

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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THE MIXED MARRIAGE

Some people, misled perhaps by undue reliance on their own wisdom and foresight, do not see eye to eye with the Church on mixed marriages. They are inclined to shrug their shoulders when they hear instructions on the matter. The priest—a well-meaning individual, doubtless—cannot quite understand the young sweet thing proclaiming that she has a man, even if of a creed different from her own. The solemn and soul-searching admonitions of the Church regarding mixed marriages trouble her not at all because she knows better and is, moreover, too busy in selecting her trousseau to give heed to legislation in this matter. As a rule, she discovers, before many months after her marriage, that the words of the Church are not puerilities to be scorned as of no consequence. When she gets into her head that in the one thing that is essential to enduring happiness her husband is not in union with her she may be of the opinion that the marriage unblest by the Church is not the passport, as she foolishly imagined, to conjugal harmony. We are told that the woman is so devoted to her religion and withal so firm a character that she will induce her husband to become a Catholic. This is to laugh. Devotion to the Church does not produce disobedience to the Church, and the woman who, in order to get a man, spurns ecclesiastical authority, manifests a firmness of character which the loyal Catholic does not care to possess; and the husband, not being a born idiot, will laugh, discreetly, of course, when he hears his wife, whom he bent to his will, talking of his conversion. Sometimes this devoted-to-her-religion wife becomes so broadminded as to attend church with her husband. One thing certain is that the mixed marriage is often the source of defection and indifference. The influence of the mixed marriage home works upon the children with the result that they despise spiritual authority just as their mother did on the day of her marriage.

ABSURDITY

It is so easy to speak of the up-to-date Church that has no dogma. The average non-Catholic imagines that a dogma is a deadly Papal instrument or something that is the exclusive possession of priest-ridden Catholics. Every truth stated in exact terms may be called a dogma. In this sense every science has its dogmas. When a tenet of the Christian religion is thus formulated it is called a Christian dogma. But what is a Church without dogma? It can neither teach nor learn. There is nothing to believe, and, consequently, what each one judges best is best. It is a source of consolation, these dogmaless churches, to those who have strangled their conscience in order to walk freely the broad highway. There is no flaming authority to check and rebuke them, and so these people go on their way mumbling arrant nonsense about a church without dogma. We hear them now and then speak reverently of Christ. A shadowy Christ indeed who has abdicated his sovereignty. If, however, they declare their belief in Christ they formulate a creed by this declaration. Again, if they believe in Christ they should believe in His words. If they deny "he that heareth you," heareth Me," they will be true to their principles and end by denying Christ Himself. If Christ's word is unreliable in one instance it must be so in every instance.

AFTER THE WAR

What is going to happen after the war is engrossing the attention of those prophetically inclined and of seers who are dowered with great imaginative power. Something will happen in the way of readjustment, of dealing with new conditions and of provision for the maimed and wounded. But would be prophets and seers should avoid undue dogmatism in their predictions. Some time

ago a man in the trenches predicted that after the war religion as preached by the Church would cease to dominate, to any great extent, thousands of its present adherents. The man in the trenches is, of course, a victim of the imagination. The chap who wrote for him is a good many miles behind the times—a slacker, doubtless, filled up with the evangelical "literature" that is swallowed by the many who preen themselves on their freedom and independence. Fancy any man looking into the face of death writing such rubbish. One reason for our thinking so is the assertion that the Church is inimical to liberty. This frayed-at-the-edges and mildewed accusation is the most precious weapon in the arsenal of the bigot. He clings to it as the shipwrecked to a raft. He prates of liberty, forgetting that as the vassal of the Lodges or of Orangeism he is bound to agitate the atmosphere about our antagonism to liberty. He is imprisoned in the dark cells of bigotry amusing himself with partisan imaginations and with gloating over the death of Rome. He is not amenable to remedial measures, for his brain is atrophied and he would see in every Roman helping hand some fell purpose. However, if he would not spend so much time on the Orange Sentinel and read occasionally some simple books he might be able in due time to go into the business of predicting with some measure of plausibility. He might learn that liberty does not bear the Orange brand. He might—here we speak with diffidence—discover that the Church is the greatest protector of liberty, that she furnishes the standard, the only one, true and permanent and universally admitted, by which all institutions, all laws and political systems, all things whatsoever, either public or private, in the life both of individuals and nations are measured and pronounced just or unjust, worthy or unworthy, conducive or not conducive to the welfare of mankind. A perusal of history would show what the abolition of serfdom and representative government owe to the Church and her creation and organization of the admirable trade-guilds of the Middle Ages, and her fostering of the religious orders who sided with the people and protected them against the tyranny of lords and barons, and her advocacy of the rights of the working man. He would not, we presume due to his many exacting duties, acquire a profound knowledge, but enough at least to serve as a sea anchor when the waves of unreasoning hostility threaten to engulf him.

SUBLIME PATIENCE

The Church stands unique among all the institutions of the world in the attitude which she assumes toward calumny, abuse and misrepresentation. For evil she returns good, ever mindful of the words of her Divine Founder, "Love your enemies, do good to them who persecute you." The following tribute quoted from the Missionary portrays the patience of God's Church: "Protestant tolerance will not stand the test of enthusiasm, but Catholic patience is one of the firmest and most magnificent developments of the human race. It is cosmic—that bottomless word has been used again to describe it; it has caught the spirit of the time and creation and eternity. Nothing ever dims or shocks it—no raging of the heathen, no dissension or catastrophe, no injury or insult. It is not tolerant in a worldly sense, for it holds that truth must be absolute, one truth for all humanity, but it is full of tolerance and pity, ready to make allowances, to wait, to turn back, to begin all over again. There is no coldness about it; instead there is a passion. The passion of patience—somewhere or other that phrase has lately crept into religious discussion, and it admirably describes the marvelous temper of the Catholic Church." That the Church has come down to us through long centuries of strife, persecution and bloodshed, pardoning her enemies, encouraging her children to love and patience, and setting to the world an inspiring example of every virtue is test and proof sufficient of her divine origin, and a triumph over the numerous obstacles that have made for the fall and ruin of merely secular endeavors.

—The Pilot.

It is the language of ignorance to say that humility is weakness.

THE WITNESS OF OLIVER TWIST

Henry Somerville in America

In the recent attack on the private child-caring institutions of New York, the experiences of Oliver Twist supplied the pamphleteers and the journalists with a classical reference that has been employed with unwearied repetition. "Worse than 'Oliver Twist'" is the stock phrase that is understood to describe the extreme limit of ill-treatment. There is a peculiarly relevant lesson in Dickens' great novel which the controversialists have apparently overlooked. Private child-caring institutions are vilified to make a case for the exclusive guardianship of the dependent child by the State. Now it happens that the very institution which supplies the pamphleteers with their supreme illustration of what is reprehensible in the treatment of children was a State institution; and that the cruelties and inhumanities which Dickens satirized were not mere isolated abuses, but part and parcel of the established State system of public relief.

The problem of State relief versus private charity is coming to the front. The trend of opinion among secular philanthropists in this country is in favor of a State system, as was shown, for example, by the National Conference of Charities and Corrections held recently at Indianapolis. It is worth while, therefore, to learn something of the experiences of the only great country that has given a thorough trial to the policy of making the relief of the poor a State function. That country is England, and the history of the English Poor Law is perhaps the most instructive study to which any secular philanthropist could be recommended. The peculiar vices to which State action is prone, and which constitute one of the fundamental arguments against Socialism, there receive their fullest exemplification. We need not say anything of the "Old Poor Law," the system prevailing prior to the reform of 1834, because that system always receives the condemnation it merits from every writer who mentions it. The "New Poor Law," is more to our purpose, because its history is not so well-known, and it is commonly assumed to have represented an enlightened and successful policy. The truth is that the New Poor Law was no less bad than the old, though in a different way. The evil of the old system was the pauperization it produced, bringing the whole nation to the verge of bankruptcy; indeed, many of the parish communities were carried over the verge. The Reform of 1834 was designed not to make better provision for the poor, but to reduce pauperism, which in the minds of the reformers meant to reduce relief.

Two basic principles for the administration of legal relief were then laid down: one was the principle of "relief for destitution only" and the other was the principle of "less eligibility." The first principle meant that destitution, and not mere poverty, must be proved in an applicant before he had a right to claim relief; the second principle meant that the treatment accorded to dependents must be such as to make their condition less eligible, less desirable, than the condition of the poorest persons outside the Poor Law. The argument for this principle was that if the paupers were better treated than the poorest class of self-supporting laborers, the latter would prefer to become paupers. The administration of the Poor Law was to be deterrent, it was to prevent people from becoming paupers by making the condition of a pauper well-nigh unendurable. The Reform of 1834 succeeded in its object. It did cause an enormous reduction of pauperism, but the saving of public money was attained by the sacrifice of human lives. Dickens was one of the insurgents against the callous utilitarianism dominant in his day, and the first four chapters of "Oliver Twist" are a fierce satire on the principles and practice of the reformed Poor Law. This is how Dickens speaks of the reformers in the second chapter of "Oliver":

The members of the Board were very sage, deep, philosophical men; and when they came to turn their attention to the workhouse, they found out at once, what ordinary folks would never have discovered, the poor people liked it. It was a regular place of public entertainment for the poorer classes; a tavern where there was nothing to pay a public breakfast, dinner, tea and supper all the year round; a brick and mortar elysium, where it was all play and no work. "O-ho," said the Board, looking very knowingly, "we are the fellows to set this to rights; we'll stop it all in no time." So they established the rule that all the poor people should have the alternative, for they would compel nobody, not they, of being starved by a gradual process in the house, or by a quick one out of it. . . . For the first six months after Oliver Twist was removed, the

system was in full operation. It was rather expensive at first, in consequence of the increase in the undertaker's bill, and the necessity of taking in the clothes of all the paupers, which fluttered loosely on their waisted, shrunken forms, after a week or two's gruel. But the number of workhouse inmates got thin as well as the paupers; and the Board was in ecstasies.

Incredible as it seems, Dickens scarcely exaggerated. The inhumanities of the "less eligibility" policy were ruthlessly practised, until it was proved that the policy did not even save expense. The first abandonment of the principle of "less eligibility" was in the case of pauper children. It was found that by giving them a better education than other poor children then received, there was more prospect of getting them to a profitable trade, and thus making them self-supporting. The next thing found was that Poor Law institutions were periodically in the grip of infectious diseases, and that, especially among the children, diseases of the eyes were endemic. As the paupers did not all die off quickly, but in many cases lived on in a chronically sick condition, it was deemed more economical to safeguard their health by applying better hygienic standards in the workhouse than prevailed in the least salubrious districts outside. Further, it was eventually found that in regard to the sick in the workhouse-hospitals it was cheaper to try to cure them as quickly as possible, than to prevent the patients from getting any excess of care or comfort, such as might make their lot seem enviable to the unpauperized poor outside.

Never in its whole history, from its beginning in the reign of Elizabeth to the present day, has the English system of State relief been anything but a mischievous thing, constantly amended but always remaining a failure. Not a single socialist in England today regards it as anything but an unavoidable evil at best. It is in dealing with children that the State system most signally fails, and it may interest philanthropic experts in this country to know that of recent years the policy of English Poor Law authorities has been to take children from State Homes and board them out with private institutions, paying the latter sums ranging up to 11 shillings a week per child for maintenance.

Thus England is departing from her State system and turning to private agencies just at the time when certain factions in the United States are intent on crushing out private charities, and setting up the system which has proved so disastrous in the older country.

OUR CONVERTS

We cannot attach too much importance to the event which took place in the Cathedral a short time ago when His Eminence administered the sacrament of confirmation to more than six hundred converts at one time. It was a striking manifestation of one of the effects of confirmation, the profession of one's faith to the world.

For a long time we have known the progress made by the Church in making converts. There is not a parish in this archdiocese that is not always bringing non-Catholics into the fold. The world outside knows little of it. It does not care, or at least it affects not to care. It is of course primarily the concern of the individual soul. For that reason little note has been taken of the great number of converts that come into the Church every year. They receive instruction and are admitted quietly. They have been confirmed in the parishes where they live. Their example was not shown to the world as it deserved to be. Some times when a man or woman is especially prominent in social or financial circles the fact of conversion is given publication. It is of course a tribute to the power of the Catholic Church when leading citizens are eager to submit to her, sometimes at a great sacrifice.

But one would have a very incomplete knowledge of the missionary work of the Church if he thought that only those who receive publicity in the papers constitute the conversions. Throughout this country to-day, and in fact in every country, there are thousands of conversions annually of men and women, who never will figure in any "Who's Who" but who are none the less a living proof of the indwelling of the Holy Ghost in the Catholic Church. Were their histories known, could they write the story of their conversion, it would prove many a time more interesting than that of any contributor to "Roads to Rome." They are not asked to publish their spiritual experiences, but they must be glad nevertheless to meet together as on this occasion of their confirmation to make a public profession of the faith that is in them.

That great manifestation of faith has its lessons for us all. We all have work to do in making converts. We may not be called to be priests, but all can be apostles. In our own little circle there is field

enough for us. We have friends who are non-Catholics. Many of them are seeking the light. Sometimes they are anxious to learn from us what the Church teaches. We should always be ready to give them the information they desire. This means first of all that we ourselves should be well versed in our religion. It means, too, that we should show forth in our daily life the teachings of the Church. More converts are made by good example than by controversy. The Catholic, for instance, who on vacation is faithful to Mass is a shining example of the power of his Faith. In a word, if all our life is lived with a view to the effect it may have for good or ill on our neighbor we will not be surprised that six hundred converts can come annually to be confirmed. More than that; we shall look with hope to the day when all who are now outside will find their way back to the great Mother Church.—Boston Pilot.

LLOYD GEORGE AND CATHOLIC WORSHIP

The honest outsider who has imagination and, moreover, heart and sympathy, although he may not have the grace of conversion, generally sees that the Catholic Church is the most beautiful, the most divinely and humanly divine thing in this world. She "touches the spot" as no sect can, for she is God's remedy for all human ills. Lloyd George thinks clearly, sees clearly, and speaks clearly in the following eloquent passage.

Sometimes we criticize the Roman Catholic Church very severely, but there is no Church that has made a surer and deeper search into human nature. The Roman Catholic Church, the greatest religious organization in the world, conducts its worship in a common tongue. The Roman Catholics conduct their worship in a language of worship. Their Church utilizes every means of taking people outside every day interests, and seeks to induce them to forget what is outside. Thus the language of commerce and every-day occupation is left outside, and the people are taught the language of worship. That shows a shrewd, deep insight into the human mind.

—The Missionary.

THE POPE AND WAR PRISONERS

The Holy Father has been working earnestly to bring about the exchange of Italian and Austrian prisoners of war, whose wounds and physical condition render them unfit for further military service. For this end he has made use of the services of the international Red Cross of Geneva. Austria consented to the exchange in principle, but at first laid down certain conditions and restrictions which for a time prevented satisfactory settlement. According to Rome, among the conditions laid down by Austria was one to the effect that the Austrian prisoners taken by Serbia and afterwards sent to Italy for custody, should be included in the arrangement, but Italy insisted that she had not full power over the disposal of these and that they must form the object of another agreement. Austria also wished to confine the exchange to prisoners seriously mutilated or blind or in desperate conditions of health and not to include others recognized by the doctors as unfit for military service. Through the Apostolic Delegate at Vienna and his special representative, the Holy Father appealed to the Austrian Government to remove these restrictions. The appeal has been listened to and the last difficulties have been smoothed away. The final formalities for the complete exchange of Italian and Austrian prisoners of war were carried out through the instrumentality of the Swiss Government and the International Red Cross of Geneva. It seems regrettable that no reliable statistics have hitherto been published of the number of prisoners of war thus restored to home and freedom through the action of the Holy Father.—America.

THE CHURCH AND THE NEGRO

There are always certain persons who scoff at the idea of bringing the Colored race to a high spiritual standard; but those engaged in missionary work among these people are far from feeling discouraged at the results obtained. In the June number of the Josephite appear these timely remarks: "Whilst the political economists are telling us that the Negroes can never be Christianized, and whilst the social workers are trying their best to give them a natural religion in place of supernatural religion—for which they deem them unfitted—the Catholic Church all along has been preaching to them, as to the white man and the red man, the sacred truth of Christ's Church. With the hoarded experience of the centuries to guide her and the remembrance

of glorious achievements in the past to blaze the way for her, she—and she alone—has never lost faith in the human nature and the spiritual possibilities of the Negro. The glorious annals of her missionaries' work in Africa, the conquests of St. Peter Claver, the example of St. Benedict the Moor are some few of the pegs on which she hangs her confident hope of redeeming and reclaiming for the faith this downtrodden people."—Sacred Heart Review.

A MOVE IN THE RIGHT DIRECTION

James H. Brewster, of Boulder, a non-Catholic, who almost a quarter of a century ago battled the anti-Catholic A. P. A. movement through the lecture platform and pamphlets, has written a letter to M. E. Malone, of Denver, encouraging the local Knights of Columbus for their campaign for the overcoming of prejudice through educating non-Catholics about the teachings and aims of our Church, says the Denver Register.

The Knights in their campaign, have been sending literature, not to bigots, but to intelligent non-Catholics who, it is known, will be able to influence large numbers of members of their own faith. Mr. Malone sent Mr. Brewster a copy of the excellent address of Father Mannix on "Catholic Loyalty to Church and State," five thousand copies of which were printed by the Fourth Degree Assembly. Mr. Brewster said in a letter, acknowledging the pamphlet: "I wish to thank you for sending me a copy of the address by Father Mannix. I am extremely sorry to see an apparent revival of the A. P. A. movement. This question interested me very much twenty-five years ago."

"It has always seemed to me that it should not be left to Americans of your Church to combat this un-American movement. American Protestants ought not to be indifferent to the situation."

Mr. Brewster lives at 838 Fourteenth street, Boulder. On September 21, 1893, he gave an address at Lincoln Hall, Detroit showing the illogical position of the A. P. A. This speech was printed and distributed in pamphlet form. For over two centuries and a half, Mr. Brewster's ancestry has been American. He is a lawyer, and is familiar with the laws and constitution of his country. These facts made him particularly qualified to speak about the true meaning of Americanism. He declared that an organization like the A. P. A. was out of place in America.

"I shall enter into no defense of American Roman Catholics," he said. "I do not think they need my assistance. But let me remind you that the first steps toward religious freedom taken on this continent were taken by the Roman Catholic proprietors of Maryland; and that, too, at a time when the Puritans were driving out the Baptists from their colony, and the Puritans were themselves being driven from the colony of Virginia. Let me remind you that the first printing press brought to Michigan was bought by the Roman Catholic priest, Father Richard, who was also one of the first promoters of public education."

Mr. Brewster quoted a portion of George Washington's address to his Catholic soldiers in December, 1789, when the Father of Our Country said: "I hope ever to see America among the foremost nations in examples of justice and liberality, and I presume that your fellow-citizens will not forget that patriotic part which you took in the accomplishment of their revolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic religion is professed."

Mr. Brewster told how the Ordinance of 1787, for the government of the United States north west of the Ohio; the state constitution of Michigan and the Constitution of the United States safeguard religious liberty.—Catholic Sun.

SPANISH QUEEN'S GENEROSITY

QUEEN MOTHER OF SPAIN BUILDS AND ENDOWS HOME FOR POOR GIRLS

An interesting event took place at a suburb of Madrid, Spain, the other day, in which the royal family, the court, and all the working families of the district took part. It was the inauguration of a magnificent home for poor girls, which houses some three hundred children and has been built and endowed entirely at the expense of the queen mother. It stands near the Bridge of Segone, and has been placed in the charge of the Sisters of St. Vincent de Paul by its royal patron. The Mother Superior, Sister Therese Lardner, is well known throughout the capital of Spain for her splendid works of charity and her great enthusiasm for the poor. She has worked for twenty years in this quarter of Estramadura. She was acclaimed only second to the royal ladies themselves by the populace.—Catholic Sun.

CATHOLIC NOTES

Spain will celebrate the 300th centenary of Cervantes.

Of the 34,000,000 population of Italy over 95% is Catholic.

The first Mass in America was said on the Island of Haiti, December 8, 1493.

There are about fifty Catholic convents and monasteries in the Holy Land.

Catholics in the one time Puritan state, Massachusetts, number this year 1,400,834.

On the Pacific coast of this country the Carmelite Fathers said Mass at Monterey, Cal., in 1603.

The substitution of the Gregorian or Western Calendar for the Julian or Eastern has been voted by the Bulgarian Chamber.

The magnificent mosque at St. Sophia at Constantinople, was once a Christian church. According to Nello, the expense of building it was \$65,000,000.

There are ten millions of colored people in the United States. Four millions of them have never been baptized, and less than two hundred thousand are Catholics.

The leading Catholic paper of France recently published a list of the priests and religious killed in the war. It contained one thousand two hundred and fifty names.

According to the latest Catholic census the increase of Catholics in the United States proper in the past year has been something over two hundred and fifty thousand.

Queen Anclia of Portugal is giving her services daily as a nurse in the Third London General Hospital at Widsorth. Her Majesty's kindness has endeared her to the patients.

Rev. Francis Joyce, the well-known Catholic chaplain, is with the American soldiers at the Mexican front. Chaplain Joyce endeared himself to all by his heroic work at Vera Cruz two years ago.

Rev. Father Dunne, Superintendent of Schools in the Diocese of Albany, N. Y., declared recently that exception could be taken to at least 50% of the moving pictures now shown.

One of the last descendants of the family of Joan of Arc, Mrs. Lanery d'Arc, born Adine de Juliane d'Arc, died recently at Tonlon, France, at the age of eighty-two years.

The German Catholics are alive to the occasions which the war in Europe offers them, and are insisting upon the repeal of the anti-Jesuit laws in the empire.

The Administration Building of the Catholic Sisters' College, Catholic University, Washington, was dedicated on May 14th. It cost \$50,000 and has been paid for by private generosity.

Sister Columbia, the daughter of P. O'Keefe, Clonmel, Ireland, and a member of an American community of Franciscan nuns, has taken up duty in the leper colony, Molokai, Hawaiian Islands.

Monsignor McDevitt of Philadelphia has called attention to the fact that one lady teacher in the Public high school of that city received more salary than all the thirteen nuns who teach in the Catholic girls' High school.

When the Right Rev. A. J. Schuler, S. J., Bishop of El Paso, went to Las Cruces, N.M., recently on a confirmation trip, he gave the sacrament to almost 1,000 persons. It was the first time in eight years that a Bishop had visited the parish.

In Cincinnati, O., recently Archbishop Moeller announced plans for the erection of a \$250,000 building for the first Catholic Men's Association of the United States. The building will front 200 feet on Pioneer Street, and will be finished within a year.

It was announced that Archbishop George W. Mundelein of Chicago has forwarded through the State Department at Washington \$50,000, which was obtained among the churches of Chicago Catholic archdiocese to relieve distress in Poland.

The rector of St. Martin's Church, Baltimore, Md., recently received a magnificent solid gold ciborium, 18 inches in height and ornamented with over two hundred precious stones. It is made from jewelry contributed for the purpose by the people of the parish. It is valued at \$5,000.

"Marrillac," the new motherhouse and seminary of the Sisters of Charity of St. Vincent de Paul, at Normandy Park, St. Louis, erected at a cost of \$400,000, is completed and was opened on the feast of St. Joseph. It is in the form of a letter H, 270 by 175 feet in dimensions. The date for its formal dedication has not yet been fixed.

Louisville's first Cathedral at Bardstown, the centenary of the building of which occurs this year, is yet a solid handsome edifice, and enriched with works of art. It is, according to Father Deppen, editor of the Louisville Record, the oldest consecrated Cathedral church in the original United States.

"One would think," she laughed gaily, "I had just stepped into the midst of an intrigue."

The Captain laughed a little disconcertedly. "Madame is back soon," he said.

"Yes! M. Lalonde readily acceded to my plan."

"And yet it is said that he is quite obstinate."

"I have never found him so."

Raoul had walked to the car, and Madame de Fernand soon joined him.

"We shall see you on the 15th, Captain. Adieu!"

On the morning of the 15th Madame de Fernand arose with haste, for the day was to be filled with events.

Louise entered with the morning coffee. Her eyes were red and her face swollen, and Madame was slightly annoyed.

"Louise, you have been crying again!"

"Yes, Madame," she replied. "All night I have lain awake and prayed to the Virgin Mother that this terrible war might stop and my sons return home safe."

Her mistress was irritated. For the last two weeks she had heard the continual whimpering of Louise over the war.

"And did you not think, Louise, to pray for the victory of France? Tonight light a candle for that intention."

As Madame de Fernand drove to the little corner of the Bois de Boulogne, which was to be the scene of the temporary encampment, she thought of the happenings of the past few weeks—events which had suddenly, it seemed, turned a world from the indifference of peace to the turmoil of war.

She thought of the men who today would leave for the conflict, many of whom would never return; but they would be heroes, and France would never forget them.

The mother country needed her sons now, and it was the duty of all to give them readily and uncomplainingly. She thought of Louise and of her reproach that morning. Perhaps she had spoken too sharply. Faithful old Louise, whose very life was wrapped around her sons and the little grandchildren! She thought of her own son. He had gone off early that morning to be with La Touche till the last moment. What a man he was growing to be!

A crowd had gathered at the park, and a cheer arose as her car stopped before the tent in which were the Captain and his officers. She trembled a little when, standing beside La Touche, she looked at the expectant faces before her. They were all familiar—men who had been associates of her husband, and in whose society she had moved for many years.

She spoke to them of bravery and courage. She pictured to them their country honored if they fought valiantly, or crushed if they shirked their duty. She denounced the enemy fiercely and with all the prejudice born of partisanship. She spoke to the women and lauded the privilege which was theirs in rendering their service. "You are giving noble men to a noble cause. Do it in a noble manner."

Again the soldiers cheered. They would do all she asked, and give their very life-blood for France; and, as the cheer died away, the lustle of the departure began. Gray-jacketed figures with silver buttons snatched a final kiss or hand-pressure from the woman standing solid and unflinching. Madame de Fernand viewed the scene with admiration. Only a little woman standing near her was sobbing unrestrainedly. She had just felt the arms of a straight young man who had abruptly set her down and hurried away. Madame patted the girl's shoulder.

"Do not weep, Annette!" she said. "Your husband may come back a hero."

The girl's shoulders shook in an abandonment of grief. "He was all I had. Madame, you have a son: what if he were taken from you?"

The woman winced and there was a pause. "Were my son a man, I would give him gladly to my country."

"He is a man."

It was a voice behind her, and she turned quickly. Before her stood Raoul, dressed in the full uniform of La Touche's company.

She looked at him uncomprehendingly, with eyes opening wide with surprise. How came Raoul to be dressed in that uniform and looking at her guiltily? Why did a sudden silence fall before her? For she was vaguely aware that the standers-by had turned their attention to the scene. Even the little woman had for a moment ceased her sobs.

Raoul was mute, yet his face told all. In it were blended exultation and anxiety, and to Madame de Fernand it revealed his message; he had enlisted. She tried to think clearly, but the thoughts in her mind came swiftly and confusedly. She could not grasp any meaning to it, so great and so sudden was the reality. The band began playing, and the crowd stirred. Somewhere they were beginning to form into line. The blast of the bugle aroused her, and over the face of Raoul she saw the look of dread disappear. And then she felt his arms about her, and she thought she could hear his heart beat as he held her and whispered: "I will come back. Do not fear, maman!" Then an awkward boyish kiss, and he was gone.

She walked back to her car unknowingly, and sat down to wait—for what she did not know. She was aware of La Touche coming

through the car up to her car, and felt him lift her hand and kiss it. Through a cloud of stupor, she heard him murmur: "Forgive me! Raoul would have joined some other regiment if not mine."

The cloud had lifted for a moment. "I will watch over him, Madame, and bring him back to you. Adieu and au revoir!"

She dimly heard the booming of the Marseillaise and saw La Touche riding at the head of the company. She stood up rigidly when Raoul passed, and gazed after him till he had disappeared and the crowd had begun to scatter.

She did not know how she had returned home. At the door she remembered having fallen fainting into the arms of old Louise. And then she had known nothing till once she had stood up in terror and repeated over and over again, "Raoul is gone!"

How long the days seemed as the summer gradually drifted into autumn; for she reckoned them now only by the alarming bulletins from the distant battlefields. There were reports from the North of the terrible cannon of the enemy that dealt such devastating blows to the little towns and villages; she gloried in the victories of the French at Altkirch and Mulhausen, and sighed over their repulsion at Verdun. Then came the advance of the enemy toward Paris, rapid and alarming, till from the chateau she could hear the booming of the cannon and see the clouds of smoke. But that had not lasted long, and soon came the reports that the invaders had begun to retreat. One evening she found a short paragraph about La Touche. His company had been fighting around Verdun. The losses had been heavy, and La Touche himself had been seriously wounded. Madame de Fernand trembled as she read; the paper slipped from her hand, and for the first time since Raoul had left came a flood of relieving tears.

A warm September sun shone down on the garden of the Chateau de Fernand. Its brilliancy seemed reflected in the flower beds gay with asters and marigolds; but Madame de Fernand, walking slowly on the grass, saw nothing. Her thoughts were far from her surroundings.

Louise, with market basket on her arm, came into the garden and walked toward her mistress.

"Does Madame wish anything special at the market this morning?" she asked.

"No, Louise," was the answer. "It matters but little what you get. Have you had any news of your Andre or Pierre yet?"

"No, Madame; but every day I go to the bulletin boards and read the names. I shall go there this morning when I have finished my marketing."

But there is no need of that, Louise. The lists are printed every day in the newspapers."

"Yes, Madame, but after I have gone there in the morning, I feel relieved for the rest of the day. I do it all the way that I shall not see Andre or Pierre Dubois."

"And then read the bulletins with fear," said Madame de Fernand.

"Oh, the good God does not answer all prayers!" Louise replied with resignation.

After Louise had gone, Madame de Fernand walked slowly into the house. In her boudoir she sat before the window, watching and waiting for Louise's return. An hour later, when the old servant appeared, she stood up in suspense. Louise was walking quickly and nervously, far different from her usual steady plodding; and, as she neared, her face showed signs of anxiety. Madame de Fernand's heart sank in fear as she hurried downstairs and burst into the kitchen as Louise entered from without.

"Louise, Louise," she cried, "there is bad news! Tell me what it is!"

The old servant dropped into a chair, sobbing, her head bent. She did not look at her mistress. Madame grasped her arms and shook her violently.

"Louise, tell me quickly! Is it Andre or Pierre?"

"Ah, Madame, would that it were instead of—oh, I can not tell you!"

Madame de Fernand's hold relaxed.

"It is Raoul," she said. "Raoul is killed!"

That night, in the old servant's room, they knelt before the little altar on which flickered two candles before an image of the Blessed Virgin. Louise still prayed for her sons, but in Madame de Fernand's heart there was a fervent prayer for the thousands of other mothers that were bereft that day.

TRUST THE CHURCH OF GOD ALWAYS

"Trust the Church of God implicitly, even when your natural judgment would take a different course from hers and would induce you to question her prudence or her correctness. Recollect what a hard task she has; how she is sure to be criticized and spoken against whatever she does; recollect how much she needs your loyal and tender devotion. Recollect, too, how long is the experience gained in eighteen hundred years, and what a right she has to claim your assent to principles which have had so extended and so triumphant a trial. Thank her that she has kept the faith safe for so many generations, and do your part in helping her to transmit it to generations after you."—Cardinal Newman.

THE SECULARIZED RELIGION

AND ITS FRUITS

A layman writing to The Reformed Church Review, a Protestant monthly, pointedly calls attention of the ministry to the reasons underlying the failure of the Church. The writer's protest is that while the modern Church is trying to "Christianize the social and civil life" of the world, the world is "rapidly secularizing" the Church. The writer believes that under the euphonious expression of "social service" the Church is being committed to new methods of reform that divert it from the exercise of its proper functions. That he understands the conditions is evident from the following:

"The sacred edifice heretofore dedicated to the worship of Almighty God has now, with its parish-house, its club, and other auxiliaries, become the centre of secular functions. We now go to Church to hear sermons on the minimum wage, adequate housing of the poor, the regulation of moving pictures and dance-halls, how to vote, and the latest vice-investigation report. From this centre agents and detectives of Law and Order societies make report of nightly investigations; and it is said even ministers of the Gospel keep silent watch during the hours of the night and assist in rounding up inmates from disreputable houses. They appear as prosecutors and witnesses before grand and petit juries in the Quarter Sessions Court. Billiard and dancing classes organized, and all sorts of amusements offered to entice the youth within its sacred precincts. A child returning home from Sunday school recently was asked by its mother the subject of the lesson. It was how to keep the streets clean. Another Sunday, kindness to dumb animals furnished the subject of the lesson, and this was in a graded Sunday school up-to-date. A good woman who had suffered greatly with a recent sorrow brought herself to church longing for some comforting word. She heard a sermon on the Charity Organization Society and the Visiting Nurse."

A MONARCH'S CHARITY

The monarch in question is Alfonso XIII, King of Spain. Almost every day the Madrid press publishes conclusive proofs of the humanitarian and charitable services rendered by our young ruler, since the outbreak of the war, in behalf of the wounded and the prisoners of the belligerent countries, as well as of the desolate and sorrowing families of those who have disappeared in the turmoil or have fallen on the field of battle.

On becoming acquainted with the splendid work of mercy accomplished for humanity in these days of sorrow and anguish by their Sovereign, Spaniards of every class and party are filled with legitimate feelings of consolation and joy. People of every foreign country, they are sure, will share in these emotions. In all his noble efforts for suffering humanity, the Spanish Monarch is only following the footsteps and the example of the Holy Father. And, he it is said in passing, it is to the Supreme Pontiff that the world is turning for help in this terrible tragedy. While doing so, all hearts are filled with deep gratitude and emotion for his untiring efforts to diminish in every possible way the horrors and sufferings of the contest.

Very shortly after the declaration of war, indeed just after the first shock of the hostile forces had begun to crimson the soil of Europe and to bring sorrow and misery to countless homes, the Royal Palace in the Plaza de Oriente was, so to say, deluged with letters, all bathed in tears. The sad messages deepened into a very wave of sorrow, rising constantly to a higher crest. The mounting tide surged to the gates of the Royal Alcazar. There, the writers of the sad missives knew, their supplications would reach the heart of a magnanimous prince, to whom Providence seemed to have assigned the noble role of mediator and consoler in the dark hour of this frightful struggle.

From the pages of these letters rose a wail and a prayer. The eyes of fathers, mothers, wives, sisters and friends of the combatants turned to the young sovereign, asking news of the loved ones who had disappeared or begging his intercession to obtain the complete remission, or at least the mitigation, of sentences imposed by military tribunals. The heart of the King was moved, and yielding to his generous impulses, he immediately ordered his own private offices turned into a bureau of information to take cognizance of all these war cases. With only one end in view, the good which he might thus accomplish in behalf of all those who were suffering from the effects of the terrible struggle, he increased his staff of secretaries and assumed as his own the subsequent financial outlay. He had the pleasure to find that the bureau thus constituted was working efficiently and with the most consoling results. The number of letters received by the King's secretaries amounts on an average to 700 a day. On some days as many as 3,000 are received. From the hour the bureau of relief was organized, it is estimated that more than 200,000 petitions have been registered. In the archives belonging to the office there are records on file dealing with the fate of 160,000 French prisoners and war sufferers, whose residence it has so far been impossible to ascertain. The solicitude of the Monarch extends also to the prison camps, especially to those established in Germany. The members of the Spanish Embassy in Berlin visit these camps and hospitals regularly in order to become personally acquainted with the sanitary conditions, etc., and to see for themselves how the prisoners are treated. They then report to the King, who in turn communicates these data to the various belligerent nations, which have requested Spain to watch over their interests. But this is not the only service thus

generously given by the Spanish Monarch. A special department in the bureau has been organized to seek and find news of those who are in the territories occupied by the German armies and who have not been able to communicate with their relatives or friends. In order to further the ends of this department, a special system of proclamations, advertisements and notices has been arranged. Notices have been sent to the Spanish Ambassador in Berlin, who forwards them to the German authorities. These then inform the mayors of the localities where it is hoped that some clue may be found. The latter in turn send back whatever news is available, and thus, very often, correspondence is re-established between those who for a long time had not heard from each other. Nor can we omit to mention the personal efforts of the Monarch in behalf of those who are condemned by the military tribunals. For some he obtains complete pardon. In the case of minor offences, the sentence, at his request, has been often commuted. Thanks to his efforts, war-cripples and the desperately wounded were frequently sent back to their homes. The Russian journalist, Jantchetzky, and his seven companions in captivity and misfortune; the Austrian Admiral, Muller; M. Theodor, Dean of the Brussels Bar; the Prince of Salm-Salm, and many others, must surely be ever grateful to the noble and generous Monarch for his efforts to alleviate their lot and secure their liberty.

Such in brief is the work of mercy which a Catholic and Spanish King is accomplishing for suffering humanity in these days of sorrow and woe. Two angels of Christian charity seem, for the moment, to have folded their wings and taken up their abode on the heights of the Vatican and under the walls of the Royal Alcazar of the Court of Spain. The Sovereign of all Christendom and the Sovereign of a Catholic people are constantly working hand-in-hand to diminish the sufferings of the countless victims of this cruel war. And thus, over the dark clouds which shroud the horizon, they shed the bright rays of mercy, consolation and love. —Norberto Torcal, in America.

BETTER THAN THE BEST

If you would have practical proof for what you should know in your heart is best for your boy, how is the following for all-around testimony that the Catholic school betters the best, even in purely secular matters? It was afforded by a college in Brooklyn, St. Francis, but who will say it is not a fair example of all Catholic schools and colleges?

In that good borough of Greater New York, one of the dailies, the Eagle, arranged an attractive setting and then invited the boys and girls of the borough to come and show what good spellers they were. The popularity of the journal and the number of the contestants brought a large audience to the Spelling Bee. Practically all of Brooklyn was represented there and, after a well-fought battle, witnessed the triumph of a little lad from St. Francis' College, and of all parochial school girls who gained second honors.

So much for the mere book learning in Catholic schools. But perhaps in these schools, where teaching is so excellent, the boys have several other task-masters—ones the students fear but do not love. "Let's see," said the Eagle, "in which school is the best-loved teacher." And the paper sent broadcast an announcement that an automobile would be awarded to the man or woman voted the most popular teacher of Brooklyn. The contest was a vigorous one. Hundreds of teachers are the ideals of their pupils in Brooklyn, but that a big majority of the borough held one of the "Fraternal Brothers" as the best loved teacher was clearly evidenced and was late evidenced, for the closing of the poll saw him high in the lead—and his fellow-contestants with one accord voiced the justness of the award.

Good scholars! cherished teachers! So far, so good. But how are these girls and boys fitted for their place in the world? What do they know, even in a childish way, of the problems of today? After all, doesn't their religious training keep them ignorant of the world's progress—that "progress" of which our age is so proud.

"What does any school child know of history in the making of current topics? Suppose we find out." Was the way the Brooklyn Eagle looked at the question. So a "Current Topics Contest" was inaugurated and several thousand grown-ups gathered to be amused, were quickly astounded (and, we must add, shamed, by the readiness with which these youths answered some three hundred questions that covered happenings in the world, the city, the borough since 1916 began.

The contest was close and more boys and girls held their ground than their parents would have done but the contestants finally lessened to a dozen, to three, to one—and the one was a St. Francis boy!

Book-learning, sympathetic teachers, as fine a knowledge of the great world outside as school-boy could hope for, they were all there in this Catholic school and how much besides! Those great questions that public contests do not even touch: Who made you? Why are you here? Where are you going? are taught the parochial-school child as soon as he can think, are made the foundation

of all his learning so that, strengthened on all sides, he is indeed prepared for the battle of life.

To the religious teacher to whom, indeed, "Efficiency" is the watchword—for he works for Him who said: "Be ye perfect"—send your child, and you will never feel regret.—New World.

BISHOP CURLEY

ON LOVE OF COUNTRY AS AN ACT OF RELIGION

Bishop Curley of St. Augustine, Fla., at the recent blessing of the Cathedral parish school there, said in part:

"To-day from one end of the land to the other we hear from the lips of the republic's children the cry of patriotism. We hear it from the devout and careless, from the religious and irreligious. Yet how few there are who regard love of country as an act of religion, as intimately connected with an flowing from love of God! This however, is what real patriotism is; this is the Catholic teaching concerning it. After God comes country. God is the author of society. As I am bound to love my God, so am I bound to love my country. Just as I have an obligation to serve my Creator, so, too, have I an obligation to serve my country. God and country! They are not to be separated. When I am taught from my earliest youth to know and serve God, when I am brought up to see God's hand in society and recognize God's authority in civil government, I am at the same time trained in a patriotism that is a real, deep, religious conviction, and that will never set limits to sacrifice to be made in the service of my country. Patriotism thus inculcated is deep-seated, becomes a very habit of the soul. This, my friends, is precisely the patriotism that will be taught in this parochial school, this patriotism taught by Catholicism for twenty centuries, this the patriotism of Catholics in America, which has given ample proof of its existence since the earliest infancy of the republic. It stands written in blood on the pages of American history, and can no more be wiped from the republic's records than can the sun be snatched from the heavens."

"Where religion permeates education this patriotism is imparted. Hence no children in America shall ever surpass in love of country the little ones whose souls will be formed in this parish school of St. Augustine."

THE CHURCH THE FRIEND OF EDUCATION

"The Catholic population is small, in spite of the fact that a stranger in the state today might be justified in concluding that Catholics form 75% of the total population if he were to judge the strength of the Church from the organized bitter opposition and vilification that are carried on against it from one end of the state to the other.

"With eyes blinded to the educational work of the Church, her enemies have heralded abroad that she has been and is the enemy of education. Must I waste time in the refutation of such a statement? It ought not to be necessary. From her earliest days in every land where she was free and untrammelled she dotted the hillsides and valleys with schools as well as with churches. There is no means of appealing to minds warped by bigotry and prejudice; such minds are impervious to

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truth. Those who run may read of the thousands of stately universities, secondary and common schools erected by the Church, schools in which at all times as today the very highest standards of education were kept up. But confine your vision to America. Look around you. Count our schools, our outlay, our double tax; reckon the sacrifices made, and tell me whether or not the Church is not interested in and the very best friend of education. Look around you in this ancient city. See our schools built out of our poverty and then tell us what think you of the charges made by the enemies of the faith.

"Today a propaganda of deception is being carried on, and it is focusing all its engines of attack against the Catholic school. The parochial school, they assert, stands as a monument to Catholic enmity and antagonism towards the Public school. The parochial school is un-American, they cry. If religion and morality are un-American and destructive of free institutions then indeed, the parochial school is un-American. But George Washington thought differently, and very probably would be condemned today as un-American by self-styled patriots."—Catholic Transcript.

The true criticism is to know what to admire.—Sainte Beuve.

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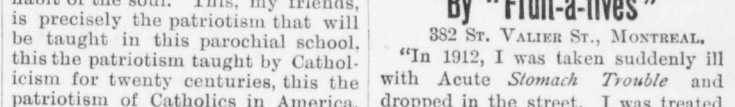
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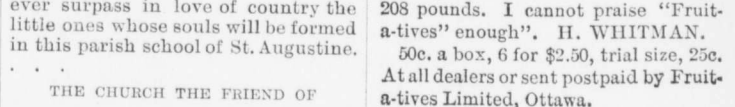
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LONDON, SATURDAY, JULY 15, 1916

THE WAR AND THE MORAL CRISIS

Georges Michelet, Professor of Philosophy in the Catholic Institute of Toulouse, has an intensely interesting article in the current Constructive Quarterly.

In his own words this is the problem of which he treats:

"Of the many agonizing problems—military, political, social and economic—raised by the present war, is there one of a more tragic reality, a more disturbing gravity for souls, than the moral problem? For millions of human beings the plan of life has been suddenly and totally changed. And in place of duties which they have been accustomed to face in the regularity of a peaceful existence and with the consolation of domestic intimacy, there have surged up new obligations, imperious and formidable.

"And these new obligations present themselves with an implacable distinctness. The time has passed when moral theories clashed in empty space, far above souls, in abstract systems ignored by the crowd; when philosophers in their comfortable libraries oblivious of the actual condition of the moral life constructed doctrines for unreal beings. Here, duty, suffering, death, are realities every hour. Here, for each one of the combatants the problem presents itself as a personal problem with an immediate application; the question is, his suffering, his distress, perhaps his imminent death, and the moral reasons that compel his acceptance of these. Each one of these duties is thus localized, actualized, particularized, and in the concrete form in which it is presented it takes for each the character of a sensation and of something lived."

The meaning of life becomes the great, pressing, insistent question in the presence of death—not death in the peace of old age, in the evening of life, nor death as glorified by writers of gallant, military courage—but in repugnant shape, feet in the mud, bodies shivering in the fog of the nights, souls failing at the remembrance of loved ones; death, ever present, bodies mangled, flesh bleeding, death in crowds or in grievous solitary agony.

"Thus the present war sets the moral problem in all its keenness. It makes real the decisive experience, the crucial experience (in Bacon's sense), and—if one may say so in a matter so sorrowful—a favorable opportunity to judge the efficacy of moral systems for souls."

That system must "illumine present obligations with the light of the things which are eternal; then only is death linked with life, and life with the universe. . . . And the human being is able to understand how his suffering and his death, without losing anything of their individuality or of their worth, are but a phase in the progress of the universe."

We need not emphasize how Christianity enables our conception of life and death. Our author contrasts Evolution with this conception.

"Evolution makes a large place for sacrifice so that its doctrine is wholly filled with it. Life presents, not a feast, but a sombre tragedy. Humanity cannot advance toward the better except by marching across dead bodies, and its route is everywhere staked out by millions of innocent victims. Conflict without mercy expresses the history of the world while it awaits the peace of the future city. Certainly this doctrine will not be reproached for not recognizing the seriousness of life. It makes war the lasting foundation of all life and the normal law of all civilization. The triumph of the species alone counts, and this triumph is not paid for too dearly by the sob and martyrdom of millions of poor beings.

"But where is the light? In this explanation of universal life? Why this necessity

of conflict? Who then decrees and commands this universal slaughter? . . . Hate and conflict cannot be the rule and leaven of all civilization. Before all else, that is the work of love, the inspiration of the ideal, the impulse toward known and desired perfection. War represents only an accident, however grievous in the life of peoples; as it were, a convulsion of the organism. . . . "And this explanation which causes intelligences to revolt leaves hearts without power for the accomplishment of their duties."

Evolution not merely as a biological theory, but as a philosophy of life, is not by any means confined to Germany. Like a great many other things which we now denounce it was widely accepted as a substitute for religion in the neopagan intellectual circles of English-speaking countries. Indeed it was often propounded as such from Christian pulpits, and religion was explained in the light of its assumptions.

For evolutionists, it is utterly illogical to scoff at Bernhard's dictum that war is a biological necessity or to ridicule Nietzsche's super-man.

The Rev. Henry Herbert Williams, Lecturer in Philosophy, Hertford College, Oxford, thus writes of Nietzsche's ethics in the Encyclopaedia Britannica:

"Perhaps the one European thinker who has carried evolutionary principles in Ethics to their logical conclusion is Friedrich Nietzsche. . . . It has been a true instinct which has led popular opinion as testified to by current literature to find in Nietzsche the most orthodox exponent of Darwinian ideas in their application to ethics."

Yes, Nietzsche's frank glorification of brute strength and the "demoralization" of all ordinary Christian morality are but the logical and necessary outcome of evolutionary philosophy.

Georges Michelet in the article which we are considering shows how utterly futile is such a substitute for religion for the millions of individual souls whom the war brings face to face with the problems of life and death. And it is safe to predict that one of the effects of the war will be to relegate the philosophy of evolution to the limbo of theories which afford no real explanation of life's problems.

PRIVATE ROMEO HOULE

In the New York Times is a description of fighting at the front by which that journal thus characterizes:

"This thrilling and graphic account of trench fighting as the soldier in the ranks sees it is one of the most dramatic personal records that have come to us from the battle line in France. The agony of body and mind that men undergo, the cold, the wet, the tormenting rats, the contact with death and mutilation in all forms, the hand-to-hand fighting, the whole drama of ruthless war, are here depicted in such vivid language that one might almost believe the writer to have been a master hand."

Yet the author is Romeo Houle a New Bedford barber. Graphic it is and thrilling. The writer is one of the sixteen survivors of five hundred French Canadians who went with the first Canadian contingent; he fought all through the War until recently he obtained his discharge because he was an American citizen and under age when he enlisted.

Briefly he tells of the horrors of the poison gas:

"Gas? What do you know of it, you people who never heard earth and heaven rock with the frantic turmoil of the ceaseless bombardment? A crawling yellow cloud that pours in upon you, that gets you by the throat and shakes you as a huge mastiff might shake a kitten, and leaves you burning in every nerve and vein of your body with pain unthinkable; your eyes starting from their sockets; your face turned yellow-green.

"As I sat something got me by the throat and began to strangle out my life. . . . I hurled myself in semi-madness into a huge crater near by, made by a bursting shell. There was a little muddy water at the bottom, and I fell in it, face down. . . . The water relieved me a little, and I wet my handkerchief in it and covered my face. The green, stinking air was thus shut out, and I began to breathe easier. I crawled out, and half blindly sought my unconscious chum, dragging him back ten yards into the crater where the water was. I laid him face downward there, and he, too, revived a little and there we lay, waiting for death."

Nor gas nor shell nor any of the thousand and one hazards of war seriously harmed Houle. He began to think he bore a charmed life. He tells of men so terribly wounded, enduring such agonies, and scream-

ing so terribly for somebody to kill them "that our boys have done what they asked."

The heart-breaking experience of the trenches is illustrated by such incidents as this:

"Machine guns all day sweep the trench edges. If you raise your hand, your fingers will be cut off as by a knife. And once I saw a poor wretch, weary almost to death of the trench, raise his right arm at full length. He was sent home, maimed and in agony, as he had wished. And who can say that his act was cowardly?"

He tells of the man-eating rats that infest the trenches; but the description is a bit too horrible to reproduce.

There is a touch of the real soldier in this:

"Do you wonder that I am still proud that I fought there—proud of the French Canadians? What soldiers ever fought more valiantly? Who ever gave their lives in a noble cause more gladly? Who ever met certain death more steadfastly and unafraid? Whatever I think of war—and before I am done, I shall tell—whatever I think of war, I say that braver soldiers never lived or died than the gallant French Canadians. But oh! I am sorry to think how their handsome lines have been thinned—thinned more than most people know."

There is rebuke for the stay-at-home hatred for the Germans—the Huns—but there is also something pathetically disappointing in what follows:

"I do not know why we fought. No Archduke's little life was worth the titanic butchery of the world war. The beginning was petty and small. And I, looking back at horror, horror, horror, cannot forget the extraordinary friendships we made with the men in the enemy's trenches. We were both only human beings, after all, Fritz and I. We had no wish to kill each other. We had much rather sit at the same table, with our wives and children around us, and talk of gardens, of fair pictures, and of great books. But for our officers and the nations which they represented peace would have been declared right there in the trenches—and that by the soldiers themselves."

The valiant and utterly disappointing barber-soldier thus concludes:

"I am only Romeo Houle, a barber. But I have lived—God, I have lived! All the slaughter of heroes by the Meuse and on the Belgian border and in Northern France has passed before my eyes. And I, Romeo Houle, am forced to write this:

"Man is given life to enjoy it, not to destroy it. We cannot make ourselves better or the world we live in more worth while by killing each other like beasts gone mad. . . . I thank God that the nightmare is over. Only in my dreams do the cannon roar over the line at Ypres. And such dreams are quite terrible and real enough. I hope never to fight again."

The soldier who like Houle joins the army in a spirit of adventure and fights because he must is infinitely inferior to the soldier who enlists and fights because he feels that thus he is fulfilling his highest duty.

Graphic and thrilling as Romeo Houle's narrative is, it is not the story of a patriotic soldier whose work is inspired by duty and sacrifice, but the tale of a sordid adventurer whose hardships, which in another would arouse admiration for his heroism, excite something akin to contempt.

SELF-SUFFICIENCY

God alone is self-sufficient and all His creatures are dependent upon Him and more or less dependent upon one another. This thought should inspire them with sentiments of humility, of fraternal charity, and with a spirit of open-mindedness. No individual, parish, or nation can stand by itself. It requires help from others in more ways than it wots of, and therefore should give help to others and be willing to learn from others. Individualism or provincialism is the bane of organized society, whether that society be social, civil, or religious. Yet how common it is in our day! We have all met the man who thinks that the Church should pay him homage, because he has amassed some wealth or because he has attained to some prominence in his profession. He is callously ungrateful to God Who endowed him with the natural faculties that helped him to attain to his position, and unmindful perhaps of those who befriended him in his earlier years. He pretends to be a member of the Church militant, a soldier of Christ, and yet he takes no interest in the Church's welfare. Those days every loyal citizen eagerly scans the daily bulletin that tells of the success or failure of the allied armies at the front; but this citizen of the Church

is not in the least interested in how it is faring with the army of God, along the far-flung battle line. The loyal subject of the Empire sends his sons to fight for freedom, or, if he has no eligible sons, pays for those that can go. If he cannot fight he will pay. Our self-sufficient Catholic, on the contrary, is unwilling to give a son or a daughter to the service of the Church; nor will he help to pay for the education of the sons and daughters of others, who do enlist, nor for the maintenance of those devoted and self-sacrificing soldiers of the Cross, who are holding the advanced trenches in the enemy's territory. The needs of our colleges and seminaries, of our home and foreign missions do not appeal to him. All the epithets, that are hurled by recruiting sergeants at the heads of shirkers, are well deserved by the Catholic who is quite proud of himself, and yet will neither fight nor pay for the extension of God's kingdom on earth.

Another characteristic of the self-sufficient man is the absolute assurance and volubility with which he states his opinion on all subjects, that may arise, be they national, political or religious. He disdains reading what others have written on the subject, or listening to what others have to say on the matter. He seems to feel that his standing in the community demands that he should by a process of intuition settle offhand all questions in dispute. He will tell you that he would not waste time reading Catholic papers; yet the best informed Catholics, lay and clerical, find much to instruct and edify them in a Catholic family paper. We have heard such a one, whose daughter was engaged to be married to a prospective convert, express the fear that the Church would not measure up intellectually to the young man's expectations. Shades of Newman and Brownson, Manning and Benson, what inferior brains you must have possessed when this intellectually bankrupt institution satisfied your mental aspirations!

This same spirit manifests itself in parishes. It is noticeable in their attitude towards the clergy, and the nursing and teaching Sisters. In some congregations, that make no pretensions, there is a praiseworthy spirit of gratitude towards the religious workers in their midst. Nothing is too good for the Sisters, who teach their children or attend to their sick; while in many wealthy parishes that are quite proud of themselves, the very opposite attitude prevails. They repay those who are devoting their lives to their highest interests, by ingratitude, criticism, and niggardliness. They seem to say by their actions "What are they there for but to work for us? They ought to be thankful that their lot is cast in such a banner parish, and in the midst of the social war." Individuals that never contribute a soul to the support of a Catholic hospital, are incontinent if they are asked to pay for the care of their sick. "Isn't it," they say, "a charitable institution?" They would be equally indignant if they were classed as indigents, yet they are indigents, poor indeed in the spirit that should animate a Catholic. THE GLEANER.

NOTES AND COMMENTS

THE GROWTH of the practice of praying for the dead among devout Protestants finds illustration continually in their religious periodicals. An official and solemn service of prayer for the soldiers killed in the War which took place in St. Giles, Edinburgh, a few months ago, will be recalled by our readers. In the Anglican church journals the subject is repeatedly referred to, and it has even had some measure of appreciation among the Methodists. That a truth so completely in harmony with Scripture and the best instincts of humanity should thus find its way back into hearts that have through no fault of their own been closed to it for generations is no matter for surprise. The wonder is that it should have been neglected and ostensibly despised so long. Faith in immortality and regard for those who have gone alike plead for recognition of a practice so essentially and entirely Christian.

THESE REMARKS are suggested by a correspondence addressed some time ago to the editor of Church Life, a "high" Anglican periodical published in Toronto. Following upon the discussion over Prayer Book Revision, which took place in the last Synod, an "Enquirer" asks why, if prayer for the dead was practiced in the

early Church and "is still lawful," no provision was made for such prayers in the revised prayer book? "Why keep back," he asks, "what would be a great comfort to many of our people at this time of warfare and distress of nations?" To which frankly human appeal the reply was made that while "to pray for the departed does not necessarily involve a question of doctrine it is a Christian duty and privilege, and it is almost impossible to understand how any one losing father or mother, husband or wife, or child, can fail to express by definite prayer petitions for them that they may rest in peace."

IN ANY case Canada is not to be without new rivals in this interesting and productive field. It has been demonstrated in India that paper pulp can be manufactured from bamboo and that product being there in unlimited quantities the discovery ushers a new element into the market. According to Dhruva Sumanas, paper expert of the Banda State, the suitability of bamboo-fibre for the manufacture of paper is no longer a question of experiment. Every one who has handled the material, he avers, has agreed that it is admirably adapted for the purpose, and especially so for high-class printing and illustration work requiring a close, even texture and surface, and a minimum of stretch and shrinkage under the damping operation. Again it makes into any kind of paper by itself and does not require blending with other fibres. The one serious objection advanced against it hitherto was the cost of bleaching, but with the soda process this difficulty is almost removed. The quantity of bleach required now is from 5 to 10%, only, as against from 9 to 40% under the old process. So that bamboo pulp is liable to be a vigorous competitor of wood pulp in the near future.

SUPPLEMENTING our remarks of last week on the markets for wood-pulp for paper making and for the manufactured article in South America, and the prospect which there lies open to Canada when the War shall have been brought to an end, some additional particulars as to the consumption of pulp in the Argentine Republic and Brazil may be of some interest to our readers.

ARGENTINA'S consumption of wood-pulp has been steadily increasing during recent years. From the latest figures available the trade would appear to be practically a German and Scandinavian monopoly, although Russia had before the opening of hostilities begun to draw upon her rivals. But out of 125,800 tons imported in the four years ending 1912, 95,000 tons came from Germany, Sweden and Norway, with Sweden in the first place. Strange as it may seem, the United States contributed only 1,600 tons, while Canada's share is buried out of sight in the total of 2,700 tons credited to "other countries."

In the opinion of Canada's Acting Trade Commissioner at Buenos Aires, a large proportion of the tonnage credited to Germany is not of German origin, but is Scandinavian pulp exported through Hamburg and financed by Hamburg houses, but this does not affect the paltry North American showing in comparison with either Sweden, Norway or Germany. Norway in particular has been making the most of her opportunities arising from the War, and has recently appointed agents in Buenos Aires to further the interest of her mills.

AS REGARDS Brazil, statistics come to us in rather different form. According to the Weekly Bulletin of the Department of Trade and Commerce, at Ottawa, Brazil imported only 400 tons of pulp, valued at about \$17,000, in 1908, but there was a steady increase until 1912, when the trade began to show a marked falling off, due, no doubt, to the disturbed state of shipping all over the world, as well as to internal economic conditions. In the year 1913 the imports of this commodity had grown to over 6,000 tons, but by 1915 had dropped to 4,600. In Brazil, however, paper making is a comparatively new industry, but, as these figures show, a growing one, and Canada would be well advised to look sharply after her interests in this thriving South American Republic.

As things are, it is probably true that considerable quantities of Canadian pulp have been entered for Customs purposes as products of the United States. But this serves the purpose only of still further shrinking the inconsiderable showing which that country makes in the published statistical tables.

IT MAY seem strange that so vast a continent as South America with its varied and inexhaustible natural resources and its forests, unsurpassed in the whole world, should have to go abroad for so fundamental a commodity as wood-pulp. This apparent anomaly is, however, accounted for by the fact that up to the present time no tree has been found in South America suitable for the production of wood-pulp for paper-making on a commercial scale.

This seems to be almost an exclusive product of the northern zone, and the supply must therefore continue to come from without. But paper-making is growing steadily and while the several large mills in the Argentine, Brazil and Uruguay have not thus far attempted to manufacture high-grade, coated or calendared paper, but have confined themselves to cheap white wrapping and low-grade book-printing papers, they are unlikely to rest there, but ere many years have flown will probably enter into competition with the best makers of Europe or North America.

THE ENEMY'S lines in the east begin to give way at many widely-separated points, indicating that the Austro-German army is spread out so thinly that it can no longer hold its ground against the determined attacks of the Slavs. The change from trench warfare to field actions, in which cavalry plays a part, is of the utmost importance. Russia has in the Cossacks a numerous and hardy body of cavalry. The Germans on both fronts have few horsemen to face the Allied cavalry, and once in the open may be hustled along rapidly.

In the region north of the Pripiet the struggle centres near Baranovichi, and here the Russians have been winning ground with the bayonet after fierce fighting. Hindenburg is heavily outnumbered on this part of the front, and is likely to be forced back ere long.—Globe, July 8.

T. P. O'CONNOR'S LETTER

IRELAND DOMINATES EVEN THE THUNDER OF GUNS

REDMOND THE UNDISPUTED LEADER

Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News)

London, July 8th.—The great advance of the British and French troops submerges for the moment all other topics, and if it were not that at one time the Home Rule settlement seemed fraught with such tremendous possibilities it would not be mentioned to-day. However, with the possibility of the disappearance of the constitutional movement in Ireland, and the break-up of the ministry here, it is impossible to silence the voice of Ireland even by the thunder of guns.

The period since last week has been full of uncertainty and more than once it looked as if the Lloyd George settlement would go down before the irresponsibility of English and Irish extremists. It was confidentially prophesied, especially by Irish factionists, that the Tory enemies of the settlement might best be tranquil because the Ulster Convention would kill it without giving them the trouble.

Seven bishops and more than one hundred priests, as well as outraged patriotism in the counties of Tyrone and Fermanagh, were regarded as forces so overwhelming that Redmond's defeat seemed certain. These calculations have left out of account the splendid good sense of the Ulster Nationalists, who unite Ulster rigidity of principle with Ulster good sense, and also forgot the immense influence of Devlin's courage and eloquence. The reaction in favor of the Irish Party was soon proved by the meeting of the directory of the League in Dublin. It was the largest ever held.

John Redmond received an enthusiastic reception and there was a mobbed chorus in favor of the settlement and out of nearly one hundred men only two voted against it. These two were Ulster Nationalists, who felt bound in consistency to repeat the protest of last week's convention. Since the decision of the Convention, many old opponents frankly expressed their gratification to Mr. Devlin at his victory, as being the best thing that had happened. The other enemy front in London has gradually come to its senses under slashing attacks by Press Tory as well as Liberal, questioning their patriotism in trying to keep up the quarrel between England and Ireland in the greatest moment of the war, and today I feel more confident than ever that the settlement is safe from all enemies and will pass into law.

I thought there could be nothing new to me in Irish psychology, but I was mistaken. I found, when I paid a recent visit to that country. I was lucky enough to spend an evening with an excellent and broad-minded priest who had been with the rebels during some of the worst hours of the rebellion and who has a very dramatic gift of narration. There were all kinds of scenes, some tragic, some comic, after the Irish fashion of commingling these things. It was pathetic to realize the strange fables that appealed to the minds of some of the leaders of this rebellion. Some of them were quite certain that while they were locked up in the Post Office, all Ireland was rising around them; and that tens of thousands of Irishmen had taken the field in almost every part of the country. There were equally wild stories received with the utmost confidence of what the Germans were doing. Young Plunket, who was shot, declared solemnly that as the rebels had held territory for three days they were entitled to be

ON THE BATTLE LINE A prolonged and sanguinary battle took place along the north front of Albert yesterday between the British and German armies, during which, according to the report of General Haig, the British pushed their advance with the utmost gallantry and gained several important successes. At the northern end of the advance, where in the fighting of a week ago the Germans retook most of the ground gained, the British yesterday carried by assault a further portion of an immensely strong earth-work known as the Leisic redoubt. It situated south of Thiepval upon a salient in the German line, and the enemy have exercised all their ingenuity in its fortification during the last twenty months. South of this position the British troops forced their way across 500 yards of the German front line trench into the village of Ovillers. When the despatch was sent fierce fighting was in progress for the possession of the village. Perhaps the greatest feature of the struggle was the engagement to the east of La Boisselle. Here on Thursday night the British had attacked and penetrated the first-line German trenches. At dawn when they resumed their eastward advance, they found a great force of the enemy opposing them, for the Germans had chosen early morning also for a counter-attack on the La Boisselle front. The battle here raged furiously, the result being an advance of the British line over a maze of German trenches on a front of nearly 2,000 yards to a depth of 500 yards. South of La Boisselle position lies the village of Fricourt, captured early in the advance. Between Fricourt and La Boisselle the Germans were driven from two woods and three lines of trenches. The British gains yesterday must have involved heavy casualties, for every village, hill and wood on this part of the German front is a well-organized fortress. The result of the day's operations, however, has materially reduced the danger to the French along the Somme. Another such day's work will enable them to go forward and capture Peronne without apprehension of a flank attack from the north. The Verdun struggle was renewed yesterday morning in the neighborhood of the Thiaumont work. The Germans launched several attacks,

treated as belligerents, and even to take their places at the Peace Congress, which is to assemble after the war; and to demand recognition for the Irish Republic. Of course a large number of the rebels inside the Post Office were mere boys, and had no more idea when they started out for the march of Easter Monday and when they asked their mothers to have a good dinner ready for them, when they returned, that they were going into a rebellion. But they found themselves in it; and then acquitted themselves with bravery and devotion. There were, I believe, at least a dozen ladies in the building who did ambulance work, and who were as fearless as the men.

Another curious feature in the psychology of this strange movement was the vein of intense religious fervour that ran through it. Pearce was a man who went to Mass daily and to the sacrament at least once a week, and was known to be fanatical by his friends and acquaintances for years. He used to say himself that he thought it worth dying to give Ireland a soul. I am unable to understand what he quite meant, for Ireland never quite lost her soul, and has been regaining it more than ever if she ever did lose it; has been regaining it more than ever during the last quarter of a century when her tenantry have been raised from rags, pauperism, rackrents, enforced emigration, wretched houses and daily servitude, to the good clothes, the comparative comfort, the excellent houses and the complete ownership of their lands which they enjoy today.

What, however, has turned the tide so much in favour of the Sinn Feiners is undoubtedly the execution of the military. Even a dull military man ought to have known that any execution is a matter of policy as well as of strict legality. The execution of Miss Cavel was possibly quite lawful according to the German military code; but nevertheless it was one of the worst blunders of the Germans during this war. They all died well; some of them indeed almost sought death, as for instance, the O'Rahilly, who was strongly against the rebellion, and Major McBride, who was not a member of the Sinn Fein organization.

To all these causes of exasperation, the military authorities, with profound stupidity, harried the country, arrested men wholesale, in the middle of the night sometimes, and often the arrested men were ardent supporters of Mr. Redmond and accordingly entirely opposed to Sinn Feinism. And thus came that curious state of psychology to which I have alluded. The Sinn Fein leaders who have been executed were regarded first simply as crazy men who had struck a deadly blow at the hopes of Ireland; then they began to be regarded as patriots and martyrs, for they had died for their convictions and for what they thought were the interests of Ireland. But now among a certain portion of the population some of them have passed into the ranks of the saints; and strange weird stories are being told of those who pleaded successfully for their intercession to obtain some favor from heaven.

Thus it came to pass that events of the rebellion itself sank into insignificance before the consequence of the military measures by which it was put down. What the Sinn Fein leaders had failed to do during all their years of work, the military authorities succeeded in doing in the course of two weeks; and for every Sinn Fein recruit that the Sinn Fein leaders made, the military authorities made thousands.

Thus was created the atmosphere in which the settlement proposed by Lloyd George had to be discussed. It was a very unfavorable atmosphere and accounts for the difficulties by which Mr. Redmond and his colleagues were confronted and for many other recent events.

The irony—I may say the tragedy—of the situation was increased by the fact that dimly the civilian authorities in England and indeed in Ireland also were as conscious as any Irish Nationalist of all the mischief these proceedings were doing. It is an open secret that Lord Wimborne, who was then Lord Lieutenant, was against any further execution for the first group. Lady Wimborne, the wife of the Lord Lieutenant, is one of the most popular vicereines that ever was in Ireland; and deservedly so. Beautiful and sweet in face, beautiful in figure, with a heart of the greatest tenderness and sympathy, instinctively loving the Irish people, she joined her woman's tears to her husband's appeals; but the executions went on. It is impossible to say whether there would not have been more if Mr. Asquith had not gone to Ireland and taken control. He came too late to prevent some of them.

Other members of the Government in London felt the same thing; but it is not easy from London to interrupt the actions of soldiers who are engaged in putting down a rebellion; and so this great gulf was created between the English and the Irish people and the work of reconciliation between them was interrupted for a long time.

It is not like the whole history of the two countries, that the impatience and wildness of the one nation should dash hope from Ireland's lips on the one side, and that English want comprehending Irish feeling on the other, should drive the two peoples apart? Of course the moral to me is quite plain, and except for their exasperation, the Irish people would universally have recognized it too; which is, that the more oppressive, the more stupid the regime of English militarism showed itself to

be once more in Ireland, the greater was the argument in favour of accepting the liberation of five-sixths of Ireland from such things for ever. But people don't reason when they are angry.

CHURCH AND STATE RIGHTS

LAYMEN WARNED OF DANGERS THAT CHURCH FACES

At the diamond jubilee Commencement Exercises of the celebrated Jesuit University of Fordham, New York, attended by over 12,000 persons on June 18, the preacher was the Rev. Owen A. Hill, S. J., a Southern-er, one of the foremost Jesuit preachers in the country, who teaches ethics at Fordham. His sermon warned Catholic laymen that unless they awaken his country would see the expulsion of religious teaching Orders, as did France and Mexico. Father Hill denounced Socialism as hell's latest effort to dethrone religion, and defined the sphere of the State and Church.

The sermon in part follows: "We Catholics must endeavor to resurrect within ourselves the old time faith and piety that animated the religion of our fathers. In matters scientific, in matters literary we must keep abreast of the times but we must scorn to borrow our religion from an age of unbelief like the present. For our faith we must journey back to the Middle Ages, when all the world was Catholic, when all devotion to the saints was not left entirely to the women and girls, but was the proudest boast of stout warriors, sturdy sailors and makers of history."

FAITH TRIED IN FIRE

"No Catholic can be holy without an abiding spirit of faith, and those times of ours try men's faith to the limit. We are the sons and daughters of God set down in the midst of a perverse generation, and unbelief is in the air."

"Men and women are falling away from faith, from honesty and piety, simply because their heads are swollen to such an extent by their progress in human knowledge that they hold themselves quite independent of God and impudently refuse allegiance and submission to God's Church."

Leading up to the present political situation, Father Hill said: "Catholics in the United States have worked ahead of them well able to tax the energies and the expedients of a Columbus. We must take a bolder and more active part in the affairs of our country's history. To silence God's enemies we must set in motion every energy at our disposal. As citizens of this country we must scorn to degrade the ballot to the vile use of the foes of God and foes of religion. As Catholics we must unfurl our banner and take a heroic stand on the questions affecting the welfare of the Church."

"Our enemies pretend to clamor for peace, but they approach us with clubs behind their backs, and they are doing all in their power to check the growth of God's kingdom. Witness Europe! Witness America! Here in our own country universities, colleges and schools are engines of war in iniquity's hands."

ENEMIES WORK IN DARK

"Politics is being turned to unholy uses. Secret societies make the dark work of the wicked most effective. There are tendencies abroad in this free country against which we must raise our voices as long as we enjoy the gift of speech. There are traffickers in men's souls who must be whipped from public notice with knotted scourges set with iron, and the ballot is a weapon ready to hand."

"Without at all aspiring to become the church of the State, we Catholics have a constitutional right to exemption from persecution on account of our religion. We have been martyrs long enough. It is high time to put on the heroism of soldiers and assert ourselves and take a bolder and more active part in the management of our affairs. We are descendants of the Crusaders as well as of the martyrs."

CATHOLICS MUST ASSERT RIGHTS

"We must organize for purposes of defense. In union there is strength" is a truth for the army of God's workers; it is for the soldiers engaged in fighting a country's battles. Catholics the country over are waking up to the situation."

"We are a power in the land, and hitherto we have wasted our forces to the infinite delight of our enemies. We have allowed dissension in our ranks, created by petty political differences, to check the onward march of faith and religion. We have been frightened from our duty towards God and Church by the senseless and of sharp hypocrites against the allegiance to Rome. But better days are dawning. Our men are beginning to understand that we can still be loyal American citizens without sacrificing religious principles."

"The ideal Catholic citizens must know and grapple with present day menaces to religion and country. Chiefest among them I should reckon Socialism, godless education and unwarranted interference with private or public charities. And I do most solemnly aver that all those menaces are due to wrong headed and satanic notions regarding the relations between the State on the one hand and the individual, the family and the Church on the other."

"The modern tendency is to make the State omnipotent and to allow it to absorb the individual, the family and the Church. Hell is using the State as a most effective engine of

war in the destruction of souls. The individual, the State and the family have sacred and inviolate rights. In their own several spheres they are quite independent of the State, and any encroachment on their rights is high handed tyranny and bound to hurt the State itself."

"Socialism is hell's latest effort to dethrone religion, morality and authority in the universe. A true Socialist, whether he likes it or not, must stand for atheism, free love, hostility to family and State, hatred of the clergy, contempt for immortality, and the upbringing of children like cattle on the plains."

LIMIT TO STATE'S AUTHORITY

"The State has no more right to say what kind of an education the child shall get than to say what kind of food the child shall eat. It has a right to keep uneducated parents from allowing their children to grow up in ignorance; but where parents are ready, able and willing to educate their children the State must not interfere."

"The State has a right as well as a duty to help impoverished parents to support and educate their children, but always with the provision that the child shall not be robbed of his religion, and that the child shall get that brand of education his parents want him to have."

FATHER HILL SURPRISED HIS LISTENERS WHEN HE SAID:

"Our republic is not yet committed to the base system of compulsory State education, but we are rapidly drifting in that direction, and unless Catholics keep vigilant watch over our present day legislation we will wake up some morning to find our parochial schools, Catholic colleges and seminaries shut tight by State authorities, while our teaching sisterhoods and brotherhoods are robbed of their occupation and banished from the country. What happened in France and Mexico can even more easily happen in these United States, if we ever lose sight of the fact that education belongs to the parent and not to the State, and that the Church, the sole arbiter of religion, cannot be eliminated from the question of education."

ROBBING CHILDREN OF RELIGION

"The recent investigation of Catholic charities was set on foot by the enemy to discredit us with the public, to cut off State aid, to cripple our efficiency, and if possible to close up our institutions. The result would be that multitudes of poor Catholic children would find their way into State homes and asylums to be robbed of their religion and lose their immortal souls. The State has a duty toward the Catholic poor as well as others. What ever the State pays Catholic institutions is due them in strict justice."

"The man at the head and front of the investigation poses as a Catholic. He was put in power largely by Catholic votes, and the whole thing proves that some Catholics here in New York are Democrats and Republicans first and Catholics afterward. As soon as this attitude becomes general the fate of the Catholic Church in France and Mexico will inevitably overtake the Catholic Church in the United States."

"Here and there a traitor may arise within our Church and do momentary havoc; but when the tragedy happens we Catholics are not panicky about the result. The betrayal of the Master by Judas did not disrupt the infant Church, it did not break up the college of apostles. It tied the rope of self-murder around the neck of the traitor, and in the graphic language of the Scriptures 'He went where he belonged.'"

APPRECIATION OF THE CATHOLIC RELIGION

BY A PRESBYTERIAN MINISTER

The reunion of Christendom may still be far distant; but, to all who observe the signs of the times, there are some indications that this blessed consummation is now more generally desired than formerly, and that an ever-increasing number of non-Catholic Christians are seriously asking the question, Did our Lord Jesus Christ while upon earth found a Church, to remain unchangeable until His coming again? This is much, and it is very much more than unnumbered earnest souls outside of the Church are now trying to get an intelligent grasp of its teachings. Not since the so-called Reformation has there been a more universal willingness to hear the Catholic side that exists at the present time."

CIVIL WARS

FOLLOWED IN THE WAKE OF REFORMATION

(By Orestes A. Brownson, formerly a Protestant Minister.)

In whatever light the movement of Luther may be represented by the pen of history, it cannot be denied that civil wars followed in the track of the Reformation. Lutheranism, by proclaiming individual irresponsibility, revived the elements of feudal anarchy. The loss of religious unity was succeeded by that of national solidarity; anarchy ensued, and Germany was convulsed by interminable dissensions, popular revolts, and fatal insurrections."

The evil spread with fatal rapidity through the valleys of Switzerland, Zuinglious, the son of an humble peasant, but a profound and elegant scholar, placed himself at the van of this movement. Endowed with an untiring spirit, and impregnated with the novel ideas that prevailed around him, he entered upon his work by merely cursing, at first, the ancient custom of the Swiss to league themselves with the Pope, in the wars of Italy. Afterwards, in imitation of the Hussites and Bohemians, he advocated open rebellion; and ended, by asserting that churches were useless; and prayers were of no avail to mankind; by the infinite merits redeemed by the infinite merits of Christ. The Swiss, hitherto a peace-loving people; were roused into civil commotion; fanaticism ruled the hour. Convents, the hallowed abodes of prayer, were destroyed; monks were driven from their beloved solitudes, and the entire country became a prey to pillage and devastation. The day on which the Mass was abolished at Zurich, was celebrated with great rejoicings; and yet, Zuinglius eschewed the doctrines and formalities of Luther, and adopted others of his own invention, in which the

Real Presence, and every other article of Catholic faith, were denied

In the midst of these disasters, John Calvin had escaped from France, his native country, into the mountains of Switzerland. In his sixteenth year, that famous reformer had been appointed to a benefice, and continued in the Catholic Church until his mind became infected with certain errors, through the medium of Melchior Wolmar, his Professor of Greek, in the university. He then adopted the theory of the Sacramentarians, which Luther had so violently condemned. To this, however, he added other doctrines which were regarded as so pernicious, and propagated so widely, that Parliament deemed it necessary, by an special enactment, to arrest their rapid progress. This coercive measure was sanctioned by Francis I, who, warned by the example of Germany, determined to repress, by the authority of the law, the spread of doctrines which contained, as he believed, the germ of civil war and anarchy."

In fact, the Huguenots arrayed themselves against the established faith and order of France. Inheriting the destructive spirit of the old Iconoclasts, they spared neither chapel nor image, nor any other sacred object of national and religious veneration. It is true that Calvin had laid down in his "Institutes" the maxim, that the first duty of the Christian is obedience to the civil authority; nevertheless, his disciples, not governed in their conduct by the opinion of his rule, manifested, as well by the expression of their opinions, as by the tenor of their actions, an open defiance of the government. A civil war ensued, in the history of which are emblazoned the names of Coligny and Chatillon, of Andelot and Conde."

The attempt of Parliament to prevent these fatal consequences proved abortive. Nor are we surprised at this result, when we reflect upon the vacillating character of its legislation, distinguished, at one time, by extreme toleration, and characterized, at another, by inflexible rigor. The latter policy prevailed, at the present juncture, and the leaders of the anti-Catholic set were subjected by it to the severest penalties. In order to escape this enactment of Parliament, Calvin sought refuge in Geneva.—Our Sunday Visitor.

MEXICAN ARCHBISHOP RISKS LIFE

Most Rev. Francisco Orozco y Jimenez, Archbishop of the State of Jalisco, Mexico, arrived in New York recently from Barcelona on the way to Vera Cruz by way of Havana. He has spent the last two years in Rome and said he would endeavor to go from Vera Cruz to Guadalajara capital of Jalisco, by railroad. When asked whether he would be in danger in Mexico the aged prelate said: "I am a Mexican. During my stay in Rome I heard of the slaying of six of my priests in Guadalajara, where my palace is situated. I have but one life to live, though. What matter if I die? My duty is there."

A THOUGHT

The summer rose the sun has flushed With crimson glory may be sweet; 'Tis sweeter when its leaves are crushed Beneath the wind's and tempest's feet

THE CHRISTIAN'S HOME

In a late address delivered in San Francisco, by Archbishop Hanna, he deplored the passing of the evening home life of the olden time, and exhorting Catholics, as much as in them lay, to revive the sweet family life of yore. He would have us spend more of our time in improving the mind. This is excellent Catholic teaching. It is one of the evil symptoms of our day that the home circle has lost its charm. When the history of our day comes to be written, in all probability the historian speculating on that of Rome and Greece, will see that the poor blossoms of public and private virtue which we put forth owe their feebleness to the fact that our lives are no longer permitted to take root at the fireside. Once the home was a place saturated with holy memories, brightened with hopes. Every wall was filled with sacred reminiscences; every corner was redolent of sacred memories. A man became familiar with his home. For him it assumed a warm friendliness; an intimate indi-

viduality. His home was in what was called a neighborhood, and the man next door was not a person who moved into an apartment last week, but a neighbor; not someone to criticize, but a man to befriend. The personal possessions of the old-fashioned home circle—the furniture, the pictures and the books—were adorned with memories of the past and cherished as legacies to the future. Now the home is little more than a place to sleep in. People spend more time in their motor cars than at home, and entertain their friends in a restaurant. What a blessing would be the revival of the old-fashioned home life.

A writer in a late issue of The Atlantic Monthly, from a delightfully fresh view-point, speaks of the home in this way: "To say of the home, which marriage ought to create, that it is 'a man's kingdom, a child's paradise and a woman's world' is to blur its meaning."

The home is no one's kingdom, no one's paradise, no one's world. The only kingdom it resembles is the kingdom of heaven, because it is within you. Home is dependent for its reality—and its reality is as deep as anything we know—upon a condition of spirit. This indeed is embodied, or at least shadowed forth, in this or that physical symbol—the sheltering roof, the fireplace, the common table—but it is dependent on no one of these.

For Omar, the symbol was the loaf, the jug and the book; for Deirdre and Naisi it was the tent "as tidy as a beehive or a linnet's nest," or the open sky "among the snipe and plover."

Home means love and companionship and mutual dependence, the spirit of common service and of a common loyalty. It may be achieved by a husband and wife, or by a family or by two friends, or even by a single person, who has the home feeling toward the world without.

To say that it is the woman's hardest task to make the home is to miss its most exquisite meaning. No one of the group can make the home, though any one can mar it. It must be made by all, for the uses of all.—The Missionary.

CHURCH'S BELIEF SUPPORTED BY COMMON SENSE

"Almost everybody believes there is a heaven, but there is a diversity of thought as to when the saved shall reach there," says Rev. H. Page Dyer (Epis.) of Philadelphia. "Of course it is evident that the bodies of all the saved will be reunited to their souls at the time of the resurrection, for not until then will they have risen from their graves. But what about the entrance of the souls into heaven? The Protestant belief is that every soul that does not go to hell goes to heaven at the moment of death. One difficulty about this is that it takes no account of the quality or character of a man's mode of life. A man whose life has been so low and bestial that he barely escapes damnation, according to this theory goes as surely and quickly to heaven as a man who has lived a careful, holy and beautiful life."

THOMAS SIMPSON, applying to the British Parliament in 1760 for a charter for the Equitable Society, based his petition on the following grounds:

"The great numbers of His Majesty's subjects whose subsistence principally depends on the salaries, stipends and other incomes payable to them during their natural lives or on the profits arising from their several trades, occupations, labor and industry, are very desirous of entering into a society for assuring the lives of each other in order to extend, after their decease, the benefit of their present incomes to their families and relations, who may otherwise be reduced to extreme poverty and distress by the premature death of their several husbands, fathers and friends."

THE BENEFITS OF LIFE INSURANCE

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The idlest controversies are always the hottest.—John Morley.

One of the deepest mysteries of Eternity is how the remembrance of the lost opportunities of life will let Heaven be Heaven.—M. R.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915.

Dear Readers of CATHOLIC RECORD:

It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve sum diminished and the catastrophe arriving when I must close my chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week—keeping myself and curate, 30 catechists, 7 chapels, and free schools, 8 churches in different cities with caretakers, supporting two big catechumenates of men, women and children during their preparation for baptism and building a church every year.

Yours gratefully in Jesus and Mary.

J. M. FRASER.

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Miss Mary Lyons, Halifax 5 00

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Jno. H. Burke, Bathurst... 1 00

J. F. Sampson, Canoso..... 5 00

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THE CAPITAL LIFE ASSURANCE COMPANY OF CANADA

HEAD OFFICE - OTTAWA

SIX

FIVE MINUTE SERMON

By Rev. N. M. Redmond
FIFTH SUNDAY AFTER
PENTECOST

GOD MUST BE THE MOTIVE AND END OF OUR WORKS

"Unless your justice abound more than that of the Scribes and Pharisees, ye shall not enter into the Kingdom of Heaven." (Matt. v. 20.)

Justice, in its common and narrow acceptance, is fair dealing between man and man, but in the sense of our Lord, as expressed in the text, it means this, and more. The full interpretation of the word in the sense of our Lord in this connection, is fair dealing of man with God; or, to express it in other words, it means that: "Unless we be more virtuous and perfect than the Pharisees were, we shall not enter into the Kingdom of Heaven." It is true the Pharisees distinguished themselves in doing the works of the virtuous; it is also true that, before men, they passed as the very paragons of perfection. Yet since our Lord has spoken, it cannot be doubted that they were neither virtuous nor perfect; it cannot be questioned that they were devoid of the requisite disposition to enter Heaven. It is very much to our interest, therefore, to inform ourselves of the nature of the defects which made their virtuous doing and their seeming perfection but a passing empty ostentation. The great mistake of the Pharisees was, that, blinded by certain spiritual sins, they imagined that all virtue consisted in a precise punctual performance of outward, external duties. It never occurred to them that the external action when not in conjunction with the interior of the same nature, is but a cheat and a lie. Deeming, in their blindness, all virtue to consist in the external action, and being more exact, frequent, and punctual, after their own fashion, than others in the performance of external duties, they entertained a most exalted opinion of themselves, and a chilling contempt for all others. Whilst they thus held the virtue of others at a grave discount, they were constantly fired with an insatiable ambition to have all others share with them their high opinion of themselves. This ambition for vainglory ran through all their doings, and was, at the same time, the motive and end of all their virtuous doing. Of their pride; of their contempt for others; of their ambition for vainglory in their seeming virtue and perfection, our Lord accused them, and thus informed all future generations, as is recorded in the 24th chapter of St. Matthew.

No one, of course, is so silly as to imagine that a faithful performance of exterior duties is aught but commendable, be the duties religious or otherwise. But all must admit that the virtuous perfection of performing such duties must begin, continue, and end in God. If God be not the motive, if God be not the ultimate end, external actions can do nothing but obey nature's sphere, and no number of works done with purely natural motives can make the doer virtuous, and, by consequence, perfect. Had the Pharisees been actuated by Godly motives in the many works of the virtuous in which they engaged, they would have been saints, not hypocrites. This, then, was their great mistake, which should be a warning to us, as it has been to the people of the ages of the past. Had they remembered, as it behooves us to do, that the simple outward performance of duties, at best, is but the shell of devotion, and that the heart must have its seat in true virtue, they would at least have adverted to the supernatural fruitfulness of the performances. No matter how praiseworthy and attractive a man's exterior works may be, if his heart be not virtuously in keeping with them, they are not the manifestations of true virtue. Men have by the exterior from which to judge, but "God is the searcher of hearts," hence, as in the case of the Pharisees, one may be accounted a saint by men, when in the eyes of God he is quite the contrary. To stand well before God should be our aim, be the opinion of men what it may. No man will stand well before God, though he be ever so devout in appearance, if his heart be wanting in humanity and charity for his neighbor. The latter is a child of the former, and when we call to mind the change which pride wrought in Lucifer and the other apostate angels: when we recall that in the twinkling of an eye, it transformed them into devils and hurled them into everlasting flames, it should not be difficult to form some idea of the terrible effect that it must have on the human soul. Beauty is at its best when brought into comparison with its contrary; the same may be said of humility. At no time does it appear so valuable as when compared in effect with that of pride; in effect, I say, because abstract comparisons do not strike home. Oh! the beauty of the humble soul before God when contrasted with the fraud! The effect which a consideration like this should have on us is to disabuse us of any overweening confidence we may unhappily have in our own virtue, and of aught savoring of contempt for others, which never may be the occasion, springs from pride. Do we look upon our neighbor with contempt because he is guilty of faults which we are not conscious of having committed? We secretly compare him with ourselves, and conclude that we are ever so much better than he, because, forsooth, we have not committed the same faults. Is there not presumption here? It is true, as we suppose, we have not committed

these faults of which our neighbor is guilty, but we do not deserve the credit, and though we have not, it is out of our power to know, and hence to form a positive judgment as to whether we stand better before God than our neighbor. To say the least, our conduct in the case leaves it a matter of grave suspicion that, if we be not guilty of the faults of our neighbor, we are guilty of certain subtle, spiritual sins, that may render us far more criminal in the unerring judgment of God—we may be the Pharisees, and he the Publican.

If we find unmistakable traces of the vices of the Pharisees in ourselves, it should be a matter of great interest to know the precise way to rid ourselves of them, since otherwise we must fare as they did. All our vices, as well as our virtues, come from within—come from the heart, where they have their seat. Every heart has its idol, and as the idol is, so is the heart, and as the heart is, so are the acts thereof. It is clear, then, that if we wish our hearts to desire, aspire, and love, not like the Pharisees, but like the truly virtuous, we must aim to have virtuous hearts, and the simple and only way to effect this is to have God for the all-engrossing object of our hearts. To have a creature or any object, other than God, as the idol of our hearts is simply to imitate the Pharisees. The great idol of the Pharisaical heart is the esteem of men; to this everything must tend, and for this everything is done. This is but one of the many idols which lead the hearts of people from God, and make their lives and their works, no matter how good they may seem before men, without merit, or a disposition for heaven in the sight of God. Are we of the number that are thus gravely sacrificing to idols? If so, whatever it is that holds sway in our hearts, it may undoubtedly be considered the bane of our present lives, and will be our ruin in eternity.

What we must do, therefore, is to rid our hearts of all earthly bias, and to succeed in this, all the affections of our hearts must be centred on God alone. Then we will love God above all things, and we will perform all our actions with the aim to please Him in this life and with the intention of possessing Him in the next. There is no difficulty whatever in having a sincere desire to please one that we love. It is a pleasure rather than a difficulty to aim effectually at the everlasting fruition of God when a strong and sovereign love for God has exclusive possession of our hearts. Hence the difficulty of rectifying our intention in performing even the mere ordinary duties of life, is by no means attended with so many difficulties as people are wont to represent. "Love and do what thou wilt," says St. Austin. That is to say, if we love God, we need have no fear that our well doing, that our work in all its branches, will not be performed with the intention of pleasing Him. There will be no danger that God's requests will go unheeded; the love of our neighbor will show itself, as it always does, in the conduct of those who truly love God; endeavors to please our superiors, if we are under authority, will mark our relation to those above us; filial affection for the dear ones to whom under God we owe all—our parents—will not be wanting; and the reciprocal regard for others of those who are in the sacred bonds of wedlock, will ever bear the Christian impress. The external fidelity to all duties will equal that of the Pharisees, whilst the intention will be directed to God, and their arrogance, ostentation, and pride will not be traceable. Their zeal for the conversion of souls will be displayed; their justice in paying their debts will be imitated, and their charity to the poor will be observed, while aught of their uncharitableness in judging, censuring, or despising the neighbor, will be avoided with all the force of Christian hatred for evil.

TEMPERANCE

WHAT ARE YOU DOING WITH IT

The Very Rev. John T. Murphy, C. S. Sp., at one time the American provincial of his order, but now of Ireland, delivered a lecture before the Portarlington Total Abstinence Society some time ago on "The Mission of the Total Abstinence." It is published in full in the Irish Catholic from which we take these extracts:

"You know total abstinence to walk abroad another name twice blest—blest in itself and blessing all around. You know it to walk erect, a shining example, above suspicion, without reproach, keen of eye, prudent of tongue, warm of heart, active in work, steadfast in duty, faithful in trust, loyal in friendship, wise with the wisdom that is from above, which St. James tells us, 'first induced, is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation.' You, my dear friends, know all this, and more. You know that in total abstinence you have found a precious pearl of priceless worth. The question is, what are you called to do with it. Are you going to keep it for your own exclusive enjoyment? Are you going to draw the blinds and close the shutters in your own comfortable total abstinence home, and shut your ears to the shrieking storm outside? Will you fail to show a light to the shipwrecked mariner, to give a helping hand to the forlorn traveler? God forbid, my friends, for in that case your total abstinence would fall in the essential quality of

all goodness, which is to communicate itself abroad.

"Every individual and every right-ordered society has a mission from God. Now, what is the mission of the total abstinence and of the total abstinence sodality? It is, as I take it, to spread the light and dispel the darkness, to promote the cause of temperance and fight its enemies. When Christ first sent forth His twelve Apostles 'to the lost sheep of the house of Israel,' to preach and to heal, the chief argument on which He based His command was: 'Freely have ye received, freely give.' This same argument applies to us, total abstainers. Freely, with little or no merit, with little or no sacrifice on our part, we have received from God the grace—for grace it is—to see and understand and embrace the gift, the treasure, the blessing of total abstinence. Freely, too, and zealously and generously we should strive to give around us of its benefits, to smoothen the way for its triumph, by removing prejudice, by taking every lawful means to weaken the enemy, and eventually to rout him. There is no disguising the fact, there is no denying that this mission of the total abstinence is a difficult one. The demon of intemperance, like those of other demons of old, has blinded men's eyes, that they may not see the light, and he has wrought on the one hand, nor the blissful works of total abstinence on the other, and he has deafened men's ears, that they may not hear either the moanings of his victims or the sweet voice of the Saviour. It is all very discouraging at first sight, but we can and ought to take heart from that sublimest of all missions, that given by the Father to His eternally begotten Son, and transmitted by Him to His Apostles and Disciples."—St Paul Bulletin.

OF EVIL THOUGHTS

Perhaps one of the most striking differences between the average Catholic and the ordinary non-Catholic is to be found in their respective views as to the sinfulness of mere thoughts. It is possible, indeed, that there are even some Catholics so poorly instructed that they entertain erroneous opinions on this subject—imagining, for instance, that sins of thought are at the worst only venial sins. As for the too common man in the street who knows little and cares less about religion, he probably believes that, so long as an evil thought does not become externalized in word, and especially in act, there is no harm done.

For the Catholic, any ignorance of the truth of the matter is, of course, inexcusable. He is probably not so ignorant that he has never recited the Confiteor—the I confess to Almighty God—and as often as he has done so he has said: "I have sinned exceedingly in thought, word and deed." Sinning exceedingly is obviously not a venial offence. As a matter of fact, not only may we sin mortally in mere thought, in our mind and heart, but it is just in evil thoughts that the source and fountain of sin resides. It is not too much, indeed, to say that words and acts are sins only inasmuch as they spring from an evil mind and will, or are influenced thereby. This is made abundantly clear by the words of our Lord Himself: "From the heart come forth evil thoughts, murder, adultery, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man."

To get a correct idea of Catholic teaching on this subject, it is necessary to know that by the word "thought" is meant not only the working of the mind but the inclination of the will. It is the action of the will that determines whether or not any thought, (in the sense of ideas, notions, reflections) word or act is a sin. When theologians or moralists talk of sins of thought, they include in the term "thought" mental images, judgments, mental pleasure, desire and resolve. A very little reflection will convince anyone that mental images, ideas, notions, however bad in themselves, are not sinful unless they are voluntary, or acquiesced in by the will. Having, or not having such thoughts is really not a matter over which we always have control. They come into the minds of the most saintly as well as the least holy, and are sinful or otherwise according as one takes pleasure in them, or endeavors to rid oneself of them as speedily as possible. So long as an effort is being made to banish them from one's mind, there is no culpability involved. In other words, temptations are not sins. They may be indeed and in fact very frequently are, merely occasions for acquiring merit. Every temptation vanquished, every bad thought expelled from the mind, is an act of virtue.

The varieties of sins of thought are numerous, but they may best be classified under the heads of: sins against God, against our neighbor, and against ourselves. Of the first kind some examples are: doubting the faith, murmuring in one's heart against God's divine providence, failing to resign ourselves to His holy will, receiving trials with impatience and revolt, despairing of our salvation or of the possibility of amending our lives, presuming on God's mercy while continuing in sin, etc.

Among sins of thought against our neighbor may be mentioned suspicions reflecting on his probity or virtue, envy of his talents or fame or fortune; deep aversion, especially towards those who are our civil or religious superiors; anger and malice against a hatred; the desire of revenge and especially the resolution to wreak revenge should the

opportunity offer: wishing that evil may befall our neighbor or rejoicing that evil has already befallen him; coveting his possessions or position, and—an especially vicious form—rejoicing in the sins he has committed.

As for sins of thought against ourselves, some of them are: pride, vanity, contempt of others, an inordinate ambition for a higher state in life or for honors and glory and renown; and especially, the entertaining or dwelling upon thoughts and images against the virtue of purity.

Concerning all these varieties, it is never to be forgotten that only when the will acquiesces in the thoughts, or, in other words, when the thoughts are willingly entertained, are dwelt upon with pleasure, are consented to, do they become sinful. As has been said above, the coming of such evil thoughts into the mind is not always a matter that we can control; yet there is one important point in this connection that should not be lost sight of: it is possible to be directly responsible for their presence through imprudence, our want of proper guard over the senses, etc. The person who deliberately reads a dangerous book, or who voluntarily attends a lascivious or quasi-lascivious drama, is simply inviting the presence of innumerable bad thoughts, not merely at the time of the reading or during the presentation of the drama, but for days or weeks perhaps years thereafter. He has sown the seeds, and the naturally corrupt soil of the human heart will ensure a plentiful crop of evil notions, sinful images, and dangerous imaginings.

On the other hand, many pious souls are unnecessarily troubled by the presence in their minds of thoughts against faith or charity or purity, to which they have not consciously given any occasion; and they sometimes even consider that such thoughts are a sign that God has abandoned them. They need to remember that where there is no will to sin, there is not, and cannot be, any sin committed. The senses may be in revolt, but unless the will consents to evil, the senses can do us no injury. Only when they are yielded to do temptations become transformed into sins; so long as they are resisted, they are occasions of merit and reward.—Ave Maria.

CONVERTS

SOME PROMINENT PEOPLE OF ENGLAND RECEIVED INTO THE CHURCH SINCE JANUARY 1

Alice, Countess Amherst, daughter of Edmund Probyn, Esq., of Huntley Manor, Gloucester, England. Lady Amherst, as widow of the fifth Earl of Lisburne, married the third Earl Amherst, who died in 1910. She is now the wife of Prince Sapieha.

The Rev. Richard Owen, M. A., King's College, Cambridge, for the last ten years Vicar of St. Giles's Cambridge, England. Mr. Owen is a grandson of the late Sir Richard Owen, whose biography he wrote in 1894.

Miss Etheldreda Wilmot-Buxton, F. R. Hist. S., author of "Britain Long Ago"; "Makers of Europe"; "The Story of the Crusades," etc. Daughter of the Rev. H. J. Wilmot-Buxton.

Mrs. Alice Herbert, wife of Mr. John Alexander Herbert, of the British Museum (also a convert), and widow of the late Walter Low, M. A., editor of The Educational Times. She is the author of a volume of verse and several novels, and a reviewer for The Saturday Review, St. James Gazette, etc.; daughter of Colonel Aufrere Baker, R. A.

Lieutenant Griffith Wield Norman Downton, R. N., of Hainthorpe Hall, East Yorkshire; only son and heir of Sir Griffith H. Boynton, twelfth Baronet, of Braunston, York. His mother, Lady Euphemia Violet Boynton, daughter of John Ingis Chalmers, Esq., of Aldbar Castle, Brechin, Scotland, with her daughters, entered the Church in 1904.

Lieutenant Gilbert Hart, R. A., now fighting somewhere in France; mentioned in dispatches, and has received the Military Cross for conspicuous bravery.

Mr. Bernard Holland, one of the most brilliant of British writers. Through his constant contributions for many years to such magazines as The Outlook, The Independent and The North American Review, Mr. Holland has become well known to Americans. He is a son of the late Rev. Francis J. Holland, Canon of Canterbury, and chaplain to Queen Victoria and King Edward VII. by his wife, Mary Sibylla Frances, a most remarkable woman who turned Catholic in 1889, and whose life has been written by her son. (Mrs. Holland was the daughter of the Rev. Alfred H. Lyall (1795-1856) the philosopher, traveler, author, and rector of "Harbledown, Kent." Mr. Holland is a graduate of Eton and of Trinity College, Cambridge, a barrister and a politician. He is a constant contributor to all the British reviews. Among his published works may be mentioned: "Life of the Duke of Devonshire," "The Fall of Protection," a book of verse, and a volume of essays. Mr. Holland was created a Companion of the Bath in 1904.

St. Mary's Beverly, England, has been received and has accepted the post of organist at the Church of the Sacred Heart, Wimbledon. As a true exponent of real organ music, Mr. Dooley has few equals, and as a recitalist he has made a name for himself throughout the north of England.

A FEW OF THOSE RECEIVED LAST MONTH IN THIS CHURCH

On Easter Sunday twelve converts were received in the Church in Denver.

On Thursday evening, April 27, a class of fifty-eight converts received the sacrament of confirmation at Wheeling, W. Va., administered by the Bishop of Wheeling.

Cardinal Gibbons confirmed thirty-five converts in St. Dominic's Church, Washington, on April 29.

Miss Ruth Patterson, Detroit, formerly of Richmond, Va. The Patterson family has been identified with the Methodist church of Richmond for half a century.

The late Eugene P. McDanns, Hawksville, Ky.; graduate of Washington and Lee University; successively circuit and county clerk, deputy revenue collector of Owensboro, and for seventeen years head of the secret service men of the Birmingham district.

Henry Stern, a Jew, of Milltown, N. J.

Miss Margaret Fenton, a niece of Seymour M. Judd, of Bridgeport, Conn., a young woman who was injured in the recent wreck on the New Haven road at Milford, Conn., was received a few weeks ago into the Church. She has always been a Protestant, but was so impressed by the self-sacrifice and devotion of the Sisters of Mercy at the convent at Lauralton Hall, to which the injured persons were taken, that she expressed a desire to join the Church which had produced women with such devotion.—Our Sunday Visitor.

THE HIGH COST OF WAR

INCREASES THE COST OF LIVING FOR THOUSANDS OF CANADIANS

"Meat Takes Another Jump." This has become a familiar headline in your daily newspaper. Meat takes a jump so often nowadays, however, that a rise of one or two cents a pound astonishes no one. As a matter of fact, the steady advance in price is not confined to meat, but affects nearly all the necessities of life.

At this particular time the war is blamed for the increases in cost of everything that enters into household management. The cost of the war is a colossal burden, and Canadian consumers must pay part of the bill in the increased cost of living.

At such a time happy is the housewife who knows something about food values. Happy is the man or woman who knows that the most expensive foods are generally the least nutritious. Happy is the person who knows that meat is not a necessity for any one in Summer. Excessive meat-eating at any time imposes a heavy burden on the liver and kidneys. Two shredded wheat biscuits will not only supply more real, digestible nutriment than a pound of beef, but its daily use tends to increase the vigor of the digestive organs and it also serves the useful purpose of keeping the bowels healthy and active.

One or more shredded wheat biscuits, eaten with milk or cream, supplies all the strength-giving nutriment needed for a half day's work at a total cost of not over four or five cents.

For luncheon or dinner an ideal combination is shredded wheat biscuit with fresh fruit and green vegetables, such as spinach, lettuce or asparagus. Such a diet in Summer is healthful and wholesome and means top-notch metal and physical efficiency.

PROTESTANT AUTHOR

PROVES CONVINCINGLY THE NECESSITY OF AN INFALLIBLE GUIDE

By W. H. Mallock (Prof.) in his "Life and Opinions"

"The characteristic I speak of is an absolute infallibility. Any supernatural religion that renounces its claims to this, it is clear can profess to be a semi-revelation only. It is a hybrid thing, clearly natural and partly supernatural, and it thus practically has all the qualities of a religion that is wholly natural. In so far as it professes to be revealed, it of course professes to be infallible, but if the revealed part be in the first place hard to distinguish, and in the second place hard to understand—if it may mean many things, and many of those contradictory—it might just as well have never been made at all. To make it in any sense an infallible revelation or in other words a revelation that interprets the testament that shall have equal authority with that testament itself.

"Simple as this truth seems, mankind has been a long time in learning it. Indeed, it is only in the present day that its practical meaning has come generally to be recognized. But now at this moment, upon all sides of us, history is teaching it to us by an example, so clearly that we can no longer mistake it.

"That example is Protestant Christianity, and the condition to which after three centuries, it is now visibly bringing itself. It is at last beginning to exhibit to us the true results

of the denial of infallibility to a religion that professes to be supernatural. It is fast evaporating into a mere mutual theism, and is thus showing us what, as a governing power, natural theism is. Religion, it is true, we shall find in it; but it is religion from which not only the supernatural element is fast becoming nebulous; it is indeed growing, as Mr. Leslie Stephen says it is, into a religion of dreams. All its doctrines are growing vague as dreams, and like dreams their outlines are forever changing. There is hardly any conceivable aberration of moral license that has not, in some quarter or other, embodied itself into a rule of life, and claimed to be the proper outcome of Protestant Christianity.

Now considering the way in which I have just spoken of Protestantism, it may seem to many that I have missed this question already. With the enlightened English thinker such certainly will be the first impression. But there is one point that such thinkers all forget: Protestant Christianity is not the only form of it. They have still the form to deal with, which is the oldest, the most legitimate, and the most coherent—the Church of Rome. They surely cannot forget the existence of this Church or her magnitude. To suppose this, would be to attribute to them too little, or rather too provincial, an ignorance. The cause, however, certainly is ignorance, and an ignorance which, though less surprising, is far deeper. In this country the popular conception of Rome has been so distorted by our familiarity with Protestantism, that the true conception of her is something quite strange to us. Our divines have exhibited her to us as though she were a lapsed Protestant sect, and they have attacked her for being false to doctrines that were never really hers. They have failed to see that the first and essential difference which separates her from them lies, primarily, not in any special dogma, but in the authority on which all her dogmas rest. The Church's primary doctrine is her own perpetual infallibility. She is inspired, she declares, by the same spirit that inspired the Bible; and her voice is, equally with the Bible, the voice of God.

"Her doctrines, as she one by one unfolds them, emerge upon us like the petals of a half-closed bud. They are not added arbitrarily without, but are developed from within. When she formulates in these days something that has not been formulated before, she is no more enunciating a new truth than was Newton when he enunciated the theory of gravitation. Whatever truths, hitherto hidden, she may in the course of time grow conscious of, she holds that these are always 'implied in her teaching.'

"But the picture of the Church thus far, is only half drawn. She is all this, but she is something more than this. She is not only the parliament of spiritual man, but she is such a parliament guided by the Spirit of God. The work of that Spirit may be secret, and to the natural eye untraceable as the work of the human will in the human brain. But none the less it is there.

"If we would obtain a true view of Catholicism, we must begin by making a clean sweep of all the views that, as outsiders, we have been taught to entertain about her. We must, in the first place, learn to conceive her as a living, spiritual body, as infallible and as authoritative now, as she ever was, with her eyes undimmed and her strength not abated, continuing to grow still as she has continued to grow hitherto; and the growth of the new dogmas that she may from time to time enunciate, we must learn to see, not from her standpoint, signs of life and not signs of corruption. And further, when we come to look into her more closely, we must separate carefully the diverse elements we find in her—her discipline, her pious opinions, her theology and her religion.

"Let honest inquirers do this to the best of their power; and their views will undergo an unlooked-for change."

WAR AND THE CHURCH

The war has brought the Catholic Church into prominence. It has abolished the mass of anti-clericalism which had been rampant in France and Italy, and so it was no longer fashionable on the continent to be anti-clerical. This triumph of the Church has been gained simply by the devotion and heroism displayed by the clergy and religious congregations, of whom, in the first six months of the war, over 200 had received the highest of military decorations. In the course of the past year many more had been similarly honored.

The hundreds of thousands of non-Catholics at the front—soldiers, doctors, nurses, etc., had learned that the Catholic Church, which in England they regarded as the creed of a small minority dwelling in the back streets, was practically the only religion practiced by the millions of their allies. The erstwhile bigoted clamor of convent inspection as a remedy for the supposed iniquity of monks and nuns had found occasion to modify his views under a forced stay in the hands of religious nurses.

The large-minded non-Catholic who had been ready to admire up to a certain point the magnificent ritual of St. Peter's or Westminster Cathedral, had been taught to distinguish between the externals and the spirit of Catholicism, and had

been enabled to appreciate the essential value of the Mass and the Sacraments when seen in the rude conditions of a battlefield. The spectacle of the devastation of Belgium, revealing as it did the great prosperity to which that country had attained in the course of thirty years under a Catholic government, had given the lie to the calumny that Catholicism and civilization were incompatible.—Intermountain Catholic.

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CHATS WITH YOUNG MEN

HOW JIM HILL LEARNED TO BE HIS OWN MASTER

I have been surprised, in looking over the sketches of Hill which have fallen under my eye since his death, to observe how one incident is ignored, which, as he told me thirty-odd years ago, had marked the first important turning-point in his life.

It occurred when, as a young man, he went, with a fellow clerk and in a very small way, into a fur-trading venture in the Hudson Bay country. He had always felt, up to that time, more or less dependent on others for his chances to get ahead in life.

Then, for the first time in his life, he told me, he dropped upon his knees and committed himself to the mercy of God. When he rose his heart was strengthened, and he felt himself to be a full-sized man, who must thereafter stand on his own two feet and make his own way without leaning on others or trusting blindly to luck.

UNDERSTAND YOUR OPPONENT'S THEORY

It is useless to argue unless we first understand one another, define exactly what we mean by the terms at issue, and have a true idea of each other's point of view.

Two very able men, who are keenly interested in social problems, met the other day for the first time. They had long known of each other by reputation and they had been eager to meet. They were soon plunged in a discussion.

The little episode set me thinking. Is there so much disagreement in the world, after all? Is not a great deal of the disagreement either verbal or self-assertive? Where people believe strongly they have a tendency to try to put down those who do not wholly agree with them.

It is a dangerous thing to use up all of your physical and mental energy as you go along. You should not, as so many people constantly do, encroach upon your reserve. You should use each day only the force which is generated during the twenty-four hours.

Go to any seaside resort and note the attitude of our American boys and girls. Down on the sands the young people are bathing or lolling in the sun. Bright covered novels lie beside them—suggestive stories mostly—bought at the newsstand and—must I say it bought for that very reason, and to indulge an unwholesome curiosity, because some one had said, "Don't read that book, it's dreadfully wicked, but fascinating; you can't stop until you finish it."

My professors, however, would have none of this. Their teaching demanded a "sacrificium intellectus" in favor of the formula: "It is written." But who among them really knew "what was written?" This was the thought I used often to have. For the last four hundred

books that are for sale, and in our public libraries too. Parents should be very careful of allowing their children to choose books indiscriminately in the public library. Last week I can bear witness that one of the worst books, and by a reputable writer, too, came under my notice.

Now, these emergencies come to all of us at one time or another, and they are the test of our reserve strength. If we do not have sufficient we pay the penalty in shattered health.

OUR BOYS AND GIRLS

VACATION SHOULD NOT MEAN THE END OF ALL MENTAL ACTIVITY

The end of June will see a rush of sweet girl graduates and strong boy graduates off to the seaside or country, there to recuperate after their studies and triumphant final. Many of them will cast aside their books for the Summer months and give themselves wholly to enjoyment.

It is but right that enjoyment should follow labor, whether it is physical or mental work. No one can be expected to study all the time; but it is right that the lessons learned during the year should be put entirely out of sight? Brains rust as well as weapons, and as brains are our most powerful weapon in the battle of life, we should not give them even the slightest chance of losing their sharpness and brilliancy.

This advice is only for the healthy boy and girl who have sustained only natural brain fatigue through their studies for graduation. It is not for the delicate young people who have exhausted all their energies, mentally and physically, to accomplish victory in their studies. Let this latter class spend every moment in the open. Let books be a dead letter to them. Let them think only of one thing; to regain as quickly as possible their lost energies and health.

But these delicate boys and girls are only a few among the naturally robust young people who form the great majority. Our American boys and girls, as a rule, are healthy, and thus the question presents itself: why should they make haste to lose the results of their year's studies in sheer idleness, when a little forethought in selecting some choice study for the Summer months, instead of lessening their enjoyment would add to the pleasures of their holiday existence? Every boy and girl has a favorite study, something he or she takes delight in learning. With some it is history, poetry, or good reading, as the case may be.

These impressions received in my boyhood days accompanied me all through life, and in my subsequent studies of Church history helped me to explain psychologically the many dissensions existing in Protestant Church affairs. And later when I myself belonged as pastor to one of the many Lutheran parishes I came to know that among Lutherans there never had been unity, and never would be, least of all in doctrine.

I grew ever more accustomed to consider Protestantism as a whole and to compare it with Catholicism. I saw how the Protestant people became indifferent, because one contradicted the other on the most important questions, and one made the other skeptical about his faith. I saw how the enemies of the Cross found it easy to gain adherents to their anti-Christian propaganda and how powerless against them were even the most vigilant Lutherans.

It was in this state of mind, while I was still in Berlin, that the desire to oppose the enemies of Christ drove me into a movement organized by certain young men who wished to be very Christian, but without being affiliated with any church. At this time, having received the impulse to become a missionary, I attended a theological seminary in Bavaria. This institution maintained a pronounced conservative tendency and initiated the Catholic Church more than other Lutheran bodies. My spirit of universalism, however, was not so easily to be squeezed into the form of Lutheran orthodoxy. I had already imbibed some of the revolutionary spirit which would not bend to the essential Lutheran dictum: "It is written."

My professors, however, would have none of this. Their teaching demanded a "sacrificium intellectus" in favor of the formula: "It is written." But who among them really knew "what was written?" This was the thought I used often to have. For the last four hundred

years different sects of the Lutheran Church have been quarrelling over the meaning of almost every important text in the Bible. And now the modern higher criticism has shaken the "It is written" so badly that no Protestant professor of theology in Germany dares to maintain a verbal inspiration of Scripture.

With the collapse of the authority of this old-line Protestant conception the entire faith of a large number has broken down. When the last authority is fallen and every one is his own pope, he will soon convince himself that he is his own saviour and his own god also. And when a man is his own god he will have no other gods before himself. He will trample pitilessly upon the weaker, he will become a thoroughgoing egotist and end in being an anti-Christ.

The fact that in Germany the Zeitgeist (meaning "Spirit of the Age," a materialistic movement), threatened at one time to sweep everything before it until it met its most powerful antagonist in the Catholic Church, while it has always found its best friends among the Protestants, must give food for serious reflection to every one who has not forgotten how to pray: "Thy kingdom come." Yet in the face of these facts, which became increasingly plain to me, my Lutheran friends kept on disputing whether the Pope was the anti-Christ in person or had only the characteristics of anti-Christ.

THE CONVERSION OF A LUTHERAN MINISTER

Translated from the German by Rev. A. A. Miller, S. J., for "The Catholic Convert."

Mr. Friederich Schuchard, of Dubuque, Iowa, one-time Lutheran pastor, was received into the Church with his wife and five children a year ago. He is a direct lineal descendant of Philip Melancthon, who was Luther's most noted associate.

My father, who was himself a Lutheran pastor, died in Cairo, Ill. In his last years he had inclined towards the Episcopal Church, and he received the last Communion from the hands of an Episcopal clergyman. After my father's death my mother went with her five children to Germany. I was at that time only five years old. At an early age I became identified with what might be called an "opposition" religious party, which was directed against the usurpations of the civil power in ecclesiastical affairs. This party arose at the time when the Catholic Church in Germany was passing through the historic Kulturkampf.

I grew ever more accustomed to consider Protestantism as a whole and to compare it with Catholicism. I saw how the Protestant people became indifferent, because one contradicted the other on the most important questions, and one made the other skeptical about his faith. I saw how the enemies of the Cross found it easy to gain adherents to their anti-Christian propaganda and how powerless against them were even the most vigilant Lutherans.

SUICIDES AND THE CULT OF MINERVA

After persistently refusing to give credence to the frequently repeated statement that teachers are "extraneous" in their tendencies," the New England Journal of Education finds that of late the evidence has become too conclusive to be rejected. The suicide of a city school superintendent in Michigan and of a professor in Johns Hopkins University on almost the same day, together with other similar instances preceding and following these events, induced the educational journal to issue a formal warning under the startling headline: "Mania for Suicides among Teachers." That such a warning is thought necessary for the teachers of our non-Christian institutions is certainly lamentable; but the motive urged to prevent such deeds is, if possible, even more pitiful. It strikingly indicates how weak are the props of morality when religion is removed. "It is important," says the journal, "that teachers realize that the whole profession suffers when one of them goes wrong in life, or in going out of life." A slight deterrent indeed for the man who stands prepared to break into the sanctuary of life and willfully to cast aside the canons which God has set against self-slaughter!

Side by side with this illustration which is only one sad evidence of

what "intellectuality" accomplishes without God, may be placed an example of the defilement of the pride of intellect which is common in our day. It is taken from an article in the Atlantic Monthly containing a frank plea for a rejuvenated paganism whose high priests are to be chosen from among our university professors. The Church of the Living God is disclaimed, and the devotees of the new cult are invited to stroll into the temple of Minerva, there to find peace for both "eye and mind." They are to keep alive the fire of intellectual light "by setting apart a priesthood, a body of intellectual men who shall worship the God of truth and Him alone. The professors at Harvard, Yale, and elsewhere constitute, or should constitute such a priesthood. The "truth" referred to here is the negation of Christianity and Revelation.

This is the cult of the pagan philosophers of our day who would erect over the ruins of the Christian temple the shrines of Venus and Minerva. It is the cult from which have arisen the disasters of our time, wars and suicides and the idolizing of the things of the flesh. The non-Christian university is a fit place wherein to set up this modern Baal.—America.

CHEATING THE TRUTH

The numberless converts that every day literally break into the Church, despite their prejudices, have received a splendid exemplification in the case of a recent distinguished convert. In the Chicago Examiner, he tells us: "I began my inquiry as an enemy," but, like many others, he ended it as a devoted friend. There are men really afraid that the truth will force them into the Church—the road of sacrifice leading heavenward. They would deem the discovery of Christ's truth a misfortune. They humbug themselves with their own shallow sophistry. They go through life in a state of religious coma induced by nervous indifference. They hush their consciences into a sickly quietude and think they are all right since they do not know, and believe they have not time to find out the truth. Such men are living in a state of mortal sin, for they are perpetually daring to trifle with God Himself in playing hop-scotch with eternal verities.

He who reasonably doubts of Protestantism, and does not investigate his doubts can no longer be said to be in good faith; his mental condition is essentially the outcome of bad faith. A baptized man who does not doubt of his false faith is in error, but not in sin. Quite different is it with the coward who fears to learn the truth lest he might lose the comforts of the world and the prestige to which thoughtless friends exalt him. He lives in a "fool's paradise," and runs to hide himself when wisdom shines in a stray ray. He is a coward, a liar, and a cheat—deceiving himself and daring to believe that his silly trickery deceives his God. Such men are the worst of fools, inasmuch as they fear to be wise.—Catholic Columbian.

REMEMBER: THEY ARE BLIND

A memorable lesson on the treatment of fanatical bigots, whose violence and abuse are sometimes so hard to bear, has been left by the late Lister Drummond, the zealous English convert, as recorded by the Ave Maria. One of his many friends and admirers, probably an associate with him in the activities of the Guild of Our Lady of Ransom, writes: "He was once asked if he had ever had serious trouble at his meetings in the Park, and replied in the negative, attributing his success always to keeping his temper, no matter how ridiculous or offensive the questions might be. He asked us to consider the case of a man entering your well-kept garden and trampling all the flowers down, walking on the beds, etc. If you saw this from a window you would immediately rush out, with the idea of kicking him out of the gate; but if on approaching him you found he was blind, your feeling of anger would change, and you would take him by the arm and lead him out of the garden. He begged us to remember always to treat those outside the Church in the same way."

A CRISIS IN CATHOLIC HISTORY

Thoughts of great moment for ourselves and for the Church universal must suggest themselves to American Catholics as they read the report of the United States Branch of the Society for Propagation of the Faith, together with the apposite remarks of the National Director. The total contribution of \$503,619.08, including stipends for Masses, may at first sight appear satisfactory enough. It is certainly an indication of an awakening of our dormant sense of missionary responsibility. Yet if we add to these receipts all other donations sent from our country to the foreign missions we will hardly arrive at a total of \$750,000, or about five cents per capita. Compare this with the \$18,798,000 contributed during the same period to the Protestant foreign missions by organizations in the United States and Canada.

sects are everywhere building schools and striving to train up a native clergy for their mission work. They are doing their utmost to make these missions self-supporting. They are accomplishing their work intelligently.

God has left the promotion of the faith to human agents. He will not send His Angels from heaven to propagate it. This duty is ours: it is imposed upon American Catholics in particular, at this great crisis in human history. The Lord of the harvest has given us warnings and exhortations in abundance. The zealous handful of men engaged in rousing mission interest among the Catholic clergy and laity are doing their utmost. It depends upon us whether we will heed the call or neglect it. The conversion of the world is given into our hands, as far as by God's Providence that can be accomplished now. This is the opportunity given us and gladly respond to the call. Were every Catholic in the United States to give even one cent a month, the aggregate sum would be \$2,000,000 a year. All can contribute at least this much, and practically all can offer far more. The work must be organized thoroughly and carried out diligently in every parish of the land. Thus will God's blessing come to us at home a hundredfold.—America.



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THE LATEST CHAMPION OF FATHER DAMIEN

In a series of excellent papers on Hawaii, which Mrs. Katherine Fullerton Gerould is contributing to Scribner's Magazine, there occurs an article about the leper settlement on the island of Molokai, where Father Damien, whom Stevenson's famous "Open Letter" made known to the literary world, gave his life for his flock. The homage that Mrs. Gerould, who is not a Catholic, pays that heroic priest is an admirable refutation of a slander that was published some three months ago, when a writer in the Scientific American charged Father Damien with purposefully contracting leprosy, because he had an overweening ambition to become a martyr. The calumny was run to earth in an article that appeared in the Catholic Mind for May 22, but Mrs. Gerould's paper, which attacks Stevenson for leaving a stain on Damien's character, is a thorough rehabilitation of the priest and an eulogy of the work the Church is doing for the lepers of Kalaupapa. She writes:

In Honolulu, where the truth always co-existed with gossip, Damien has his rights. His name is no household word, but at least he is not, in fancy, scandalously thought of. But for a wider circle, Stevenson and the unfortunate Doctor Hyde, between them, have managed to malign Father Damien almost beyond redress. Most of us know about Damien solely from that unhappy controversy. It cannot be too firmly or too often reiterated that Damien suffered an unmythical and truly glorious martyrdom without breaking one of his priestly vows. Dirty he was, apparently, as Stevenson says repeatedly in his magnificent polemic. Certainly he did not carry a bottle of lye in his pocket; if he had, he would doubtless never have been in the technical sense, a martyr. He worked incessantly for the health of the Settlement: for pure water, for clean houses, for sanitation, as any one not an expert could have understood it in the '70's and '80's. Damien, remember, was the first member of any religious body to concern himself with the purgatory—for no one pretends that Kalaupapa was a paradise then. And because there was no toll that he disdained, he worked with the lepers to build them houses, running the constant risk—a risk that in some unknown, unrecognized moment fulfilled itself fatally—of inoculation. The "torn and bleeding fingers" of the carpenter-priest entered, over tools and timbers, the stumps and sores of his flock; and for Damien it can always have been only a question of time—only a question of time before that memorable day when, after a difficult exploration of the canon of the great cliff (in search of pure water-supply for the Settlement), he drew his shoes off his tired feet, found one heel bleeding and lacerated, and felt no pain.

No one with taste can regret Stevenson's "Open Letter," if it is one of the finest polemics we have. But it is a pity that Stevenson's hero should have been also his victim, and ironic that Stevenson in the end should have seemed to agree (for I think most people read it that way) with Dr. Hyde and "the man in the Apia bar-room." Stevenson makes us all feel with him, for the moment that even if the scandal is true it does not matter; but from the moment that the scandal is not true it does matter immensely. There is all the difference in the world between a good man and a saint; between excusable human frailty and super-human self-control. The leashes are off, the bars are down, then, for our enthusiasm, and Damien's very grave, hushed and shaded and small, beside his Kalawaka church, becomes a different thing.

To the Sisters, too, Stevenson's is but a squinting tribute. Catholicism was never dear to him: whenever he comes face to face with Rome, whether it is Francois Villon writing the "Ballade pour sa Mere" or the Franciscan Sisters disembarking at Kalaupapa, his admiration halts, his mouth is wry. He thinks them saintly poor creatures; he boggles over the pass-book kept with heaven. To him who does not love, it is seldom given wholly to see. I do not question the authenticity of the "ticket-office to heaven." It sounds like many a mild convent joke that I have heard from the lips of nuns. The most devout nun will talk with familiarity and gaiety of the things that are most important to her: homely metaphors are on her lips for the most reverend facts. Religion is her business, and all her practical business for her, is religion. The Pauline or the Miltonic mind may not find the Catholic practicality alluring, but the Catholic practicality is not for that any less Christian. Of Mother Maryanne, Stevenson had nothing but good, in

a little poem, to say. I love R. L. S. as much as one can love any man for style alone, and I am not tempted to quarrel with his "horror of moral beauty" that broods over Kalaupapa, or even "the population—gorgeous and chimeras dire." But things have changed greatly since '89 and the days of the monarchy. In point of fact, at the present day, the moral beauty is without horror. . . . Mrs. Gerould then describes the unwearying devotion with which Brother Joseph Dutton, the Civil War veteran, serves his afflicted charges; writes a beautiful paragraph about Mother Maryanne and the Sisters; remarks that "there is a Catholic Red Cross Society in Kalaupapa," but the "Calvinistic and Mormon pastors" were not interested, and ends with the fervent aspiration: "It is cause for thanksgiving that the Settlement is managed by men who can make science and religion walk hand in hand."—America.

OUR MISLEADING LANGUAGE

"Why is that book called the Breviary, Father," asked the inquisitive parishioner, "if you cannot finish it without reading the Divine Office for an hour every day throughout the year?" For a minute the priest was non-plused, but fortunately remembering what the seminary professor once said, answered brightly: "The Breviary is so named of course, because its contents are made up of brief selections from Holy Writ, brief lives of the Saints and brief sermons from the Fathers." But Breviary is but one of countless *lucus a non lucendo* words in our language. The noun *politician*, for example, would seem from its derivation to mean a man with a fixed, consistent policy, but no one alters his opinions and line of conduct more easily than our politicians. A person's *worth*, too, would naturally suggest the possession of sterling virtues, but the word now commonly means the quantity of earth and metal a man has succeeded in accumulating; while *temperance* is a term that prohibitionists have, by their words and deeds, quite robbed of its original meaning.

A movement should be started to restore to such words their ancient honor and to give a thousand other terms, which are now used vaguely and thoughtlessly, their real significance. *Uplift, service, and investigation*, for example, are words sadly in need of being clearly defined, and such expressions as the "peaceful penetration" of a country, the "taking over" of ecclesiastical property, the "strategic retreat" of an army, and the "masterly inactivity" of a statesman signify to "those who know," something quite different from that which the unsophisticated understand by the phrases. In the childhood of the world words were used, as a rule, to express thoughts clearly; nowadays many a high-sounding epithet or substantive often means the least to those who use them most. Their words instead of throwing light, only darken counsel.—America.

THE GOOD PRESS

It is hard to single out any one Pope as the Pope of this or that good cause. Circumstances at times focus his attention upon some particular need of the Church. But fundamentally the motto of all is that of Pius X., "To restore all things in Christ."

Whatever is for the good of the people, whatever is for the glory of God,—there and there alone are the interests of the Papacy. Special needs have evoked special efforts on the part of the Popes. In the history of the Church we may identify them with this or that reform, this or that advance.

But looking back over the last few reigns,—not to go any further—one thing that strikes us is the interest which the Popes have taken in the Catholic newspaper. Leo XIII. was alive to it.

We all know the unforgettable words of Pius X., wherein he put the interesting seal of approval on the Catholic paper when he declared that in vain we build our churches and schools unless we also work for the establishment of a good Catholic press.

And now our present Holy Father manifests the same zeal in furthering the cause. Surely, we say, it must be a cause of supreme importance when the Popes who have no time for petty things are so urgent in making us understand that one of our prime duties is the support of a Catholic press. A year ago we referred to the movement started in Italy for the promotion of the "Work of the Good Press." At that time the Holy Father gave the work his blessing and urged the Catholics of Italy to interest themselves in it. It is but a year, but already the work shows admirable results, and the Pope pleased with those results has addressed to the Committee through His Cardinal Secretary of State a letter of congratulation. "His Holiness," says the Cardinal, "is confident that not only the Bishops and clergy, but also the Christian people, who always liberally support initiatives that concern the welfare of souls, will not withhold their generous help from the work of the Good Press when they understand how exceedingly necessary it is, and come to look upon it as a noble guardian of their supreme interests." And to all who interest themselves in furthering the

work the Pope imparts his Apostolic Benediction. To the Catholics of Italy these words are primarily addressed. But what is of interest to the Church in Italy is of interest to the Church here.

What further incentive should we ask toward the support and advance of the Catholic press than the knowledge that it is the wish of the Vicar of Christ?—Boston Pilot.

TROOPER DANIEL MCGARITY

Mr. Patrick McGarity of Fairbanks Farms, Walkerton, has received official notification of the death of his son, Trooper Daniel McGarity, who was killed fighting bravely for king and country in the bloody battle of Cemetery Road, Ypres, France, on June 3rd. Daniel McGarity resided for some time in Toronto and was educated at the De La Salle Institute from which he graduated in 1913. He enlisted with the ———— recruited at Calgary and went overseas last November. He had been in the trenches since March. His brother John is with the 38th signalling corps and after spending the winter in Bermuda has gone to England. Trooper McGarity is mourned by his father, mother, three brothers and six sisters. He was twenty-one years of age.

Our well-known restrictions with regard to Obituaries will not be considered as excluding brief notices, such as the above, of our boys who die on the field of honor and duty. By order of the Censor no obituary notice may contain a statement as to the particular unit to which the deceased belonged. Hence the deletion above. Ed. C. R.

DEATH OF REV. JAMES M. HEALY, O.M.I.

Last Friday morning, June 23, there passed peacefully away in the Oblate Monastery at Lachine, Que., the Rev. James M. Healy, O.M.I., son of Mr. and Mrs. P. Healy of Richmond. This unexpected close of a life of singular piety, self-sacrifice, and brilliant promise, will be a source of deep regret to all who knew him; for to know him was to esteem him. His quiet, unassuming manner; his readiness to offer a helping hand to all; his sympathetic heart coupled with an exceptionally bright intellect, won for him innumerable friends and admirers in the many places whither he went to pursue his studies or his apostolic vocation.

Born in Richmond thirty-two years ago, Father Healy received his classical education in Ottawa, Buffalo and Tewkesbury, Mass., and then went to Rome to complete his studies in Philosophy and Theology at the Gregorian University. While there, amongst the best talent from the world over, he brought more than his share of honors to the Canadian college, and was ordained to the Catholic priesthood in 1909. In the autumn of 1910 he returned to Canada and joined the faculty of Ottawa University as Professor of History and Languages. For the past two years he had acted as assistant curate at St. Joseph's Church, Ottawa, until failing health caused him to relinquish this position several months ago and go to Lachine. His patience in bearing his sufferings concealed the seriousness of his condition and his death came as a shock to his relatives and to the community.

The deceased leaves to mourn his untimely loss his father and mother and three brothers and sisters. To those we extend our sincerest sympathy and condolence and hope that God will strengthen them in bearing their great bereavement.

UNITED ACTION NECESSARY

There are Catholics who think and live as become disciples of the Master, but there are others who lay themselves open to the indictment of hyphenism. Instead of professing and practicing the truths of their religion, they either fall away at opportune times, or constantly lend the impression that the Church sanctions undue liberalism or indifference.

It is needless to enter into the many serious problems that harass the nation today. Anyone conversant with the conditions existing knows that a remedy must be employed, and this very soon, if the permanence of national honor is to be maintained. United action is imperative. A whole-hearted sympathy with religion and its tenets is the one means of accomplishing and effecting a return to old standards, and right principles.

A casual review of the past few years shows clearly that society is ill at ease, and labouring for very life under the weight of reactionary, revolutionary and materialistic teachings.

The home has been defiled through the introduction of divorce. The stage has been debauched by plays that bring the blush to the cheeks of respectable citizens, the moving picture houses often sacrifice innocence to dollars. Sentimentalism and sensationalism have become common on the stage, in the pulpit and in the press. Doctrines pernicious and disastrous affecting every walk of life are allowed to gain a hearing and a headway. Already these evils have had their reflex in our national life.



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LIFEBUOY HEALTHY SOAP

It is idle to insist upon good citizenship while corrupt influences are permitted to disintegrate society and carry away their toll of victims. Every upright citizen realizes that there can be no healthy stimulus to patriotic love and right living while selfish motives dominate, and irreligion sways the minds and hearts of men.

In view of the numerous obstacles that undermine society, some drastic action must be taken. There is but one means of restoring public health and that is through religion. When men know and feel that God is supreme and come to recognize His right to obedience and adoration, then will much of the evil that at present exists cease to strangle its victims.

All other creeds have fallen and become discouraged in the work of regenerating society. There is but one religious force that always has and always will combat the presence of vice and sin. That is the Catholic Church. But even she has her problems to solve in the lukewarm and indifferent Catholic. Interest may be divided in material things and one may prosper. It is not so in matters spiritual. There is not one law for one class and another for another in the Church. What is binding upon one is binding upon all similar conditions upon all.

At all points, but particularly in united action is imperative. The temporizing, indifferent Catholic is a hindrance to the cause of religion and morality. His presence has no material significance. His personal influence is worthless. There is only one common ground for all Catholics to assume and that is fidelity to God and loyalty to the faith under any and all circumstances and conditions. Thus the immense work of the Church in purging society will be carried on by a vigorous and united people.—Boston Pilot.

THE TABLET FUND

Toronto, April 3, 1916. Editor CATHOLIC RECORD: I thank you for giving space to the Appeal for the Tablet Fund for the Relief of the Belgians. So far I have received because of this appeal:

- Previously acknowledged... \$1,050 64
Mr. Copeland, Belleville... 2 00
Miss Cole, Toronto, Ont... 1 50
Miss Cole, Toronto, Ont... 1 50
Mrs. Anglin, Toronto, Ont... 5 00
Anonymous... 2 00
John Buckley... 5 00
Miss E. Cole, Toronto... 1 50
M. D. Tilbury, Ont... 2 00
J. Mathewson, Annprior... 5 00
K. Forrest, Wilcox, Sask... 4 00
B. L. Doyle, Goderich, Ont... 5 00

If you would be good enough to acknowledge publicly these amounts in the columns of the RECORD I would be very grateful.

Respectfully yours, W. E. BLAKE, 98 Pembroke St.

NEW ITALIAN PAPER

L'ITALIANO IN AMERICA WILL BE PUBLISHED BY THE NEW YORK DIOCESAN COUNCIL FOR ITALIAN AFFAIRS

The New York Diocesan Council for the Italian Affairs, with the cooperation of many Italian priests from several dioceses in the United States, has undertaken the publication of an Italian weekly known as L'italiano in America, for the purpose of counteracting the Protestant, anarchistic and socialistic propaganda which is daily increasing in proportions and creating as a consequence, wider indifference and aversion to the Catholic Church and its priesthood.

Archbishop Bonzano, Apostolic Delegate to the United States, has approved of the project, and earnestly requests the Italians in America to give their support to the project. He says: "The religious and moral condition of our immigrants is such that

every means should be adopted to improve it. In their case we may well apply the saying: Not to advance is to fall back. This is exactly the case to say that not advancing is falling back. Hence there is no time to be lost, and immediate action is necessary, not only for the salvation of souls but also for the prestige of the Italian name, which, unfortunately, but not always wrongfully, is depreciated in this country. L'italiano in America will undoubtedly be an efficient means to attain this end and to counteract the nefarious anti-religious and anti-social propaganda, which works so great havoc among souls, through the anti-Catholic and subversive press. Every priest, therefore, should make it his duty, not only to subscribe personally, but to get many other subscribers to L'italiano in America, and this will be an excellent antidote against the poison of the evil press.—St. Paul Bulletin.

K. OF C. SCHOLARSHIPS

Antigonish, July 5, 1916. Notice has just been received from Washington that two graduates of St. Francis Xavier's, Antigonish, Mr. W. R. Walsh, St. John, N. B., and Mr. J. A. Walker of West Lake, Annsic, C. B., have won K. of C. Scholarships, in the recent competitive examinations set by the Catholic University of America. Mr. Walsh made the following record:

Higher Mathematics, 92, History, 98, Philosophy, 85, French, 80, English, 85, Engineering 80.

Mr. Walker's marks are: Mathematics, 90, History, 70, English, 90, French, 89, Sociology, 86. These Scholarships are worth between \$500 and \$600 each per year, and cover tuition, board and room during the time prescribed for the degree which the candidate desires to obtain. Only laymen who have received the Degree of Bachelor of Arts, Bachelor of Science, Bachelor of Law, or an equivalent academic degree are admitted to the examinations. All candidates entering as K. of C. scholars must follow courses leading to the Masters' or Doctors' degree.

Another St. F. X. boy to win distinction recently is Mr. Rod. MacDonald of Beaver Meadow, Antigonish County, engineering student, who led a class of thirty-eight candidates for entrance to the Curtis Aviation School, Toronto. Only three of the thirty-eight candidates were successful in passing.

THE TRUTH ABOUT MEXICO

Monsignor Kelley writes in Extension: "Some of the esteemed editors of Catholic papers are worried for fear the constant exposure of the stories of the destruction of religion in Mexico may be a 'danger' to the peace of Catholics in this country, especially in view of an approaching election. It is a great danger. It is a danger to a horde of office-holders whose interest in the Church is largely in proportion to the amount of interest they think church people will show in their fortunes. "Get the Mexican facts in your mind. As nearly as the Church can be destroyed, she has been destroyed in Mexico. She could not and would not have been thus destroyed without the aid and encouragement of the United States. Whether it was done in good faith or bad faith, for the sake of high ideals or low ideals, it was done."

It is the second time the attempt was made. President Juarez had the full encouragement of our Government when religious liberty in Mexico was wiped out by the Laws of Reform. American troops with the usual over-percentage of Catholics who are strong for a fight for their country but weak for a fight to make their country right, are down in Mexico now in a last effort to help keep the hands and looters in power. Villa is only a brutal incident that brought on a happy accident for the unspeakable Carranza. Right now the atheistic and ravishing gang of nation-destroyers are filling the United States mails with lies against the Church. They operate boldly because they know that they have the power by Catholic votes. This is the bald truth.

"No! we are not worried about the 'danger' of Catholic citizens getting stirred up over the horrible condition of things in Mexico, but we are worried for fear they will consider Jack's in-office affecting appeals for his purse so tearfully, as to forget that the 15,750,000 poor and oppressed Mexicans have been robbed of all that is dearest to them, because the great United States, father and protector of the liberties of American republics, stood by a gun to see that it was done without outside interference. If we have come to the jellyfish state of mind that forbids us to say a word in protest, why not serve notice on our enemies at home that they may now do the like to us?"

DIED

BUCKLEY.—At Gloucester Jet, on June 9th, 1916, Herbert Alan Joseph, beloved son of Mr. and Mrs. H. M. Buckley, aged fourteen years. May his soul rest in peace.

HOTEL

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

TEACHERS WANTED

SECOND CLASS PROFESSIONAL TEACHER wanted for Catholic separate school, No. 8, Huntley. Experience necessary. Duties to commence Sept. 1st. All applications are to be received up to August 1st. Apply to W. F. Egan, Cokerly, R. R. No. 1. 1916-3

ANTED CATHOLIC TEACHER, MALE OR FEMALE, for C. S. school, No. 9, Kearney, holding professional 2nd class certificate. Duties to commence Sept. 4th, 1916. Apply, stating experience and salary to J. W. Brown, Sec. Treas., Kearney, Ont. 1916-3

WANTED TEACHER HOLDING 1ST OR 2ND grade certificate, Catholic preferred. School to begin Sept. 4. Salary \$700 per year. Address all applications to Leo Fretter, Klareholm, Box 73, Alberta, Can. 1916-3

TEACHER WANTED, CATHOLIC PREFERRED for S. S. No. 2, Gurd, Parry Sound, 3rd class certificate. Salary \$400 per annum. State experience and give references to James W. McGuinness, Sec. Treas., Granite Hill, Ont. 1916-3

TEACHER WANTED HOLDING 1ST OR 2ND class professional certificate for Public school section No. 1, Risco, Salary \$700 per annum. Duties to begin Sept. 1st. Apply to W. F. Egan, Sec. Treas., Biscotaing, Ont. 1916-3

WANTED A TEACHER FOR CATHOLIC Separate school, No. 10, Carrick. Apply to Jos. Schwab, Sec. Treas., Midway, Ont. 1916-3

TEACHERS WANTED HOLDING FIRST OR second class Ontario certificates for Catholic schools, Fort William, Ont. Salary \$500 per year. Duties to commence August 1st. Apply to G. P. Smith, Sec., 1121 Simpson St., Fort William, Ont. 1916-4

TEACHER HOLDING SECOND CLASS Normal certificate for Catholic Separate school, Section No. 8, Greenock Township, Bruce County, Huron, Salary \$600. Duties to begin Sept. 4th, 1916. Apply to Rev. Geo. D. Froehner, P. F. Sec. Treas., South Gloucester, Ont. 1916-4

NORMAL TRAINED TEACHER WANTED for Catholic Separate school, Charlton, Ont. Salary \$600 per annum. Duties to begin Sept. 4th, 1916. Apply to J. P. Schurter, Sec. Treas., Charlton, Ont. 1916-3

FOR CATHOLIC SEPARATE SCHOOL NO. 3, Mich. holding 2nd class certificate. Salary \$600. Duties to commence Sept. 1st. Apply to W. F. Egan, Sec. Treas., Biscotaing, Ont. 1916-3

WANTED TEACHER, 2ND CLASS CERTIFICATE for Catholic Separate school, No. 1, Huron, Salary \$600. Duties to begin Sept. 4th, 1916. Apply to Daniel Madden, Chepstow, Ont. 1916-4

QUALIFIED TEACHER WANTED FOR Public school, Section No. 8, Greenock Township, Bruce County, Huron. Average attendance about 15. Rural mail. Salary \$500 per annum. Duties to begin Sept. 4th, 1916. Apply to Daniel Madden, Chepstow, Ont. 1916-4

CATHOLIC TEACHER WANTED FOR Separate School Section No. 8, Biscotaing, 1st or 2nd class certificate required. Duties to commence Sept. 1st. Salary \$500 with an increase if satisfactory. Address Wm. A. Dillay, Sec. Treas., Merlin, Ont. 1916-3

WANTED CATHOLIC TEACHER FOR C. S. No. 4 of Hagarty district, holding 2nd class certificate, to commence at once. Salary \$500. Apply stating experience and salary required after giving reference to Albert Lechowicz, Sec. Treas., Wilton P. Ont. 1916-4

AN ASSISTANT TEACHER FOR THE Catholic Separate school, Chepstow, Ont. Holding a 2nd class normal certificate. State salary. Duties to begin Sept. 4th, 1916. Applications will be received up to Aug. 1st, 1916. Duties to begin Sept. 1st, 1916. Apply to M. M. Schurter, Sec. Treas., Chepstow, Ont. 1916-4

TEACHER WANTED HOLDING 1ST OR 2nd normal certificate for Rochester Catholic S. S. No. 7. State salary and experience. Address John Dunne, Woodville, Ont. 1916-3

TEACHER WANTED HOLDING 1ST OR 2ND class certificate for Catholic School Section No. 2, Madestone. Salary \$600 per year. Duties to commence after holidays. Agricultural training preferred. Apply to James Quinlan, Sec. Treas., Essex, P. O., R. R. No. 3. 1916-4

FOR THE SEPARATE SCHOOL TOWN OF Oakville. An experienced teacher holding 2nd class normal certificate. Salary \$400. Apply to L. V. Cote, Sec. Treas., Oakville, Ont. 1916-4

TEACHER WANTED FOR S. S. NO. 8, Normanside, P. O. Application to hold 2nd class certificate. Salary offered \$500. Duties to commence after holidays. Apply to M. E. Murray, Sec. Neustadt, Ont., R. R. No. 1. 1916-3

WANTED FOR S. S. NO. 6, HUNTLEY, A 2nd class professional teacher. Duties to commence Sept. 4th. Salary according to experience. Rural mail and telephone. Apply to W. F. Egan, Cokerly, Ont. 1916-3

NORMAL TRAINED TEACHER WANTED for Separate school, No. 1, Hay, County of Huron. School in near church, also good housing. Salary \$800 to \$950 according to experience. Apply to John Laport, R. R. No. 2, Zurich, Ont. Phone on 58, Zurich Central. 1916-4

TEACHER WANTED MALE OR FEMALE for Sydneyham Separate school, District No. 7, holding Normal trained class certificate. Duties to commence after summer holidays. Apply, stating experience and salary required, and giving references to Alex. Calson, Annan, Ont., R. R. No. 1. 1916-3

WANTED TO RENT FOR MONTH OR SEASON EIGHT room furnished cottage, near Catholic church, on Lake Rosseau, boat, wood and ice. Apply, Box 33, Teeswater. 1916-3

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