestant world to day we have the disintegration of sects, loss of faith in the Bible, doubt, uncertainty, and a reversion to naturalism and materialism. Even the golden bonds of legal establishment can no longer hold the Anglican Church in any semblance of unity. The fields are white with the harvest. The dangers and disasters of a divided Christianity are brought home to every one. Platitudinous and futile talk of Union is turning the minds of many thousands of sincere Protestant Christians to the only unity possible that which obtains in the one true Church of Christ.

Not only the Newmans and Mannings and Brownsons and Bensons, not only the Butes, the Ripons and the Thomsons, but converts from the ranks of the humblest show that the Church to-day is repeating the history of the early ages of Christianity. They are of little faith indeed who can read the history of the Church's triumphs over paganism, and yet timidly counsel a false prudence and ignoble retreat before the disintegrating forces of modern Protestantism.

Whether the British Empire stand or fall the English language will ever remain the greatest medium for the deliverance of Christ's message, the necessary means for the fulfilment of the Church's mission with regard to an ever-increasing proportion of the human race.

If there is an overruling Providence "disposing of all things sweetly," if God's kingdom, the Church, is the centre of His providential operations in the world; then the unparalleled spread of the English language is evidently providential; and it is folly or worse to see God's providence only in bygone centuries and remain blind to it in our own age and generation.

"GO-TO-CHURCH" SUNDAY

The "Sabbath," a term once so popular amongst Protestants, is being superseded by the Catholic liturgical name Dies Dominica, the Lord's Day. But the old Protestant reliance on the civil law to enforce observance of the day is still apparent in the multifarious legislation enacted or proposed to attain that end. In Catholic times and in Catholic countries the dominant idea is always the positive duty of sanctifying the day consecrated to God's worship, cessation from work that would interfere with this duty being a necessary consequence, but of secondary importance. Civil enactments compelling attendance at the parish church (Anglican) were resorted to immediately after the Reformation. Time has shown their utter futility. It is interesting to note that it was not until 1846 (9&10 Vict. c. 59) that Dissenters, Jews and Catholics were exempted from this

provision of the Act of Uniformity of 1558 (1 Eliz. c. 2); and at that time the fines for non-attendance were abrogated as to all other persons as well. Now, Protestant legislative zeal for Sabbath observance is characteristically Protestant and therefore purely negative.

So far has Sunday as the Lord's Day lost its real significance that we have just had in the secular and religious press lengthy notices of the marvellous success of the very latest church "movement"—the "Go-to-Church" Sunday!

Chicago doubled its church attendance for that day. Every conceivable device was used to advertise the scheme. If you used the telephone the hello-girl admonished you to "go to church to-morrow." Automobiles were provided. The press gave space to all that grateful scribes could make up into readable copy. And the "Go-to-Church" Sunday achieved the distinction of being, for the moment, first amongst short-lived popular fads.

The "Go-to-Church" Sunday serves to give point and emphasis to Cardinal O'Connell's fearless denunciation of the new paganism:

"Every day in the year the Catholic is a Christian. Every Sunday in the year our churches are crowded to the doors, not once but many times, at several services, by earnest, fervent worshippers.

"Look abroad and behold the contrast. The temples of other creeds are deserted and forsaken. Every day we see new proofs of a disintegration of sect and denomination, once numerous and influential. A mere handful sits in the chilly churches which once housed flourishing congregations. Millions are growing up without even an intelligent knowledge of God, of Christ, of religion, of spiritual life."

CIVIL DISABILITIES

His Jewish brethren, the Macca-beans, recently gave a dinner to the Lord Chief Justice of England, at which, according to the London Times, that great legal authority, used these words:

"What they were celebrating was not the fact that he as an individual was Lord Chief Justice of England; it was that they desired, rightly, to chronicle in their annals the fact that he happened to be the first of the Jewish community to be appointed to that position. He had been astounded at the extraordinary interest which this had excited among members of the Jewish community throughout the whole world. Its consequence was of the greatest importance in this connection, that it established the fact that there was no bar, by reason of religion or race, to the position which a man might attain to in this country, not even the Lord Chancellorship."

While we can readily sympathize with our Jewish fellow-subjects in making the attainment by one of their race of the high position of Lord Chief Justice a matter of congratulation, we might expect one who had attained this high judicial position to be better informed.

Religion is legally a bar to a Catholic's attaining to the position of Lord Chancellor of England, or to that of Lord Lieutenant of Ireland.

In the Statesman's Year Book we read, "Civil disabilities on account of religion do not attach to any class of British subjects." It is safe to conclude that many are ignorant of the civil disabilities still attaching to Catholics.

The very essence of Protestant propaganda and the maintenance of Protestant ascendancy in England was the imposition of civil disabilities on Catholics. Their long struggle for civil rights is marked by a series of Relief Acts, each of which was the occasion of an outburst of Protestant intolerance. The Catholic Relief Act of 1778 was followed by the Lord George Gordon riots, so graphically described by Dickens in Barnaby Rudge. Despite the murder, arson, pillage and general reign of terror for which Gordon was responsible, this Protestant champion when brought to trial was acquitted. The Catholic Relief Act 1829 (Emanicipation) encountered the same spirit of intolerant opposition. The restoration of the hierarchy in 1850 was followed by another hysterical outburst which compelled the government of the day to pass the Ecclesiastical Titles Act. Less than twenty years ago Gladstone introduced a measure to remove the disabilities which debar Catholics from the Lord Chancellorship of England and the Lord Lieutenantancy of Ireland. This was popularly known at the time as the "Russell and Ripon Relief Bill." An outburst of intolerant Protestantism

in the House of Commons and a magnificent tribute to the Catholic Church by Gladstone, marked the defeat of this attempt to make the Protestant boast of equal rights a reality.

Lord Ripon was amongst the foremost statesmen of England and grand master of the English Freemasons at the time of his conversion to the faith of his fathers. In 1880 he was appointed viceroy of India, being the first Catholic to hold the vice regal office. As might be expected, there was the usual Protestant storm of protest. His term of office marked a revolution in the treatment of the native population. On his departure from India in 1884 there were extraordinary manifestations in his favor by the Hindu population. From 1868, when he was lord president of the council in the Gladstone administration, down to 1908 (a year before his death) when he resigned from the Asquith ministry, Lord Ripon was one of the first statesmen in the Liberal ranks and a member of the successive Liberal administrations for forty years.

Yet he could not become Lord Lieutenant of Ireland because he was a Catholic.

As every one knows, Russell was made Lord Chief Justice of England and given the title of Lord Russell of Killowen, but he was debarred from the position that Gladstone would have given him because a Catholic may not be Lord Chancellor of England.

Still more recent was the intolerant Protestant opposition to the modification of the insulting and mendacious oath imposed on the King on his accession to the throne. There is probably not an individual reader of the Record who will not remember the frenzied opposition of his neighbors, the passionate defenders of "equal rights to all and special privileges to none."

However, from Titus Oates and Lord George Gordon down to the champions of "civil and religious liberty" in our day, though the spirit of narrow and ignorant intolerance is the same throughout, there has been a gradual but constant growth of the spirit of real tolerance and true liberty: a gradual but constant narrowing of the circle that encloses the ignorant prejudice to which the spirit of intolerance may effectually appeal. It may be due in part to the growth of religious indifference; and this may account for the number of clergymen who appeal to politico-religious prejudice as the only available substitute for religious sentiment and conviction. In any case, within the memory of living men, there has been a marvellous change of conditions, and we may hope that many now living will see the passing of the spirit of intolerance, and the removal from our Statute Books of its last legislative effects.

RIPE FRUITS OF CIVILIZATION

"Just as civilization progresses the birth rate decreases" is the comfortable explanation of race suicide vouchsafed by certain people. We may take this as a sample of what Hilaire Belloc designates by "that most appropriate and most contemptuous term—modern thought."

It is an old disease, this evidence of a high civilization. In the time of Augustus and succeeding emperors, laws were passed encouraging, even enjoining, marriage, giving rewards and privileges to those who had three children. But the highly civilized Romans would not marry. Horace, and Virgil, and Catullus, and Tibullus, and the very ministers of the emperor who enjoins marriage, remain themselves voluptuous celibates. Even if married, they are childless, as were Ovid, Lucan, Statius, Silius, Italicus, Seneca, the two Plinies, Suetonius and Tacitus. So the old Roman nobility died out. Patrician, senator, knight and freedman disappear and their ranks are replenished from below, until the sturdy Roman plebs is submerged in the surging tide of slavery, and the taint of slave blood infects every rank.

So the comfortable modern thinker, who tells us in a superior sort of way that race suicide is an evidence of advanced civilization, is probably right. For civilization ripens and dries and then it rots and rots. The new paganism of to day is nearly as far advanced as the pagan civilization of Rome when the same conditions prevailed.

"Twentieth century Christianity" will not try to turn back the hands of civilization's clock. It will get into harmony with its environment. President Emeritus Elliot of Harvard

tells us that there will be nothing like dogmas or creeds in this "twentieth century religion." "It will prefer liberty to authority." Sure it will. So did the Romans. President Elliot can get the entire vote of the underworld, where the vices of the ripest and rottenest age of pagan civilization are revived, for absolute personal liberty. And the childless neo-pagans of polite society will hail him as a prophet.

Dr. Elliot would take away the term "God" and use in its place "Our Father." And again he says, "The Creator is for modern man a sleepless, active energy and will. He is recognized chiefly in the wonderful energies of sound, light and electricity."

"Our Father which art in sound, light and electricity." How touching this modernized prayer!

Modern thought! Twentieth Century religion! The old, old story of materialism, pantheism and fatalism. What power have these echoes of human reason groping in the darkness of paganism, to heal the diseases of modern civilization?

"But if the Bible is nothing but a bit of oriental poetry, if faith is only superstition, if, as again and again we have been told by some of the intellectuals, miracles and magic are all the same, and God is an electric current, then what wonder that the churches are empty and what wonder that men refuse to think any more of God, or of religion or of the moral law."

RELIGIOUS INSTRUCTION

A plan to give religious instruction to public school pupils who would otherwise receive none was proposed by Cardinal Farley and approved by the New York Superintendent of Schools. This consists in allowing the teachers to ascertain what pupils do not attend Sunday Schools or receive regular religious instruction; these are to be taught religion in near-by parish houses. Despite every effort to provide parochial schools, there are necessarily large numbers of Catholic children in the public schools of New York city. These will now receive religious instruction.

The Baptists of the city approved of the plan and appointed a committee to urge its adoption on the other Protestant bodies. This is a hopeful sign of the times. The Rev. R. G. Boville told the Baptist ministers that thousands of children in the public schools get no regular religious instruction.

Last summer in Albany, N. Y., the attendance at all the Protestant churches was canvassed. Here are some of the results:

St. Peter's Protestant Episcopal, membership 1,400, had 25 men, 50 women and 8 children.

Fourth Presbyterian, membership 800, 29 men, 62 women and 6 children.

Trinity Methodist, membership 760, 58 men, 153 women and 4 children.

All Saints Cathedral, Episcopal, membership 1,398, present, 14 men, 51 women and 2 children.

Grace Episcopal, membership 600, 2 men, 12 women and 3 children.

Memorial Baptist, membership 1,000, 94 men, 262 women and 69 children.

In all the churches taken together the attendance was only 18 per cent. of the membership. And membership of the churches does not by any means include all the Protestant population.

With religion banished from the schools, and the churches reaching only a remnant of the people, how long will religion exercise any control on the national life?

The action of the New York Baptist clergymen would indicate that there is still some positive Christianity in Protestantism. It is to be hoped that it will assert itself with some of the energy that characterizes the purely negative and anti-Catholic Protestant activity.

THE DEAD AND THE LIVING

Two summers ago, whilst on a short visit to Ireland, the writer and a Spanish priest happened together in the historic city of Limerick, and one afternoon directed our steps towards the old cathedral of St. Mary's. Built by the last king of Thomond before the advent of the Normans, St. Mary's was wrested from its original purpose at the "Reformation." Only once since then, when victory was with the Confederate forces, has the historic pile known the ancient worship when the Papal Delegate Rinuccini chanted the Te Deum for the glorious victory of Benburb, whose trophies hung that morning upon its grey old walls. Soon after O'Neill lay dead in his

castle of Lough Oughter, poisoned by the agents of his vanquished opponent, and with O'Neill passed the last chance of Catholic Ireland. The spoils were with the victors, and St. Mary's was a part of the spoils. The faith of the good king Donald was forever more banned from its hallowed walls, and every care was taken to efface from the consecrated temple anything that savored of the old regime.

But it is beyond the power of mortal man to annihilate the memories that cling to these ravished temples of persecuted Ireland, and even to-day there is a something in the very atmosphere of the place that speaks of the olden faith. Material evidences, too, are not altogether wanting. Here are still the beautifully carved stalls from which the chapter chanted the Divine Office. Here are the niches from which statues of God's holy ones looked down, and the places that marked the various stages of Christ's journey to Calvary. Here is the font at which the people signed themselves as they entered the Sacramental Presence. And here in a forgotten corner is the table of the altar, larger than that of Westminster, cast forth from the desecrated sanctuary to make room for the Communion table of the victors. Here, too, is the tomb of the kingly Founder, mutilated and defaced, as though the robbers would destroy even this mute accuser of their theft.

As we wandered through the deserted aisles, and reverently looked upon the relics of the past, a strange creepy feeling took possession of our souls. We felt as though we stood in some splendid sepulchre from which the bones of the dead—our dead—had been removed by sacrilegious hands. The pile was still the same as when its royal founder dedicated it to God, but its glory had departed. The reason of its existence had gone with the faith that called it into being. No light shone upon the place where His glory dwelled now, alas, no longer. No worshipper knelt before the rifled sanctuary. A great loneliness filled the empty spaces. It oppressed the spirit. It chilled the heart. It was with a feeling of relief that we escaped into the bright sunshine and heard the birds singing in the ancient cypresses that seemed as though they mourned for the things that were and now were not.

But however great the odds may be for the time being, victory is inevitably with the Cross. As we drove across the city to the Dominican Priory we passed five churches that had been erected to house Him Whom impious hands had cast forth from old St. Mary's, and we learned that there were twice as many more within the confines of the city. The choir stalls of St. Mary's were tenantless, but the Jesuits sang the Divine Praises in their fine new church on George st., the Augustinians observed the canonical hours a few blocks away on the same street, the Franciscans were hard by the sons of Augustine, northwards the Redemptorists enlarged the chain, whilst the white habit of St. Dominic graced the sanctuary towards which we directed our steps. St. Mary's, despoiled of everything but its memories, chronicled the triumph of a day. These new temples spoke of the ancient Faith that was still young in Irish hearts. When they trust Christ forth from His desecrated temple they had no more done with Him than the Pharisees of old who set a guard upon His tomb. "Three centuries of days He lay in the sepulchre, and all that was His was the rough Mass rock and the mountain cave, but now the night of persecution had passed, and these new churches proclaimed the Easter Dawn.

The Dominican Church at Limerick cannot compare from an architectural point of view with the creation of Thomond's last king, but did it excel St. Mary's we doubt if we would have noticed it. We did indeed institute a comparison but it was not architectural. The sun was still high in the heavens when we entered St. Dominic's. The citizens went to and from about their business. The din of traffic was in our ears. But what a spectacle was presented to our gaze as we knelt in the shadow of the sanctuary? Here were no idle groups of tourists "doing the sights." Here were no empty spaces. A great crowd of devout worshippers filled the spacious temple. Was this, then, a festival day? Oh no, not thus do the simple Irish people keep festival and Sabbath days. No Sunday crowd was this, for Sunday is the one day that sees their modest finery displayed. And here were the rough over-all, the

soil-marked face, the grimy hand that told of hours of labor. Coal heavers from the docks, carters from the factories, peddlers from their stands, mothers from their wash tub, stealing a few moments from their daily task to kneel in worship before the God of the Tabernacle. The Lamp before the Tabernacle explains their presence here—explains, too, the contrast between this scene and that we have just looked upon at St. Mary's. Morning, noon and night the same phenomenon is repeated here. Its aisles are thronged with the poor who believe in the Blessed Sacrament, whereas the glorious nave of St. Mary's answers but to the footfall of the verger or the careless laugh and the idle word of the curious. When we emerged once more into the open air we ventured to ask the Spanish padre what he thought of this "week-day" piety of the Irish Catholics. "It is like that, too, in Spain," he answered, simply. And so it is wherever the humblest Catholic chapel points its cross heavenwards. The Blessed Sacrament marks the distinction between the dead faith and the living. The soaring nave may excite admiration, but the Lamp of the Sanctuary claims the tribute of mind and heart. The Catholic temple is in very truth "a House of prayer," not only for an hour on Sunday, but from the rising to the setting of the sun. COLUMBA.

NOTES AND COMMENTS

"ROME," The English Journal published in the Eternal City, contained recently an interesting summary of the more important facts in regard to the Church and the Holy See to be found in the current "Annuario Pontificio." From this we learn that at the beginning of the new year the Sacred College was fourteen short of its full complement of seventy members, and that one is still reserved in petto, that is, not proclaimed, though legally and canonically appointed. In point of age, the oldest member was Cardinal Di Pietro, 89, and the youngest, Cardinal Merry del Val, 49. In point of creation, however, the seniority lay with the former Patriarch of Lisbon, Cardinal Netto, who had worn the Red Hat for thirty years, and next to him, Cardinal Gibbons of Baltimore, whose creation dates back to 1886. The third was the deeply lamented Cardinal Rampolla del Tindaro, 1887, whose death is still fresh in the public memory. The death also, not long since, of Cardinal Oreglia removed the last link with the pontificate of Pius IX., he having been raised to the Sacred College as far back as 1873, an almost unprecedented length of service.

IT IS FURTHER stated that of the 56 Cardinals, 30 were Italian and the remaining 26 of other nationalities as follows: France 6, Austro-Hungary 5, Spain 4, United States 3, Portugal 2, and 1 each belonging to Germany, Holland, Ireland, Belgium, England and Brazil. Eight of the Cardinals are octogenarians, 18 septuagenarians, 21 sexagenarians, and only 8 under sixty. Forty four have died during the present Pontificate, the list closing with the name of Cardinal Rampolla.

OF PATRIARCHATES there are in the Church 14, Latin and Oriental. Two only of these are in Europe, Lisbon and Venice, of which latter Cardinal Sartò was occupant until his election to the Supreme Pontificate in 1903. Constantinople, which is a Latin Patriarchate, is of course in Europe, but we are accustomed to regard it as of the Orient. These patriarchates are of very ancient origin, but the title in its present sense came into use in the fifth century. They represent the highest grade in the hierarchy of jurisdiction.

OF RESIDENTIAL Archbishops and Bishops scattered throughout the world, there were at the close of 1913, no less than 1108. To these are to be added 370 other titular prelates, mostly Vicars Apostolic, Apostolic Delegates and retired Bishops. Altogether the Hierarchy numbered 1,437 members, representing in their person and offices the strength, solidity, and Catholicity of the Church. Of these only 80 dated their consecration back to Pius IX., and of these the English speaking world can claim 7, viz: Cardinal Gibbons, Archbishops Bagshawe, Ireland, Spalding, Redwood and Pace, and Bishop Hedley of Newport England. The oldest prelate in the world is Mgr. Monnier, titular Bishop of Lydda, who is in his ninety fifth year; but the Dean of the Catholic Episcopate is Mgr. Laspro, who,

though seven years younger, dates, his consecration back to 1860, still personally governs his diocese of Salerno without co-adjutor or auxiliary, and only a few weeks ago paid his ad limina visit to Rome.

It is, as the editor of Rome remarks, well to be reminded of these facts occasionally, and to reflect upon the futility of the efforts of evil or misguided men to thwart the Divine purpose which is behind it all. The perennial youth of the Church: her power of rising superior to every crisis in human affairs; and her gift of expansion has ever been the marvel of statesmen and historians. Beside these the puny efforts of hostile governments dwindle into the sheerest insignificance.

ALL THE excitement over the condemnation of an officer in the Spanish army for insubordination for refusal to attend Mass with his regiment, arose, as we suspected, far away from Spain. To a Presbyterian minister, the Rev. John A. Bain, of "The Manse, Westport, County Mayo," the English-speaking world is indebted for the diversion. This Rev. Bain is, it appears, convener of the "Continental Mission of the Presbyterian Church in Ireland." Very probably he is also a chaplain to one of Carson's Wooden rifle-regiments.

THE SPANISH officer referred to is said to have allied himself in some way with the "mission" maintained by these people in San Fernando, and we have in this an explanation of the Rev. Bain's zeal in his behalf. To join the Presbyterians in Spain, (we understand there are about one hundred of them there) would in the eyes of his compatriots seem very much like a man joining the Flying Rollers, or the Holy Jumpers in this country. It would not add to his reputation for either decency or good sense, and would certainly not be accepted as a legitimate excuse for shirking one's sworn duty as an officer in the army or in any other Governmental position. But it of course suits the Irish Presbyterians and the Canadian Christian Guardian to twist the affair into a grave assault upon the rights of conscience, and on that plea to endeavor to make capital out of it. But it has not so impressed public opinion either here or in Great Britain. The Edinburgh Scotsman, in whose columns Rev. Bain unbosomed himself, evidently did not treat the matter seriously, and the readers of that influential journal seem to have treated the appeal as a sort of joke, for it elicited not a single response. If it were what the Christian Guardian affects to consider it, it would, in the present inflated state of public feeling, have stirred the country from end to end.

IMITATION IS SAID to be the sincerest form of flattery. If so, Protestants generally must be credited with a disposition to flatter their Catholic neighbors. Their clergy have, contrary to all former protestations, appropriated the Roman collar; they have adopted much of our terminology in regard to their deliberative assemblies; and, forgetting their former detestation of the name, even essay to call themselves "Catholics." The latest of these freaks is for the Methodists in England to give "retreats for the people." A certain enthusiastic minister who was called to task for this responded: "A good thing is none the less good for being practised by those from whom one differs in certain respects, and if we are to avoid everything the Catholics do, we should have to give up using the Lord's Prayer." He should have gone further and added that the Bible would have to go by the boards too. For, if he had had courage to look facts in the face he would acknowledge that not only do Catholics use the Bible, but that he is indebted to the Catholic Church for the Bible, for the Lord's Prayer, and for everything that is good and true in the religion that he professes. Unfortunately, however, such as he is content for the most part to slander and abuse the Church while in the very act of appropriating to themselves what belongs to her and to her alone.

IT IS SOMEWHAT diverting to note the floundering which results often when the average Protestant author or journalist comes to deal with things Catholic. Looking through a catalogue of a leading English book-seller and publisher the other day we noted the following: A book by the well known Archbishop Ireland of St. Paul, was listed as "An Archbishop in Ireland." Another "The

Eternal Priesthood," by Cardinal Manning, whose name appears on the title pages as "Henry Edward, Cardinal Archbishop of Westminster," was listed as by "Edward." Perhaps he had the eighteenth century Calvinist Jonathan Edwards in mind. Another, a Life of Saint John Francis Regis, of the Society of Jesus, was described as a "Life of Sir J. F. Regis," and so on, through fifty pages octavo. Comment would be superfluous.

FATHER VAUGHAN AND KIKUYU

Preaching recently before an overflowing congregation at the Church of the Holy Name, Manchester, Father Bernard Vaughan took for his text "If a house be divided against itself that house cannot stand." (Mark iii. 25).

To-day, he said, many earnest churchmen are perusing with painful interest a very instructive chapter in the history of the Church of England at home and in her overseas missions. This interest has been awakened by an occurrence at Kikuyu, in British East Africa, where in June last there was held a great conference of Protestant missions. Presbyterians, Methodists, Friends with Low and Broad Church Protestants attended the conference. Two Anglican Bishops, those of Mombasa and Uganda, were also present, but the Anglican Bishop of Zanzibar kept away from the conference. He would take no part in it. The fact of the matter was that Zanzibar, representing Anglo-Catholicism, would not spiritually associate with Mombasa and Uganda, as they stood for Anglo-Protestantism. Zanzibar was too High for Mombasa and Uganda, while they were much too Low for Zanzibar. In fact, they were poles apart. But we must not forget that though in doctrine and in practice High Churchmen and Low Churchmen differ from one another as much as members of the present Cabinet are reported to differ, they still belong to one and the same Church—the Church of England. The note clearly by which you may know her is comprehensiveness. In most tenets her members agree to differ. In one point only you may be sure of unity among them—in their united rejection of the claims of blessed Peter and his successors. By way of illustrating what I mean, let me call your attention to views held among Anglicans with regard to the Holy Eucharist. Some of them believe in the Real Presence, some in the real absence; others again believe in the subjective presence, others in the objective; some hold the doctrine of Consubstantiation and quite a few believe in Transubstantiation. I submit that a Church that can tolerate so many conflicting views about a central dogma of Christianity has proved up to the hilt her claim to a comprehensiveness unequalled since the day of Noah's Ark.

You will naturally enough ask me, if comprehensiveness is the recognized label of the Church of England, why, in the name of common sense, do not its bishops recognize this principle in practice? If Zanzibar and Uganda are appointed by one and the same authority, and are recognized both to be bishops of one and the same comprehensive Church, they surely ought to be able to meet on terms in a great Protestant conference. Often enough churchmen have done so before. Why has the Kikuyu conference been an exception? Why could not the Bishop of Zanzibar calm his conscience, solve his difficulties, keep his views to himself, and associate with his brother bishops in the Conference which has given Kikuyu a name in Anglican church history? Why, in spite of his Catholic tendencies in doctrine, the Bishop of Zanzibar could not at the same time tolerate the Protestant views of his brother bishops has been a question repeatedly asked in letters recently in the press. The Bishops of Hereford, Newcastle, and Durham are recognized and met by their brethren of London, Oxford, and Worcester; why, then, this singular aloofness of the part of Zanzibar from Mombasa and Uganda?

WHY THE BISHOP OF ZANZIBAR COULD NOT BE SILENT

The fact of the matter is this. The Bishop of Zanzibar could not calm his conscience, could not solve his difficulties. He found himself in a Church in which people do not know what to believe because in it there is no one with authority to teach. Hence for relief to his burdened soul he writes, not a private, but an open letter, that all the world may know what a torture to mind and heart it is to be a bishop in a Church whose only definite note it is to be comprehensive, to live and let live, and to tolerate any opinion provided it does not involve or imply the authority and jurisdiction of the Holy See. If you ask me what has been the special points of doctrine that have stirred Bishop Weston to write his open letter challenging the Anglican Church through the Archbishop of Canterbury to speak her mind, and to declare herself definitely, my answer is this: First, the heretical views about Episcopacy propagated at the Kikuyu Conference, and clearly accepted by Bishop Peel of Mombasa who, on the last night of the Conference, in a Presbyterian Church, celebrated Holy Communion, at which delegates of all creeds, with the exception of the friends, partook of the Lord's Supper; secondly, the

heresies formulated by Anglican churchmen in a recent work entitled "Foundations," in which Mr. Streeter among other things denies Our Lord's Resurrection and His Sacraments; thirdly, the action of the Bishop of St. Albans who inhibited an Anglican clergyman because he had invoked "Our Lady and two other Saints" in one of his churches and declared he would refuse ordination and jurisdiction to any minister who ventured to practise in his diocese any such invocations.

The zealous Bishop of Zanzibar is altogether bewildered. He finds himself in a maze with no directions where to turn, what to teach, or how to act. In the far-off missionary fields he sees his brother bishops light heartedly steeped in heresy, and when he turns for comfort to his brother bishops at home, he finds them complacently enough tolerating the rejection of the Divinity, the Sacraments, and the Resurrection; while they formulate anathemas against any clergyman who ventures to express gratitude to the gentle Mother who gave us Our Saviour. Well may the distracted Bishop Weston lift up his hands exclaiming his position is intolerable. "It is quite intolerable," he writes, "that you should send us out . . . to create a living Catholic Church in the missionary fields while you yourselves are at no evident pains to defend the traditions of the Catholic Church from erroneous speculations and interpretations." And he goes on to charge the Anglican Church with being "innocent alike of narrow-mindedness and broad-mindedness," but proven guilty of double-mindedness. "And he utters the warning that 'until she recovers her single mind, and knows it, and learns to express it, she will be of no use either in the sphere of re-union, or in the mission field.'" Finally, Dr. Weston declares that "if to Protestantize the world and modernize the faith be the works officially undertaken by the Anglican Church, I for my part, have no longer place or lot within her borders. Let the Ecclesia Anglicana declare herself that we may know our door."

ANGLICANISM'S OPEN DOOR

"Declare herself!" exclaimed the preacher. Why, for three hundred years and more the Protestant Church by law established has been declaring herself, and to day through the press in language as unmistakable as ever, she is declaring that hers is the open door, and that on her benches and in her pulpits and at her Communion rails must be found room for all shades of belief from that of the Unitarian to the High Churchman. The Established Church, the Saturday Review reminds us, is a human institution, a national institution, as the Spectator describes her. She is, I may add, a Parliamentary institution like the Education Department, and nearly as badly managed, and almost as cringing to Nonconformists. The Established Church of England, as all the world knows, was created by an Act of Parliament, and as we are reminded by the Press, its death warrant will be an Act of Parliament. As a Parliamentary Church, as a department, like the Post Office, of the State, it has been set up to satisfy the spiritual wants of both the Anglo-Protestant and the Anglo-Catholic, of the Modernist as well as the Medievalist, of the Low Church as well as of the High Church party, and in the present dispute it bows before the two great sections, save only saying to either side "We hope you may win, provided our friends opposite do not lose."

The English Church, says a writer in the Press, is a debating society which cannot exist without two sides. It is, he claims, a churchman, a great orchestra in which must be found every kind of vocal instrument. To my thinking, the preacher went on to say, the Church of England is more like a restaurant a la carte, in which you must readily allow anyone to have what he likes at his table provided you have what you like at your own. It is for the Bishops of Zanzibar and Uganda to choose their company and not to interfere with anyone else. The only dish which neither may have is one that savours of Popery.

Some contributors to the Kikuyu, controversy have insisted that it is the Bible and Bible only which is England's rule of Faith, and that they must measure all their teaching by the Bible. Posing, Father Vaughan drew himself up and said: My observation of the Church of England during the past half century leads me to think that the Protestant rule of Faith is less like the teaching of the Bible, with its ruling rigid, clear, and definite, than like an accordion which when drawn up is high, when pressed down is low, and when swung out is broad. On it may be played whatever tune you like except "God bless the Pope."

THE OUTCOME

What, then, you will ask me, will be the outcome of the present controversy among the conflicting parties in the Anglican Church? Will she declare herself? I repeat it, she can declare herself in one sense only by saying there is such to be said for either side, that she is sure they are all agreed on fundamentals, and that they are all equally good members of that historic Church which throughout the ages has rejected the jurisdiction of Rome in this land of freedom.

In spite of surmises to the contrary she will never declare herself definitely. She never has done so in the past, and she cannot do so in the future, without at the same time dis-establishing herself. To take the

side of one party against another would spell disruption and denationalization, and the Archbishop of Canterbury, as the official mediator and arbiter between them, would be acting contrary to the traditions of his high official position. If his judgment is to lean to one side rather than the other, then, like the Press, he will of course incline to the popular side, which is not the Catholic, but the Protestant wing. The Spectator goes even further than I do, and says that the High Church party, "who are indignant with the Bishop of Mombasa, are either ignorant of the law, or else, unfortunately, are governed by motives of conscience which places them in direct opposition to the law of the land, and the law of the Establishment." It suggests that the best way to solve the present controversy is not by referring it to the Archbishop of Canterbury, but by asking the Crown to appoint a Commission of three judges or ex-judges to report as to the exact legal position of the question in dispute. It would seem that the Church of England's position depends less upon the teaching of Christ than upon the law of the land. Her fate may be decided by three judges—one a Jew, another a Unitarian, and the third an Agnostic! But, as a matter of fact, no such commission at Kikuyu, which has not occurred during the present reign at home in England. Father Vaughan referred to the Goreham case, the Lincoln judgment, "Essays and Reviews," etc. For the moment there was a suppressed outcry against these incidents, as there was against the Bishop of Hereford for giving Communion to non-Conformists on occasion of the King's Coronation. But no action was taken against him, while a section of the press would contend that the Bishop could not have done otherwise, and that every good Englishman has a right to the Lord's Supper in the National Church. Of course, the Anglo-Catholic party in the Church of England is sore and irate, said the preacher, because this Kikuyu affair cuts at the very root of Anglican Orders, robs them of the claim to be called a branch Church, nullifies their assumption of the name of Catholic, and leaves them with nothing Catholic but its millinery. Now, exclaimed Father Vaughan, is the opportunity offered by God to the High Church party to declare itself, and to become in reality what for nearly a century it has been in name—Catholic. That party, so pious, so zealous, may correspond with the grace now being poured out upon it must be the fervent prayer of all true Catholics, who long to embrace them in the unity of the Faith.

To sum up the situation in one word, let me say that what is really wrong with the Church of England is this: it does not know what to believe, and there is no living person to tell it. There is no ultimate Court of Appeal to bind the conscience, because there is no power behind any court invested with divine authority. A Church without authority must lapse sooner or later into what Bishop Weston says it has already lapsed into "a state of mental chaos." The Church of England may reign, but it cannot rule. Every time you look into it you get a new view of the situation as though it were a kaleidoscope. A Church without its tenets clearly defined and authority to rule has no claim to be called a Church at all. As an Englishman, brought up on the Old Tradition, I can say of the Anglican Church this only: It is a parody of history, a conspiracy against truth, and a libel on the character of Christ, or, as Bishop Weston says in language yet more emphatic, it is "a Society for shirking vital issues."

CATHOLIC CERTAINTY

And now let me remind you that one of the chief characteristics of the Catholic Church is this, that even its poor school children know just as well as the College of Cardinals what they as Catholics have to believe in matters of faith and morals. They all believe exactly the same doctrines; and no matter into what Catholic school, in any part of the world, you were to enter, you would find that every child in it, come to the use of reason, believed in the Divinity of Jesus Christ, and in the Catholic Church as His one and only divinely appointed Witness and Teacher of the truths of His revealed word. I know it will be urged by some here present that to accept without question the teachings of the Catholic Church is to rivet for oneself the chains of mental slavery, and to that as Englishmen, born to freedom, they would never submit. To submit to the authority of a Church without well established claims to be Christ's unerring witness to truth, would be, I readily admit, to subject oneself to the yoke of a slave; but, on the other hand to refuse to accept the ruling of a Church with those claims divinely sanctioned would be to invest oneself with the cap and bells of a fool. We are Catholics because we believe in the divine authority of our Church. To this Church founded upon Peter, the Rock man, and to none other Christ has said: "He that heareth you, heareth Me; and he that despises you, despises Me." That one word coming from the lips of the Master is enough. It makes Christ Himself responsible for our allegiance, our loyalty, and our love to the Church set up upon the Rock man, defying the gates of hell. If the Church in union with blessed Peter be not Christ's Church, then He is without witness on earth. There is no Church.

In conclusion, let me say that to the members of the Church of England we offer our truest sympathy, pity, and love, but for the Church of Henry, Edward, and Elizabeth, we cannot pretend to express much respect. To ask us to call a Church, which is of its own bishops' device, as being in a state of "mental chaos," as an integral part of the unerring Church of Christ, would be asking us to become not only knaves, but traitors to the Cause.

After pointing to the notes of Christ's Church, Father Vaughan concluded: O Holy Church, O Bride of Christ, O Mother of Men! how can I adequately express my unstinted gratitude for all thou art in thyself and for all thou art to me. In thyself all glorious, without spot or wrinkle, altogether holy and without blemish, Thou hast come down the ages trampling error under Thy feet and lifting the torch of truth and the mirror of justice in Thy spotless hands. True, on thy garments I see the blood of battle, and on thy brow the sweat of toil, but in thine eyes is the fire of youth, in thy step the spring of hope, and in thy voice the note of truth and the song of triumph. Princes and peoples may rise up to assail and slay Thee, but they can but inflict wounds, and utter vain things they may check, but they cannot stay Thy progress; they may condemn, but they cannot despise thee; they may threaten, but cannot silence Thee; for thy mission is to all men, and for all time.

O Holy Mother Church! who hast nursed us on Thy lap, and in Thy bosom fed us, and within thy sheltering arms folded and taught us: O Thou, who art our light in darkness, repose in certitude, comfort in sorrow, and strength in weakness, rise up, we beseech Thee, in the majesty of thy strength, and come forth with Thy pitying eyes, and out stretched arms to gather to Thy embrace and to fold within Thy heart our separated brethren, who like sheep without a shepherd, are gone astray on the uplands swept by contrary winds of doctrine, or else are being lost in the valleys below, where the mists of doubt, like a fog upon the river, press forth from the heart of so many bewildered souls the agonizing prayer: O God, if I am to believe, teach me what it is I am to believe, and in Thy mercy, send me a teacher from whom I am to learn it, that before I depart hence I may find life and light and love, and so end my days in peace.

In a life of one of our greatest countrywomen in modern times, yesterday I read some such words as these which have been echoing in my mind ever since: "The saddest thing in this sad world is not to know what to believe; to be forced to say: 'I don't know.'" Beloved Brethren and Friends, before you can exchange the cry "I don't know" for "I do know," you must accept the teaching of that Church which speaks, not like the Scribes and Pharisees, but as one having authority. There is one such Church only. She alone is Catholic, and I tell you that in true philosophy there is no foothold between Catholicism and Agnosticism. Between the two positions I see nothing but one prolonged inclined plane. Before it are the late Mr. High Churchmen learn that they cannot pretend to be Catholics in a Protestant Church. They must choose between Catholicism and Agnosticism, or else slip down between the two. A handworker needing employment knocked at a Presbytery door. The priest answered it, and asked the caller if he were a member of the One and only True Church. "No, Sir," replied the man. "I am a Protestant." He was, at any rate, an honest man.—London Tablet.

THEY LIBELED THE KNIGHTS OF COLUMBUS

Though declared guilty of malicious libel by a Philadelphia grand jury, Charles Megeon and C. H. Sturge have been discharged by the court under a suspension of sentence. These men had been indicted on charges of libel and conspiracy to libel the Knights of Columbus in printing and distributing what purported to be an oath taken by members of that organization.

James A. Flaherty, Supreme Knight of the Order, told the court they had been vindicated by the plea entered and that the order would be satisfied with the kindly decision as given above, as there was no desire on part of the Knights to in any way persecute the defendants.

Thousands of copies of this bogus oath have been distributed in this city. We have it on good authority that typewritten copies of it recently were circulated among the students in Lafayette high school. Buffalo libelers should learn a lesson from the Philadelphia case. The local contingent may not be treated with such leniency.—Buffalo Catholic Union and Times.

INESCAPABLE LINES

The Lamp (Graymorn) says that since it reprinted the following stanzas from the St. Xavier's Journal many subscribers in arrears have paid up. The Sacred Heart Review has the best subscribers in the world but there are a few who forget when renewal time comes round, and who do not therefore help us to experience the joy depicted in these lines. We have used them before, but it will not hurt to bring them to the attention of forgetful readers again:

How dear to our heart is the steady subscriber,  
Who pays in advance the birth of each year,  
Who lays down the money and does it quite gladly  
And casts round the office a halo of cheer.

He never says "Stop it; I can't afford it,"  
"In paying me, my magazine how that I read."  
But always says, "Send it, our people all like it—  
In fact we all think it a help and a need."

How welcome his check when it reaches our sanctum,  
How it makes our pulse thro' how it makes our hearts dance!  
We outwardly thank him; we inwardly bless him,  
The steady subscriber who pays in advance.

These are the lines, by the way which although not the highest kind of poetry, the editors of this country will not willingly let die. So long as they have the reputation of inducing subscribers to pay up, they will live in the hearts and in the types of the editorial fraternity. The name of the writer has been lost in the many reprintings of the lines, but he may be comforted by the thought that he has written a set of verses as nearly immortal as man can be.

A BISHOP'S WELCOME TO THE CHRISTIAN BROTHERS

The town of Cootamundra, Australia, was recently the occasion of the arrival of the Brothers of the Christian Schools to take charge of a school there. Under the Southern Cross as everywhere throughout the world, our Catholic people realize the value of a thorough Catholic education and especially of the Brothers' training for the boys and young men. This is evident in the great reception accorded to the Brothers at Cootamundra. His Lordship Mgr. Gallagher, Bishop of Goulburn, who welcomed them on behalf of the town and diocese, spoke in part as follows:

"This seems to me to be a day of historic moment, not only for Cootamundra, but for the whole diocese of Goulburn. For to day we introduce into the diocese the first community of the great order whose works and fame are spread throughout the world—the Institute of the Brothers of the Christian Schools. To day Cootamundra has the honor of presenting their first school and residence within the Goulburn Diocese to the spiritual sons of that saint and founder to whom virtue and science owe so much—St. John Baptist De La Salle. The Institute of the Brothers of the Christian Schools is a society of male religious (not taking holy orders, approved by the Church, having for its object the sanctification of their own souls, and the Christian education of youth. Its rule and constitution does not exclude the direction of any school or institution wherein boys may be trained for the efficient discharge of the duties of any sphere of life. But its principal object is the direction and management of elementary schools. The spirit of the Institute is faith and love. The spirit of faith induces a Brother to see God in all things, to suffer everything for God, and above all to sanctify himself that he may be the means of sanctification of a higher and nobler life to others. What he does highly, that he should do holily. Again, animated by the spirit of zeal his heart goes out to children—to instruct them, not merely in secular knowledge, but in the truths of religion and in the maxims of the gospel that it may be their rule of conduct in after life; that, to use the words of Milton, 'they may be inflamed with the study of learn

ing and the admiration of virtue, stirred up with high hopes of living to be brave men and worthy citizens, dear to God and helpful to their fellowmen.'" The spirit of zeal is called into action by three principal means—vigilance, good example and instruction. By vigilance, the Brother of the Christian Schools removes from the children a great many occasions of offending God. Good example places before them models for imitation. The lives of the great, the good, the holy, present high ideals to aspire to, while secular instruction, blended with religious principles and consecrated by elevating motives, prepares their pupils for the worthy and efficient discharge of the duties of their station in life and for the possession of the better kingdom which most Australians still hope shall be theirs beyond the grave. Thoroughness in whatever they do has been the motto of the Order since its institution. Thorough, solid grounding in the elements of the work of education, reading, writing, arithmetic, and religious instruction has ever been a leading principle of the Institute and procured for it that popularity throughout the world which it has never ceased to enjoy."

A SISTER'S DEVOTION

SAVES BROTHER FROM DRINK

Science has shown that drink is a disease, not a crime. A disease that ruins not alone the life of the sufferer but that of his wife and children who are robbed by it of their rightful inheritance of health both in body and mind.

Some drinkers wish to save themselves, others have to be saved whether they wish it or not. Whisky has inflamed the delicate membranes and nerves of the stomach into a terrible torturing craving for drink, and their wills have lost the power to resist.

Read how Miss K— of Belledune River, N. B., saved her brother from this cure.

Belledune River, N. B., April 9th.

"I began using Samaria Prescription in March and it is helping the patient wonderfully. I am treating my brother secretly, dissolving it in his tea and he never detects it. I take great pleasure in testifying to the merits of your wonderful Remedy and hope you will do for thousands of others what you have done for me."

Samaria prescription stops that awful craving for drink, restores the shaking nerves, builds up the health and appetite, rendering all alcoholic liquors distasteful, even nauseous. It is tasteless and odorless and can be given either with or without the patient's knowledge in tea, coffee or food. If you know of any family needing Samaria Prescription, tell them about it. If you have a husband, father or friend who is threatened with this awful curse, help him save himself. Used regularly by hospitals and physicians. Has restored happiness to hundreds of homes.

A FREE TRIAL PACKAGE with booklet, giving full particulars, directions, testimonials, price, etc., will be sent in a plain sealed package to anyone mentioning this paper. Correspondence sacredly confidential. Write to day. The Samaria Remedy Company, Dept. 11, 142 Mutual Street, Toronto, Canada.

The easiest thing to make is a promise. The next easiest is an excuse for not living up to it.

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You can see any plow in the Oliver line at the place of business of the I. H. C. local agent. If you will tell him what kind of plowing you want to do, he can show you an Oliver plow that will do your work best. See him for catalogues and full information, or write the nearest branch house.

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CHATS WITH YOUNG MEN

SECRET OF SUCCESS
You won't efface trouble if you don't face it—it isn't a choice of fight or flight—worry runs on the same legs that carry you.

practice—the washing of oneself and not permitting at any time the slightest indication of a frown.

OUR BOYS AND GIRLS

A GOOD-NIGHT PRAYER
Good-night, dear Lord! The day has been so long
That I am weary playing with my boys.

LEGEND OF ST. VALENTINE

Listen, my children, and you shall hear—not of "the night of Paul Revere," for that you have heard very often—but of a little story about the great Saint Valentine which was told to me by an old lady whose great delight was in making children happy with her many legends and fairy tales.

CIVILITY COSTS NOTHING AND BUYS MUCH

Speaking of courtesy and good manners at a prize distribution in an English grammar school recently, Lord Rosebery made this statement. "Now, I would like to appeal to the elders for a moment, apart from the boys, and ask them if they will not corroborate what I am going to say. Manners have an enormous commercial value in life. I sometimes wonder why it is not harped on more on these occasions. No one can have lived as long as I have without noticing the weight and value of manners in the ordinary transactions of life—in public life. I have seen men, by appearance and manner, get such a start of very much abler fellows that they have managed to keep their place much higher in public life than their abilities or service would entitle them to. Of course, we can't all go into public life, but we all go into some business. At least we boys, with whom I identify myself for a very pleasant moment—we boys have to go into some calling or business. I am sure there is not a man in this hall over thirty years of age who has some practical knowledge of the affairs of life who won't tell the boys of the enormous advantage given them by good appearance and good manners."—Ave Maria.

THE INFLUENCE OF BOOKS

One's reading is usually a fair index to his character. Observe, in almost any home you visit, the books that lie on the centre table, or note those that are taken by preference from the public library, and you may judge, in no small degree, not only the intellectual tastes and general intelligence of the family, but also—and what is of far deeper moment—their moral attainments and spiritual advancement. "A man is known," it is said, "by the company he keeps." It is usually true that a man's character may, to a great extent, be ascertained by knowing the books he reads. You may, indeed, judge the man more accurately by the books and papers he chooses than by the company he keeps; for his associates are often imposed upon him, but his reading is the result of choice.

SALESMEN AND SMILES

"The smile is one of the greatest assets of the successful salesman or saleswoman," says the manager of a department store linen department. "It makes friends for the store as readily as do moderate prices and good goods. The ability to smile for eight hours a day is a trait hard to acquire and possessed by few store help. Yet it can be gained by constant

are merely selfish and thoughtless. And there is one mortal, Father Valentine, whose heart and mind are as pure as a babe's, and still uncontaminated with selfish and sordid desires.

EASY GOING CATHOLICS

In a recent Catholic Truth Society pamphlet, entitled "Christianity in Modern England," Father C. C. Martindale, S. J., makes some observations that the Catholics in this country may also read with profit: "What can be claimed," he writes "of all modern Catholics is that they should be instructed, and they should be keen. Whenever a non-Catholic meets a Catholic, he ought to go away feeling it easier to become a Catholic himself. He must have met sympathy, he must have met intelligence, and, above all, he must have met sincerity of life. It is heartbreaking to meet Catholics who are simply letting their splendid chance slip through their hands perhaps because they don't know it's a chance, certainly because they don't know it's splendid. . . . I knew somebody of whom it was said, 'She's a Catholic, of course; but she's so tactful you'd never guess it.' And again, 'Yes; she is a Catholic, but she's so kind and never allows it to make the least difference; she never lets

fasting and all that sort of thing or mass become a nuisance.' And in fine, 'Yes, he's a Catholic; but you see he behaves just like everybody else; we're all in the same boat together, and religion doesn't really matter one way or the other. Most of these remarks could be interpreted in two senses; and, anyhow, one must expect a percentage of slack Catholics. But I fear that the percentage is here and there too high; and that the attitude in my Catholic friends which provoked these comments justified their being interpreted in the less satisfactory sense."

From the moment when Father Valentine began his sermon, the crystal pendants in the Stalacite Cave grew dimmer. You may be sure, at the same time, that many of the hardening roses began to relax to grow sweeter.

MEDIAEVAL IGNORANCE

DR. WALSH OF NEW YORK SAYS A FEW WORDS ON THE SUBJECT

"Mediaeval ignorance" is used as if that represented the lowest depth of human mental development. Ignorance; however, is not exclusively mediaeval. It was the Middle Ages that invented the universities for the year 1300, nearly two hundred years before the end of the Middle Ages, there were more students at the universities of Europe in proportion to the population than there are at the present time of our universities, for instance, in the Greater City of New York, in comparison to their population. In England there were probably 8,000 to 10,000 students at the universities of Oxford and Cambridge, though the population of England was less than 300,000.

This shows that the classes of the population were being educated; that the masses were being better educated than ever before or since. In history we have abundant evidence in the magnificent monuments of the arts and crafts that have come to us from that time. The great cathedrals were built in what we would call small towns of from 5,000 to 20,000 inhabitants. Somehow the old medievalists succeeded in finding the skilled workmen to do all these wonderful things. When we wanted to finish one of the ceilings of the new public library in New York in wood carving we have to import the workmen for that purpose from Belgium. The village carpenter of the Middle Ages made beautiful benches and did other fine wood work. The village blacksmith made magnificent railings and wrought locks and bolts and hinges and keys that have been the admiration of every generation since. Their stained glass was not imported from Munich nor from Paris nor was it made by Italian in New York; but each little town made its own and it is the most beautiful stained glass in the world's history. Magnificent stone carvings are accomplished the same way. The bells were made each in its own little town. The form and the tone that they finally achieved in the Middle Ages is the one that we have tried to maintain since. The needlework was the finest in the world. The late Mr. Pierpont Morgan paid \$60,000 for the Cope of Asselt, made in a little town in North Germany in the thirteenth century. His experts declared it to be the finest piece of needlework ever made. The Cope of Syon made in Italy is its nearest rival.

The Mass books and the office books of that time are among the most beautiful examples of book making that the world has ever had. There, too, were made not by huge publishing concerns nor in large towns, but as a rule in small towns and by men who had never lived in a town of more than 10,000 inhabitants. The guilds trained their apprentices so well that the industrial efficiency as well as the artistic excellence of this generation lives as a monument of what is perhaps the finest ideal popular education that

the world has ever known. Evidently it was not medieval to be uneducated and untrained.

The lowest period in the history of education, for the last seven centuries at least, comes about the middle of the eighteenth century. Cardinal Newman thought that about this time Oxford was doing less for education than it had ever done in its history. At the end of the eighteenth century Winkelman reintroducing Greek into the German schools had to write out an edition of Plato because no edition of Plato had been printed in Germany for two hundred years. Let us have the right date for the deepest descent of education!—Dr. James J. Walsh in Catholic Union and Times.

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PROCEEDINGS OF

The Forty-Third Annual General Meeting of the Shareholders

THE FORTY-THIRD ANNUAL GENERAL MEETING OF THE DOMINION BANK was held at the Banking House of the Institution, Toronto, on Wednesday, 31st January, 1914. Among those present were noticed: G. N. Reynolds, H. G. Horton, J. J. Foy, M. L. A. James Watt, A. Foulds, W. C. Harvey, A. M. Nanton, Winnipeg, E. Burns, R. Wilkinson, Janes Matthews, Chas. B. Powell, C. Walker, Sir E. B. Osler, M. P., H. W. Hutchinson, Winnipeg, D'Arcy Martin, K. C. Hamilton, F. E. Dingle, A. R. MacDonald, Epsom, H. E. Playter, F. Boehmer, Chas. E. Lee, J. J. Cook, E. Koch, J. Harwood, J. Gordon Jones, F. L. M. Grasset, M. E. F. H. Gooch, F. S. Wilson, J. D. Warde, C. P. Wooller, A. E. Gibson, R. B. Morley, W. McArdie, Oshawa, Dr. Chas. O'Reilly, Thos. F. Niven, J. E. Finkle, P. Schoeler, James Scott, W. J. Waugh, Hamilton, A. McPherson, Longford, Judge McIntyre, Whithy, H. Morris, H. W. A. Foster, W. G. Cassels, F. C. Snider, W. S. Kerman, S. O. Halligan, Wm. Ince H. J. Bethune, W. Mulock Jr., Rev. T. W. Paterson, Capt. D. F. Jessop, Percy Leadlay, S. Jeffrey, Port Perry, G. E. Gyles, J. K. Niven, E. P. Fisher, Ashburn, A. B. Fisher, Ashburn, M. S. Bogart, Montreal, F. L. Patton, Winnipeg, R. J. Christie, F. C. Taylor, Lindsay, F. L. Fowke, Oshawa, J. C. Eaton, L. H. Baldwin, W. R. Brock, R. M. Gray, R. Mulholland, A. R. Boswell, K. C., J. T. Small, K. C., S. W. Smith, Whithy, William Ross, E. W. Langley, J. G. Ramsey, E. O. Burton, G. McDonald, J. Caruthers, E. W. Hamber, Vancouver, F. J. Harris Hamilton, W. D. Matthews, H. B. Hodgins, Dr. A. J. Harrington, C. S. Wilcox, Hamilton, Richard Brown, W. C. Crowthier, W. Cecil Lee, Stephen Noxon, F. F. Miller, Nanawau, W. E. Carswell, H. Crewe, James Wood, W. T. Keraban, J. H. Paterson, F. D. Brown, H. Gordon Mackenzie, Alfred Haywood, N. F. Davidson, A. A. Atkinson.

It was moved by Mr. E. W. Hamber, seconded by Mr. R. J. Christie, that Sir Edmund B. Osler, M.P., do take the chair, and that Mr. C. A. Bogart do act as Secretary.

Messrs. A. R. Boswell, K. C., and W. Gibson Cassels were appointed scrutineers.

The Secretary read the Report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows:

TO THE SHAREHOLDERS—The Directors beg to present the following statement of the result of the business of the Bank for the year ended 31st December, 1913—

Table with financial data: Balance of Profit and Loss Account, 31st December, 1912: \$ 688,109.01; Net profits for the year after deducting all charges and making full provision for doubtful debts: 950,402.78; Premium received on new Capital Stock: 811,344.80; Making a total of: \$2,449,856.59; Dividends (quarterly) at twelve per cent. per annum: \$619,616.77; Bonus, two per cent.: 116,176.70; Total distribution to Shareholders of fourteen per cent. for the year: \$765,823.47; Contribution to Officers' Pension Fund: 25,000.00; Transferred to Reserve Fund—Premium on New Stock: 111,344.80; Transferred to Investment Accounts: 200,000.00; Total: \$1,802,168.27.

Balance of Profit and Loss carried forward: \$ 647,688.32

RESERVE FUND Balance at credit of account, 31st December, 1912: \$6,000,000.00; Transferred from Profit and Loss Account: 811,344.80; Total: \$6,811,344.80

E. B. OSLER, President. C. A. BOGERT, Gen. Manager.

The year of 1913 was one of general financial and commercial depression throughout the world, which conditions became more accentuated during the closing months of that period. Your Directors, therefore, deemed it advisable to enforce a policy of conservatism without interfering with the requirements of legitimate borrowers. The funds of the Bank were fully and profitably employed throughout the twelve months under review, resulting in a further increase in the net earnings, the disposition of which is dealt with in detail in the accompanying report. A bonus of 2 per cent. was again distributed, in addition to the regular dividend of 12 per cent. Following the announcement made in the last Annual Report, an issue of \$1,000,000 of new Capital Stock was made to Shareholders of record of the 15th of February, 1913. The whole of this issue was taken up, and although the final payments there are not due until June, 1914—\$811,344 of the amount had been paid up on the 31st of December last. The total Paid-Up Capital of the Bank was, on that date, \$5,811,344.

To meet the requirements of Section 56, Subsection 6, of the new Bank Act, you are now asked to elect auditors to serve until the next Annual General Meeting, and two written nominations have already been received in this connection.

You are also requested to sanction the passing of new By-Laws, necessitated by changes in the Bank Act and the advisability of having them more fully meet present circumstances.

Branches were opened in 1913, as follows—

- New Westminster, B. C. Arlington Street, Winnipeg, Man.
Fairview, Vancouver, B. C. Walkerville, Ontario.
Fernwood, Victoria, B. C. Danforth Avenue, Toronto, and
Medicine Hat, Alta. Eglington Avenue, Toronto.

The offices at North Vancouver, B. C., and Gurney, Sask., were closed, as existing conditions did not warrant their continuance.

Very satisfactory progress is being made in the erection of the new Head Office Building at the corner of King and Yonge Streets, Toronto, and it is confidently expected that the premises will be ready for occupation before the end of this year.

The customary thorough inspections of the Head Office and Branches have been made, including the verification by your Directors of the Balance Sheet now presented.

All the Assets of the Bank have been carefully scrutinized by the Directors and Officers, and its Investment Securities are carried on the Books at conservative values.

E. B. OSLER, President.

Toronto, 28th January, 1914. The Report was adopted. In conformity with Section 56, Subsection 6, of the new Bank Act, Messrs.

Geoffrey T. Clarkson and Robert J. Dilworth were appointed Auditors for the current year.

New By-Laws were submitted and passed by the Shareholders. The thanks of the Shareholders were tendered to the President, Vice-President and Directors for their services during the year, and to the General Manager and other Officers of the Bank for the efficient performance of their respective duties.

The following gentlemen were duly elected Directors for the ensuing year: Messrs. A. W. Austin, W. R. Brock, James Caruthers, R. J. Christie, J. C. Eaton, J. J. Foy, K. C., M. L. A. W. D. Matthews, A. M. Nanton, E. W. Hamber, H. W. Hutchinson, and Sir Edmund B. Osler, M. P.

At a subsequent meeting of the Directors, Sir Edmund B. Osler, M. P., was elected President, and Mr. W. D. Matthews, Vice-President, for the ensuing term.

GENERAL STATEMENT

Table with financial data: Capital Stock paid in: \$5,811,344.80; Reserve Fund: \$6,811,344.80; Balance of Profits carried forward: 647,688.32; Dividend No. 125, payable 2nd January, 1914: 171,393.08; Bonus, 2 per cent., payable 2nd January, 1914: 116,176.70; Former Dividends, unclaimed: 1,310.70; Total Liabilities to the Shareholders: 7,747,913.60; Notes in Circulation: 4,630,890.00; Deposits not bearing interest: \$8,604,347.66; Deposits bearing interest, including interest accrued to date: 51,184,242.71; Balances due to other Banks in Canada: 59,788,590.37; Balances due to other Banks and Banking Correspondents in the United Kingdom and Foreign Countries: 40,263.77; Bills Payable: 783,418.32; Acceptances under Letters of Credit: 184,747.44; Liabilities not included in the foregoing: 931,914.76; Total Liabilities to the Public: 87,378.99; Total: \$80,947,203.65

ASSETS

Table with financial data: Gold and Silver Coin: \$1,609,657.87; Dominion Government Notes: 8,524,405.25; Deposits not bearing interest: 500,000.00; Notes of other Banks: 674,007.12; Cheques on other Banks: 3,048,680.85; Balances due by Banks and Banking Correspondents elsewhere than in Canada: 1,609,129.65; Dominion and Provincial Government Securities, not exceeding market value: 407,120.43; Canadian Municipal Securities, and British, Foreign and Colonial Public Securities other than Canadian, not exceeding market value: 531,352.85; Railway and other Bonds, Debentures and Stocks, not exceeding market value: 5,299,059.57; Call and Short (not exceeding thirty days) Loans in Canada on Bonds, Debentures and Stocks: 4,651,964.71; Call and Short (not exceeding thirty days) Loans elsewhere than in Canada: 247,498.10; Other Current Loans and Discounts in Canada (less rebate of interest): 48,495,567.06; Other Current Loans and Discounts elsewhere than in Canada (less rebate of interest): 24,275.99; Liabilities of Customers under Letters of Credit as per contracts: 931,914.76; Real Estate, other than Bank Premises: 16,569.56; Overdue Debts (estimated less provided for): 146,132.38; Bank Premises, at not more than cost, less amounts written off: 3,488,029.98; Deposit with Minister of Finance for the purposes of the Circulation Fund: 263,900.00; Mortgages on Real Estate sold: 37,196.82; Total: \$80,506,462.05

C. A. BOGERT, General Manager.

Toronto, 31st December, 1913.

Swollen Hands and Feet. mean Kidney Trouble. Liniments and blood purifiers are useless. What you must do is to cure the kidneys. Take GIN PILLS. Gin Pills act directly on these vital organs—correct all disease—neutralize uric acid—purify the blood—relieve the pain and reduce swelling in hands and feet. 50c. a box; 6 for \$2.50. At all dealers or sent on receipt of price. Sample free if you mention this paper. NATIONAL DRUG AND CHEMICAL CO., OF CANADA LIMITED, TORONTO.

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International Harvester Manure Spreaders. INTERNATIONAL Harvester manure spreaders have a score of good features in their construction. Each one is the result of careful field experiment. An I H C spreader is low enough for easy loading, yet it has plenty of clearance underneath. The rear axle is well under the load, rear wheels have wide rims and Z-shaped fugs, insuring good traction under all conditions. Frame, wheels, and all driving parts are of steel. Apron tension is adjusted by a simple device. Winding of the beater is prevented by large diameter, and beater teeth are strong, square and chisel-pointed. International manure spreaders are built in several styles and sizes, low or high, endless or return apron, for small farms or large. Examination will show sturdiness of construction in every detail. Repairs, if ever needed, may always be had of the local dealer. Examine International spreaders at the dealer's. We will tell you who sells them, and we will send you interesting catalogues. International Harvester Company of Canada, Ltd. At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

WHY WE CANNOT BE CORDIAL

People ask sometimes why it is that, though we can speak kindly of Methodists, Presbyterians, Low Church Episcopalians, Evangelists in general, we never have a kind word for Protestant Episcopalians of the High Church party? The reason is simple enough. The members of those denominations know perfectly well how the Catholic Church regards their principles. They understand that in speaking well of them, we speak of them as Christians, notwithstanding their doctrinal errors, which we are only too glad to ascribe to invincible ignorance. They, on their side, treat Catholics in much the same way. They do not dream, therefore, of taking any cordiality shown, to transfer it to the system, as if Catholics were coming round to their point of view. With the High Church party the case is different. What they want is recognition, to be recognized not as what they really are, but as what they would like to be. Hence, any civility from Catholic or Greek is made much of as a sign that Rome, or St. Petersburg, or Constantinople, is coming round, and is getting ready to recognize the High Church party as a branch of the true Church. If they would follow the example of other Protestants, admit that Catholics must look upon their sect as not only utterly heretical but, what is worse, permeated with horrible agnosticism regarding the very doctrines on which they rest their claim to be called Catholic, and accept civilities as mere signs of good will, and of a hope that they will come to see their errors, and embrace the Catholic Faith, we should be most happy to be kind, and to accept their courtesies, when offered, in the same spirit.

As it is, attempts at the kindness desired are received in such a way as makes the attempter resolve to try it never again. Thus the Catholic World published a kindly article on the late General Convention of the Episcopal Church. The object of the writer was clear enough, namely, to show the High Churchmen that, despite their ideals, they are in the air, with no chance of ever finding a solid place of rest. The Living Church took the article in the usual style, claimed the writer as a sympathizer with the system, practically an admirer of Anglican claims, and suggested that when he can be called a true representative of the Catholic Church the way will be open to the realization of all sorts of fantastic dreams. It is not quite the thing to repay kindness with misrepresentation. But then recognition is for High Churchmen a matter of life or death. For a small body to claim to be a branch of the Church and to be ignored by those to whom it addresses the claim, is the height of absurdity. To point this out on every occasion is the truest kindness to every High Churchman—America.

SACRAMENTS AND SPECTACLES

Though the Church indulges her children in taste for spectacles which nations allow themselves, she would be ill-satisfied were they to be content with them. They are only a means to an end; on the one hand, a recognition of God's Sovereignty, and so a due act of homage from His lieges, a reminder to them of their debt towards an invisible King; and on the other hand, a condescension to a very general need of men by whom help they may be lifted out of the flatness of dull or common things to some remembrance of Eternal beauty.

A nation may, however, become too fond of pageants or fall into too dependent an indulgence of its taste for them; and, should this happen, the effect on national character would be enervating. A people may become so given to spectacles, may acquire so morbid a craving for the excitement of watching games or shows, that it leaves its business undone, or suffers others to do its business for it.

And individuals are subject to the same danger, since nations are only very large groups of individuals, and what would hurt the big group will hurt its members one by one.

The Church would not think him a satisfactory Catholic whose religious acts consisted in watching her ceremonial, as it were, from outside. He has his business also, a spiritual business, to do himself, and should he absorb himself exclusively in an enjoyment of ecclesiastical pageantry he would be apt to leave that business undone, or trust to some one else doing it all for him.

The countless ceremonies of the Church's year are used best when they are used as a sort of sacraments, but they can never be sacraments, or do the work of sacraments, and this some people are willing to forget. It is much easier to indolence to watch than to act, and far more congenial to a skin-deep spirituality to frequent ceremonies than to frequent the Sacraments. You will find many very willing, even to carry something in a procession who want a great deal of persuading to go to confession and Holy Communion.

No doubt, the taking part in the procession, even as onlookers, without carrying anything, does draw many to the Sacraments, partly by force, as it were, of mere reminder, partly by the operation of graces of

which the procession is the occasion; but it is true also that some will take part in the procession without being moved to confess their sins and receive the Blessed Sacrament.

That is not saying that in their case the taking part in the procession is quite useless, a merely empty, outward act, without any spiritual result; every religious act is good for religion; and among such acts here is an incalculable gradation—from that of the most perfect who takes part in it, down to that of the most imperfect; even in the lowest case the outward participation must serve as a certain intimacy with the Church and her Faith, must tend to ward off estrangement and coldness.

And the Church will never quench the flame that only smokes. She will not obey the chill admonition of hard and unloving critics who cry out: "That fellow is not much of a Christian, even your Christianity he does not practise; he fights shy of your sacraments—and will only come to Church when there is something fine to see; what business has he walking with a banner, or a torch, in his hand? Why do you not send him off?"

Were all they who cast their garments before Christ, and tore down branches from the wayside trees to strew His path withal, in the grace of God? Who can tell? But we know this, that he forbade none of them, and sent none of them coldly away. It may have been but an outward tribute with many of them, but He did not refuse or scorn it.

Nevertheless, it is true that the Church wants her good things to be used in the best manner; she will snatch no crumb out of any mouth, but she longs to give fuller food. And the business of the without waiting for her hand to scourge. So that they who are content to indulge themselves with ceremonies, and hold still aloof from sacraments, are but dull children, surface listeners whose ears are filled with sounds and keep hearts empty of her noble meanings; and silly, too, for it is a fool's part to grasp the pretty wrappings of a great gift, and fling the gift aside.

The worldly-wise are not imprudent thus, in their generation; when they know what is worth most, they will not seize what looks finest in itself. But some of us are foolish show about a sacrament—how simple a thing is the giving of Holy Communion, how plain is the brief, Divine Word of absolution!—we like better to walk in a procession, or take our ticket for a pilgrimage. Not, again, that we are to leave these last undone, but that we must not, on pain of blindness, leave the former undone.

Long ago a quiet voice said that they who go on many pilgrimages do not soon become perfect men. We know he did not mean that pilgrimage has a special means of grace; but there are greater, and they lie to the hand of each, the poorest and the most home-bound. It would be odd, indeed, if God suffered the greatest means of grace to be the most costly—we know He does not—and as easy to the penniless as to the rich.

In some "Poor" Missions you shall hear those who love to excuse themselves complaining that there is not this or that; that some fair function they have seen elsewhere is not to be seen where they are; that some splendor of ritual, some richness of decoration, some magnificence of setting they have admired in other places, is lacking there—is it as if the ceremonial were more than their center; as if Jesus Christ in the White Raiment of His Love-Prison depended for His Majesty on trappings that form no part of Himself.

By no people is the patience of the most patient priest more hardly tried; they do not perceive that they are snobs of religion though they are keen enough at noting the snobbery of those who are dazzled by the fine feathers of the world's fire birds, and think more of a man because his house or his clothes are sumptuous.

They cannot or will not, themselves remember that a king in a mean hovel makes a more potent appeal to real loyalty than when he is in his palace, surrounded with all the outward signs of majesty. They are proud of the splendor of earthly courtiers, that love to stand near jewelled thrones, while themselves are in the same case, holding aloof from their King till they can see Him in a grander place with finer things about Him.—John Ayscough, in the London Universe.

PRIEST BRAVES DEATH

A story of heroism on the part of a priest is now going the rounds of the West Diocese. It concerns Rev. Bernard Naughton, of Central City, Col., who, recently, crawled under a wrecked locomotive in the Colorado & Southern railroad, although his life was in grave danger, to administer the last Sacraments of the Church to Engineer James T. Duffy, Denver.

All efforts to release Mr. Duffy from his perilous position failed, and when Father Naughton arrived many persons warned him not to approach the dying man, as the engine was liable to topple over. "Don't mind me. My duty is under the engine," Father Naughton said as he crawled beneath the locomotive to administer the sacraments.

He grasped the victim's hand and said: "I am a Catholic priest." The wounded engineer understood and though his face was so terribly

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scalded that he could not speak, he pressed the priest's hands and let it be known that he knew what was going on. While the victim languished in bodily torment, the priest administered the last Sacraments.

CONVERSIONS IN ENGLAND

The movement of conversions to the Catholic Church in England is admirably illustrated in the following paragraph from the Catholic Universe (London): "It is only a little over three years ago since the Brighton emule brought seven or eight High Anglican vicars and curates and over two hundred of their people into communion with Catholic Unity. Ever since, clergymen, laymen, and laywomen have been submitting to the Church in increasing numbers all over the country, but dropping in, as it were, singly and unnoticed. Then, in March last, came the great and remarkable manifestation of God's grace at Caldey and St. Bride's Abbey, which brought upwards of seventy chosen souls into the Ship of Peter. As might have been anticipated, the spots of consecrated ground where abide these neophytes, who have proved in their own persons the truth of the words of St. Paul and Barnabas, 'that through many tribulations we must enter into the kingdom of God,' are acting as spiritual magnets to many scores of distressed Anglicans. Close upon a hundred of these pilgrims to the Welsh island have already found the gift of Faith, and letters are pouring in to thank from clergymen in high positions in the Church of England whose bitter cry may be expressed in the words: 'We cannot long remain as we are. Pray for us! Seven ex-Anglican ministers have been received into the Church during the past few months. They are all celibates, and each of them has decided to enter at once upon the usual course of study for the Catholic priesthood.'

RECEPTION AT CHRISTIAN BROTHERS' NOVITIATE

The first ceremony of the reception of the holy habit at the newly-established Novitiate of the Christian Brothers Toronto was held on Sunday, from clergymen in high positions in the Church of England whose bitter cry may be expressed in the words: 'We cannot long remain as we are. Pray for us! Seven ex-Anglican ministers have been received into the Church during the past few months. They are all celibates, and each of them has decided to enter at once upon the usual course of study for the Catholic priesthood.'

EASTER DECORATING

Last Easter our artificial flowers were used in over 200 churches for decorating this year we expect more, we have lowered our prices to about the price of natural flowers. Easter Lilies 40 cents a dozen. Iris Lilies 40 cents a dozen. Tulips 40 cents a dozen. Chrysanthemums and Roses 40 cents a dozen. Waxed roses 2 in a cluster, 50 cents a dozen. Apple Blossoms and Violet bunches, 40 cents a dozen. Large White Bells suitable for weddings 22 inches long, 25 cents each, smaller ones at 5, 15 cents each. Write at once Brantford Artificial Flower Co., Brantford, Ont.

DIED

BURNS.—At Winnipeg, on January, 19th, 1914, Johanna Fitzmaurice, beloved wife of William Burns, C. E., formerly of Renfrew, Ontario, R. I. P.

QUINN.—At St. Andrews West, on January 18, 1914, Mrs. John Quinn, aged fifty-seven years. May her soul rest in peace!

KLEIN.—At Detroit, Mich., on January 31st, 1914, Miss Vera Klein, aged fifteen years. May her soul rest in peace!

TIERNEY.—At Mount Hope, London, on Thursday, February 5, 1914, Catherine, widow of the late Henry Tierney, and much respected mother of Rev. Edward L. Tierney, of St. Peter's Cathedral, aged sixty-two years. May her soul rest in peace!

A HAPPY OCCASION.—Mr. and Mrs. James Dewan of London, Ont., celebrated their golden jubilee on the 4th inst. It was made the occasion of a happy family reunion.

MUTUAL LIFE

For nearly half a century The Mutual Life Assurance Company of Canada has been quietly yet insistently, pressing its claims upon the attention of the Canadian people. The policy of the Company has been to combine progressive with conservative methods. The result is that from ocean to ocean the name of The Mutual Life of Canada has become a household word, and is everywhere a synonym for commercial integrity, and justice. Now, after these many years the policy of the Company is beginning to bear its natural fruit, and new business almost unsolicited is being written.

It has been said that some men have fame thrust upon them, and with a slight modification this might be applied to The Mutual, which has literally during the last few years had business thrust upon it. In proof of which we may say that though it was a matter of congratulation for the Directors to report a 10 per cent increase in the amount of new business written in 1912 over that of the preceding year, this ratio of increase leaped up to 30 per cent in 1913, and this without the use of what are known as "hot-house" or "high pressure" methods. The business of the Company in force at the end of the

year amounted to \$7,332,266, representing a net increase over that of the preceding year of \$3,470,882. The assets of the Company have increased step by step with the progress of the Company in other respects, and today The Mutual holds in securities of the very highest quality \$23,251,724, representing a surplus by the Dominion Government's 1913 standard of \$1,816,615. The Company has been for many years a matter of vital importance, viz.: its mortality experience. The reserves are calculated on the basis of the mortality rates in the Standard Government tables, but fortunately they have had a mortality loss of less than 60 per cent of the expected during the past year. This is a matter of moment to every individual policyholder of the Mutual Life, and of course to all prospective policyholders, as it indicates the extreme care taken in the selection of lives protected by The Mutual Life.

The year has been a phenomenal one in many respects. While some companies on the continent on account of the financial stringency which prevailed, have been suffering severely in the amount of business, and their agency staffs complaining bitterly of cancelled applications and lapses. The Mutual Life of Canada, with no undue effort, has had altogether the most successful year since it was instituted in 1869.

MOTHER M. CELESTINE

"Beneven is earth when her holy ones leave her for heaven." The Sisters of St. Joseph realized this sad truth when, the message "Mother Celestine is dead" filled their hearts with grief.

Mother Celestine Burns, who died at St. Joseph's Convent, Hamilton, on Monday, January 27th, 1892, was born in Hamilton on July 25th, 1825. From her earliest childhood she gave unmistakable signs of calling to the religious life, and in her sixteenth year entered the novitiate of the Sisters of St. Joseph where she received the holy habit a few months later. The fervent novice pronounced her vows on July 10th, 1871, and from that day followed faithfully in the duties of her profession.

During her long religious life, Mother Celestine filled many important offices in the Community, having been successively Superior of St. Joseph's Convent and St. Joseph's Hospital, Hamilton; the House of Providence, Dundas, and at the death of Mother Superior of Mount St. Joseph, there she was remarkable for the same virtues which she had displayed. The eve of her departure found her visiting the sick, speaking words of comfort to those who need them, and her Sister thought would leave this world before her own summons to eternal life.

Mother Celestine's death was a shock to all her Sisters and friends, for apparently she was in good health until she was taken to the Mother House, Hamilton, and on Friday morning, January 28th, Requiem Mass was sung by Very Rev. Dean Kelly at Mount Forest on Thursday, the remains were taken to the Mother House, Hamilton, and on Friday morning, January 29th, Requiem Mass was sung by His Lordship Bishop Dowling, assisted by Rev. Fr. Cook, Fr. Deacon, and Rev. J. O'Sullivan, subdeacon. In the sanctuary were Very Rev. Dean Kelly of Mount Forest, Rev. Father Brick, C. S. S. R., Toronto, Rev. J. J. Craven, Galt, Rev. G. Cleary, Caledonia, Rev. D. F. O'Neil, St. Catharines, Rev. J. J. Bonomi, Rev. P. J. Flaherty, and Rev. J. J. Flaherty, Hamilton. The interment took place at Holy Sepulchre Cemetery where His Lordship, the Bishop, assisted by Right Rev. Mgr. Malone, V. G. blessed the grave. May the soul of the good religious rest in peace. Amen.

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The young men who have entered the ranks of the Christian Brothers and are now preparing to labor for the cause of Catholic education in Ontario are: Joseph Lynett Aytton, Ont., in religion Brother Victor; John Breen, Douglas, Ont., in religion Brother Raymond; Thomas Shanahan, Montreal, in religion Brother Justin; Alfred Bohmann, Midland, Ont., in religion Brother Edward; Edward Riordan, Toronto, in religion Brother Ambrose; Raymond Powers, Toronto, in religion Brother Cyril; Leo O'Reilly, Drayton, Ont., in religion Brother Anthony; Harold Sehl, Waterloo, Ont., in religion Brother Jerome.

DOMINION BANK

Net Profits of \$950,000 are reported by the Dominion Bank for the year ending December 31, 1913. Not only were these the largest profits in the history of the Bank, but further examination of the report shows the presence of many other features. The proportion of quickly available assets is unusually large. It is also somewhat exceptional in view of the period of low money to note that the net assets offered by the Bank has been subscribed by the shareholders.

During the year, the Reserve Fund was increased by \$1,200,000 and the Capital Stock by a like amount. The Reserve Fund now stands at \$6,341,000, one million dollars more than the Capital Stock. Gains were made in interest bearing deposits, in Current Loans and in Total Assets, the latter now amounting to \$80,000,000. The increase in the loans is evidence that the Dominion Bank did its share of furnishing funds for the business requirements at the several points where represented.

THE CATHOLIC TRUTH SOCIETY OF CANADA

Is desirous of establishing branches throughout Canada and will furnish full information as to its work, aims and objects, to anyone interested in spreading the knowledge of the Truths of our Holy Religion. Correspondence invited. Address Catholic Truth Society, Box 353, Toronto, Ont. 1483-3

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