

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 CENSORS

Parents should be the censors of books brought into the family circle. Don't mind the critics who are, as a rule, the hired men of the publishers. They speak according to order. They have no standards of worthiness or dignity. Seeing beauty in dismal trash and purity in filth, they commend books which are made of the sweepings of the gutter.

Napoleon met one of these purveyors of the impure. He arrested him, declared him to be insane, and then shut him up in a mad-house, as he said, "to encourage the others." Whenever we see one of these problem things cropping up to work defilement in the name of the dollar we long for another Napoleon.

A GREAT CATHOLIC LAYMAN

There is no more glorious name in the annals of the sixteenth century than Sir Thomas More, pronounced by the Church as excelling in sacred learning and courageous in the defense of truth and given a place among those "who in ancient and more recent times of persecution have been put to death in England for professing the truth of the Catholic faith." The career of this illustrious man declared "blessed" by the Church should be an inspiration to Catholic laymen. In adversity as in prosperity he was loyal to principle. He chose always rather to obey God than man. When the shadow of death fell athwart his path, and when they who in his days of peace and fame thronged about him, knew him no more, the light of faith showed him his way even as it bore its benediction to his heart. He was untroubled as became a valiant soldier of Christ. Sycophants and cowards trembled before Henry, and fore-swore their faith, but More stood firm, an example to all who wish to be guided by the white light of honour and truth.

THE CAUSE

Blessed Thomas More was born in London in 1478. He was educated at Oxford and afterwards became a lawyer. More's first abilities, his friendship with the leading men of the day, his great loyal capacity and his personal charm drew Henry VIII's attention to him. After successfully discharging two foreign embassies he finally took office at Court in 1518, and remained there till in 1522 conscientious reasons made him withdraw from the chancellorship. In 1534 the Pope gave his final decision in favour of Katharine of Aragon. Henry, enraged at this, made Anne Boleyn his republic wife, became supreme head of the Church of England and renounced for himself and his subjects any higher spiritual authority than his own. It is disconcerting by the way to think that if Anne Boleyn's nose had been an inch longer the Reformation might never have taken place. "It may be disagreeable," says Dr. James Gairdner, "to trace the Reformation to such a very ignoble origin: but facts, as the Scottish poet says, are fellows that you can't coerce and that won't bear to be disputed." And answering those who talk of the tyranny of the See of Rome he says: "Who felt it I wonder. Not Henry VIII. himself till he felt disappointed in the expectation which he had ardently cherished for awhile, that he could manage by hook or by crook to obtain from the See of Rome something like an ecclesiastical license for bigamy. The See of Rome refused this and when Henry at length took the matter into his own hands by marrying Anne Boleyn pronounced quite a righteous sentence that the former marriage was valid."

In 1534 he was summoned to take the new oath of Supremacy. He was ordered to bow before Parliament, devising a new statute of Christian doctrine and to join those who in all servility applauded the despot who was breaking the laws and the unity of Christendom for the sake of a passing passion. But More knew that Henry had no authority in the Kingdom of God. In his own domain he was to be obeyed: but when he

demanding disloyalty to God he bade him defiance. Henry had as other persecutors, soldiers, axes, and scaffolds. He could hurt the flesh but he could not kill the soul. And More, unafraid, gentle, and joyous, looked into the face of death. He would not subscribe to the Oath of Supremacy. He professed that the Church was built on Peter alone, that it is condition of salvation to be subject to the Roman Pontiff and that where Peter is there is the Church. So on July 6th, 1535, Sir Thomas More went to his death, and the homily written by St. Chrysostom before his last exile exactly expresses our martyr's mind: "No man is hurt except by himself."

PLEASANT WORDS

A correspondent has sent us Dr. Sren Hedin's work, "With the German Armies in the West," as a corrective to the misinformation which appears in our columns. While reading the book, we had a suspicion that the heavy German dinners, must have weakened the Dr.'s critical faculties and dimmed his observant eyes. He could have said a few words in praise of his Germanic friends, but to endow them with physical and mental gifts above the common, to give them a halo and to burn incense before them is too big a price for their hospitality. The Dr. does not use the soft pedal often enough. More moderate phraseology, and an attempt, however feeble, might have enhanced his reputation or at least have barred him from the domain of unconscious humor. His Germans are sweet and peaceable and innocent victims of duplicity and outrage. They hate the war for which they were unprepared, and would willingly act as ministering angels of culture to a corrupt and ignorant world.

LEST WE FORGET

Their "kultur" has, of course, an ominous look to the average individual.

But we must live in a German atmosphere to appreciate it. We might be able to savor it, if we saw upon spurred individuals, and listened to German professors as if they were inspired, but such privilege is the inheritance of the Kaiser's followers. Being merely average individuals we are not attracted by the morality which would be abhorred by cannibals. We agree with Dr. Hedin that the German army is an object lesson of what system and organization can effect, and we can also say, Hedin however dissenting, that its ruthlessness, rapacity, and cruelty are unforgettable proof that to achieve success all laws, human as well as divine, may be disregarded.

A SANE NATIONALIST

Special Staff Correspondence

Ottawa, December 1.—General Sir Sam Hughes made public to-day the letter which he received from Oliver Asselin, the Nationalist leader, after being offered a commission to raise and command an overseas battalion for active service. Although he was offered the command Mr. Asselin declined it, saying that it was given to an officer from the front, and offering to serve in a humbler capacity. In accordance with his wishes, Gen. Hughes has given the command of the new French Canadian regiment to Major Desrosiers, of the 14 Battalion, and appointed Mr. Asselin second in command.

The letter reads—"Following conversations which I had with our mutual friend Mr. O. S. Perrault, of Montreal, regarding my desire to do overseas service, and no doubt also as a consequence of what I wrote you on the same subject some months ago, you wired me to-day to offer me a commission to raise and command an overseas battalion for active service. Without in the least departing from my well known political views I think that helping the allies in the present War is serving mankind, and that it is every man's individual duty to do his utmost to that end.

"I accept your commission with unbounded pleasure. My sole condition is, that the chief command be given to one of those officers at the front or from the front, who have showed their mettle under fire. I did eleven months' active service in the Cuban war and this, strictly speaking might be deemed some sort of qualification. I furthermore sincerely believe that, given the order, I could manage to deliver the goods. But I wish my comrades in arms to have in their chief commander that confidence which actual bravery

under fire alone justifies and at the same time to feel that meritorious service will be rewarded. Being in command is not my aim, I solely want to do my share in, if possible, forming the finest, bravest grizzled battalion in the Canadian expeditionary force.

"I thank you, Sir, for the proof of confidence, and best of you to trust that I will do my best to deserve it."—Montreal Daily Mail.

CARDINAL GIBBONS

ON REASONS FOR PRAYER

At the Cathedral of the Assumption, Baltimore, His Eminence, James Cardinal Gibbons, the Grand Old Man of the Catholic Church in the United States, delivered an eloquent sermon on Prayer. The large congregation was thrilled by the words of the venerable prelate, as he built up a strong argument for frequent recourse to prayer by all men, and answered the "popular" objections to frequent prayer.

"Brethren," said His Eminence, "we can always have recourse to our Heavenly Physician by prayer, for prayer is a conversation with God. God speaks to us and we speak to Him.

"Prayer is the most noble and sublime function in which man can be engaged, for in that exercise we are communicating with the most exalted of all beings, our Creator and Redeemer, and our dignity is usually measured by the company we keep. It is also the easiest of all functions because we can hold converse with God at all times and in all places, by day and night, in church and out of church, at home and abroad.

"Though you reside within an hour's radius of the National Capitol, I venture to say that few of you have had an opportunity of being presented to the President. Though he is democratic and approachable, his many occupations debar him from giving private interviews except to a few of those who desire to see him. He has his daily correspondence, Cabinet meetings, and other official duties. He has his hours for rest, for meals, for recreations.

"If you wished to have an audience of a king or an emperor, many preliminaries would be required before obtaining that privilege. You should be furnished with letters of introduction for your character. While sitting on the anxious bench you would use every effort to formulate an address to his majesty in some well chosen phrases, and after a few moments' discussion on common-place topics the audience would close.

GOD EASILY APPROACHABLE

"How much more easily you can be admitted to the Lord of Hosts! To be favored with His audience you are not required to be furnished with letters of introduction, for no one knows you as well as your Creator, of Whom you can say: 'Thy hands, O Lord, have framed and fashioned me.'

"You have not to appear before Him in court dress. The garments most pleasing to the Heavenly King are either the white robes of innocence or the purple robes of a repentant heart. The ornaments most pleasing in His sight are the jewels of faith, humility and devotion. These sparkle in the light of the sun of justice.

"You are not obliged to formulate an address in choice language and well rounded periods. The prayer most acceptable to God is that which comes from the heart, like the petition of the publican when he exclaimed: 'O God, be merciful to me, a sinner.'

GOD INVITES PRAYER

"Not only is our Heavenly Father easy of access, but He invites us in the most earnest manner to have recourse to Him in all our wants, and He gives us the assurance of granting our petitions: Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there among you, whom if his son shall ask bread, will he reach him a stone, or if he shall ask of him a fish, will he reach him a serpent? Now, if you being evil, know how to give good gifts to your children, how much more will your Father Who is in Heaven give good things to those that ask Him? "Amen, amen, I say unto you, if you ask the Father anything in My name he will give it to you." He ever complains of our neglect in appealing to Him: "If I have not asked anything in My name, Ask and you shall receive that your joy may be full."

"Now I anticipate an objection that is in your thoughts. You will say: 'I have asked many favors of God which He has not granted.' I answer: 'The Lord in His mercy withhold many things you ask of Him, knowing that they would be a calamity instead of a blessing, just as a prudent mother refuses to her child poisonous candy pleasant to the eye and to the taste. But He will always bestow on you something equivalent or rather much better than what you ask.'

WHEN GARFIELD WAS SHOT

"President Garfield was shot in 1881 and died three months afterward. Shortly after his death a lady very earnestly remarked to me: 'I have ceased praying. What is the use? I have prayed for the President's life. My family prayed for him. Our congregation prayed, the State of Maryland and the Nation prayed for him and prayed in vain.' 'I will now repeat to you what I answered to the lady on that occasion.

"If God did not save the life of the President, He saved the life of the Nation and the life of the Nation is immeasurably of more value than the life of an individual."

"It pleased the Almighty to prolong the life of the President for nearly three months after he received the fatal wound, to give time for passions to subside and for reason to assert her sway. Had he died immediately fearful consequences might have followed. So intense at the time was public feeling, so strong, though unjust, was the suspicion aroused against the leaders of one political faction, of conniving at the murder, that it would have needed only a spark to cause a conflagration. The first assassination might have been followed by others, and anarchy might have reigned supreme.

"Another result of the prayers of the Nation was that party spirit yielded to the healthier sentiment of love of the country. Public men forgot for the time that they were partisans. They remembered only that they were citizens of a common country, loyal sons of the same mother; and the fire of political hatred was quenched by the tears they shed at the couch of the dying President.

"Lastly, the public prayers that were offered up throughout the land were a solemn protest against atheism and infidelity, and an eloquent profession of National faith in the existence of God, of an overruling Providence, and of a moral Governor of the world. And such spontaneous manifestations of public faith and worship did not fail to bring down blessings from Heaven upon the country.

"If there is any peace of mind, if there is any joy of soul and tranquility of heart, if there is any interior sunshine and genuine consolation in this life, it is possessed by those who have a prayerful spirit and a child like trust in God, and who in every emergency rush into the arms of their Father, saying to Him with all the confidence of a child: 'Our Father Who art in Heaven.'—Brooklyn Tablet.

NOBLE WORK

The Countess de Courzon, writing of the noble part played by the French "Sisters" during the last tragic twelve months, relates: "The Sisters of Charity of the little town of Roye, in the Somme, had an experience even more painful than that of their Senlis sisters. When war broke out they were six in number, and assisted by their doctor, they opened an ambulance, where they ministered with the same devotion to the needs of all their wounded, whether French, English, or German.

"Now we know, as a fact, that the six sisters are prisoners in Germany. Roye is still held by the enemy, but through a German priest and through some German prisoners, the following story has reached the sisters' friends.

"Last December the German authorities at Roye were informed that some English soldiers, when restored to health, had been allowed to escape by the inhabitants of Roye, instead of being handed over to the enemy as prisoners. Whether the information was true or not cannot now be ascertained; it is certain that it incited the Germans to greater severity. The hospitals were searched, and when at the ambulance of the Sisters of Charity, an English officer, once grievously wounded, now almost cured, was discovered, the nuns and their doctor were accused of having concealed him with a view of letting him escape. The officer was taken and shot outside the hospital walls, the nuns and Dr. Tresfort had to appear before a court-martial. Owing to the generous initiative of a German military doctor, who defended his French colleague's action, Dr. Tresfort was acquitted, but the nuns were condemned to six years' imprisonment in Germany, because, said the sentence, by concealing the English officer's presence, they made his escape possible. The sisters were immediately removed from Roye. In the streets of Cologne, walking between their guards, they attracted the notice of a German priest. He followed them to a Cologne prison, inquired into their case, and eventually, having influential friends, he obtained permission for two very old nuns, aged eighty five and ninety, to be left at Cologne. The other four had to continue their journey, and are now in an unknown German prison, doing penance for their loyalty to their wounded charge. Given their knowledge of German methods with re-

gard to English fighting men, it was impossible for them to act otherwise than they did."

"Many more incidents might be gathered to illustrate the attitude of the French nursing sisters in fifteen months' war. These soft-voiced, quiet women, trained to habits of silence, obedience, and self-repression, have, in the face of pressing danger, revealed a heroic spirit. With admirable calmness they assumed responsibilities and incurred risks that test the highest courage."—Toronto Saturday Night.

CARDINAL MERCIER ADDRESSES ANOTHER LETTER TO FLOCK COUNSELING PATIENCE

London, Nov. 12, 1915.—Cardinal Mercier has issued a new pastoral to the clergy of Belgium. He departs in no way from his championship of the national cause, and exhorts his clergy to patience and renewed courage. He concludes thus: "In our souls, and in society, at every epoch of history, the armies of good and evil are in conflict; error and truth, injustice and right, crime and innocence dispute the final triumph until the day when the two cities, that of Love and that of Hate, shall be definitely constituted by the last sentence of the Supreme Judge. The capital of our country has the privilege of being placed under the patronage of the glorious avenger of right, St. Michael, and his protection applies to the entire country. In these sinister hours we must remind ourselves of this powerful patronage. Our trials are prolonged, but do not yield. I pray you; do not cease to pray and do good. The sower must await the harvest, which will come in time."

"REINSPIRE RELIGIOUS BELIEFS"

IS WORD OF RHEIMS CARDINAL TO THE NATION

Paris, Sunday.—Cardinal Luçon, Archbishop of Rheims, whose seventy-two years do not prevent him from sticking to his shell-battered post, has found time to continue his campaign against the de-population of France, a subject upon which he is a recognized authority. He has written views on the effect of the war upon the birth-rate that are particularly interesting in view of the revival of religious interest shown by increased attendance at all religious services through France.

"The origin of the question," he writes, "is obviously in childless marriages. Find out why marriages are childless and we may find where the remedy lies. Economists have named debauched, unhealthy literature, alcohol, selfishness and avarice as some of the causes; they have accordingly proposed as remedies the suppression of vice, censorship of literature, prohibition of alcohol, public aid to large families with relief from military duties, insured employment, lighter taxes on fathers and heavier burdens on bachelors and childless married men.

"All these methods are good as far as they go; all should be tried, since every man who loves his country cannot be indifferent to the growth of a real vice, amounting to a social disease, which imperils not only the prosperity but the existence of a nation.

RELIGION THE REMEDY

"The war will accentuate the campaign against depopulation by compelling attention to the mowing down of so many men in the flower of their age, the suppression of so many sources of life. It will no doubt hasten the adoption of some if not all the measures proposed, but economic methods do not take a man's soul into account; so long as the conscience is untouched so long will economic measures be unfruitful.

"Religion reaches, governs and modifies the intimate thoughts that govern man's actions—inspire him to a duty that is imposed by the most indisputable authority—that of his Creator. It also assures to duty done a reward that infinitely surpasses in value and duration the fleeting troubles and sacrifices imposed by duty.

"Under the influence of religion obedience to the laws of the married state becomes spontaneous and generous through the most powerful personal interests that it encourages. To those that close the sources of life in order to escape fatigue and trouble or to avoid the division of inheritances and assure to their heirs lives of pleasure without work, religion recalls that the conjugal state was not instituted by the author of nature for the satisfaction of the senses, or for the personal enjoyment of two persons—that man here below has other interests than that of personal satisfaction; other riches than those of the earth.

"To every one religion shows the nobility of fatherhood which associated them with the creative power of God; thereby they contribute to the giving of life to His children, whose souls are immortal and whom God destined to eternal happiness.

"Let us then rehabilitate—re-inspire these religious beliefs; with them will be reborn Christian ways and with Christian ways will again come the observance, through conviction and through love, of the holy laws of marriage and of the family, and, in a large proportion, the rebuilding of the home.

"I do not pretend that religion may, of itself, cure the evil. I merely say that therein is found for Christians the most powerful succor against the evil—the most efficacious encouragement to the duty which we seek to stimulate.

"We must not forget that the task of married people is grave and arduous; the duties of parents are heavy, above all among the classes that depend on their daily work for their daily bread. I have labored among such for twenty years and have often received the confidences of honest fathers of families who, with only their modest, daily earnings to live upon asked themselves whether they should risk having more children than they could feed. Religious considerations were the only ones that could encourage and give support to such fathers; their reliance was confidence in Providence.

AID FOR LARGE FAMILIES

"Providence makes use of secondary causes; it is the honor and duty of those who possess power and fortunes to become its instruments. To the moral force of religion material aid must be added. Legislators, employers—all those who are favored with wealth—must apply their good will to lighten the burdens of fathers of large families, help them procure the needed resources to do honor to and protect the family and make the way easy for the education of their children.

I do not believe in radical measures that would take from every healthy man without children his rights of citizenship, that seems to be contrary to the liberty, conscience and dignity of man."

CONVERSION OF VICAR, WIFE AND FAMILY

There was announced recently the reception into the Church of Rev. C. Goulding, M. A., Ely Theological College and Exeter College, Oxford, formerly curate at St. Saviour's, Leeds, and lately Vicar of Horton cum Studley, Oxford, along with his wife and family, at the hands of Father Kennedy, Bexhill, St. Saviour's, Leeds. It will be observed, in keeping up its reputation, to which we referred some weeks ago, as a training school for converts. Mr. Goulding's is the eighty fifth conversion from the ranks of the Anglican clergy within the last five years. It appears, however, that the statement made that Lieutenant L. Barrow had become a convert has no substance in fact. Regret, which we share, was expressed by the journal for having made the mistaken announcement.—Edinburgh Catholic Herald.

PROTESTANT TESTIMONY

"All that is loftiest, sturdiest, strongest and most uncompromising; all that is most truly sacred in the artistic development of our people precedes the days of the Reformation." These are not the words of a Catholic obscurantist. They come from the land whence the Reformation took its rise, from the University of Berlin, from a Protestant leader of historic research, bearing witness to Protestant readers of a truth which history cannot deny. They are from the pen of Kurt Breyer and appeared in the "Tag" as part of an article calling upon Protestants to cast aside their prejudices and unfounded accusations against the Catholic Church and study her doctrines and practices in a sincere and friendly spirit.

"The Catholic ages of our nation represent the time of its vigorous youth, not yet rationalistic and therefore all the stronger," he writes, "that the living Catholic Church is the living witness of this youth." Advancing even farther he thus casts a gauntlet before our materialistic age:

"He whose intellect and spirit have not yet been entirely blinded by the poverty and excessive emptiness of our time may divine from the simplest village church that not only faith, but the might and intellect of humanity are lifted there to a height which our age could never have been able to attain of its own power, nor could any other century have reached to it unaided since the days of the separation from the Catholic Church."

Such is the writer's impartial conclusion necessitated by the obvious testimony of the present and the past. Voices like his are not uncommon in our day. They express the deeper, truer thought of our age. Materialism has proved a failure; Protestantism, a disappointment. Truth and beauty and human happiness must all be sought in that Church for which the hearts of men are yearning, often unconsciously. Within her fold alone they can find all that they have long desired.—America.

CATHOLIC NOTES

The Little Sisters of the Poor have seven houses in Paris, and more than one hundred in France.

From Rome comes a report that the youthful Prince Aimone, Duke de Spoleto, of the Royal House of Italy, is to enter a religious congregation.

The Rev. George B. Kranz, pastor of St. Elizabeth's Church, Corry, Pa., has received his appointment as Chaplain in the United States Navy, succeeding Father McGinty who died last June.

F. G. Underwood, president of the Erie railroad, has given \$1,000 to the erection of a new Catholic church at Wauwatosa, Wis. Mr. Underwood is not a Catholic.

Rev. John Daniby, S. J., of St. Louis, Mo., has been appointed director of the School of Journalism of Marquette University, Milwaukee, succeeding the late Rev. John E. Copus, S. J.

It is estimated that the Catholic schools of New York, educating 134,000 pupils, are saving the taxpayers \$7,000,000 a year, and \$45,000,000 in school buildings.

In Bernal the Jesuits from Belgium have converted at least 100,000 natives in the last twenty five years. In China and Africa there are fully 1,100,000 persons under instruction for Catholic baptism.

Alaska is in extent, three times the size of Texas, its population is about 70,000, of whom 15,000 are Catholics. They are, for the most part, under the spiritual charge of the Jesuits. About 20 Jesuit priests are in Alaska. Also the Ursuline Sisters and Sisters of Providence and St. Anne.

Standish Hayes O'Grady died recently at Ballinruan, Cheshire, England. He was a Gaelic scholar and poet of repute and a lifelong student of the ancient literature of Ireland. Among his chief works were his translation of the "Pursuit of Diarmuid and Grainne," "Silva Gadelica," and "Adventures of Douchadh Ruadh Mac Con-Mara," translated from the Irish into English verse.

The deportation of the German Jesuits from India has a peculiar interest for their brethren in this country. The Province of St. Louis has been called upon to furnish five priests to take the places of those deported from India, and the same requisition has been made upon the New York-Maryland province.

A press dispatch chronicles the death after a long illness of the Right Rev. John Cuthbert Hedley, D. D., O. S. B., Bishop of Newport, England, whose writings are known on both sides of the Atlantic. Bishop Hedley was consecrated on September 29, 1858.

When Cardinal Ferrate died and the Pope called Cardinal Gasparri to his place, many wondered how the work of the Commission for the Codification of the Canon Law would go on. Cardinal Gasparri was known to be the life and soul of the work. It is understood that the Holy Father has so arranged that the duties of Secretary of State shall leave at least time for superintending the completion of this important duty. The third part of the work is now in the hands of the Bishops.

A British Catholic soldier, in a recent letter from France, says that the General in his command is a Catholic, and that this General gave great attention to the French lately in being seen at Holy Communion in public at Sunday Mass. Before the war began it was as much as the position of a French General was worth to be seen in the act of practise of religion. Naturally the fearless piety of this British General made a deep impression on the French soldiers who witnessed it.

Mayor Calkins of Plainfield, N. J., has refused to allow members of a sect known as the Pillars of Fire to hold meetings on the streets of the town because of their avowed purpose to make abusive attacks on the Catholic Church. The action of Mr. Calkins is based on the view, the correct one, that the rights of Catholics would be violated by allowing such meetings on the public streets for the maintenance of which Catholics are taxed.

The Catholic Universe, of London, gives an authoritative contradiction to the report, many times circulated and recently revived, of the conversion of Mr. Gilbert K. Chesterton. The "advanced" Anglo-Catholicism of Mr. Chesterton and the closeness of his point of view, as shown in his brilliant essays, to the Catholic position, account for the persistency of these rumors.

John Joseph Carly, of New York, who early in 1912 made telephone connection possible, for the first time, between New York and Denver; who early this year established "phone communication across the continent, and who was at the head of the force of men who a few days ago startled the world by talking, through wireless telegraphs, over many thousands of miles of sea and land, is a member of the Catholic Church. Among his own he is known as a wizard of the wires; and it is considered that to work under him is a liberal scientific education.

DECEMBER 11, 1915

THE ALLEGED K. OF C. OATH

AN INVESTIGATION AND REPORT BY FOUR WELL-KNOWN CITIZENS OF RENFREW

For many years it has been the boast of Renfrewites that in this community there was a spirit of tolerance and good fellowship between the people sprung from various nationalities and of different creeds beyond most other places, and that from this had sprung that habit of "pulling together" that had placed Renfrew in the front rank of Canadian towns as almost a model of municipal government and as a progressive community served with all the conveniences of modern science.

Within the past three or four years, unfortunately, there has been visible something of a disintegration—a cleavage, almost an antagonism, between many of the Roman Catholics of this town. This was recognized by thoughtful men of both these shades of religious opinion; and in due course the regrettable condition became a matter of frank conference between individuals of the two groups. And this soon became clear—that while there were various minor elements entering into the situation, for which individuals or both sides might be blamed, the outstanding basis of the trouble was the publication in a few newspapers a few years ago, of extracts from an alleged "oath" said to be taken by candidates for the fourth degree of the Knights of Columbus, and the circulation in quiet ways of the whole of this alleged oath by leaflets either "torn away or sold. After some difficulty, one of these leaflets, which was said to have been sold at Shawville, Que., during the fall of 1914, and circulated for the quiet perusal of Protestants, was secured.

Rev. Father F. L. French, parish priest of Renfrew, asked four Protestant citizens, all of whom have been residents of the community for from thirty to seventy years, to investigate the matter of this oath, and if after investigation, they were honestly able to do so, to issue a public statement regarding it that would help to allay this spirit of discord and cleavage and restore the good fellowship that had for so long existed. The request was acceded to; and the result of the investigation is recorded below.

THE ALLEGED OATH

First, as to the alleged oath itself. It is very lengthy, and in its terms it is not desirable to reproduce it in full, but it may be summarized to this: That the Knights of Columbus were alleged to take an oath that the Pope has power to depose heretical (particularly Protestant and Masonic) kings, princes, commonwealths or states; denouncing these not to be obeyed, and binding the Knights of Columbus to extirpate these doctrines, and to anticipate the holders of these doctrines from off the face of the earth in all sorts of horrible ways. And all of this elaborated with extravagantly pious words, and signed in blood, drawn from the fingers with a dagger!

As a matter of fact the whole thing was so manifestly overdrawn that the four Protestant investigators, so far as they themselves were concerned, were satisfied that this supposed "oath" was something that men they knew were connected with the Knights of Columbus would not take, but that the affair had been manufactured by some unscrupulous person for ulterior purposes. However, while themselves satisfied that this was not the real Knights of Columbus oath, they decided to proceed with investigations that would place the matter beyond peradventure.

THE TROUBLE HAS COME FROM POLITICAL MANIPULATORS

There was placed in the hands of the four Protestant investigators a record of several cases in the United States in which Knights of Columbus who had been accused of taking this "oath" had carried the matter to the courts to vindicate themselves; and it became evident that the object of the saddling of this atrocious oath on the Knights of Columbus was for political purposes; to endeavor to erect and keep up religious prejudices which would affect the fortunes of political parties; and there is not lacking ground for belief that that same ignominious purpose is at the bottom of the circulation of this alleged oath in Canada; that these responsible for its circulation are political manipulators or their tools; not of one party or the other solely, but by self-appointed representatives of both parties as local circumstances might make it seem profitable in a party sense; and altogether a sad commentary on the depths to which men will descend in the frenzy of political partisanship.

AN INVESTIGATION BY MEMBERS OF THE MASONIC ORDER

One of the cases cited in the Knights of Columbus was that of Los Angeles, Cal., where four prominent members of the Masonic Order had made an investigation. Their report was as follows:

We hereby certify that by authority of the highest officer of the Knights of Columbus in the State of California, who acted under instructions from the supreme officer of the order in the United States, we were furnished a complete copy of all the work, ceremonies, and pledges used by the order, and that we carefully read,

discussed, and examined the same. We found that while the order is in a sense a secret association, it is not an oath-bound organization, and that its ceremonies are comprised in four degrees, which are intended to teach and inculcate principles that lie at the foundation of every great religion and every free State. Our examination of these ceremonies and obligations was made primarily for the purpose of ascertaining whether or not a certain alleged oath of the Knights of Columbus, which has been printed and widely circulated, was in fact used by the order, and whether if it was not used, any oath, obligation, or pledge was used which would be offensive to Protestants or Masons, or those who are engaged in circulating a document of peculiar viciousness and wickedness. We find that neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in matter, manner, spirit, or purpose is used or forms a part of the ceremonies of any degree of the Knights of Columbus. The alleged oath is a scurrilous, wicked, and libelous invention of a malicious mind. We find that the order of Knights of Columbus, as shown by its rituals, is dedicated to the Catholic religion, charity, and patriotism. There is no propaganda proposed or taught against Protestants or Masons or persons not of Catholic faith. Indeed, Protestants and Masons are not referred to directly or indirectly in the ceremonial or public performances of civic duty, and holds up the Constitution of our country as the richest and most precious possession of a knight of the order. We can find nothing in the entire ceremonial of the order that to our minds could be objected to by any person.

MOTLEY HEWES FLINT, Grand Master of Masons of California. DANA REID WELLS, Master of Masons of California. WM. RHODES HERVEY, Master of Scotch Rite Lodge. SAMUEL E. BURKE, Inspector of Masonic District.

To Mr. David Barr, Sr., himself an honored Mason, having held the office of District Deputy Grand Master—was committed the task of ascertaining whether the above report had really been made, and whether the signs were men holding the positions stated in the Masonic order. Mr. Barr learned from the proper members of the A. F. & A. M. in the States, that Messrs. Flint, Wells, Hervey and Burke were holders of the Masonic offices stated and had issued the statement credited to them.

A TRIAL IN MINNESOTA

Another case in the States, that had come before the courts, was in Minnesota, where E. M. Lawless, editor of the Waterbury Sentinel, sued A. M. Morrison of the Mankato Morning Journal for libel, in charging Lawless with having taken this alleged Knights of Columbus oath. At the trial which was contested by keen lawyers, as the examinations and cross examinations disclose, two of the Supreme officers of the Knights of Columbus were called upon to testify, viz., Dr. Buckley, the Supreme Physician, and W. J. McGinley, the Supreme Secretary. They denied that the K. of C. had any "oath" at all, but "obligations" were such as the alleged oath; and that in fact the fourth degree oath was one dealing only with patriotism. At the request of the Court, the obligation taken in the fourth degree by the K. of C. was placed on file. It was as follows:

"Master or Faithful Navigator."

"I swear to support the Constitution of the United States. I pledge myself, as a Catholic citizen and Knight of Columbus, to enlighten myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot, and to promote reverence and respect for law and order. I promise to practice my religion openly and consistently, but without ostentation, and to conduct myself in public affairs, and in the exercise of public virtues as to reflect nothing but credit upon our Holy Church, to the end that she may flourish and our country prosper to the greater honour and glory of God."

After the evidence was all in, the jury returned a verdict that the Morisons had libelled Mr. Lawless, and the Court imposed a sentence of thirty days on each of the defendants, the Morisons. This was appealed, and later changed to a money fine.

To Mr. Smallfield was committed the task of investigating how far this statement of the Minnesota trial was correct. First, he met at the Canadian Press Association in Toronto in September, 1915, Mr. E. K. Whiting of the Owatonna, Minn. Journal Chronicle, who was a guest of the weekly publishers of Ontario. Mr. Whiting was questioned as to the case. He knew the parties concerned and that the result had been as stated, that Mr. Lawless had won his case. It was discovered that the jury in this case had

been a Methodist minister. Accordingly the following letter was sent: Renfrew, Ont., Sept. 11th, 1915. Rev. Thos. Billing, Waterville, Minn.

Rev. and Dear Sir.—An alleged "Knights of Columbus oath" has been responsible for setting this community by the ears to some extent; and I have been asked to act as one of a committee of four Protestants to make some investigation. A pamphlet has been placed in my hands in which it is stated that in a newspaper libel suit, which had this same "oath"—one purporting that the Knights pledged themselves to do murderous things to their Protestant neighbors—as the basis of the legal trouble, you were a juror (indeed the foreman of the jury), and that after the hearing of evidence from two chief officers of the K. of C., the jury unanimously gave judgment against the editors who had libelled the Waterville editor and had libelled the K. of C. I write to ask you if this is a straight statement of the situation, and that the oath sworn to as the real obligation—the official—declaring that there was one of a patriotic character, having to do with the duties of citizenship, the purity of the ballot, and the practice of their religion openly and consistently, but without ostentation. You will be doing this community a public service if you let me know just what the case revealed.

Yours truly, W. E. SMALLFIELD, Mayor.

To this came the following reply: Rev. Thos. Billing, Pastor, Methodist Episcopal Church (Late of Ragby, England) Waterville, Minn., Sept. 18, 1915.

Dear Sir.—In reply to yours of the 11th September I want to assure you that you have been correctly informed in every particular. After carefully listening to the evidence there was only one thing to do, which there was. The Messrs. Billing finally pleaded guilty and paid \$50 each fine and costs. As an Englishman and a Methodist, I love fair play; even with Roman Catholics or Jews.

Yours truly, THOMAS BILLING

THE METHODS OF "THE MENACE" EXPOSED

Another case reported from the States was that in which the Knights of Columbus of Philadelphia sued Charles Megenagal, a printer of 4201 Brown street, for printing, and Clarence H. Stegator circulating, this bogus oath. The lawyer of the defendants wrote to "The Menace," a strongly anti-Roman Catholic publication, of Aurora, Ill., from which Megenagal had secured the oath, for evidence that the oath was really what was used by the Knights of Columbus. "The Menace" in its issue of March 8, 1915, having stated that it was prepared to defend every utterance it had ever made about the Knights of Columbus; and threatening to print the K. of C. ritual and secret work. To this letter of Megenagal's lawyer, "The Menace" Publishing Co. made reply, and this reply was filed with the Court. It was as follows: March 5th, 1915.

Mr. Leroy N. King, Philadelphia, Pa.

Replying to your letter of February 27th, we wish to state that we are not in possession of the ritual and secret work of the Knights of Columbus, but we believe we are in fair way to get it, and the statement in a recent issue of "The Menace," which led you to believe that we had it in our possession, while somewhat of a bluff on our part, was based on the fact that we know that it can be had. You will note that we printed in our No. 99 the ritual and secret work of the Hibernians, and we are positive that it is authentic. The alleged oath which your clients in Philadelphia were arrested for distributing, was circulated in practically every State during the late campaign and the demand upon us for this document was something great, and we had received copies of them from so many sources we simply printed and handled them as we would any other job of printing, and we do not have any evidence that the oath is the one which is taken by members of the Knights of Columbus.

We feel sure that it would be folly for you to undertake to base your defense on the authenticity of this document.

Yours sincerely, The Menace Publishing Co.

THE MEANNESS OF THE METHODS OF BIGOTRY

A further evidence of the meanness behind this campaign against the Knights of Columbus, is shown in the methods adopted. In one of the cases the alleged oath had been filed with the court as an exhibit. Afterwards, when the matter was being discussed in the Congress of the United States, a speaker read the alleged oath. In accordance with the custom it then had to be printed in the Congressional Record; and thereafter an attempt was made—without success—to make people believe that it really must be the K. of C. oath because it had appeared in the Congressional Record. Such methods are evidence of the depths of degradation to which political

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methods have fallen and to which any propaganda of bigotry naturally descends.

A TRIAL IN NEWFOUNDLAND

Another case was tried in St. Johns, Newfoundland, in which Charles A. Swift was charged with criminal libel in publishing and circulating the said oath. Swift made apology for having done so, and for having been led to believe through representations that this was the oath of the K. of C. The complainant was satisfied that Mr. Swift was a victim of the misrepresentation of others, and had had no malice in what he had done, withdrew the charge and did not ask that he be punished.

RENFREW KNIGHTS OF COLUMBUS UNDER OATH

Upon the evidence obtained through study of these Court cases, and their own verification of these cases, the four Renfrew investigators would have felt justified in issuing a statement that the supposed oath was a bogus affair and a libel on their Roman Catholic fellow citizens. But by request they decided to examine several of the Renfrew members of the Knights of Columbus under oath. They therefore came before their Rev. Father French and Messrs. J. L. Murray, John Connolly, John Devine, J. F. French, T. M. Costello, D. J. Ritz and C. J. Murphy.

They were sworn on the Downy Bible before M. Devine, Esq., Police Magistrate of Renfrew and questioned by the investigators on the matter. Condensed, their sworn statements were that the four degrees of the Knights of Columbus had to do with Charity, Unity, Fraternity and Patriotism; that in not one of the degrees was there any reference to Protestants or Masons or non Catholics; and that the Knights were enjoined to "wrong no man either in private or public life." It was thought desirable to frame a short



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statement that they might sign under oath; and that was done as follows: Renfrew, Oct. 23rd, 1915.

We, the undersigned members of the Knights of Columbus, make oath and say that the oath here exhibited, commonly called the "bogus oath," does not enter into any part of the degree work of the Knights of Columbus, and that the ideas contained in said oath are entirely foreign to and opposed to the ideals and principles of the order of Knights of Columbus. Furthermore that if such so-called oath were at any time asked of us, we would at once refuse to take it and would expose the purposes of those who would ask such pledges of us. Moreover, that in the written and unwritten work not one word or idea of hostility to Protestants or Masons or any one non-Catholic society or organization whatever exists.

We make this declaration freely, without equivocation or mental reservation of any kind and believing that those before whom we make it understand it just as perfectly as we do.

F. L. French, P.P., 4th Degree. J. J. McFadden, 4th Degree. J. L. Murray, State Deputy, Ontario. John Devine, G. K., 1649 Eganville. John Connolly, Trustee 1649. J. F. French. C. J. Murphy. D. J. Ritz.

T. M. Costello. Sworn before me at the Town of Renfrew this 23rd day of October, 1915.

Matthew Devine, J. P. Witness—David Barr, Sr., W. E. Smallfield, James Mann, M. D., G. G. McNab.

WHY FEW IN CANADA HAVE TAKEN THE FOURTH DEGREE AS YET

Rev. Father French further testified that in Renfrew only himself and Mr. J. J. McFadden had taken the fourth degree; and that the fourth degree was only of comparatively recent origin in Canada, because the obligation of that degree having been framed in the States, naturally Canadian Catholics declined to take an obligation to support the constitution of the United States; but that obligation had now been amended, so that in Canada the fourth degree Knights of Columbus promised to support the Canadian constitution. Otherwise the fourth degree obligation was identical with the obligation taken in the United States (and published above).

In conclusion the four Renfrew investigators would say: That we were quite satisfied in our minds on reading the alleged oath that the Roman Catholic men in Renfrew were never asked to take any such oath, and that they would not have done so.

That by trials before the Courts of the United States and Newfoundland, it has been amply demonstrated that the alleged oath is a libel on our Roman Catholic neighbors, and that those who circulated it are either wilfully base or false witnesses against their neighbors, for mean purposes, or woefully misled by prejudice.

And that if any of our Protestant neighbors have had in their minds the idea that the members of the Knights of Columbus do take any such oath they can confidently dismiss such idea from their minds.

In concluding this report, we venture to add the opinion that principles of good citizenship will lead us all to minimize rather than to accentuate the differences between the people of Protestant and Roman Catholic faith; treating the honest religious opinions of one another with respect even if strongly differing from them; and disregarding the title-tattle that is set adrift in every community by those of both faiths whose mental outlook is narrow—or whose time is not fully occupied by useful duties and who thus become double breasted. Let us come to another honestly. No gain can come to Protestantism or good citizenship through the circulation of such false documents as this bogus K. of C. oath, and nothing that could happen would more quickly destroy the Roman Catholic faith than to have such a document presented to its members in this era of intelligence.

D. BARR SR. W. E. SMALLFIELD. JAB. MANN, M.D. G. G. MCNAB. Renfrew, Oct. 25, 1915.

GOOD EXAMPLE

About this time a year ago some weird stories were set going about Catholics who were gathering stealthily and at night in the basements of Catholic churches to drill for an insurance. The Rev. Dr. Washington Gladden gave some good advice to his fellow Protestants, when he bade them take no notice of horrible tales of what Catholics were doing in distant places. "Sit down," he said, "and make out a list of all the Catholic men and women you know, in professional life, in the shops and factories, in the kitchens; put down their names and think them over, and see whether you will be able to convince yourselves that these men and women are capable of doing the kind of things which these tales attribute to them." Which suggests the thought that every Catholic who lives a life commanding the respect of his Protestant neighbor is helping to diminish anti-Catholic prejudices. A clean, honourable, upright life is the strongest argument as to the work accomplished by the Church.—Sacred Heart Review.

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LONDON, SATURDAY, DECEMBER 11, 1916

THE MEREDITH JUDGMENT

In view of the fact that the newspaper summaries of Mr. Justice Meredith's judgment in the Ottawa Separate school case were in some cases inadequate if not positively misleading...

The single question involved in these actions is: Whether the legislation in question, which provides for the suspension of the powers of the Ottawa Roman Catholic School Board, and for conferring such powers upon a commission, is within the legislative power of this Province...

Elsewhere in this issue of the RECORD will be found an account of the Rantow investigation of the ridiculous charges relative to the K. of C. oath. But charges against Catholics, no matter how ridiculous, find an astonishing number of serious believers amongst our separated brethren with their inherited prejudices.

THE PRESBYTERIANS AND CHURCH UNION The Presbyterian vote on the Union of Presbyterian, Methodist and Congregational churches is not at the present entirely concluded. But it is evident that a very large proportion, if not an actual majority of our Presbyterian friends wish to preserve their Presbyterian individuality.

GREAT MEN AND THEIR LIMITATIONS Henry Ford is typical of a great many men who have achieved success and fortune in this happy hemisphere where great opportunities rush to meet the earnest seeker half way. So much a matter of course is it with us to accept great wealth as the measure of greatness, the unquestioned proof of universal genius and wisdom, that it is difficult for a multimillionaire to make himself ridiculous. This difficult feat, however, Henry Ford has accomplished perfectly.

parties should have their costs from the unsuccessful. But the learned and elaborated manner in which these cases were argued calls for more than a mere perusal, as it were, and, therefore, I proceed to deal with the matters discussed, more fully.

The position for which the plaintiffs contend, is, as it seems to me, the result of a misconception of the purposes, as well as of the effect, of the legislation under which the trustees held office. The creation of the office of Minister of Education and the enactment of all the elaborate legislative provisions of this Province respecting education, covering over 250 pages of its statute books, were not for the mere benefit of parent or child; the paramount purpose, the dominant intention, was the public interests of the province, the making of true and efficient subjects of all its children—loyal and efficient subjects and citizens, the best assets of every state.

For such purpose Public schools, and compulsory education are essential; and so Public schools were established long ago, and have been, since, maintained; and compulsory laws are in force. In consequence of the religious desires, or duties, of some classes of the community, separation in schooling is permitted: the special separate school provisions were made for that great class of residents of the province, described in the legislation upon the subject as Roman Catholics.

But such separation in no wise affects the public purposes of the schools or makes the one, any more than the other, the less a Public school in the sense and for the purpose I have mentioned. The trustees of all are, alike, public officers, having the like duties and powers, and subject to the like pains and penalties for misconduct in office, and the schools are all subject to control of provincial educational authorities; and are all alike entitled to share equally in the provincial grants of money made for Public school purposes.

This, as it seems to me, would be plain, plain in regard to the two subjects—inspection and language—which are said to be bones of contention from which this legislation has sprung, as well as, speaking generally, in all things, plain if there had been no expressed words upon the subject; but there are such words, and were at the time of the passing of the British North America Act, 1867; the words now in force upon the subject, contained in the Separate Schools Act, are: "The schools, and their registers, shall be subject to such inspection as may be directed by the Minister of Education, and shall be subject also to the regulations. And the word regulations means "regulations made under the Department of Education Act," the wide character of which is set out in that enactment; so that what which would have been plain without them, is put beyond controversy by these plain words.

If, as it was contended, the right of parent or child should be paramount, why make any laws interfering with the liberty of either to be educated or uneducated as he or she saw fit; and why compel men and women without children to pay equally with those who have, that is to say for the education of their neighbour's children? And if the Separate school system were to be anything more than one of the branches of the whole Public school system, why should the former be left without any council or general representative body—a vast number of schools without cohesion, head or representative body?

The Public school system of Ontario is not one of separate independent schools in all the school sections of the Province, each one of which may be "a law unto itself" or as careless as it pleases; but is one comprehensive and symmetrical system embracing everyone, from the Minister of Education to the youngest infant in the kindergarten, whether in the common or the Separate schools, and all alike are subject to the laws of the Province and all valid regulations made under them.

The narrow view that the Imperial enactment made all the provisions of the Separate Schools Act, in force at the time of the passing of the Imperial Act, unalterable, is without any kind of substantial support, as the great many changes since made, and made apparently without any kind of objection, show; important changes turning an act of 28 sections, covering less than a half dozen pages of the statute book, into one of 92 sections, covering 32 pages.

The right and privilege which the Separate Schools Act conferred when the Imperial enactment became law, and which the Separate Schools Act have ever since conferred, and still confer, was and is a right to separation. Separate Public schools of the like character, and maintained in the like manner, as the general Public schools. The machinery may be altered, the educational methods may be changed, from time to time, to keep pace with advanced educational systems. It was never meant that the Separate schools, or any other school, should be left forever in the educational wilderness of the enactments in force in 1867. Educational methods and machinery may and must change, but separation, and equal rights regarding Public schools, must remain as long as provincial public schools last, unless the federal or imperial parliament, whichever may have the power, decrees otherwise. The modern fashion of applying the short name "Public schools" to

the general Public schools, which were in earlier days called the "common" or "union" schools, and more appropriately so called, and of applying the short name "Separate schools" to the particular Public school separated from the general ones under the Separate Schools Act, is no excuse for misunderstanding their true character of, all alike, Public schools, maintained in the public interest and for the public welfare.

The rocks upon which it was said that the Ottawa Separate schools came near to foundering are said to be: the appointment of an inspector who was not a Roman Catholic, and an overruling of the Board's desires as to the language to be used in teaching. Whether these things were necessary or unnecessary, gracious or ungracious, is a matter that does not in any way affect the legal question involved in these actions: if they were lawful, the plaintiffs' appeal should not be to those who expound the law, but to those who make it, or to those who elect the makers, in regard to any grievance they may feel that they have. That these things were not unlawful, the main purpose of Public schools, and the very words of the Separate Schools Act, which I have read seem to me to make very plain; and beside that the judgment of the highest court of this province has decreed that they were lawful.

The removal of trustees who fail or refuse to perform the duties of their office, and especially so when they do so contumaciously, is but a familiar, appropriate, and sometimes necessary legal method; and for a high court of Parliament, provincial or federal, to remove trustees filling a public office, even though elected to that office, and the more so if elected with a view to continuing to refuse or fail to perform such duties in the face of a judgment of a court of competent jurisdiction making those duties plain, could not be an infringement upon any legal right, but must be an endeavour to maintain and enforce it; and the mere fact that an appeal may be taken, or is contemplated, against such judgment, is no kind of excuse for disregarding it, unless its effect is suspended, during the appeal, by law, or by a competent court; the only legal and proper course, especially for a public officer, is to yield obedience to that judgment until it is reversed, if ever it should be; and that the plaintiffs should have done, and in doing would have remained in office.

I am quite in accord with Mr. Belcourt, in his contention that no case, that was cited, governs this case, and in regard to the observations attributed to Lord Justice McMillan, when sitting in our ultimate appellate tribunal, read by Mr. Young from Wheeler's Confederation Law of Canada, at page 266 to the effect that he could find nothing in the first subsection of section 93 of the Imperial enactment permitting the abolition of Separate schools in this province, it ought hardly to be necessary to point out that the word "first" is but a misprint for the word "second"; such an opinion as long as Public schools exist because it would be in the teeth of the first subsection; but it seems to me to be quite plain too that the legislature of this Province has power to abolish all Public schools, and so abolish Separate schools, for then there would be nothing to be separated from and so no right or privilege of separation; but that is out of the question; it is not the abolition of Public schools, but it is their increase, at enormous cost, that is likely to trouble future generations, as it does some who are of the present generation.

THE BOGUS K. OF C. OATH Elsewhere in this issue of the RECORD will be found an account of the Rantow investigation of the ridiculous charges relative to the K. of C. oath. But charges against Catholics, no matter how ridiculous, find an astonishing number of serious believers amongst our separated brethren with their inherited prejudices. Father French, therefore, has rendered a conspicuous service to the cause of truth and justice.

By a singular coincidence we had just received from the West a letter inquiring about the California committee of Masons and their report after investigation of such charges. About a year ago, in answer to a Catholic periodical which never loses an opportunity to nag the Knights of Columbus for every appearance of evil that may be laid at their door, we defended the action of the California Knights.

Our correspondent, an intelligent and well informed Catholic, desired the information in order that he might refer a Masonic friend, who inquired seriously about the K. of C. bogus oath, to the report of the California Masonic Committee of Investigation. Incredible as it may seem to many, there are always some Protestants who are ready to believe anything that may be charged against Catholics.

THE RECORD IN THE TRENCHES Very many of our readers have relatives in the fighting line, and to them we would suggest the regular mailing of the RECORD to their soldier friends. There are many weary hours of watching and waiting in the trenches, and many unoccupied hours when relieved from duty. It goes without saying that our Catholic boys cannot spend this time any more profitably than in the reading of a Catholic paper.

This thought was suggested to us by a letter recently received from "somewhere in Belgium," part of which we transcribe for our readers' edification and information. The writer is Lance Corporal H. Bonnevie, and we are sure he will pardon us for making part of his communication public. "Please permit me to tell you how I enjoy reading the CATHOLIC RECORD in this far-away country (Belgium). It is surprising how it keeps up our spirits to read a good Catholic paper. I get it from my home in St. John,

thize with their zeal in protesting against abuses that cried out for reformation, and rejoice that they preserved much positive Christian truth despite their revolt and heresy. For the zeal, the earnestness and fidelity to conviction of Presbyterians, despite their intolerance, we have a genuine admiration. There is so much in historic associations, in all that goes to make up what is called esprit de corps, that we are inclined to think that the vote against Church Union amongst our Presbyterian friends represents not so much a lack of appreciation of the value of Union as the well-grounded fear that the full, vital force of Presbyterian religious zeal, instead of being merged into the resultant United Church, would be largely and irrevocably dissipated.

Of course the Catholic notes, with a certain amount of wonderment, that Protestants of all shades of belief and unbelief from the strictly and traditionally orthodox down to the latitudinarian who has been fed on second-hand German rationalism instead of traditional doctrines of the Gospel of Christ, all believe in the necessity of a Church. If they believe that Christ is the Eternal Son of God, does it never strike them, the Catholic asks himself, that He to whom the Past and the Future were ever present must have known all these things that they are now finding out? Catholics know that Christ, the infinitely wise God and the Eternal Father, true Son and true man, knew and provided for a Church which should be to the end of time His witness and His medium of communication with man. Since a Church is necessary Christ provided a Church. Let us never forget, however, the traditional and hereditary prejudices of our separated brethren in Christ.

The spirit of God breatheth where it listeth and it is not our part to judge. As Catholics we firmly believe that all things work together for good, and that eventually, according to God's own plan, there will be for all Christians unity in one fold and under one Shepherd.

A RARE TREAT FOR RECORD READERS An outstanding figure in the British House of Commons, a trusted leader of the powerful group of incorruptible Irish members who won the greatest parliamentary victory of all time, T. P. O'Connor has long been one of the great powers in journalistic enterprise of London and has, perhaps, at the present time a wider circle of readers than any other journalist writing the English language. Born in 1848 he was graduated M. A. from Queen's College, Galway, in 1867, when he immediately entered on that journalistic career in which he has achieved such distinction. In 1876 came his first great success—his "Life of Disraeli" which, bitter indictment as it is, holds an indispensable place in the literature of Lord Bacon's field. Since that time he has founded and edited The Star, The Sun, The Weekly Sun, M. A. P., T. P.'s Weekly, and P. T. O. The Encyclopedia Britannica, in the article on newspapers, thus refers to The Star: "From the first it was conspicuous for its advanced attitude in politics and also for excellent literary criticism."

Mr. O'Connor first entered Parliament as member for Galway in 1880, in 1885 he was elected for the Scotland division of Liverpool, which constituency he has ever since consistently represented. For the past thirty-three years he has been president of the United Irish League in Great Britain, an office for which he was first proposed by Parnell himself. When it is remembered that Irish immigrants or their immediate descendants number 2,000,000 of Great Britain's population it is quite plain that Mr. O'Connor has long been a great political force even apart from his commanding position in the House of Commons.

Well and widely known wherever English readers are found, Mr. O'Connor has for some years been the author of a weekly cable letter which is as interesting and accurate as might be expected from one so long and so intimately in touch with political affairs in the capital of the Empire. So far as Catholic weeklies of Canada and Newfoundland are concerned the CATHOLIC RECORD has secured exclusive rights in T. P. O'Connor's copyrighted weekly cable letter.

In the midst of the present world-shaking events, and during the period of mighty reconstructions when Peace is restored, T. P.'s letter, interesting and instructive at any time, will be found a source of accurate and intimate information on measures and men that the intelligent reader cannot afford to ignore.

THE STORY OF POLAND is, in Mr. Bailey's words, "far more terrible than that of Belgium, and, from the nature of things, will never be revealed to the world in its entirety. Little by little it will, no doubt, find its way into the West, but there is no Lord Bryce's Commission to investigate it judicially or to uncover and classify its horrifying details. It will remain as it is—a great, black stain upon the face of history, and an appalling nightmare for centuries to the brave, patient, long-suffering people of Poland. Is it any wonder that having passed immediately through the fire and drunk to the very dregs the cup of German terror-

ism they should now regard the Kaiser as the representative of Satan, if not Satan himself incarnate! Mr. BAILEY tells the story of the seeking and desecration of the Shrine of Czestochowa—the Holy Place of Poland—and of the sacrilegious substitution of the Kaiser's portrait for the famous Madonna and Child known as the "Heart of the Heart of Poland." This first became known to the world through the sale on the streets of Berlin of a cheap postcard bearing the inscription "The famous picture of the Virgin and Child captured from Czestochowa by our gallant army" and bearing at the top of the card a portrait of the Kaiser, surmounted by the Imperial Crown of Germany. But it did not tell that when this precious relic was wrenched from its place over the high altar, to the dazed horror of every Pole, a vulgar portrait of His Imperial Majesty in uniform was substituted, lighted candles placed before it, and the wretched people forced at the points of German bayonets to prostrate themselves before it as if in mockery of the Sacred Persons whose sanctity was thus foully blasphemed. But the end is not yet. History for once will have failed to repeat itself if the rising of the Sun for Poland does not mark its setting for the Teuton oppressor.

active and final to say on any and every subject about which he may give an opinion. That a successful automobile manufacturer should feel competent to revise the statesmanship and curb the national ambitions of the world is not much more grotesque than that a famous electrician and inventor should brush aside as unimportant the world's best thought in philosophy and religion. Yet it is only a short while since every newspaper was reverently quoting Thomas Edison's final and authoritative views on religion, a matter on which he was neither more nor less competent to pronounce than Henry Ford is competent to adjust international relations and bring peace to a warring world.

As for war news I can say very little, but I can say that the Canadian troops are in the best of spirits. We feel sure the victory will be ours. Every man is resolved to do "his bit" and with the assurance that we now have that those at home will supply us with the munitions of war, we will win. Belgium has suffered terribly. It is only those who see it as it is now who can form any idea of how much it has endured, not only in the inevitable destruction of war, but in the wholesale slaughter of the innocent. The country is ruined, and its schools and churches and convents. I have seen the ruins of many churches and convents and villages and towns, and it is heart-breaking. But we know that the Allies will build them up again. Sometimes one happens upon those who doubt the story of German atrocities. Here in this simple soldier's simple language is confirmation of the worst features of the Bryce Report. Here, too, is an answer to those who would argue that this is not Canada's war. This struggle between paganism and Christianity is everybody's war, for it is written that he who is not with me is against me. Here, above all, is a reminder to us to send Catholic literature to our boys at the front. In the words of Corporal Bonnevie, they cannot find anything better to pass away the time."

NOTES AND COMMENTS THE CANADIAN Congregationalist, writing reminiscences of past experiences of the sect in Canada, and pleading for loyalty on the part of the present generation to the beliefs and ideals of preceding generations, quotes the distinctively Catholic hymn: "Faith of our fathers, holy faith, We will be true to thee till death." If this is not playing fast and loose with English speech, what is?

A CORRESPONDENT of the Canadian Churchman reminds Anglicans who are disposed to repudiate the Protestantism of the Church of England that when in the early days of Upper Canada the Crown set apart the Clergy Reserves for the support of a "Protestant clergy," the Church of England very eagerly declared herself "Protestant," and was disposed to deny the title to any other religious body. Wesleyans, or Methodists, and other offshoots from Anglicanism were then not so much "Protestants" as "Dissenters." How convenient it is to forget these little things!

WRITING in the September Fortnightly Review, the Right Hon. W. F. Bailey, C. B., one of the Irish Land Commissioners, gives it as his opinion that the story of German atrocity in Belgium is far outdone by that of Poland. Mr. Bailey knows Poland intimately and had private sources of information in framing his indictment. He cannot be accused therefore of drawing upon his imagination, or of repeating irresponsible rumors. He writes with the gravity of a judge and the knowledge of an expert, but beneath it all with a Christian conscience seared and scarred in contemplation of this mockery of civilization. His is the story of one Christian nation invading another, defiling its sanctuaries and its women, making a mockery of its faith, hunting women and children to death, and setting in motion such an exodus of sorrow-distracted people as the world has never seen before.

WHAT IS the upshot of all this? It is that "being loosely attached to the Church of Rome, they form a most hopeful field for missionary endeavor." "We should be eager," it is added, "to share with them our most priceless (sic) possession—the gospel,"—in other words, again, they must be "Canadianized." That is a very laudable and generous aspiration surely! Of course the Italians have never heard the "gospel" and all the rich fruits of Christian civilization in Italy—their poets, artists, architects; their saints and sages, their thrifty, moral, faithful people—are the product of something else. So to Presbyterianism, steeped to the eyes in German theology—that is German scepticism and iconoclasm—it is left to unfold to these incoming heirs of the Christian ages, the "gospel"—that is, once more, to "Canadianize" them.

PAPAL INFALLIBILITY The Pope is not infallible when he expresses only his own ideas; but he is infallible when, as head of the Church, he defines truths contained in the depositary of revelation, the Scriptures and tradition. The Pope is not infallible when he judges purely personal questions; but he is so when he judges doctrinal questions affecting faith or morals—that is to say, revealed truth or revealed law, the Pope being infallible only when he rests on the testimony of God or revelation.—The Truth.

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ON THE BATTLE LINE

The conquest of Serbia is practically complete; and there is a consequent lull in Balkan fighting.

In Mesopotamia the British have been compelled to retire and under present conditions it would seem that all hope of the capture of Baghdad must be for the present abandoned.

No material change has taken place in any front. The Italians are determined and at great cost relentlessly closing in on Gorizia. The Italian campaign is carried on under incredible difficulties but with steady even if very slow progress.

In the Balkans for some time there will be little actual fighting. The Franco-British army in Macedonia has no longer any reason for moving hastily, and Russia and Italy will not be in a position to join in a combined converging movement from south, east and west.

A Bucharest despatch to The Central News states that Lemberg has been evacuated by the Austrians because of an epidemic of scurvy. Two hundred fresh cases daily were reported before evacuation was ordered. The Russians are not close enough to make a dash for Lemberg, their nearest positions on the Stripa being some forty-five miles east of the Galician capital.

The reports from Rome and Vienna indicate that the Italians are once again resorting to artillery preparations before attempting a final assault on the positions in front of Goritz. Vienna states that on Thursday Goritz was again subjected to an especially vigorous bombardment, which caused considerable new damage.

THE K. OF C. OATH

SECTARIAN PREJUDICES

As the publisher of The Mercury was one of the four investigators whose report on other pages of this issue will be read with some public interest, it is perhaps not necessary that this paper should make much comment on the report or upon the matter that gave rise to it; though they are of considerable local importance. It may not be out of the way, however, to express the hope that the facts set forth in the report may ease the feelings of resentment and remove some of the suspicions that have been in the minds of some people regarding their neighbors of different religious faith.

T. P. O'CONNOR'S LETTER

OPTIMISTIC FEELING IN ENGLAND

NO THOUGHT OF PEACE UNTIL OBJECT OF WAR IS ATTAINED

London, Dec. 4.—The war to-day is divided into a central performance and an important sideshow. The sideshow is in the Balkans and the central performance is on the two main fronts. These two spectacles constantly interrupt each other and change places almost daily in their interest to the public.

This mood is increased by the fact that it is quite impossible to foresee how events will shape themselves in the Balkans, depending largely on what Russia will do. No body as yet has been able to forecast Russia's action. If she intervenes the whole situation will assume a different aspect, for what Russia does will Rumania, and if the latter intervenes so will Greece.

A still more momentous fact here is that any idea of ending the war until German militarism is crushed is scouted with daily increasing resolution and even with fury. The triumphant return of Lord Kitchener from the near East has renewed, if possible, our determination to wage the war to the bitter end.

It is scarcely necessary to add that the performances of Henry Ford and his comrades are received here with laughter and resentment. Meanwhile all news despatches from Germany mention food riots and the many signs of the index-ble and strengthening purpose behind all England. From France also come daily reports that the French people are equally determined to go on until Germany is ready to accept the peace terms she would now scout.

Lord Derby's successful campaign has demonstrated by the readiness with which recruiting has gone forward and the vast increase of recruits everywhere that England has finally determined she is going to win without despatch.

So much has been written about Winston Churchill, especially in the last few weeks, that it is difficult to add anything about him. Yet there are certain aspects of his very complex and strong character that are not generally understood, except by those who have had an opportunity to study him from close at hand, so that I hope to add something to the many portraits drawn of him. And the first question that will occur to the mind is, how is it that a man of such extraordinary personality, of such boundless energy, of such daring and varied experience in military affairs, has been allowed to drop out of the supreme direction of the greatest of all wars at this one of its most critical moments?

considerable time; indeed I have not heard of him in an aeroplane for a year or so.

But all the time he did work tremendously at the details of his great department. This slight boy with a pale, delicate face, with a slighter frame, with all the appearance of delicate health, has within him the consuming flame of activity.

SIDELIGHTS ON THE GREAT WAR

"THE CHILD'S FACE HAUNTS ME STILL"

"The question of compulsory service," said Lord Edmund Talbot, "ought not now to be the subject of public controversy. I believe that the great majority of the people will fall in with its adoption if the Government see fit to introduce it. When the war started there was one man who really knew what the war meant. That man was Lord Kitchener, who will tell us without fail, and lose no time in doing so, when a change in our present system becomes necessary."

When the Germans took Brussels (he said) a friend of mine was engaged there nursing the wounded and the sick. Under her care was a German soldier. He kept asking her, "Am I going to die? I can't die!" He added, "I am not fit to die."

MR. GROSCH'S WAR CATECHISM

In the War Catechism compiled by Mr. Grosch occur the following question and answer: "The Question is: 'Why not wait for conscription and let the burden fall equally upon all?'"

A CHURCH OF ENGLAND VIEW

The temper of the French clergy at this critical time is one of the finest things in history. For years they had been treated with contempt by the Government of their country, and the country had tolerated this usage; within the last ten years they have been despised even of their own people.

Finally, there was this tremendous advantage of having a man of his boundless energy and fiery courage in the supreme War Council at this critical moment, that alone of the prominent politicians of the hour, he has military knowledge and experience. Through his military career, counted by hours, has been short it has been varied, exciting, illuminating. He saw an immense deal of the Boer War; he saw campaigning on the Indian frontier; he was in the great charge at Omdurman.

Why, then, recurs the difficult question, is such a man allowed to rob his country and his comrades of such tremendous gifts, and allowed to go off to expose his life to the hungry guns of the enemy that hate him so fiercely, like any Tommy? I can only guess at the reasons, for I have not like his colleagues lived with him day and night. But the chief reason, I should say, is that he is a difficult colleague, what the French call un mauvais coucheur fellow. He is so self-confident, so dominating, so self-centered, so impulsive at the same time and so grandiose, that his judgment cannot be relied on. Under control he might be the most useful of ministers, but he cannot be controlled.

more inactive temperaments, and so committed the nation to enterprises, of which only the startling success could be the justification. His colleagues may have had the experience that men and women have in daily life, the exhaustion and the mad desire to escape that is produced by a companion whose ceaseless and feverish activity out of the patience and the energy and the vitality of all companions.

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"VENGEANCE IS MINE"

Marshal your mailed battalions; muster your swords and guns; Call to the feast of Moloch the cream of the nations' sons; Sweep like a plague of locusts over the fertile land;

Crimson the earth with murder; people the deep with ghosts; Flaunt in the face of Judgment the serried lines of your hosts; Crazed with the devil blood lust, march to your ruthless goal;

What though the sheaves of corpses cumver the smiling plain? What though the tears of women fall thick as the winter's rain? What though ten thousand orphans are homeless in the night? Who dares reject ten Culture must feel the War Lord's might.

Is there a God of Justice? Why doth He stay His Hand? Are there no graves in Flanders? no dead in the fair French land? How long shall outraged Honor call Vengeance from on high? Must mothers weep for ever, and helpless infants die?

Fashion a fleeting Empire, strong in your vaunted might, With muskets and mailed battalions —but God protects the Right. Alike must victor and victim bend before His sway, Judgment waits on you infamies, and it is to day.

—REV. D. A. CASEY

"BILLY" SUNDAY'S SERMONS

To the Editor of The Daily News: Since reading your article on Mr. Sunday's speech, I have seen no comment opposed to such a man being allowed to appear in public. I do feel it my duty to write you, as I am a member of a family just old enough to gain much knowledge in reading the daily papers.

What are the censors doing to allow such a man to appear on a platform in Toronto? I have read in your paper of their refusal to allow fight films to appear in public, from which the proceeds were to go to the comforts of our brave soldiers, and their particular reason was the moral effect on the public mind.

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Your Savings
The War has already brought great changes. National leaders in all countries are urging the practice of Thrift. The Prime Minister of Great Britain said recently: "There remains only one course... to diminish our expenditure and increase our savings."

The Capital Life Assurance Company of Canada
Head Office - Ottawa
success is assured, and that is the one thing its owners are after. But the demand presupposes the formation of a taste, and that is just where the yellow paper gets a hold on its readers. It entices them with its allurements and they soon become its victims.

FATHER FRASER'S CHINESE MISSION
Taichowfu, March 22, 1915.
Dear Readers of CATHOLIC RECORD: Yesterday (Passion Sunday) I laid the corner-stone of the church in Taichowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns.

ENGLISH BIGOTS SHOULD GO SLOW
Ultra-Protestants in England were very wroth when the British government sent a cordial letter of thanks by her ambassador in Rome to the Holy Father in regard to his intervention on the subject of prisoners. The Sovereign Pontiff was very gracious to Sir Henry Howard, and expressed his intention of continuing to do all in his power to ameliorate the miseries inflicted by the war.

A MATTER OF TASTE IN READING
The pen is mightier than the sword—an old and true saying. As the sword is mighty for good or evil so it is with the pen. The good or evil which the former can do is so obvious that words are not needed to point it out. The good or bad deeds wrought by the pen are not so evident. The harm it can do is tremendous, yet so subtly does this harm work that we are to a great extent unconscious of its effects; hence our open and unguarded attitude toward it.

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FIVE MINUTE SERMON

BY REV. F. FERRISS
THIRD SUNDAY IN ADVENT
'Who art thou?' (John 1, 19)

'Who art thou?' The priests and Levites asked St. John this question, and we ought often to address it to our Lord, Who in His Divine nature is love, truth, wisdom and perfection, and in His human nature is our highest example. We ask Him this question especially during meditation, and I propose that we should now consider how such meditation may best be made.

We begin by choosing a subject for it, an episode recorded in the Gospel, or one of the truths of faith, or some point of morality important to us because of our position in life.

Having chosen a subject we place ourselves as vividly as possible in the presence of God, and, because every good gift is from above, we ask with childlike faith for His help to make a pious meditation in conformity with His will. Masters of the spiritual life recommend us also to imagine that we have the subject before our eyes, and that we actually see the events occurring. However, in the case of subjects beyond our apprehension and imagination, such mental pictures might be a hindrance rather than a help. Under no circumstances is it advisable to strain the imagination, and if it is difficult to form a mental picture in connection with certain subjects, we should leave it alone and go on to the meditation which does us good because we use our understanding and will, not on account of the vividness of our imagination.

Our first business in making a meditation after choosing a subject, is to think over it carefully and to consider its various aspects, so as to acquire sufficient insight into it and a true appreciation of its truth. It is important, in order to avoid any distraction of thought and excessive use of the imagination, to divide the subject into various points or headings, and to adhere strictly to them. For instance, if I have chosen the words: 'I believe in God the Father, in Jesus Christ, the Son of God, who came into the world in the flesh, who suffered, died, and rose again, and who will come again to judge the living and the dead.' I may think of God as the Father, infinite in goodness, first, to all creatures, and secondly, to myself. Or I may say: 'He is my Father in times of joy as well as of sorrow.' Thirdly, He is my Father also when I intercede with Him for all my fellow creatures who need help, etc.

As in everything else, in this most important occupation of the mind it is essential to follow some method. If meditation proves unprofitable, it is generally because we have no definite method of beginning it and of carrying it out.

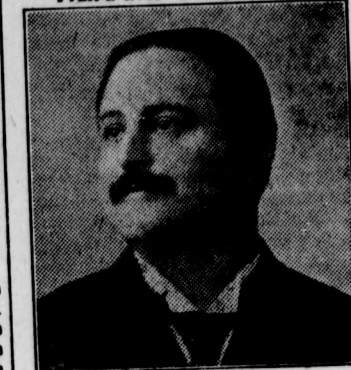
If, in thinking over one of the truths of faith, we feel ourselves affected by it; if we derive from it thoughts that enlighten, console and raise us; if we dwell upon it, giving free scope to our pious thoughts and feelings, and not minding it, by doing so, we shall have to omit one or other of the points selected for meditation, because our time is limited. Our object is not to meditate upon a certain number of points, but to open our hearts to be enlightened and warmed, and this can be effected by one single word. If, on the other hand, our thoughts for some time about one of our points, we are not roused or stimulated by it, we ought quietly to pass on to the next, not hastily or in a cursory manner, but with due deliberation.

When in meditation we think over certain points, it is not primarily in order to learn some facts about the subject selected, but in order to awaken pious feelings in our hearts. Such feelings and affections ought to be like a purifying fire, stimulating us to the right, and they are most beneficial to us. Such are, for instance, a true and heartfelt sorrow for sin, fear, confidence, gratitude, love of God, unfeigned love of our neighbor, and any other sentiment called forth in our hearts by the Holy Spirit, who imparts what He sees best to each of us in meditation.

The third and last part of our meditation consists partly of good resolutions, which the feelings and affections aroused in our hearts prompt us to make, and partly of prayers in which we ask forgiveness for our sins and other graces from God. The good resolutions should, as I have often said before, not be too general. It would be too vague, for instance, to resolve in future to be obedient, patient, humble, etc. Such general resolutions are apt to be forgotten in the course of our daily life, and we do not think of applying them in the various cases where we might do so. It is better to form resolutions applicable to the particular circumstances in which we are placed: e.g. we may resolve to be charitable on some special occasion and towards some definite person. In this way the enemy of our souls, the more we prepare ourselves for the temptations that are likely to occur during each day, the better shall we be able to resist them. With reference, however, to the good resolutions that we make in meditation, we ought to be on our guard lest through human frailty we are tempted to sin. It sometimes happens that thinking for a long time about the resolutions which we are forming gives rise to temptations, and, should this occur, it is better to resolve firmly to resist them, without thinking too long on the subject.

HE STRUCK IT RIGHT AT LAST

After Suffering Almost Two Years, 'Fruit-a-tives' Brought Relief.



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'In 1912, I was taken suddenly ill with Acute Stomach Trouble and dropped in the street. I was treated by several physicians for nearly two years. I was in constant misery from my stomach and my weight dropped down from 225 pounds to 160 pounds. Several of my friends advised me to try 'Fruit-a-tives' and I did so. That was eight months ago. I began to improve almost with the first dose. No other medicine I ever used acted so pleasantly and quickly as 'Fruit-a-tives,' and by using it I recovered from the distressing Stomach Trouble, and all pain and Constipation and misery were cured. I completely recovered by the use of 'Fruit-a-tives' and now I weigh 208 pounds. I cannot praise 'Fruit-a-tives' enough.' H. WHITMAN.

50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

For instance, a resolution to be truly charitable in our dealings with those particularly person may, if we think too much about it, only cause us to recall former unkindness and wrongs, and hence it is better simply to propose to act kindly in future, and not allow long brooding over the matter to reawaken unwarlike any latent aversion in our hearts.

In making a meditation, therefore, we have first to think about the subject chosen, then to rouse ourselves to pious feelings and affections, thirdly, to make good resolutions and discover motives likely to encourage us to put them into practice, and lastly, we ought to conclude with prayer for help to carry out our good resolutions, turning with confidence to God the Father, to Jesus Christ, our Mediator, to the Holy Ghost, the giver of all grace, to our Lady, and to such of the saints as we particularly revere. Let us be careful to choose out one or another of our good resolutions and call it to mind frequently throughout the day, making it, as it were, the keynote of our conduct until our next meditation.

It is plain, from what has been said, that meditation is not nearly so difficult as many people suppose. A very ordinary person can accomplish it quite well; in fact, everyone is capable of thinking over his temporal affairs and duties, or putting them in order and of making resolutions with regard to them. Why then should we not all be capable of acting in the same way with regard to what concerns our spiritual welfare? Let us often spend at least a short time in meditation, so as to penetrate more deeply into the truths necessary for our salvation, exclaiming with St. Augustine, 'O God, may I know Thee, and may I know myself.' Amen.

TEMPERANCE

THE AUSTRALIAN ARMY

Australia begins the instruction of its citizens in military drill at the age of twelve, when they are enrolled as members of the junior cadet corps. They pass on to the senior cadets, and after leaving school they have opportunities for rifle practice at officially sanctioned rifle clubs. Corresponding to these volunteer rifle clubs the cadet corps are supplemented by brigades of scouts, in which the keenest boys receive extra training and practice. This very democratic army is run on strictly temperance lines. The boys are absolutely prohibited from using either alcohol or tobacco; and while the men are serving in the white army they have to do without alcohol. According to the Australian

Cooking Utensils

Cleaned and Polished Quickly and Thoroughly by— Old Dutch Cleanser

Army Act the use of intoxicating and spirituous liquors is forbidden in all camps and cantons, and their sale is suppressed in the neighborhood of the camps. The three chief regulations are as follows: 'No intoxicating or spirituous liquors shall be sold or supplied, and no person shall have such intoxicating or spirituous liquors in his possession at any naval or military canton, camp, fort, or post, during such times of training of persons as prescribed in paragraphs (a), (b), (c), of section 125 is proceeding at such naval or military camp, fort, or post, except as prescribed for purely medical purposes.'

'128AA. "No intoxicating or spirituous liquors shall be sold to any cadet whilst in uniform, nor shall any intoxicating or spirituous liquors except by direction of a duly qualified medical practitioner, be supplied to any cadet whilst in uniform. Penalty: Twenty pounds."

Regulations 178-180 allow alcoholic liquors to be kept in cantons and camps, but only in charge of the medical authorities, and to be served out to the troops under special conditions of bad weather or extra fatigue, but such liquors must be consumed by the members of each company in the presence of its commanding officer. The regulations further enact that in such cases extra rations of coffee, tea, cocoa, or sugar should be made in preference to alcoholic liquor.

RUM AND MISSIONARIES

Perhaps the most Satanic feature of the liquor traffic is the debauching of Africa with New England rum, says the Christian Endeavor World. A four-masted schooner recently left Boston with 210,000 gallons of New England rum in her hold, and this is only one of a fleet of five schooners which are expected to leave the port of Boston at regular intervals to carry on this hellish traffic. The old gibe at so-called Christian nations, "rum in the hold and missionaries in the cabin," is not an empty sarcasm. Though missionaries may not sail on these four-masted schooners, the cargoes of the ships which carry them to their destination are often bad enough to counteract all the influences for good which they can exert for years.

THE CATHOLIC CHURCH THROUGH THE AGES

Go where we will throughout the world—traverse the length and breadth of the earth—and the influence of Christianity is felt; and here we mean the Christianity of the first Christians—the truths taught to mankind first by the Church of Christ, not the distorted views held by heresarchs in the early centuries or by so-called "reformers" some five and six hundred years ago, or even later by members of the warring denominations, "who are still blown about by every wind of doctrine," as the Apostle says.

What Church, but one, has the distinctive marks of unity, verity, apostolicity, catholicity and holiness? What Church, but one, claims such unusual and supernatural characteristics? Only she whom we know to be "the pillar and ground of truth,"—one in her teachings, universal in her origin, traditions and ideals, and apostolic in spirit as in fact, since she alone can rightfully claim what every historian must concede to her—a Divine Founder, and His twelve chosen apostles for her first ministers and preachers and the four great Evangelists and other New Testament scribes and saints for her earliest and greatest writers, theologians and moral philosophers.

And has she ever proven false to her trust as a divinely appointed guide for men? Has her mission been a failure and her precepts proven of no avail in these times of stern and stress, of "wars and rumors of wars"? Let us think for a moment how the figures of our Saviour and His saints—the saints of the Catholic Church—have been found all over the civilized globe. They look down, immutable as God's truth itself, on the populous haunts of mankind—upon hovels and palaces; from stately cathedral spires, rarely sculptured niches, richly painted windows—some of them, alas! reduced to hideous ruin by shot and shell—horrible anomalies, this destruction and death supreme in the sanctuaries of peace! Too often, the Crucified extends His arms, often in mercy to all, suffers from the passions of men and is a mute witness of their lust to kill.

Yet eternity remains; and the Church ceases not to remind us of that. War may devastate her temples, lay waste the fruitful fields and pour forth the blood of her sons in the valleys whose innocent beauty has been so often violated with unhallowed din; but religion remains. Though all the other bulwarks of society be broken, we have the Church to perpetually "justify the ways of God to man," and to uphold His law before their eyes. Art may be annihilated, industry crushed, and the very instincts of humanity and decency may be trodden upon by a more or less reasoning fury; civilization itself may seem doomed—but the Church of God will continue to exist—troubled and harassed, it is true, but nowise doubtful of her divine mission of saving souls. She will always be a compassionate Mother to her suffering and sometimes sinning children; she will care

for their temporal welfare, and take tender care of their bodily wounds in her institutions of mercy and charity; but her chief concern is for their eternal happiness and that they be prepared for their paramount final destiny—an immortality of lasting peace and joy, that no man can take from them, and where there is "peace such as the world cannot give"—Robert Cox Stamp in Providence Visitor.

A "MIDRASH" MERELY?

Among those who have been observing the growth in the attitude of criticism of certain parts of the Bible, it has been a commonplace that outside the Catholic Church rationalism was making deep inroads into faith. Often ministers who have not dared to speak openly in the pulpit, have had no difficulty about expressing advanced ideas in books and magazines. An example in point is a recent Biblical article written by a certain Presbyterian divine of Brooklyn, and published of all places, in the New York American. He says in part:

"Despite these difficulties and many more some of the best people you know of will go on accepting, line for line, as unquestioned and solemn fact the present account of scientific Bible scholars in their rejection of the literal, historical character of the account of Jonah. Catholic scholars make no such rejection, and their name is legion. Moreover, for earnestness and scientific scholarship they are easily on a par with the advanced school. There is not a single Catholic Biblical scholar of any prominence to day who does not assert that the prophet of Nineveh was actually in the belly of the whale, or fish—for they are not concerned about identifying the species—for three days. As for the difficulties that have led the rationalists to reject the miracle, such as the natural action of the death dealing gastric juices, and "the whale's nausea," they are either trivial, and would equally militate against all legends, or else they are wholly inconclusive. For instance, the absence of all mention of the fact in the Old Testament inscriptions loses all weight when set against the actual record of the fact in the equally historical document of the Book of Jonah, and the explicit testimony of Josephus.

There is a subtle danger in the rejection of this particular miracle, as it has a very striking parallel in the New Testament. Christ says, speaking of his future Resurrection, "For as Jonah was in the whale's belly three days and nights; so shall the Son of Man be in the heart of the earth three days and three nights." (Matt. xii. 40) Here we have two events asserted by Christ to be similar. Reject the fact-character of one, and it is easy to destroy the fact-character of the other. Behold, the trail of the serpent. True, well instructed Catholics are not deceived. However, many who are not parents are leaving their children to read the "highest" criticism of penny papers, often to the ruin of their youthful souls.—America.

INCONSISTENCY

A COMMENT FROM CARDINAL GIBBONS

"The Catholic Church is jealous of the honor and moral rectitude of its clergy. It is her constant aim that they should walk in innocence and blamelessness of life. But whenever any of her clergy is known to have contracted any degraded habits incompatible with his sacred calling, he is withdrawn from the active pursuits of the ministry until he has given marks of reformation. But we find it very hard to please our enemies. If we were to retain a degenerate clergy in the exercise of the public ministry, they would point the finger of scorn at us and say, 'See how low is the moral standard of the Catholic clergy. If we dismiss one of them from the service of the altar, they will forthwith pick him up from the gutter and receive him as a long lost brother and take him to their bosom and lead him about the country like some strange animal and exhibit him to public gaze. 'He is sure, of course, to misrepresent and malign the Church, for what man ever spoke kindly of the mother whom he had insulted and dishonored? His masters are sure to dictate the subjects on which he is to speak, which are popular and attractive for the time being, and in the everlasting investigation, the confessional and the Pope. They affect to believe this man in his fall, whom they would not hear when he was a sinner in the sanctuary. If it is a sin to tell a jocosé lie, if it is a crime to calumniate one's neighbor, how shall we characterize the offense of those who malign the largest body of Christians in the world? And the salubrious becomes all the more reprehensible when uttered from a Christian pulpit, which ought to be the chair of truth. Slender uttered there is an aggravated offense against truth and justice, charity and religion.—Our Sunday Visitor.

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CHATS WITH YOUNG MEN

A BEGINNING MADE IN POVERTY

The story of another person's struggle with poverty is encouraging to every young man who has to make his own way in the world and who has not yet found lucrative employment.

The first money I ever really earned—and I really earned it—was in connection with the mental work about a little red schoolhouse.

Every morning I had my breakfast, had my shoes on, then hurried to the school house, often through great snow-drifts, in bitter cold weather, and did my work to the satisfaction of the teacher and the trustees.

At the end of the school term, I received what seemed to me a vast sum—\$8. I kept it in a safe place, going once a week, every Sunday, to see that I had not been disposed of my riches. I nourished that money for a year.

As the time came for me to enter college I was brought to a realization of the fact that I had once more to buckle down to the making and saving of money, and when in my sixth month near the opportunity presented itself to take the place of a teacher who had resigned from the little school at Amos, Howard County, Indiana, I eagerly availed myself of it.

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Every Friday night I would walk home eight miles over a cold dirt road to Kokomo, and on Monday mornings would get out before daylight and walk back in time for school.

With the money I earned and a little help from my father, I was able to enter Ann Arbor University the next year and later, to find my place in the work of the world.

THE BRIGHT SIDE Make a resolution to-day to form the habit of looking on the bright side of life.

Every time we look on the dark side to give way to discouragement, to pity ourselves, to get into the way of considering trouble as "just my luck," we do ourselves an injury, we weaken our will, we lessen our courage, we increase the chances of our ultimate defeat.

We think too often and too long of our bodily ailments, of bad weather, of disagreeable things, of unfriendly people.

A purpose to get away from gloom, to make the best of things, to look for the bright spot, to be cheerful in spite of a headache or a dreary day, is a great help to peace of mind.

Cheerful, encouraging people create a vitalizing, success-generating atmosphere. They radiate strength and courage; they bring new life to those who have physical infirmities. Their indomitable spirit helps them to overcome obstacles and to encourage others.

Helen Keller said: "Although the world is full of suffering, it is full of the overcoming of it." What a rebuke are such words, coming from a deaf, dumb and blind girl to those who have all their senses intact? This girl, handicapped as she is, always keeps her heart open to every chance of gladness and does her best to spread the gospel of happiness.

We were created for happiness and should get the habit of happiness. All things work for the final benefit of those who love God. They can, with His help, turn evil into good. They will be rewarded for tribulations endured patiently in resignation to His will. They are bound for eternal bliss. Why should they fret and worry over tempora y troubles? They have a happy disposition in to have something worth more than a fortune, and a happy disposition can be cultivated and established, just as a sour, gloomy, irritable state of mind can be cultivated into a habit.

Look on the bright side. Smile. Help your neighbor to laugh. Be like sunshine. Cheer up. This world is a beautiful place, and after it comes Heaven.—Catholic Columbian.

OUR BOYS AND GIRLS THE CHARMING LEGEND OF RAPHAEL'S MADONNA

Raphael's "Madonna della Sedia," now in the Pitti Gallery, Florence, is the most beautiful and the most famous of all his pictures. Our Lady, whose face is of incomparable dignity, looks at the spectator with an expression of intense sweetness—the sweetness of the Lily of Israel, and the dignity is the dignity of divine maternity. The infant Saviour, resting His cheek against His Mother's and gazing in the same direction, has that wondrous char-

acteristic which won for Raphael's work the term "divine." In St. John the Baptist, on the right, looking up in adoration, every feature is softened by enthusiasm and reverence. Generations of artists have admired this masterpiece of Christian art; it has adorned churches in all parts of the world, and formed the subject of altar-pieces innumerable. It possesses the rare quality which attracts all classes of persons; even children will linger longest over this great work of art, admiring the pretty faces of the Infant Saviour and His Precursor. The servant Christian and the cold-hearted atheist are alike drawn by a deep, sympathetic feeling towards the motherly face of the Madonna.

The picture takes its name from the chair in which Our Lady is seated. The legend describing the origin of this famous masterpiece, which "had been painted on the bottom of a cask," is one of the most charming stories ever told of an artist's pleasure. Somewhat it makes the "Madonna della Sedia" dearer to us. Thus runs the story:

Not far from Rome, in a little wood near the river, there lived in times long gone by, a good old hermit, who had built his hut under the shelter of a venerable, wide-spreading oak tree. The old man was very fond of this tree, and bestowed many tender names upon it, which were finally settled in one; his "cara figlia"—his dear daughter. He loved her dearly, and the birds and squirrels that made her a home enlivened his solitude; for he was not a grim old hermit, but loved Nature and her beauties like all good men. This "daughter" then, was a great treasure to him; but there was another daughter, a little "carissima," he loved still more; a maiden, a vintner's daughter, of some seven or eight summers, who came to visit the man now and then, with her dainty basketful of choice fruit or flowers for the Madonna; a kind of Italian Little Red Riding Hood, going on her way errand through the deep wood, meeting no wolf, however. When little Maria adorned his picture of her great prototype, the sweetest and proudest, the old man would kneel down and bless her, and in his pure heart would bless the stately green daughter as well.

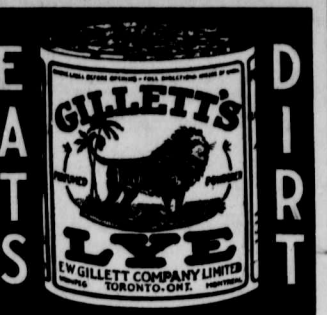
Once, when the spring rains had carried the snow water from the mountains, the river near which our hermit lived overflowed and the old man would have been drowned had he not been saved by his green daughter. Though old and infirm, he had been able to climb up the tree; but he was obliged to stay there without food for two days and two nights, until the water subsided, and then he was too feeble and faint to get down.

Meanwhile the little Maria had heard of the disaster, and her heart was fluttering with the urgent desire of bringing help to her venerable friend. It was almost impossible to get to his hut; but a trusty, stout servant of her father's carried the child on his shoulders through the water. And, with his help, too, the old man was rescued from his perilous situation; and out of her little basket his "younger daughter" refreshed him with food and wine. His frail dwelling had been sadly damaged, and he was obliged to take up his abode in a monastery. But his gratitude towards his two daughters was unbounded. Both had saved his life; upon both he showered his blessing, that their deed and remembrance might remain forever and ever alive in people's minds.

Years had passed away. The old man was quietly sleeping under the waving lime trees in the little God's Acre of the monastery; the stately green daughter had been sought for, and Maria's father had bought the picture, which had been converted into some large wine-casks; and Maria herself had become the happy mother of two dear children. She was sitting with them one afternoon in front of her father's house, whither the wine casks had been carried to dry in the sun, for the vintage was near. And the happy young mother sat under two lofty elms, which were tenderly embraced by a large vine.

A stranger passed by and saw the lovely picture. He stood still, lost in wonder at the natural grace and beauty of the three; and, full of the glorious art that was so thoroughly his own, his first thought was to fix the pose of that fair group forever on his mind. But how? He had no pencil, no paper, no colors? Looking round, he espied the clean white bottom of a wine-cask, and with a piece of chalk he drew the outline of that exquisite picture, the "Madonna della Sedia," on the wood.

This stranger was Raphael. And thus the two daughters became united forever; for it was one of the casks of the old hermit's oak-tree. And, being pleased with his beautiful sketch, the great painter finished his picture on the wood itself; Maria and her little boys being in their models several days sitting in their lovely, affectionate way on the chair ("sedia") under the lofty elms.



Thus the old hermit's blessing was fulfilled; and thus it came to pass that the "Madonna della Sedia" comforted thousands of lonely, sad mothers.—Truth.

THE PROMISE OF CHILDHOOD

By John M. Copeland

Perchance the enveloping fragrance from a glowing Cuban leaf, rising from the snug end of a crimson leathern divanette and penetrating to the shadowed crannies of the child, deserted, quiet room, set torch to the tapers of reflection and prophecy, developing tentatively in the flickering beechwood grate fire embers a school boy's horoscope. Or, it may have been the spell wrought by a pale November moon timidly experimenting amid swaying, naked trees and transfixing the shining pane with newly forged silver shafts—then barred and searching—that stimulated my occult reverie. It matters little to the brand of the tale.

Removed not far from clanging gongs, but sheltered still from the contamination of a restless, excited, meat-purging throng outside, our son of ten trustfully slept. To his bedside I beckoned the mother who bore him and together we rejoiced, breathing a silent appeal for his future while the lad's fatigued brain was, perhaps, enmeshed in the web of a dream world's phantom vagaries. Defenseless and unmindful stretched his lengthening body with head upwards—a habit that in itself may anger advantageously for circulation—the doctors contend; may it never skip a beat when he is choosing the right from wrong. A covetous that matched in tints the blue of his observant, candid eyes—eyes that meet yours unflinchingly—was legged aside exposing part of such a milk white limb and potentially vigorous calf as would serve a youthful gladiator in good stead or sustain the man until each day's end as butcher, baker or candle stick maker. It is of mild concern that the contours of shoulder and thigh prove resemblance here to his mother's physique instead of the sire's breadth of shoulder and tapering torso. His right arm, supporting the head, reached straight up. Surmounting it, fearlessly extended, we saw a medium sized, soft but dirty hand indicating—God bless him—that he is one with a billion whistling, tree-climbing boys. As yet, he is not fastidious and we will guide him to the well springs and cleanliness. Like the blade of a semaphore tower the index finger pointed prophetically to the North Star in the cloudy heavens. It might also warn of dangerous shoals or signify a disposition, yet dormant, created to lead troops to the cannon mouth.

The shrinking pink "nightie" only half concealed his smooth skin and its fading glory was not a ragged patch to the bloom of peaches and cream dyeing those full girlish cheeks—a legacy since infancy in the outdoor hammock. The collar was uncaught, the top button gone and his capillary—badge of allegiance to our Holy Mother Mary protectively watching down on him—rose clouded and rusty, the broad high path of strenuous resistance to temptation. When the angels of light and darkness battle for possession of the soul of our boy I trust and pray God that he will range himself against the machinations of Lucifer and his cohorts.

The one red ear exposed to view was quite large. Phenologists say the size of that member spells sagacity or the need of it.

As he lay there peacefully slumbering in the trough between two crumpled pillows I gazed her hand—for we were of one mind about this—and earnestly besought for him the blessing of manhood adorned by a strict sense in measuring the square deal to all men, tempered likewise by charity in judgment when passing upon the faults of his neighbor. "Hark ye well," thundered my father long ago when admonishing me to be sparing with promises, "and these unwaveringly keep in private and commercial life."

Being my conclusion on indications, our embryo Tyrus Cobb will be a man's man, already he wields the willow and scans the sporting page. In this quite natural inclination will help us quarantine him in the formative period from the dangerous, immature intimacies and disgusting familiarities so many cracked brain parents and blind elders of to-day permit unchaperoned,

street-walking obdience in and out of school, it will undoubtedly be a welcome, diverting alternative.

Gazing indulgently on his oblivious lordship we could not forecast whether our boy will later engineer the disintegration of Timbuktum's silver riches from subterranean recesses, whether he will guide the surgeon's scissors with precision around man's vitals or vie with Chinese wizards in sweet pea cultivation, but whatever his destiny and speciality, we hope the unfolding years will find him expanding to mind and heart, a stranger to the blench of dishonor, with no such word as "Cringe" in his dictionary and one standard and code of behaviour for Sunday and Saturday.

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FATE OF DEFECTIVE BABIES

Recently a baby was born in a Chicago hospital. The chief of staff made an examination, and came to the conclusion that unless an operation was performed, the child would die. According to reports he characterized the required operation as a simple one, and declared that by it he could undoubtedly prolong the life of the little sufferer. He refused, however, to perform it, and got the mother's consent to let the child die. So the infant was denied the aid of science and soon expired. The reason the surgeon gave for his action was not that the operation in question was difficult or belonged to a class in which mortality is very high, but that the baby, if saved, would be a mental and moral defective, and defective, in his opinion, should not be saved, both because they would be a burden to the State, and in lucid intervals would suffer acutely themselves.

It would be pointless to discuss here how far the surgeon is morally to blame for the baby's death. His mental and moral peculiarities are of no interest to the general public. Moreover, he has already had too much of a very questionable notoriety. Then, too, he has forestalled discussion of his formal guilt by saying that he acted according to his conscience. The findings of a coroner's jury admitted his plea and exculpated him on this score. Details as to the precise nature of the operation required and regarding the child's chances of surviving the ordeal, are too meager to warrant the statement that there were no grounds that would justify omitting the operation. It may be said in general that if an operation appears ineffective for the end in view, a surgeon should not perform it. If, on the other hand, an operation offers a fair chance of life, and the patient, or the person who represents him, consents to take the chance, medical ethics demands that the surgeon should either perform the operation or yield the case to some one else. And while it is true that no patient is obliged to take extraordinary means to preserve his life, yet it should be remembered that the present efficiency of surgery no longer supports the old contention that all operations may be considered extraordinary means. But the principle concerning the employment of extraordinary means to preserve life refer to the patient only, not to the surgeon. Like any other physician, he is bound to take the surest means to preserve life, even though this means involves a difficult and dangerous operation.

From the statements of the surgeon and the medical experts who performed the autopsy on the Chicago infant, it would appear that an operation did offer the child in question a very fair chance of life. It seems clear also that the parents did not forbid the operation. If such is the case, the refusal to operate was objectively wrong. This, however, is not the main issue at present, for it is a matter of common knowledge that the surgeon in Chicago did not attempt to justify himself by declaring the operation extraordinary or useless. The grounds on which he based his refusal to act were altogether different, and offered absolutely no justification of his conduct.

With brutal frankness he declared that the child's life should not be saved because it was a defective. After this it is a large step to the general statement that all defectives should be left to die, and for many days our ears have been ringing with the immoral thesis that infants who give no promise of being useful members of the State, should be, not actually murdered indeed, but equivalently destroyed by the refusal to offer them their one chance of life.

Should defectives be saved? This is the issue that has been raised, and the answers printed in the daily press have been to a large extent in the negative. But that answer is absolutely wrong. There is only one right answer to the query, namely: every legitimate means at the disposal of the medical profession should be used to preserve the lives of defectives. The contradictory judgment proceeds from a false view of the nature and destiny of human beings, and from a mistaken notion regarding the relations which exist between the individual and the State; moreover, it paves the way to the commission of innumerable wrongs both in society in general and to its individual members.

It was inevitable that the preaching of evolution both in medical schools and to the people at large should eventuate in such errors. If man has not an immortal soul created immediately by God, if he is merely an intricately organized animal with no higher end than to minister to the evolution of society, and no higher destiny than to mate, propagate his kind and die, like the beast of the field, certainly only the fittest should survive and the less fit should be discarded. Superfluous kittens we drown without a second thought. Why not babies also, if they are only a superior kind of brute? At least, but his basic position is wholly wrong. Man has a spiritual soul, and holds his life in trust for the service of God. God has given man dominion over the lives of the merely animal portion of creation, but except in the case of capital punishment or just defense, God reserves to Himself all rights over human life. To destroy it, either actually or equivalently, is to

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usurp a prerogative that belongs to God alone. This is the first wrong the surgeon did: he violated God's right over human life.

He also violated the child's right to the use of life, and this he did under the influence of the pagan notion of the State. No one is surprised that the rejuvenation of the old Platonic ideas of society should have had moderate where it led the post-philosopher of Athens. The State absolutism which is at the root of the error in regard to defectives with which we are dealing, brought the author of The Republic to precisely the same absurdity as that into which the surgeon of Chicago and those whose views he voices, have fallen. Plato declared that children are the property of the State, and are to be preserved or sacrificed as State interests demand. The neglect of the defective child in Chicago is simply a repetition of what was done in old pagan Greece and Rome, and of what obtains to day in China and other pagan States.

To this view of society, the Christian idea is irreconcilably opposed. Man is not a chattel of the State, he does not exist primarily for the State. The contrary is true. Catholics do not and cannot admit that the State forms a moral person, which is an end to itself, and which has for its ultimate good its own preservation and continual evolution into something more perfect. We are not State idolaters, we deny that individual members of the State are only "so many links in the historical evolution of humanity." The end of society is the promotion of the common good, to be understood according to the law of God. The individuals who compose society have certain natural rights which are inalienable and others which can be forfeited only by crime. Among the latter is the right to life. As long as an individual does not by a voluntary criminal act forfeit his right to life, he cannot lawfully be deprived of life either positively or negatively, that is, he may not be executed or denied such needed succor as can be given him.

Defective babies are human beings, and they have not forfeited their right to life by any voluntary criminal act. They cannot, therefore, be lawfully exposed to death by being denied such medical or surgical aid as they may stand in need of. And this is true even where they give no present hope of ever ceasing to be defectives. To deny them such aid merely because they are likely or possibly to be a burden to the State is to brutal a proposal to deserve consideration.

Someone perhaps may say: But the defective may be supposed to waive his right to life. Such a supposition is impossible, first because no one has dominion over his own life, and hence cannot be presumed to do a thing which it would be immoral for him to do. Besides no sane person's mind, much less a baby's, can be interpreted as preferring death to life. After the supernatural life of grace and the life that has its fruition in the Beatific Vision; there is no good so prized by man as his mortal life on earth. No one naturally wishes to die. Even in the midst of suffering and with the prospect of great anguish of soul and body, men cling to life. As long as there is life, there is hope of cure even apart from miracles, which are always within the range of possibility. There is therefore no rational ground for presuming that a baby, even when defective, would consent to die, when ways can be found of saving its life.

But may not parents act in the child's name in this case as in baptism, and by declining the use of extraordinary means to preserve life, allow nature to take its course? Surely no one will deny that an adult may so act for himself. In the first place, in the present instance the means to the preservation of life have not been proved extraordinary. But granted for the sake of argument that they were such, a parent's power of acting for the child is not arbitrary and unrestricted, but a power given for the good of the child, to be exercised according to the legitimately presumed wishes of the child. Now a child's consent to baptism as a supreme supernatural good may legitimately be presumed, whereas the almost ineradicable tenacity with which the average man clings to life forbids us to infer the child's desire

to die, even if extraordinary means were required to keep it alive.

The evils resulting to the State from the principle of letting defectives die are still clearer. The principle advocated by the surgeon would lead to countless blunders which would deprive the State of many useful members. The case in Chicago is an example clearly to the point. According to the sense of the report of the expert coroner's jury, the surgeon made a wrong diagnosis. For the jury has affirmed, first that there was no evidence to show that the baby would have been defective either mentally or morally; secondly, that even its physical defects might have been in large measure corrected. In this case the surgeon who let the child die, deprived the State of one who might have been a useful member of society for history affords countless instances of persons whose serious physical deformities did not keep them from rendering societies notable services.

Nor is this liability to a wrong diagnosis a fanciful supposition. In the case under discussion, fifteen, doctors, say the surgeon, saw the child and were against the operation; but now it turns out that all were mistaken. And who can assure us that, once the principle that defectives should be allowed to die is established, even fifteen physicians will be consulted? From the fact that in this case the opinion of trained nurses was gravely cited by many newspapers, may we not fear that in time to come a nurse's judgment will be considered sufficient?

Moreover, once the right of the defective baby to live is questioned, where will the discussion end? The transition from defective babies to defective adults loathsome afflicted adults in prime health. Furthermore where is the line to be drawn, and who is to draw it, between the revolting defective and the moron? The vastness of so many of our professional alienists make it clear that they would find no trouble in convicting most of us of defectiveness in some degree! Grant the principle of the Chicago surgeon and euthanasia is not far off. Then will come the extermination of those whom an unfeeling world considers useless, and the upshot will be that another great step will have been taken towards the elimination of the Fifth Commandment from the Decalogue.—J. Harding Fisher, S. J., in America.

STATIONERY SPREADS TRUTH

The Rev. J. L. Jolly, rector of St. Helena's Church, Fort Morgan, Colo., has conceived an original and unique plan for bringing non-Catholics' attention to the necessity of looking into Catholic teaching. His mail is very heavy, and much of it goes to Protestants. He has put the following quotation on his envelopes, and uses others equally attractive down the side of his letter paper:

"There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church." —Maculey's (Protestant) Essays, Ranke's History of the Popes, Vol. III, p. 808.

He has the following on his letter paper: Study the tenets of the Roman Catholic Church and you will learn to admire and to love them. You cannot help it. But go to the right source for your information. Read Catholic literature, work of human policy so well deserving of examination as the Roman Catholic Church." —Maculey's (Protestant) Essays, Ranke's History of the Popes, Vol. III, p. 808.

"In the past the Roman Catholic Church has achieved her greatest victories in the face of the greatest powers of the world. . . It is not strange that many who think that some divine power stood behind the early Christian Church should believe that the same power guides and preserves the Church of Rome." —H. D. Sedgwick (Protestant), in The Atlantic Monthly, Vol. 84, p. 447. Certainly, for Christ made good His promise: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." (Matt. xvi, 18)

In a sermon published in the Chicago Inter-Ocean, the Rev. Charles B. Mitchell, D. D. L. L. D., the most widely known Methodist minister in the West, said: "I go to sleep every night with a firmer feeling of security, because we have in this city the Roman Catholic Church." —New World.

HARDNESS AND SOFTNESS

"Softness" in any Christian community must be regarded as a sign of weakness and a manifestation of decay. Hence it is that our Blessed Lord established for humanity a strenuous Church, which is willing to endure "hardness." We are afraid of any faith or gospel which is only a thing of light and sweetness and which promises victory without painful renunciation, hard marching, and dark nights. We are afraid of that spiritual campaign which quivers no assault on the enemy, but is a succession of holiday musters. We are afraid of all this talk about daily Communion and the time expended in sanctuary worship. We are afraid when people allow rain or snow, heat or cold, to prevent attendance at a single church service.

We are afraid of all this and much else that we see. Why? Because it

betrays that spirit of softness in the Church which makes impossible the strenuous and endurance that condition victory. God cannot do anything with a soft, flabby Church. The progress of the Catholic Church through the centuries represents a long ascent made up really of a succession of ascents and descents. Each ascent follows a period of hardness and conflict for the Christian army. Each descent follows a period of softness. The exhortation which we sorely need is that which St. Paul gave to Timothy: "Thou therefore endure hardness as a good soldier of Jesus Christ."—The Missionary.

HOW CHILDREN MAY HELP

WHY CANCELLED STAMPS ARE COLLECTED

Over in Europe nowadays cancelled stamps are everywhere collected for charitable purposes, especially in behalf of the Foreign Missions. Many ask what is really done with these stamps. The Missions, of course profit very little, if at all, by receiving the stamps themselves; they must be first converted into money at home.

There is a society whose exclusive aim is to help support the missions off in Africa in every way possible. This society is known as the Sodality of St. Peter Claver and among its other activities is that of collecting cancelled stamps and using the proceeds from the sale of them for the African Missions.

To what use, it will be asked, can these stamps be put and who buys them? The story of how the Chinese deprecate their rooms with them is largely a fable. But it is true that little art curios are frequently made of them, mosaic like pictures, maps, wall paper, table tops, and other fancy articles which are so much admired when exhibited at European bazaars.

Generally, however, cancelled stamps are bought for stamp collections, especially the rarer kinds, like those issued long ago or present day stamps of less frequent occurrence. They are sold both by the piece and the small lot. The Sodality of St. Peter Claver, for instance, gets an assortment of 500 different European stamps \$1.20; for 100 assorted Austrian stamps 50 cents; for 30 Russian stamps 25 cents; for 50 Swiss stamps, 35 cents and so on for the other countries.

Stamps of the ordinary denominations are bought by the pound, sometimes by stamp collectors for resale and sometimes by private individuals as curios. The Sodality of St. Peter Claver in Europe is already realizing several thousand dollars a year from the sale of stamps, although the enterprise is of comparatively recent date with it. America alone could do as much again if this work is only taken up systematically and consistently, think of the number of souls that every extra thousand dollars will be instrumental in bringing to heaven!

Be diligent, then, in gathering those little nothings. If they are assorted before mailing, they will be doubly welcome. It would be better to keep the ordinary 1, 2, & 5 cent cancelled stamps (they sell for 15 cents a pound and they should be so out from the paper as to leave a narrow rim around their edges) until enough are accumulated to send by freight. But odd denunciations like 3, 4, 6, 7, 8, 9, 10, 12, 13, 15, 20, 50, \$1 are best sent by parcel post. They should be addressed to the American Headquarters of the Sodality of St. Peter Claver, Fullerton Building, St. Louis.

KINDNESS

I can look out over the earth at any hour, and I see in spirit innumerable angels threading the crowds of men and hindering sin by all manner of artifices which shall not interfere with the freedom of man's will. I see also invisible grace, made visible in the moment, flowing straight from God in and upon and around the souls of men, and sin giving way and yielding a place to it. But together with grace and the angels there is a third band of diminutive figures, with veils upon their heads which are fitting everywhere, making gloomy men cease to groan, lighting up hope in the eyes of the dying, sweetening the heart of the bitter, and adroitly turning men away from sin just when they are on the point of committing it. They seem to have a strange power. Men listen to them who have been deaf to the pleading of angels. They gain admittance into hearts, before the doors of which grace has lost its patience and gone away. No sooner are the doors open than these veiled messengers, these cunning ministers of God, have gone and returned with lightning like speed and brought back grace with them. They are most versatile in their operations. One while they are the spies of grace, another while sappers and miners, another while its light cavalry, another while they bear the brunt of the battle, and for more than five thousand years they have hardly known the meaning of defeat. They are the acts of kindness which are daily enrolled in God's service from the rising to the setting of the sun. —Father Faber.

Too many Christians like a life of ease with little or no spirituality thrown in.

DIED

McKENNA.—In Sudbury, Ont., Oct. 14th, 1915. Mrs. R. H. McKenna. May her soul rest in peace.

McGILL.—In Markwick, on Wednesday, Nov. 10th, 1915, at his late residence, James McGill, aged fifty-seven years. May his soul rest in peace.

PAYETTE.—Suddenly at Matheson, Ont., George C. Payette, aged forty-eight years and seven months. Funeral took place Wednesday, Nov. 22, from his late residence 75 Albert street, Halleybury, to the Catholic Cathedral. Interment was made in the Halleybury cemetery. May his soul rest in peace.

MCCARTHY.—In Hamilton, on Thursday, November 25th, 1915, Charles McCarthy, youngest son of the late John and Mary McCarthy. Funeral will leave the family residence, 18 Murray St. E., Saturday morning at 8:30 to St. Mary's Cathedral. Interment at Holy Sepulchre cemetery. May his soul rest in peace.

TEACHERS WANTED

TEACHER WANTED FOR C. S. S. NO. 4. Biddulph. Lady with experience, holding 2nd class professional certificate. Duties to commence New Year. Give exact salary and salary wanted. Address Michael Blake, Sec., R. R. No. 3, Lu. An. Ont. 1915-16.

QUALIFIED TEACHER WANTED FOR Separate school, section No. 4, Burgess, N. Salary \$400 per annum. Duties to commence after Christmas holidays. Apply to R. T. Noonan, Sec. Treas., Stanleyville, Ont., R. E. No. 2. 1915-16.

WANTED FOR C. S. S. NO. 1, STANLEY Second or Third Professional Teacher. Salary \$450 per annum. Duties to commence after Christmas holidays. Apply to J. J. Gellina, Sec. Treas., R. R. 2 Zurich. 1915-16.

A QUALIFIED TEACHER ABLE TO TEACH and speak English and French. Will pay \$20 a month. Apply to L. Lafrance, Sec. Pinecroft, Ont. 915-16.

WANTED A NORMAL TRAINED CATHOLIC teacher for Charlton Separate school. Duties beginning after Christmas holidays. Apply to the secretary, W. Ryan, Box 21, Charlton, Ont. 1915-16.

TEACHER WANTED FOR SEPARATE school, Sec. No. 1, Morley. Salary \$400. 1st class qualifications required. Duties to begin Christmas holidays. Apply to John J. Hunt, Sec. Stratton, Ont. 1915-16.

CATHOLIC TEACHER FOR S. S. NO. 3, GUID and Hinwood, with 2nd or 3rd class certificate. Duties to commence after New Year. Salary \$450 to \$500 according to qualifications and experience. Address to George Vessels, Sec. Treas., Trout Creek, Ont. 1915-16.

WANTED TEACHER FOR SEPARATE S. S. NO. 10, Arthur, T. P. Duties to begin January 1st, and terminate at summer holidays. State salary and qualifications and experience to George Lang, Sec. Treas., Kenilworth, P. O. R. R. No. 2. 1915-16.

POSITION WANTED WANTED BY A MIDDLE AGED PERSON A position as assistant in a Catholic institution or a private household. Apply to Michael Blake, Sec., R. R. No. 3, Lu. An. Ont. 1915-16.

BUSINESS OPENING WOULD LIKE TO HE R FROM ANY ONE wishing to buy a share in the farm and stock. This is a good chance for any business man wishing to invest money in a good farm. Also a good opening for a blacksmith. Address Box M, Catholic Record, London, Ont. 1915-16.

WANTED FOR AD PTION GIRL WANTED, A CATHOLIC FAMILY. Shall the mother want to adopt a young girl, preferably an orphan, between ages twelve and sixteen, must be healthy, fairly good looking and well educated. First grade desired. Apply Box L, Catholic Record, London, Ont. 1915-16.

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