

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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ONE TYPE

Said Father Shealey, S. J., in St. Patrick's Cathedral, New York, on Passion Sunday: "There is no coward so mean as the political Catholic coward who, rat-like, burrows in the light of day, looking out for himself, unthinking of others."

We know that kind of politician. At election time he is enthusiastic in devotion to the Church: entrenched in office he is strangely silent in regard to us, and spends his days in the furtherance of schemes that are no proof of his integrity of character. But the intelligent constituents are not so gullible to day, and view with suspicion his many and picturesque words in praise of the Church.

THE UPLIFTERS

A great game nowadays is the "uplifting" of humanity into the serene and untroubled atmosphere of peace and well-being. Keeping it up is quite another matter. The game is played by men and women, who must have, if they wish to be skilled exponents, plans and schemes for the suppression of abuses and the paving of the way to a "new social order." Experts are called sociologists. These may have sex-hygiene as a specialty: or may devote their attention to the poor, who are extravagant and very inefficient as housewives. For they have not been trained to evolve a well-balanced diet out of the bare necessities of life, and they are ignorant of the ways of transforming a sordid tenement into a thing of beauty. But their day of happiness is at hand. They are going to be "trained" by divers females, who are optimistic and garrulous. Instead of running along aimlessly they are going to be taught to run according to schedule, and on rails laid down by sociologists. The latest rules for the bringing up of children, and of ministering to their husbands, will be taught them by some who are childless, and whose club-life activities preclude attention to their own household duties. The watchword is efficiency, and consequently parents must have the social workers' teaching as a light for their feet. We did have an idea that the mother, who had her home in God's keeping, and sought His care and consolation in her difficulties and afflictions, was doing her duty and rendering greater service to the world than even her sisters who gadded about to the accompaniment of endless talking. But we are foolish, for, according to the experts, mothers must, however devoted and unselfish, be branded as inefficient if not trained according to rules laid down by the magazines and the social workers—blessed tribe—who are going to make a "town beautiful" out of pleasant words, legal enactments, and divers organizations.

WHY THEY DO IT

Some time ago we read an explanation of the welcome that is accorded by many to up-to-date creeds. The explanation, so called, was very elaborate, and very sympathetic with those who are groping for light. It is true that many are looking for a kindly light. It is also true that many who are subject to hysteria may mistake a flamboyant pulpiteer for an angel of light. But the individuals who acclaim the up-to-date creed are as a rule world-weary. They have their feet planted firmly on the earth and they claim as inalienable heritage any pleasure that may lull their senses into satiety. Hence any creed that does away with penance, puts out hellfire, and makes the way to the eternal gates as pleasant as a day dream is received with rapture, and heralded as the latest and most satisfactory word in religion. It comforts and reassures because it neither teaches nor menaces them. It holds no certainty of judgment. And in our opinion men bow down before the up-to-date creed, because they seek to quiet outraged conscience with a mess of mushy sentimentalism, and to hide from God behind the back of a creed maker.

HEROES

The physicians and surgeons who are giving of their best to the wounded are heroes in the truest sense of the term. Men who know are awed by their unremitting care to the victims blasted by shrapnel and shell, and are thrilled by the devotion that blanches not at death itself. Day after day, in every part of the war-scoured land, they spend themselves to give ease to wounded racked bodies, and are using every appliance known to science to repair and to cure the effects of iron and steel. Brave they are, beyond all compare, and worthy of a place in the honor-roll of those who have merited well of humanity. And what appeals to us is their parting from worldly conveniences, from well-secured positions in many instances, to oppose the progress of typhus, of the insidious forces that seek to complete the work begun by the bullet. That seems to us a challenge to the cheap materialism that we are led to believe is so rampant.

EVERY LITTLE HELPS

On entering many public offices in these critical times we are impudently told to "leave our small change" in the box provided. It is a plaintive reminder that many special needs wait to be met: that we are all members of a widespread community in trial, sorrow, and suffering. Charity takes on an unwonted air of dignity as the unquestioned leader of graces and virtues. Life's small change is of increasing importance in spite of the fact that the little coins that serve the uses of common folk have often been voted a nuisance by collectors: and clergymen have been known to revile the copper.

GUARD AGAINST DEBT

The fact "that every little helps" is still incontestable. All the lamentations over raising prices and inadequate salaries leave the possibilities of revised standards of living unimpaired. Where to begin to economize is usually the alleged difficulty. Books like Thrift are seldom read by the people who need them most. Many fall behind in their payment for articles which they deem necessary to their comfort, the while those who made it a rule at the outset of their career to keep their expenditures well within the limits of their salaries are a minority among all classes. Some people are always in debt, because they ape the rich, and seek sham display at the expense of others. They live beyond their means, because they must dress as extravagantly as their neighbors. They buy things they don't need, because they are advertised as bargains. Dishonesty in such matters has no meaning for them: and the terrible punishment awaiting those who culpably refuse to pay their debts is unknown to them.

DANGEROUS DOCTRINE

The dangerous doctrine that even vices and selfish indulgences of men and women keep the wheels of trade in motion, and so subserve social uses is widely believed, notwithstanding that our best authorities in economics disprove it by conclusive figures and facts. But the connection between want and waste is becoming clearer in the light of events. There are happily many indications that testify the gradual spread of thrift among the present generation, and those signs are encouraging. If the war drives home to the popular intelligence that the wanton destruction of life and treasure is a disgrace to twentieth century civilization it will at least fulfil the one purpose vastly superior to the one designed by its arrogant authors.

A CONVERT'S VIEW

The lecture given by Father Maturin, April 29, at Our Lady of Lourdes, auditorium, New York, marked the close of that distinguished convert's visit to America this spring. He told an audience for the first time what was practically the story of his conversion. In analyzing the psychological processes marking the change from High Anglicanism to Catholicism, as he had observed them in himself and in others, he said that a man's natural conservatism, his extreme reluctance to change religious opinions that he had held since childhood is what chiefly makes conversion difficult. Rome's imperious

way of speaking and ruling does not hold back the Ritualist at all: indeed that is what he most loves and admires in her. For the troubles he has in the Church of England are largely due to the fact that her bishops really have so little power. The boasted "comprehensiveness" of the Establishment seems to be a cruel thorn in the High Church man's side. Father Maturin sailed for England on May 1, and does not expect to visit this country again.—America.

BELGIUM'S NEW MINISTER

The new Minister to the Holy See from Belgium, M. Van den Heuvel, has presented his credential letters to the Holy Father and his reception by His Holiness was so benevolent and cordial that it will doubtless put a stop to all talk of coolness of relations between the Vatican and Belgium.

The minister, in the discourse which he addressed to His Holiness on the occasion, spoke feelingly and straightforwardly of the situation in which Belgium has been placed simply from its loyalty to international treaties and its endeavor to preserve the neutrality which they imposed on it. He referred specially to the devotion of Belgium to the Catholic faith and the awful affliction of its people.

But the consolation of the Catholics of Belgium, he said, came from the manifest evidences of sympathy and fatherly benevolence of their Holy Father. The King of the Belgians had charged him to express to His Holiness his earnest desire that the relations of friendship between Belgium and the Holy See should continue in the perfect harmony which has characterized them, to the great good of the Catholics of the country.

In his reply Benedict XV. reminded His Excellency of the protest expressed by him in the Allocution of the Consistory of January 22 and added: "We do not forget the misery which has come on your noble country, and the remembrance of it causes us to renew to you the sentiments we expressed directly to the Cardinal Archbishop of Malines as well as in the Consistory." His Holiness also expressed the hope that it would not be long before Belgium would be able to enjoy the blessing of peace and assured the representative once more of the affection of the Holy See for the faithful country.—Church Progress.

IN CATHOLIC FLANDERS A YEAR AGO

It is half-past six on the sweetest, sunniest morning in May. What an unusual hour for such a solemn procession of the Blessed Sacrament to leave the church! The old parish priest with his assistants, several young clerics, and many torch-bearers, are reverently wending their way towards a cheerful farm-house. On the green lawn are kneeling the children, grandchildren, and great-grand children of the hundred-year-old Grannie whose double golden jubilee it is to-day. Grannie's first visitor is our Lord Himself. For she is hale and hearty, and has hardly ever missed her weekly Communion from the day she received her first ninety years ago.

The sun rises higher in the sky, and the whole village is astir. Flag after flag is displayed, and flags are made gay with flowers. All the country around sends its sympathizers. Old friends and young are lining the festive way.

The church bells ring their merriest chimes, and a procession is forming. The jubilation will soon be escorted to church, where a Solemn High Mass—a Jubilee Mass—will be celebrated. First come the school children, all carrying tricolor banners, symbolizing in this way that Grannie saw the awakening of Belgium as an independent country. Then comes the communal band, playing its merry march, and expressing the feelings of the crowd who are cheering the venerable heroine on her way to church—to the church of her baptism, of her marriage, of her whole simple and noble life. All the civic authorities are there, with the guests, the friends and the relatives. Many priests and nuns, as well as radiant young families, are amongst Grannie's nearest and dearest.

And, at last, an open landau comes in sight, and there is Grannie herself! She is seated at the burgo-master's right hand, and her rosy old face is wreathed in happy smiles. "How fine it must be to live so long," says a chubby boy in the crowd to his companion, "to be able to remember what we learn in our history book!" The cortege arrives at the church which is packed to the doors. Filled also is the sanctuary, near which a prie-dieu is prepared for the jubilarian. The celebrant, a White Father of the Congo Missions, is her grandson, and her nephew and grand-nephew are deacon and subdeacon, while the cantors are two younger

grandsons. Throughout the church the feeling is one of faith, of sympathetic joy. They all pray, but they also look, and from the lower part some even stand on their chairs to have a glimpse of the heroine near the sanctuary. She is bending over her prie-dieu, with her short gilded staff laid beside her.

They are coming out of church. What crowds surround the landau and how warm and friendly the hum of voices that congratulate Grannie as she is placed in her carriage! Then the return journey home, under the waving flag, through the loving crowd of children, of friends and sympathizers. A great banquet is prepared in the old farm. The jubilarian, seated between the curé and the burgo-master, welcomes her dear guests one by one. How merry it all is! How heartfelt the speeches! And the band outside was playing all the time!

That was last May. Where is Grannie now? Where is the curé? Where are the merry school children, who waved their little red, yellow, and black tricolors? And the church?—the church of Grannie's baptism, marriage, and double golden jubilee, whose bells rang out so joyously on that heavenly May morning!

May the bells peal forth again! May the flags wave once more! May parents and children see a dawn of peace and love! May the church doors open wide, and priest and people unite again in a heartfelt "Te Deum." Then the dark days will be over, and God's own sun will shine upon Belgium once more.—The Tablet.

SAYS GREAT BRITAIN HAS NOT DONE HER DUTY

JOHN GALSWORTHY, AUTHOR, SAYS MORE SHOULD BE DONE FOR BELGIUM RELIEF

London, May 8.—In the matter of financial relief for Belgium, Great Britain has not done her duty, according to John Galsworthy, the author, in issuing an appeal for contributions on behalf of the newly-organized British National Committee for Belgian Relief. After citing how Belgium stood to her guns, Mr. Galsworthy says: "In return, what is Great Britain doing—spending money and blood like water to drive the Germans out of Belgium? Yes; but let us be honest. We should have had to do that in any case for our own interest. We are not thereby discharging debts of gratitude, justice and humanity."

Mr. Galsworthy adds that it is true that England is harboring 200,000 Belgians, but that this is not enough for her to do. Money, he says, has poured in from Canada, Australia and the United States for the Belgians, "but from ourselves there has been practically nothing given." As the funds of the American Commission for Relief in Belgium are now failing fast, Galsworthy argues that it is up to Great Britain to step into the breach.

WHY PRAY FOR PEACE?

A number of our correspondents have professed themselves at a loss to understand why we should pray for peace. If the war, as is constantly asserted, is bringing back to God many who otherwise would live in sin, why try to hasten its end? The answer is so clear that it is startling to think that any could have put the question. War, though not always an evil in itself, brings with it calamities without number. It unleashes passions, stirs up hatred, thus running counter to Christ's spirit. "By this shall all men know that you are my disciples, if you have love one for the other." The Church fears and detests war. "From pestilence and famine and war, O Lord, deliver us!" Such is the petition that is daily on her lips. The very last thing that the late dying Pontiff tried to do was to avert the war, almost the very first thing that his beloved successor essayed was to bring back peace. Bishops the world over have ordered their priests to insert the prayer for peace in their Mass. The Bishop of bishops Benedict XV., has commanded that wherever devotions are held during the month of May, there shall be recited his own touching prayer for the end of the fearful scourge.

War is indeed a great scourge. It is a cause of endless suffering to the guiltless no less than the guilty, it hurries many a soul unprepared before the dread tribunal of justice, it is an immense hindrance to divine worship, it pulls down what the Church with infinite pains has built up, it destroys the peace of souls that Christ came on earth to give to men of good will, it leaves famine and pestilence and despairing souls and mangled bodies in its wake. All these calamities and many others does war bring down upon men. "From pestilence and famine and war, O Lord deliver us!" May men make heaven ring with the prayer till at last God is constrained to take pity on warring man!—America.

CARDINAL BOURNE AND THE DRINK QUESTION

A RESOLUTION BY THE BISHOPS

From the London (Eng.) Tablet, April 17. Addressing the members of the Catholic Truth Society at their annual meeting at the Cathedral Hall on Thursday, the Cardinal Archbishop said there were two matters to which he wished to refer before proceeding to their Society's work, because they were subjects which were of special interest to members of the Society since they concerned objects in which the Society had always been prepared to render very special assistance. The whole nation was concerned with the interference with the great work of national defence that was being caused by indulgence in alcoholic drink. It was not for them to say how far this was the cause of the delay in providing munitions of war, of which complaint had been made. This belonged to the Government more than to anyone else; but it must be strongly felt by everyone, certainly by all Catholics, and especially by members of the Catholic Truth Society, that everything should be done to build up in the nation that spirit of sobriety and temperance that was called for during the time of war more than ever before. With this object, the Bishops of England and Wales passed at their meeting the following resolution:

The Bishops of England and Wales appeal to their flocks to help by their example of temperance and self-restraint the efforts which are being made in so many directions to promote sobriety in all classes of society. They heartily welcome any legislation that the Government may deem necessary to meet the difficulties arising from indulgence in alcoholic drink.

Some of those who had considered the matter more carefully than most thought that, however necessary it was now during the war, it would be more necessary than ever when the moment came, which be trusted might not be long delayed, for a victorious peace. It was quite possible that when that moment did come, the temptations to excess might be much stronger than they were at the present time. He ventured to hope that any restrictive legislation would not be limited to the time of active hostilities.

There was another matter still more closely connected with the work of the C.T.S., and that was the provision of Catholic literature, and especially of prayer books, to the soldiers who were actually engaged in fighting. The Government had done a certain amount in that direction, but the supply of prayer books which they provided was not always sufficient for the need. Those who had at heart the interests of the soldiers and sailors would welcome very much indeed anything that could be done towards providing them with Catholic literature.

THOUSANDS ARE WANTED

Roland Hill writes to the Free Press: Yesterday I showed a very high officer a message from a London paper about enthusiastic recruiting in Canada, and asked for an expression of opinion.

"We'll take all the men Canada can send. Tell them to keep it up. Their comrades here are splendid fellows and we want thousands more of them," was his reply.

Scenes in villages where the Canadians' new drafts have left trains have been thrilling. There are little kiddies and old men—and pretty girls—making not unvain attempts to learn the tune of "The Maple Leaf For Ever." Last night in a little village inn, I joined an impromptu concert where a French girl sang our national song in good English, and sang it well.

These men of the drafts are a sturdy lot. An Irish colonel who is a grand personal friend of mine, and who has been in every British war of the last twenty years, exclaimed: "My God, boy, I wish I was young enough to command a crowd like that."

He is one of the heads of the British Army Service Corps, so the Canadians will not want for supplies.

PECULIAR

"Eccentricities of genius, Sam," commented Mr. Plowwick when the unconventional pose and remarks of Bob Sawyer and his companion were reported to him. The charitable observer is fain to pass the same judgment upon Bishop Burt of the Methodist Episcopal Church whose eccentricities have been reported from time to time in the press. As is well known, the bishop is fully convinced that the Catholic Church is plotting the downfall of "our hard-fought liberties," and he has no doubt whatever that before publication the metropolitan press is duly censored at the residence of the local Catholic bishop, or his representative. In Baltimore, Bishop Burt has recently outdone his most brilliant previous performances, by openly and unblushingly infringing upon papal prerogatives. "Before Bishop Burt left," writes the Baltimore Evening Sun, reporting a local meeting, "the mem-

bers rose and sang, 'God Be With You Till We Meet Again.' He then pronounced the apostolic benediction in Italian." This rather unusual incident of a Methodist bishop giving a papal blessing, and in Italian at that, suggests to the Baltimore Catholic Review that the bishop is planning to have himself recognized as the first Methodist Pope. For the benefit of the future Pontiff, it may be suggested that the Apostolic Benediction is usually given in Latin. But, of course, to Bishop Burt this may be a mere Romish corruption.—America.

LIES REFUTED

FATHER DECLARES DAUGHTER WAS NEVER HELD AGAINST HER WILL IN CONVENT

With the intention of impressing upon the ignorant the necessity of demanding the passage of a convent inspection law in every State of the Union, the Menace at opportune times discovers a victim of "involuntary servitude," escaped or taken from some Catholic institution, notably a House of Good Shepherd. Although probably realizing that girls, or young women, sent to institutions of this kind, lack certain essentials of character and may therefore be easily induced to give any kind of testimony, the vile sheet continues to place complete faith in statements of this nature, in spite of former exposures.

In one of its recent issues the Menace continued the supposed story of one Catherine Egan, who has passed "Seven years in Slavery to Rome," as the headline of the "exposure" states. Supported by two affidavits, purported to have been sworn to by James Egan, Catherine's father, and the girl herself, the story might seem true enough to one accustomed to feed on the dope prepared by the Menace. On the other hand, no one acquainted with the Sisters of the Good Shepherd, their methods, etc., would, in spite of the sworn affidavits, place any confidence in the statements adduced, the purpose of their publication being all too apparent: "Slavery Practiced by Opponents of Inspection Bill."

That the story is a fake one from A to Z, the affidavits included, is now proven by a letter written to the Morning World-Herald of Omaha, by the father of Catherine Egan, James Egan, who refutes entirely every statement upon which the Menace has built its wild headlines. In its issue of the 14th of April the Omaha paper publishes what Mr. Egan has to say under the caption: "To Correct an Injustice," the letter reading as follows:

South Omaha, April 12.—To the Editor of the World-Herald: I have always known the World-Herald as a fair and liberal paper and I hope you will publish this letter and help correct an injustice that has been done to others and myself. The Sunday before the primary election thousands of copies of a sensational Lincoln paper were circulated in Omaha. This paper had a story supposed to be written by my daughter, Catherine Egan, and myself relating her experiences while imprisoned in the House of Good Shepherd at Fortieth and Jones.

This article was an absolute fake and was never seen by Catherine Egan or myself until it appeared in the paper. We never made the affidavits published, or any others like them. Catherine was not held there against her will and was not mistreated in any way by the Sisters in charge. Neither did she ask any girl to get her released. She went there voluntarily and could have left at any time, just as many other girls that she knew did. Part of her duties were in the outside office and there was no one near to prevent her leaving had she wished to do so. The Sisters did not object to her leaving with me and no legal action was necessary.

This story was copied in a Missouri paper of the same type, and we have both been greatly bothered by people who read it and thought it true. I am a working man and this matter has worried me greatly, as I have great respect for the Sisters of the Good Shepherd at home and know that they are doing a great and good work. I do not want to be bothered any more by the people who read these papers and by lecturers who want us to appear with them in public. So I ask you to please publish this letter in the Public Pulse, and greatly oblige.

JAMES EGAN.
2517 N Street, South Omaha.

This case proves once more how low foul the means are to which the Menace, and other sheets of the same stripe, resort in order to prove to their dupes the necessity of a convent inspection bill.—Chicago New World.

ARE YOU ONE OF THESE?

There are souls in the world which have the gift of finding joy everywhere and of leaving it behind them wherever they go. Their influence is an inevitable gladdening of the heart. These bright hearts have a great work to do for God.—Father Faber.

CATHOLIC NOTES

Mrs. Philip Van Valkenburg, whose fortune is estimated \$10,000,000 has gone to Italy to aid the victims of the earthquake. She has lately become a Catholic.

Mr. J. A. Beaumont who was received into the Church by the Lord Abbot of Caldey on Holy Saturday was for fifteen years Incumbent of St. John's Church, St. John's Wood, London, and is an ex Mayor and alderman of the Borough of Marblebone.

Six of the Sisters belonging to the Franciscan Missionaries of Mary, London, have left for the battle front, at the request of the Belgian Legation, to nurse fever-stricken soldiers in parts of Belgium that are not occupied by the Germans.

Sir William Robertson, who has just been appointed Chief of Staff for General French's force, is a Catholic. Sir William has risen from the ranks and his record is a brilliant one.

"The Book of Red and Yellow," has gone to its fourth edition (86,000 copies). In the fourth edition has been added, to the original 90 pages, the full Reply to Senor Enriquez by Dr. Kelley. Orders are registered at the Society office at the rate of over 1,000 copies a day.

Father Chapman, O. S. B., formerly Prior of St. Thomas Abbey, Edington, England, has been appointed a member of the Vulgate Commission by Cardinal Gasquet, O. S. B., and has now taken up his residence at St. Calista's, Rome.

The Camaldoli nuns in Rome give the Holy Father a very beautiful palm every year for Palm Sunday. It is done in exquisite needlework which shows the care and patience and skill that are used in its construction. The palm is on an exhibition for some days before it is sent to the Vatican.

The beautiful House of Retreats at Oakwood Hill, Cheshire, Eng., which has been conducted with such great success by the Jesuit Fathers, has been temporarily diverted from its purpose as a consequence of the war. The House has been handed over by the Society to the Belgian Fathers of the order, by whom it is being used as a novitiate. It will continue to be so used until the Belgian Jesuits are able to return to their own country.

In the English Catholic Directory for 1915, the Catholic population of the British Empire in Europe is returned at 5,872,238, in Asia 2,806,954, in Africa 537,079, in America 3,291,117, in Australia 1,217,846. The total number of Catholics in the British Empire is thus 13,225,234, while the total Catholic population of the world is estimated at 301,173,712, as compared with 298,784,824 in the previous year.

Rev. John Gwynn, S. J., who is at present chaplain to the Irish guards at the front, has been wounded during active service. Before going to the front, he was attached to King's college, Limerick. He is a member of the government body of University college, Dublin, and in 1896 obtained his B. A. degree in the old Royal University of Ireland. He has written a number of pamphlets, which have been published by the Catholic Truth Societies of England and Ireland.

The twenty-fifth anniversary of the Catholic University of America was celebrated in Washington, D. C., Thursday, April 15, in the presence of one of the most distinguished assemblages of Catholic clergy and laymen ever gathered in this country. The three American Cardinals, eight Archbishops, thirty Bishops, thirty Monsignors, eight heads of religious orders, sixty representatives of colleges and universities, over three hundred clergy and hundreds of distinguished laymen and women from all over the United States were present.

"When Catholics enumerate the heroes of the Civil War who were members of the Church," says Scannell O'Neill in the Catholic Citizen, "they speak only of Rosecrans, Sheridan, Corcoran, and a few others ignoring Generals Amiel Weeks Whipple, Joseph Warren Revere, David Sloane Stanley, Charles Pomeroy Stone, Andrew Jackson Sisson, John Newton, Henry J. Hunt, Hugh Judson Kilpatrick, William Selby Harney, McCurdy Vincent, John Gray Foster, Charles McDougall, converts all of them and men whose names are indelibly written across the pages of the History of the Civil War."

The death is reported from Sydney, whither he had gone for treatment, of Right Rev. Joseph Grimes, S. M., D. D., Bishop of Christ Church, New Zealand. Born in Moorefields, London, in 1843, he deceased at an early age joined the Marist Fathers, making his studies in Ireland and on the continent. He taught for many years with great success in the schools of the Marist Fathers in Ireland and in the United States. He was appointed in 1897 first Bishop of Christ Church, New Zealand. As proof of his labors he leaves his Cathedral, which cost over \$250,000, practically free of debt.

and of the clouded skies amid the cascading waters of the western ocean.

The shamrock drinks the sap that feeds its tender leaves from the damp and humble soil. Human holiness to be true needs for the freshness of its faith and for the devotedness of its love, that it be nurtured in the human heart.

Holiness must be true and thorough. It must also be devoted, devoted in life, devoted unto death. The holiness that is devoted in life must draw the warmth of its fervor and the enthusiasm of its faith from the life-blood of a devoted heart.

This is the moral "will be" of the work. Root your holiness deep in your heart. Then the command of worth and its sanction, its "must be" and its "shall be" cease their dictate and their threat; for they have become merged into the "will be" of your own willing acceptance of the love which Christ has poured from His heart into your own until you both have one heart and one love in which are united together the loves of our great good God, of His most sweet Mother, of the dazzling Angels, of the dear Saints, and of our own brothers and sisters, children of St. Patrick.

WELL BAPTIZED

A remarkable feature in the Irish mission of St. Patrick was the full accomplishment of the great work in one lifetime, and without physical violence in any shape or form to him or any of his colleagues or helpers—his bishops or priests, or numerous converts throughout the land, finally embracing the entire population—all brought over by one man to the faith of Christ.

And nowhere was there any "persecution." One of our Irish historians observes that, "No other nation in the Christian world received with so much joy the knowledge of the kingdom of God and the faith in Jesus Christ," and that "Nothing can be found to equal the zeal with which the new converts lent their aid to St. Patrick in building Christian churches."

Such work as this, such zeal against idolatry, has in other lands been almost invariably marked by sanguinary resistance, extending to the death of martyrs. But in the Irish Church under St. Patrick—a Church of converts from paganism—there was no martyrdom—no martyrs, no bloodshed. Paganism was abolished in Ireland—the idols broken down, and the Christian Church planted in Irish soil, by St. Patrick, without the shedding of the blood of Christian or pagan.

But there is one exception in the Irish annals—one interesting case of bloodshed in or for religion. We quote the particulars as stated by MacGough in connection with his account of the conversion and baptism of Angus, King of Munster: "A singular fact is related of the Christian fortitude and patience of Angus during the ceremony of baptism (which was in the open air, church fabric being then very few.) The holy Bishop (Patrick) having leaped on the pastoral staff (crozier) which was pointed with iron, it pierced the King's foot, who suffered the pain without complaining, till the ceremony was ended. The apostle, hearing of the accident, asked why he had not complained; to which the King answered respectfully that he thought it was part of the ceremony."

It is further related that the Saint paused for a few moments, then gravely said to Angus: "You are well baptized."

He was baptized in his own blood, and had the true spirit of Martyr for the Faith.—N. Y. Freeman's Journal.

TEMPTATION

God tempts no man to evil, but He tries every man, that he may be saved. The words temptation and trial were radically one and the same, and, therefore, some confusion has arisen as to the meaning of the word. St. James says: "Let no man say that he is a tempter of evil, and He tempts no man. But every man is tempted, being drawn by his own concupiscence," and the same Apostle says: "Blessed is the man who endureth temptation, for when he hath been proved he shall receive the crown of life, which God gives to them that love Him." His faith is tried in the fire, and if faith stands the trial he receives the reward.

Another sense of temptation is when God tempted Abraham to leave his kindred, home and house and go into the land which He showed him, God said to him this commandment to try Abraham's faith. And, when, after telling him that his seed should be as the stars of Heaven, God bade him sacrifice his only son. It was to see whether he would believe the word of God. It was the same way in the temptations of Job. He was tempted to impatience, but he never murmured at the will of God. God will try every man whether he be faithful, and Satan will tempt him to his destruction if he can. This temptation means, suffer us not to be tempted above what we can endure, or above our strength. These trials are times of danger, and we pray that we may pass free through them.

"Deliver us from evil" signifies also the Evil One, the author and source of all temptation to evil. Consider the nature of temptation. It is not a mere abstract thing, but a personal agency. We are personally tempted by a personal tempter. This world in which we live appears to most men all that exists; but if we had faith to see beyond it we should be conscious of the presence of an infinite, omniscient and omnipotent God, Whose Presence always encompassed and enveloped us; and under Him, angels and created spirits minister in His kingdom; and angels of evil—fallen, perverted spirits—nevertheless personal, and always in activity to destroy the souls of men. There is nothing Satan desires more than that we should disbelieve in his existence. A secret enemy not seen is more to be feared and dreaded than an open one. Such is Satan, and he desires to be mocked, laughed at, that man may lose the fear of his existence and say: "There is no God and no devil." But there is this personal spirit of evil always in activity to tempt us. He tempts us one by one. He tempts us sometimes to proceed, sometimes to abuse ourselves; sometimes to be falsely charitable, sometimes to be selfish. He varies his temptation, not only to our character, but to our mood. Our Divine Lord was tempted by Satan three times, in order that the veil of this invisible world should be drawn aside for our instruction. We are not all subject to temptation—and yet temptation may be said to be universal. Satan is the god of this world, the prince of this earth, and pervades the world in its work.

Man, unlike the animal, is not bound to instinct; he can act as he wills, no power can compel him. Whereas all other creatures are governed to a uniform plan and are unconsciously led to their final destiny, man alone governs himself according to his own ideas and consciously strives to attain the end of his existence. Were it otherwise, there would be no distinction between virtue and vice, and courts of justice would be a mockery; every reward bestowed and punishment inflicted would be an outrage against nature. The source of this freedom of action cannot be found in the body itself, for this body is matter and cannot act freely; it has no choice. This freedom requires an element essentially different from the body, an element endowed with intelligence and freedom, and that is man's immortal soul.

That man has a soul, really distinct from his body, is quite evident from what science teaches concerning the body. It tells us that a continuous change takes place in man's body, so that within the space of about seven years our bodily substance is totally renewed. If, then, we had no soul, we would be entirely different individuals from those who were seven years ago, no longer sons and daughters of the parents who cared for us so tenderly in our childhood days. Again, if we had no souls we could not remember past events, if more than seven years had elapsed since they occurred, because the very substance upon which said events made an impression would have disappeared from the human constitution. And still our memories go back to earliest days, even though we have reached an advanced age. Hence we are certainly have a soul which ever preserves its identity, although the body be subject to constant change. The mainspring of man's every act is the irresistible desire for per-

fection. We find this desire in the heart of the child, and as the child advances in years, this craving for perfect happiness keeps pace with its age. That the craving after perfect happiness is a characteristic trait of man's nature can be seen from this that it is universal. The man has not yet been born into this world who has not during his whole life desired to be perfectly happy. The history of the world is practically a ceaseless struggle for happiness. For this end the manufacturer devises his plans, this is the object the capitalist has in view when making his investments; this is the mainspring of the laborer who earns his daily bread in the sweat of his brow. Indeed, is there any one who can truthfully say: "I would not wish to be happy, perfectly happy?" No, man at all times, and in all places aspires to perfect happiness, and no one would assert: "I would be satisfied with a moderate amount of happiness; I feel no desire to be perfectly happy." As this desire is evidently a natural disposition of man, it must be possible to satisfy it, either in this world, or should this be impossible, in another life. Whence does this thirst for perfect bliss originate? Not from man himself, for if he could implant it into his nature, he could likewise rid himself of it, at least in some instances. But since he cannot do this, we must say that it comes from the Creator Himself. Now it would be a blot on the wisdom and justice and holiness of the Creator to have implanted into the heart of man a longing without hope; we must, therefore, conclude that this languishing thirst for happiness must be some day satisfied, and that fully. History and experience tell us that this blessed day will never dawn in this life. The goods of the earth are too unequally distributed; but since all have the same desire for happiness, all should be equally able to enjoy life's goods. Moreover, we know only too well how vain and empty are the things of earth; there is no proportion between them and the sublime nature of the human soul, they cannot, therefore, satisfy its longings. "Vanity of vanities, and all is vanity!" Even granting that earthly goods are not too empty for the human soul, their duration is too short; man could not find time to be happy. The human soul wants lasting, abiding, eternal happiness. For even could the goods of earth fill the immense gulf of human desires, the terrible thought that the time must come when we shall lose them all would haunt and destroy our happiness. There must for this reason be in the future another world much grander, more magnificent—a world that drives away the shadow of a futile desire; a world, where greater joys and more abundant riches than *Crossus* ever dreamt of await us, a world without end.

IS THERE STILL NEED OF RELIGION?

YES, BECAUSE THE SOUL OF MAN IS IMMORTAL

The question of immortality is one of paramount importance, because it carries with it incalculable consequences. If I am but a handful of earth, or at most a delicately constructed atom, destined to spend a few years on earth and after that to pass away—then this present life and all the pleasure and comforts it offers, must be my highest ambition, rather my only desire. But if I am more than perishable matter, if in my mortal body there dwells an immortal soul, then this life immediately assumes a different aspect; it must be considered as a preparation for an hereafter of eternal duration, and everything becomes valueless as soon as it ceases to be conducive to that future life. In previous articles we have seen that there is an essential difference between man and brute animals, and that this difference lies in the capacity of spiritual, intellectual operation. Now such activity requires a spiritual soul, that is, a simple, indivisible substance, really distinct from the body. If we analyze the human body, we find that it consists of the same elements that we find in lifeless matter. These elements, no matter how they may be combined, can never produce spiritual ideas. Spiritual ideas are simple entities; they have no parts, no extension; they cannot, therefore, be divided. Consequently, that part of man which thinks and judges must be simple, without parts, and indivisible; because the nature of a thing is of the same kind as the actions it produces. Now the very idea of death implies a separation, a division or disintegration, and cannot, therefore, be applied to the soul.

"Dust thou art to dust thou returnest. Was not spoken of the soul." There is yet another chasm between man and the rest of creation. Man, unlike the animal, is not bound to instinct; he can act as he wills, no power can compel him. Whereas all other creatures are governed to a uniform plan and are unconsciously led to their final destiny, man alone governs himself according to his own ideas and consciously strives to attain the end of his existence. Were it otherwise, there would be no distinction between virtue and vice, and courts of justice would be a mockery; every reward bestowed and punishment inflicted would be an outrage against nature. The source of this freedom of action cannot be found in the body itself, for this body is matter and cannot act freely; it has no choice. This freedom requires an element essentially different from the body, an element endowed with intelligence and freedom, and that is man's immortal soul.

CREMATION

WHY THE CHURCH SO CONDEMNES IT

For several reasons. Some are because it offends our Christian instincts, for we are taught to regard death as sleep; the dead sleep in Christ, for they will rise again; they are laid to rest in peace, and the idea of the rest which they enjoy is opposed to cremation. Again, as Christians we have a high esteem for the soul, which partakes of the divine nature, and consequently, that part of the body which is the servant of the soul. Only those who are lost to all sense of the dignity of human nature can desire cremation for themselves. The Catholic Church condemns cremation partly on practical grounds and partly on certain broad, general principles; and of these latter not the least important is the fact that in its origin cremation was associated in the minds of the majority—and still is, by many of its chief supporters—with the denial of a belief in a future life. It is interesting to note that high Jewish authorities reprobate the practice on precisely similar grounds. In Bavaria the propaganda of cremation by extreme Socialists and others has lately become so insistent that even Catholics were in danger of being carried away with the movement; and the Bavarian Episcopate deemed it advisable to issue an explicit statement of the Catholic attitude on the question. The opposition of the Bavarian Bishops to the practice has been strongly seconded by the Chief Rabbi, Dr. M. Lerner, who wrote as follows: "Not less reprehensible than the ancient heathen practice of burning the body, that sign of idolatrous error, is the modern practice of incineration, which constitutes a public demonstration on the part of atheism and monism against religion. . . . Cre-

mation, therefore, which undermines the faith in the resurrection and immortality, is no indication of any progress upon which modern culture may pride itself, but a retrogression into barbarian impiety and a return to pagan brutality."

And the reasons given by the Chief Rabbi for Jewish opposition to the practice are practically on all fours with the Catholic attitude. It is a transgression of the Divine commandment ordaining the consigning of the body to the earth; it is a desecration of the mortal remains; it is a refusal of that reparation for sin which is said to be connected with the dissolution of the human body in the earth and thus of the conversion of the dust from which it came; and lastly it is a public denial of belief in God and of final judgment.—B. C. Western Catholic.

THE ANGELUS

CHICAGO PROTESTANT WOMAN WRITER LAUDS ITS BEAUTY

Mrs. Susanna Corroth, the noted Chicago author, has recently affiliated with that growing number of broad-minded non-Catholics who are learning to appreciate the beauties of the Catholic Church and its many devout practices.

In her recent book, "Growth in Silence," Mrs. Corroth writes of the singing of the angelus as follows: "Would that in our busy world we might take more time for the angelus so that as the great bell rings at the sunset hour we may hear the deep and individual message of God spoken to each human heart. Would that once a day we might unveil the reverence of our being so that this bell might speak to each man's soul in tones of solemnity, bidding him relax his toil, let go his hold upon duties which man has imposed and with uncovered head, reverently listen to the message of 'Peace on earth, good will toward men.' The very uncovering of the head, the reverent attitude recognizes the message: 'Be silent, and know that I am God.'"

"What an education, what a rest, what a humanizing impulse, with a soul growth, if at the sunset hour the universe would stand with uncovered head in naked truth, in silent communion, each alone with his Father, with his God. The disturbing thoughts, the turbulent waters of the earth, would be at rest; problems which vex minds, small and great, would solve themselves. Man would be brought to a realization of his own depths, and of his own strength."

"That soul is great which in the midst of a crowd, can be alone—yet not alone, for he will realize the sweet companionship and friendship of the inner self—that spiritual self which knows the strength, the depth, the rugged serenity of the forty days in the wilderness—breathing and emanating the atmosphere of the forest, the stalwart breath of the forest, of the mountain and of the sea. The man who does not feel the strength, the light of the Divine, in silent, soulful communion with nature has not awakened to the possibilities within himself.—The New Freeman.

HERE AND NOW BEATITUDE

"When joy and duty clash," sang Rebecca of Sunnybrook Farm "let duty go to smash."

Counterbalancing the code of this gay young philosopher, is that of some melancholy Christians "who not and speak as if the pleasant things were always wrong and the unpleasant things most the right. Unsoon even as a duty becomes a pleasure that it has begun to lose its value."

Father Maturin in "The Laws of the Spiritual Life" shows that Christ in the Beatitudes taught that instead joy and duty are not mutually exclusive; but that joy is immediately attendant on the performance of Christian duty.

"Our Lord in the Beatitudes would have man realize that the pathway of virtue is rich with happiness, that the struggle after the virtues which He commands is the struggle after the truest, highest and most enduring form of happiness. Each of these virtues has behind it a definite spiritual consolation which the virtue itself brings to the soul. In proportion as you have the spirit of poverty Heaven will be open

to you. Meekness will put you in possession of the earth from which you have turned away. Mourning gains for you heavenly comfort.

"We have the right therefore to look for these rewards of virtue. We are not to fight our way through the trials and temptations of earth strengthened to endure them only by the thought that we shall soon be done with them and the reward of heaven will soon be ours. No, we are to strive for those virtues with the assurance that they will bring us their special reward here on earth."—Chicago New World.

TRY IT

They say that a newspaper wrapped around the feet is one of the very best things to keep the feet warm. We do not know about this; but we do know that a Catholic paper regularly read will tend to cure that sort of negative attitude in Catholics which in other circles is known as "cold feet." One week's trial is hardly sufficient. One week's trial may even irritate the patient, if his case is one of long standing. But a cure is bound to result if the treatment is faithfully continued.—Sacred Heart Review.

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LONDON, SATURDAY, MAY 15, 1915

CATHOLICITY AND CITY LIFE

That even a perfectly honest man may half-bake a pet theory by the manipulation of inadequate statistics is so well known that some humorist has not inaptly summed up such fatality in the phrase—"Lies, Lies, Statistics!"

Our clerical readers will have read an interesting article of this kind contributed to the Ecclesiastical Review by Sacerdos whose pessimistic thesis caused a little flutter of discussion and some indignant refutation.

"No matter how fervent be the father and mother who take up their abode in a large city, their grandchildren or at the very furthest their great grandchildren will certainly be lost to the faith."

Absolute, unconditional, inevitable, is the conclusion to which Sacerdos rides his little hobby. Had he but added "under present conditions," or some such qualifying clause that might light up the unrelieved gloom with the hope of better things to come; had he indicated to the younger generation of priests some hitherto neglected opening for their zeal and energy in the service of God there might be utility and point in the article.

But yes, there is one little glimmer of hope left. Following the statement quoted above Sacerdos says:

"The only possible check on this speedy destruction will be in cases where their children or grandchildren choose other of country training for their life partners."

Young priests and aspirants to the priesthood need not give themselves entirely to despair nor city Catholics to inevitable partition. Even at the cost of giving up some of the present flourishing but futile parish activities every city parish should have a Eugenic Society for promoting inter-marriage between rural and urban Catholics. "The only possible" means surely should not be neglected.

Seriously, however,—for Sacerdos is a serious parish priest in charge of a city parish of 1,786 souls—let us consider the fundamental fallacy underlying the good priest's statistics. For it is on the statistics of his parish for ten years that he builds his theory. True he ekes out by some world sweeping generalizations and animadversions; but, as he does not fail to remind his critics, it is on the bed rock of his own detailed information with regard to his own parish that he bases his irrefutable thesis.

In passing we may note the value of such generalizations and animadversions. With scientific solemnity Sacerdos prefaces his sweeping assertions:

"One of our staff has visited Europe with the view of learning something of conditions in other cities. We take the liberty of adding some of the facts collected."

Passing over various French, Italian, or German-speaking cities we come to Dublin where the Envoy extraordinary should meet with the least difficulty on his mission. Rhapsodizing over Irish faith and missionary spirit he gets the proper setting for the proof of his pet theory.

"Dublin has its Catholics who do not practise their religion. Its police records show that every year over a thousand fathers and mothers in poverty and degradation sell their children to proselytes."

Sad reading; but we are sure no reader of the Ecclesiastical Review in America doubted for a moment the accuracy of the statement. Least of all Sacerdos himself. But there are readers of the Review in Dublin. Father Paul, O. F. S. C., is a subscriber, in a subsequent number of the Review he writes:

"After reading the above I took your Review in my hand and went to interview one of the police officers. I read the passage for him, and on hearing it the worthy man exclaimed: 'Why, Father, the whole story is outlandishly absurd. There is no such record in the Police Courts. The record we have is that of the children sent by the Magistrates to the Industrial Schools, and to the Union. The Industrial Schools, as you know, are practically all under Catholic control. It is only when the parents are Protestants that a child is sent to a Protestant Industrial School. The children sent to the Union are placed under the care of the Sisters of St. Vincent de Paul.'"

Whether the rest of the European "facts" are as unreliable does not really matter.

That one can trace all good Catholics in a certain parish back to country origin is not surprising in a new country where cities are of mushroom growth.

Take, for example, Toronto. The father of a citizen forty five or fifty years old was born probably eighty, ninety or a hundred years ago. In 1821 Toronto had 1,776 inhabitants, not Catholic inhabitants, but 1,776 all told. It was not till 1884 that York was incorporated as the city of Toronto with a population of 9,254.

In 1850 the population had reached only 30,776 and ten years afterwards was a little more than 45,000. Up to that time according to our theorist it would hardly count as a city as he says: "Many of our smaller cities of say ten, twenty or thirty thousand inhabitants, perhaps more, resemble the country. . . . We are speaking of the large cities." So that it is only within the last half-century that even the Queen City of Ontario would come into this category at all. Its rapid development is thus indicated by the Census:

Table with 2 columns: Year and Population. 1871: 115,000; 1881: 155,000; 1891: 219,616; 1901: 267,780; 1911: 470,480.

Increasing at the same rate since 1911 its population should now be about 600,000. No one supposes that the 1,776 inhabitants of "dirty little York" of ninety years ago were the progenitors of the 600,000 Torontonians of to-day. Nor even that the 155,000 of 1881 have so well observed the scriptural mandate as to have multiplied by natural increase into Toronto's present day population.

Moreover, it is a well-known fact that the cities have grown at the expense of the country; the rural population of Ontario in the last forty years showing not only a relative but an absolute decrease.

Now suppose Sacerdos' parish of 1,786 souls were a part of Toronto's 600,000. No one can fail to see that any statistics of such a parish are utterly and ludicrously inadequate to justify any general conclusions even for the city of Toronto; and they make a very small statistical point on which to stand his inverted pyramid of general conclusions.

A parish comprising less than 1 per cent of the whole population might or might not be very misleading so far as positive statistics go; but in the circumstances, to draw conclusions from negative indications is setting the pace for the most advanced statistical hobbyists. And Toronto may be taken as fairly typical of cities on this continent.

It is quite likely that the jails, reformatories and lunatic asylums of this province would show an overwhelming proportion of inmates whose "fathers or grand fathers or at least great-grandfathers" were from the country. Would it be reasonable to infer, not to emphatically assert, that rural life is responsible for crime, waywardness and insanity? No, the only conclusion that could reasonably be drawn from such facts is the one we knew before—that this is a new country, whose urban population is practically all drawn from rural sources.

Nevertheless, in spite of his pessimistic and unreasoning obsession, Sacerdos shows a commendable example in collecting information; if generally followed valuable data might be provided for unbiased study and analysis which would prove of great interest, perhaps of great service, and lead to conclusions practical and useful.

HALL CAINE AND THE POPE

Hall Caine, who recently wrote an open letter to President Wilson instructing him in his duties as a neutral, has now sent an open epistle to Pope Benedict pointing out to that ecclesiastical ruler that he shouldn't say or do anything calculated to bring about peace at this time. To put it mildly, Mr. Caine seems to be suffering from a rather severe attack of exaggerated ego. There is a chance, however, that the novelist has a keen appreciation of the value

of high class advertising.—The Ottawa Citizen.

Hall Caine misses no advertising chances. Some years ago he got very effective advertising by placing a Pope on the stage as one of the characters in a play of his now forgotten. The Pope was no more necessary to the plot or action than the man in the moon; but he was extremely useful to the press agent by provoking an endless discussion of the good or bad taste of the author, the propriety of thus treating the spiritual head of Christendom, and, incidentally of course, of the play itself.

AS SEEN BY A CONVERT

THE CHURCH AND A VISIBLE HEAD

We concluded our previous article with the intimation that in this present article we would address the testimony of those Early Fathers of the Church whom we specifically named to establish the fact that St. Peter was in succession to Our Lord in the flesh, the first visible head of the Church on earth; and, further, that we would likewise adduce the testimony of a similar array of the Early Fathers that in the Chair of Authority in the Church there must always be a legitimate successor of St. Peter. The first witness we named was Tertullian, who, writing in the opening years of the 3rd century, says: "Was anything hidden from Peter, who was called the rock, and whereon the Church was built—and who obtained 'the keys of the Kingdom of heaven,' and the power of loosing and of binding in heaven and on earth?" Our next witness named was Tertullian's contemporary, Origen, who writes: "Observe what is said by the Lord to that great foundation of the Church and to the most solid rock, upon which Christ founded the Church, 'O thou of little faith, why didst thou doubt?'" And Origen says again: "That Peter should have something peculiar above those (the other disciples); this was previously ordained separately respecting Peter; thus I will give to thee the keys of the kingdom of heaven; and truly, if we sedulously attend to the Gospel writings, even in them we may discover even in regard to those things which seem to be common to Peter, and to those (the other disciples), much difference and pre-eminence in the words spoken to Peter beyond those spoken to in the second place."

Origen is followed by St. Cyprian, Bishop of Carthage, the 3rd century, in whose testimony is of great value because he is said to have withstood the alleged encroachments of Pope Victor, and Pope Stephen, on his prerogatives as a Bishop. Concerning St. Peter's position in the Church St. Cyprian writes: "Herself (the Church) was founded first and alone by the voice of our Lord upon Peter." "First to Peter, upon whom He built the Church, and from whom He instituted and showed that unity should spring; the Lord gave this power that that should be loosed in heaven which he should have loosed on earth." St. Cyprian further writes: "Whither shall he come that thirsteth? To heretics, where the fountain and river of water is no way life-giving—or to the Church, which is one, and was by the voice of the Lord founded upon one, who also received the keys thereof?" The name next appearing on our list of witnesses is that of St. James of Nisibe, who sat in the great Council of Nicaea. He writes: "Simon, the head of the Apostles. . . . Our Lord received him, and made him the foundation, and called him the rock of the edifice of the Church." St. Hilary, whose name follows that of St. James of Nisibe, says: "The Son of God took up Peter, to whom He had just before given the keys of the kingdom of heaven, and upon whom He was about to build the Church, against which the gates of hell should never prevail, who, whatsoever he should bind or loose on earth, should be bound and loosed in heaven." St. Cyril of Jerusalem speaks of "Peter also, the foremost of the Apostles, and the keybearer of the kingdom of heaven." While St. Gregory of Nyssa writes: "The memory of St. Peter, the head of the Apostles, is celebrated, for he is, agreeably to the gift conferred upon him by Our Lord, that unbroken and most firm rock upon which the Lord built His Church."

Following him comes St. Gregory of Nazianzen, who testifies: "That, of the disciples of Christ, all of whom were great and deserving of His choice, one is called a rock, and is entrusted with the foundations of the Church." And again, "Peter became the unbroken rock, and had the keys delivered to him." St. Basil

says: "One of these mountains was Peter, upon which rock Christ promised to build His Church." He further says: "That blessed Peter, who was preferred before all the disciples; who alone received a greater testimony and blessing than the rest; he to whom were entrusted the keys of the kingdom of heaven." The evidence is continued by St. Epiphanius, who tells us: "The blessed Peter was the chiefest of the Apostles, who became unto us truly a firm rock, upon which is based the Lord's faith (i. e. the faith of Christians), upon which rock the Church is every way built." Nor is the fearless and holy St. Ambrose less explicit in what he says when he writes: "Thou art Peter, and upon this rock I will build My Church, and to thee will I give the keys," etc. How, could He not confirm his faith, unto whom, of His own authority, He gave the kingdom, and whom, when He styled a 'rock', He pointed out the foundation of the Church?" St. Jerome testifies that: "In accordance with the metaphor of a 'rock' is justly said to him (Peter) 'I will build My Church on thee.'" The eloquent St. Chrysostom says of St. Peter: "When I name Peter, I name that unbroken 'rock' that firm foundation, that great Apostle, the first of the disciples." St. Asterius writes: "The Only Begotten, as is said in the Gospels, denominates Peter the Church's foundation. 'Thou art Peter, and upon this rock I will build My Church.'" Coming now to St. Augustine of Hippo, it is only right that we should point out that in a controversy with the Arians, his object being to show that the true doctrine of the Divinity and Incarnation of Christ lay at the foundation of His Church, this great Father quotes the text, "Thou art Peter," etc., applying the term "rock" to Our Lord. Much is made of this by non-Catholics; but what St. Augustine is demonstrating is, that if Our Lord was not Divine, if His Incarnation was not really the fact that the Gospel narratives represent it to be, that text would be meaningless; but if the Divinity and miraculous Incarnation of Our Lord be conceded, then He is the "Rock" or chief Corner-stone on which His Church is built, and it is St. Peter's identification with Him as the chief Corner-stone, as His first visible representative, that constitutes that Apostle the "rock" upon which according to Christ's promise the Church is built. In St. Augustine's writings, let us here observe, may be found the strongest claims of pre-eminence for the See of St. Peter. St. Leo the Great shall be our last witness, and he writes: "That which the Truth ordered remains; and blessed Peter, persisting in that strength of the rock which he received, has not deserted the guidance, once undertaken of the Church. For thus he set before the rest, that while he is called the Rock, while he is declared the foundation, while he is appointed the door-keeper of the Kingdom of heaven, while he is advanced to be judge of what shall be bound and what loosed, with the condition that his sentence shall be ratified even in heaven, we might learn through the very mysteries of the names given to him, how he was associated with Christ."

We now turn to the evidence we promised to adduce that there must be a legitimate line of successors of St. Peter in the Chair of Authority in the Church. We cite as our first witness St. Cyprian, of whom it is alleged by Dr. Wordsworth, an Anglican "scholar," that he (St. Cyprian) "knew nothing of supremacy in Pope Stephen." And here let us remark that to be accepted and regarded by some persons as a "scholar" does not necessarily confer upon any person so accepted and regarded a just title to that distinction. We shall see that this is so in the case of Dr. Wordsworth. Writing to Antonianus respecting Pope Cornelius, St. Cyprian, at the beginning of his letter says: "You wrote that I should transmit a copy of the same letter to our colleague Cornelius, that, having been relieved of anxiety, he might at length know, that you communicate with him, that is, with the Catholic Church." To those acquainted with the repeated declarations of St. Cyprian these concluding words we have italicized can have only one meaning; and that is, that the chair of St. Peter was regarded by this saint to be not only the source of authority in the Catholic Church, but also her representative. We find, for example, in his letter to Pope Cornelius himself St. Cyprian writes: "Peter, on whom the Church had been built by the Lord Himself, one speak-

ing for all and replying with the voice of the Church, exclaims, 'Lord to whom shall we go?' Again, in this same letter to Pope Cornelius, he says: "Moreover, after all this, a pseudo-bishop (i. e. a false bishop) having been set up for themselves by heretics, they dare to sail and carry letters from schismatics and profane persons to the chair of Peter, and to the chief Church, where the unity of the Priesthood has begun." And in the letter to Antonianus, from which we have already quoted, we read, where St. Cyprian writes of the election of Cornelius to the See of Rome, that it occurred "when the place of Fabian, that is, when the place of Peter, and the rank of the sacerdotal chair was vacant." Pope Fabian was the predecessor of Pope Cornelius. We are left in no doubt whatever, therefore, as to how St. Cyprian regarded the Apostolic See. But it was obviously Dr. Wordsworth's intention to isolate the disagreement between Pope Stephen and some of the African Bishops, the latter represented by St. Cyprian, and by that one incident to establish that for which Dr. Wordsworth so earnestly contends, that St. Cyprian "knew nothing of supremacy in Pope Stephen." In regard to that incident, St. Augustine of Hippo throws doubt upon the whole story, affirming that "the letters and documents were composed by presumptuous and deceitful men." St. Augustine's knowledge of these facts is just as likely to be true as ours. Moreover, forgery, as all scholars know, is by no means only a modern crime. In respect to Maritimus, a heretic, St. Cyprian fully admitted supremacy in Pope Stephen. Our next witness, and we will now deal with the evidence of these Early Fathers more briefly, is St. Irenaeus, who, writing in the closing years of the 2nd century, declares: "To this Church (the Roman) on account of a more powerful principality (or spiritual jurisdiction), it is necessary that every Church, that is, those who are, on every side, faithful, resort, (because) in that Church . . . has been preserved that tradition which is from the Apostles." To continue quoting similar testimony from others of the Early Fathers would only involve us in a repetition of that we have already adduced establishing the supremacy of St. Peter, and through him of all his successors in the Holy See, for the Fathers undoubtedly regarded the transmission of authority of the See of St. Peter as identical with the preservation of the true Faith, and the unity of the Church. St. Augustine of Hippo says: "Do not suppose that you hold to the true Catholic Faith, unless you hold that Faith which is preserved at Rome." And Ben Aesali, a monophysite heretic, writing on the famous Arabic Nicene Canon, gives the onerelating to the See of Rome as teaching the true doctrine concerning it. The words are as follows: "As the Patriarch is invested with supreme rule and authority over his subjects, so the Bishop of Rome has a supremacy of jurisdiction over all the patriarchs, since he has the primacy of St. Peter, so far as this, viz., that he is to enjoy the chief government of all the Bishops of the Christian Church, and of the members which compose it; so that, as the successor of our Lord, he is placed over His Church and people."

THE HONOR ROLL

"Pity the martyr dead? Nay, rather praise, They need not pity who so nobly die."

This is the thought that is uppermost in our hearts during these tragic days when the morning paper brings us an ever lengthening list of casualties. "Somewhere in France" our kith and kin lie stark and cold in death. The foeman's steel has pierced their brave young hearts. "Somewhere in France" they all a soldier's grave. They died that we might live. They have not died in vain. Their sealed lips proech, trumpet tongued, a message that thrills this grey old world. They have given their lives for honor and right and justice. They died for an ideal; for the sacredness of the bonded word. They died ennobled by the supreme sacrifice. For them we have no tears, but reverent admiration. Far be it from us to eulogize war; to laud the art of killing. War is accursed, but yet is the world better and richer for the example of these men who have honorably fallen. The pity of it that in this twentieth century they should be thus sacrificed. Vividly as we realize our debt to the heroism, we are little minded to

lavish maudlin sympathy upon them. We feel that it would be an insult to their memory. But there are those to whom our tears are consecrated. For the soldier death has few terrors. But oh! the agony of the empty years for those who loved them? "Some-

where in France," with banners waving in the sun, our soldier boys went to their death. But somewhere in this Canada of ours a mother sits out her heart in loneliness. To die in the joy of battle is easy. To live with a thousand memories that will not die—that is to die indeed. Let us have our Roll of Honor if we will, but let us inscribe thereon the names, not of the dead but of the living, for

"The bravest battle that ever was fought, 'Twas fought by the mothers of men."

It is the mothers of our soldier boys who have given their all for King and Country. It is upon them the blighting curse of war falls heaviest. And it is their piteous broken hearts that cry out before the throne of God for vengeance upon the wreckers of their happiness. When the Last Bugle calls what answer will mad Ambition make to the tears of the widows and orphans it has made? COLUMBA.

NOTES AND COMMENTS

SINCE the beginning of the War many notable instances have been recorded of father and sons, or two or more brothers fighting side by side, or being in different branches of the service in Northern France or Flanders at one and the same time. But what is probably an unique record in the annals of War is the case of one Isaac Clarke, of Capford, in the County of Essex, England, the father of eleven sons, every one of whom is serving or has served in the Army or Navy. The King's attention was called to this with the result that a letter was forwarded to Mr. Clarke from Buckingham Palace, conveying His Majesty's congratulations upon his "having contributed in so full a measure to the great cause for which all the people of the British Empire are so bravely fighting."

IN EXAMPLES of this kind Canada has not been wanting in the present crisis. The most remarkable that has come to our knowledge is that of Dr. John Amyot, Provincial Bacteriologist, who goes to Europe with three of his sons, in the Hospital Corps organized and equipped by the University of Toronto. This, we believe, constitutes a record so far as Canada is concerned, and it is one which may well be regarded with pride and gratification by Major Amyot's fellow Catholics and fellow-countrymen. Dr. Amyot's knowledge and experience in bacteriological research and the science of sanitation places him in a class by himself in this country, and the quality of the services he will be able to render upon the scene of hostilities is simply inestimable. At once a scientist of the first rank, and a Christian gentleman beyond reproach, Canada has no choicer gift to offer to her sons or to the mother country in this great international crisis than Ontario's official Bacteriologist.

MUCH HAS been written on the subject of German atrocities and of Germany's disregard of the rules of civilized warfare throughout the present hostilities, and many people in this country knowing well the virtues and other good qualities of her citizens of German extraction, have been loth to believe that those of the fatherland could be capable of the inhumanities and outrages so persistently charged against their armies in Flanders and elsewhere. The German as we know him in Canada, it is urged, is a kindly and peaceable individual: can it be possible that his brother in Europe is the heartless barbarian that press despatches represent him? The objection is a fair one and, international antipathies notwithstanding, merits consideration.

IT IS NOT to the German people as a whole, it may be said at once, or to the individual German that the undeniable atrocities of the present war are attributed so much as to the spirit which for more than a century has been systematically cultivated in the Prussian Army and has become the accepted code of its authorities. What this spirit is has been shown beyond dispute by the many German military text books which have been done into English since hostilities began. These have demonstrated to

conviction that every detail of the occupation of Belgium, and every brutality which has characterized that occupation was deliberately planned and is condoned on the plea of military necessity.

TWO OF THE leading French reviews, the Revue des Deux Mondes and the Revue de Paris, have had notable articles within the past few months explaining the theory upon which these German military atrocities are justified. A perusal of these articles will obviate any feeling of astonishment which otherwise such atrocities might have given rise to. They make clear that the whole German nation has been taught since the time of Frederick the Great that in war no consideration of law or humanity should stand against the commission of any act calculated to crush the moral or material resistance of the enemy. This creed, persistently inculcated, has become the recognized code of the Empire. While, therefore, Germany has apparently had no scruples in subscribing to Hague Conventions or in placidly acceding to international agreements calculated to reduce the horrors of war, she has all along taught in her schools and academies that no such compacts were binding where they ran counter to her own interests. In the light of this revelation the "scrap of paper" episode becomes the merest triviality.

GERMAN MILITARY science does not, it is true, contest the existence of a law of war. But Leiber, one of its most eminent exponents, from their point of view, while allowing that humanity may have some weight so long as the end aimed at is not compromised, leaves it an open question whether true humanity does not sometimes dictate the employment of the most cruel and atrocious measures, in order the more speedily to end it. Every other consideration is, in his view, pure theory. Humanitarian principles may govern only when they do not jeopardize the result desired. Any act, on the other hand, is justifiable if it tends to shorten the resistance of the enemy—a theory equivalent to the denial of any civilized code of war whatever. Other nations have sometimes in the stress of circumstance acted upon this principle, but it has remained for German kultur to codify it.

UNTIL THE present war the immunity assured to non-combatants was looked upon as one of the greatest advances in modern war jurisprudence, but Germany, for her part, has shown this to be a pure illusion. Civilians have been executed by scores in Belgium and France; girls and women have been abused; helpless children have been mutilated; cities, churches and universities have been destroyed and whole regions laid waste—all of which Germany justifies on the plea that terror and outrage are legitimate weapons of war, that the torture of the few is the merest circumstance in the process of bringing the many to submission. Sherman in the American Civil War characterized War as "Hell" and in his own field of operations sought so to make it, but that was the act of the individual, for which he alone was responsible. War in any form can scarcely fail to be horrible in its results, but that truth in no way diminishes the difference between what are known as civilized and barbarous methods of carrying it on.

IN THE science of war as taught and, in the present juncture, acted upon by the Germans, distinction is made between the "Kriegsmaler" and the "Kriegsraiser"—that is to say, between the normal methods of civilized warfare, and the exceptional, when, according to the theory taught, everything is permissible. "It might have been thought," says a writer in the Paris Revue, "and probably still is by the rest of mankind, that war must be made according to civilized laws or rules, or the belligerent must plainly state that he is independent of all such considerations." Germany's crime in the present outbreak consists in having professed the desire to adhere to the one code while all the while preparing for the active prosecution of the other.

A PECULIARITY of the present situation, however, is that those responsible for Germany's conduct of the War seem to consider that while in certain cases they are at liberty to transgress every known law and principle of civilized warfare they

may so do without in any way sacrific- ing their title to the respect of other nations. Again quoting the French writer, "Of course the 'Kreiger- manier' is immediately abolished as soon as the 'Kreigerlaison' comes into play, and as it remains entirely at the discretion of the belligerent to decide which method he shall choose, it is merely a waste of time to address any protest or reproach to him. He will but answer that necessity re- quires recourse to the 'Kreigerlaison,' and there is no end of it."

THE MAJORITY of people outside of Germany may have heard of this singular code of international morals for the first time, and be astonished that it should anywhere in civiliza- tion exist. Yet it has been taught consistently in Germany for a cen- tury and can be traced back to Frederick the Great. One of the first writers to lay down the theory was Martens at the end of the eighteenth century. The celebrated Heffter, after blaming the employment of barbarous and cruel methods of war- fare, adds: "Exceptional cases drawn from the extreme necessity of re- establishing the equilibrium only can allow a breach of these rules, and the doing of what is momentarily reasonable." More recent writers, such as Holtzendorff, Dahn, Neu- mann, Luder and Ullman, remain attached to the distinction which has become the corner stone of German military ethics, and which has been put into practice unflinchingly in the present war. In this Germany stands alone among civilized nations.

WHILE THEN it remains perfectly true that Germans as individuals are a kindly and generous people they are, nevertheless, as a unit com- mitted to something vastly different, as this war has demonstrated. That what has been charged against their enemies has been greatly magni- fied may be readily admitted, but making every allowance on that score, there remains, authenticated, cruelties and savageries sufficient to prove that the theories of its ex- perts have been put into practice in the field. Victory for the Allies therefore will spell emancipation for the German people no less than for their present foes. Freed from Prussian military domination the natural qualities of the people will assert themselves and the wholesome kindly life of the household find free play in the affairs of the nation.

ON THE BATTLE LINE

THE DEADLY SUBMARINE

A week ago we were congratulat- ing ourselves on the apparent failure of German submarine warfare. It soon transpired that even that very day undraped activity was resumed, and every day since the toll taken was greater than ever. Then came the astounding news of the sinking of the Lusitania. At first the shock was softened by the belief that the lives were lost; but soon it was flashed across the horrified world that the great liner was torpedoed without warning and with utter dis- regard for the lives of men, women and children who were peaceful pas- sengers. The Globe, May 8th, says:

The sinking of the great Cunarder Lusitania off the Irish coast by a German submarine, with what is feared will prove a very great loss of life, is the most spec- tacular success yet scored in the undersea war to which the German navy has been reduced. Apart en- tirely from the tragic loss of life it would be absurd to minimize the importance of the event. If the Lusitania's great speed did not suffice to save her from lurking sub- marines there is no assurance of safety for any merchant ship approaching or leaving the British Isles. The Lusitania had a recorded speed of 26 knots, and could prob- ably do a little better than that. She and her sister ship, the Mauretania, were the fastest vessels engaged in the North Atlantic trade. There are only eight British ocean-going ships altogether out of a total of thou- sands that can steam more than twenty knots an hour. Speed alone can no longer be regarded as a de- fence against the deadly torpedo. The problem presented for the con- sideration of the Admiralty by the destruction of the Lusitania is a very important one. Some means must be found of lessening the danger to merchant shipping from under water attack. Submarine traps have not prevented the enemy from moving at will along the British coast; the destroyers used on patrol duty have accounted for very few of the German undersea craft, and the Berlin Admiralty officials boast that they are steadily in- creasing the number of large ocean going submarines in commission. During the past few months the British navy has been remarkably immune from submarine attack, but the peril to merchant ships is evi- dently a growing one. It is more necessary, at the risk of increasing greatly the danger from collision, to require that passenger vessels enter

ing British ports shall remain well out at sea till sundown, and pass through St. George's Channel, the Straits of Dover and the Irish Channel with lights out between sunset and sunrise. Good light seems to be almost essential to the success of a submarine attack. The formidable is the only important ship known to have been torpedoed in the dark, and there seems to be little doubt that she was showing sidelights, and when perhaps porthole lights also, when hit. The peril to the lives of the passengers and crews of British mer- chant ships from submarine attack is unavoidable. Those who go down to the sea in ships will bear it with fortitude as befits men and women of a race with a thousand years of mari- time adventure behind them. The loss of the Lusitania will have no effect on the larger issues of the war.

THE EASTERN FRONT

Germany and Austria have been crushing over the absolute defeat of Russia's plans to invade Hungary through the Carpathian passes, Petro- grad admits retreat but denies the claims of the Teutonic Allies. That their claims were extravagant ap- pears from the following: From Berlin also, comes a word of caution for the Germans who have become unduly optimistic over re- cent events. Major Morant, military correspondent of the Tageblatt, urges his fellow-countrymen to curb extravagant hopes, for "the Russians at the right moment always under- stand how to make use of numerical superiority." So far as the fighting on the Flanders front is concerned he is even less optimistic, and says that Germany in this theatre should expect for the present no really de- cisive successes.—The Globe, May 8.

The Vienna official report last night announced that the Russian army in western Galicia is still in full retreat. The Austro-German forces advancing from the west have crossed the Wisloka River, to the south of Jaslo. An attempt is being made to entrap the Russians who were upon the southern slope of the Beskids. Strong Austrian columns bar the roads on the north in the region of the Dukla Pass, while the retreating Russians are being pur- sued by the Austro-German army advancing across the mountains. In the eastern Carpathians the Rus- sians are attacking the Austrians with great vigor in the hope, no doubt, of relieving the pressure far- ther west. But Vienna claims that these attacks have been beaten back with heavy losses. It would seem that the Russians must give up their control of the entire Beskid range, obtained at great cost in men and material during the past three months. They have been beaten by the massing of German artillery and by the shrewd use of the strategic railways centering in Cracow.—The Globe, May 8.

BISHOP McDONALD'S BOOK

COMMUNICATED

Right Rev. Bishop Macdonald of Victoria, B. C., has published through the Christian Press Association of New York a book of travel entitled "Stray Leaves or Traces of Travel." The proceeds derived from the sale of the work are to be given in aid of the propagation of the faith. "Stray Leaves" has been very favorably reviewed by the leading papers, and it will amply repay perusal. From a review in the Morning Chronicle of Halifax, one of the leading eastern papers, we quote as follows:

The scholarly author of this little book is a native of Nova Scotia, and it is easy to see that he has not lost any of his love for his native Pro- vince. The little poem with which the book opens, entitled "The Sound of Another Sea" was written on the Pacific Coast and it gives wistful ex- pressions to his deep affection for the Eastern home, from which he is an exile.

Breaks upon mine ear The sound of another sea, Licking far with near— That far how near to me

Echoes out of the past, Wave sounds from the shore, Woven in dreams at last Of days that are no more.

Days that ebbed away By the side of another sea, Where life was young and gay, And all its ways were free.

Bishop Macdonald was born at Mabou, C. B., and was educated at Antigonish and in Rome. After filling for some years a position on the staff of St. Francis Xavier's College, Antigonish, he was appointed parish priest at St. Andrew's, and thence he was called to the See of Victoria, B. C. He has produced several books dealing with theological and biblical questions with philo- sophy and history, and his works have attracted general attention, by reason of their erudition.

In this unpretentious little book he strikes out on a new path and gives us a charming account of his travels at different times in various parts of Europe. The Diary of a Pilgrim describes a pilgrimage to Lourdes, in the course of which London, Paris, Switzerland and the cities of Italy are also visited. He carries the reader along with him in his easy and grace- ful narrative, a narrative which at times breaks out into passages of simple and touching eloquence. For example, speaking of the sea, he says: "The sea, the deep, mysteri-

ous sea, with its changeful elusive hues, and its passion- ate moods! The dominant mood, I fancy, is melancholy. The sea lifts up its voice only to weep, and every sea-sound dies away in a sob or a wail. When the crested waves break into foam, what are the spray drops but the tears of the salt sea? It not only yields a grave to the countless millions that are buried beneath its waters, but weeps for them ever, and chants over them an unending requiem. And its loneli- ness is beyond words. Mid-ocean seems the native home of solitude—a solitude that the passing ship leaves unbroken. What a tale this lonely moaning sea could tell of the man who has sunk into its depths, 'unknelted, unconfined, and unknelt'! But till it gives up its dead the tale shall not be told.

Then again of Rome, he says: "Rome, to which I have come not merely as a pilgrim from afar, but as a son comes to his mother after long years of separation—for Rome is to me the mother of my soul. . . . One could spend months in Rome, and still not see a tith of what is worth seeing or ever begin to be weary of a place so rich in all that sages have thought and poets have dreamed of and artists have wrought and martyrs have bled for and saints have loved.

To a nature so sensitive and to a mind so poetical it is not surprising that a visit to Scotland should excite keen emotions. As Lochaber breaks in upon his view he exclaims: "And this is Lochaber," "synonym for an exile's wall." "Children we of those sad-eyed exiles, is it any wonder that our hearts beat more quickly as we gaze on the heather- clad hills now rising before us? Even we, of the third generation, shall feel within us their heart- hunger for the old home they loved so well—the heart hunger which found a voice and still finds an echo in that saddest of sad refrains—

Lochaber, Lochaber, Lochaber no more, We'll maybe return to Lochaber no more."

In jotting down his notes, at the outbreak of the war, the contrast be- tween the peaceful shrine at Lourdes and the carnage in Belgium and Northern France comes strikingly to his mind.

"In a corner of France, amid the foothills and under the shadow of the Pyrenees, Lourdes lies sheltered with its holy shrine. Afar it lies from the maddening strife that now ravages and redden with blood many a fair field that was white unto harvest. Let us pray our Lady that the war may soon be over, that He who chid the wild waves of Galilee may now stay the fierce onset of angry passions and bring a great calm. . . . A thought that saddens comes to me as I write these words after three short months. Many, many of the men who walked side by side in that procession have now met face to face on European battlefields. Man is part beast, and part angel. The angel is of God, the beast of the earth, earthy. And the beast that is in man true to its nature, fights its fellows; the angel can but weep over the fallen and the slain. . . . Whatever the out- come of this terrible war into which Europe is plunged to day the future historian will record and lay due stress on this significant fact that Germany led the world in warlike preparation and that other nations did but strive to keep pace with her."

Bishop Macdonald has produced a most interesting and well-written book of travel.

MOVING PICTURE CENSORSHIP

The enormous popularity of mov- ing picture exhibitions and the vast influence they are consequently able to exert upon the general standard of morality are facts with which we have long been familiar. Yet the latest statistics, laid before the New York Theatre Club by Commodore J. Stuart Blackton of the Vitaphone Company of America, may truly be called startling. According to his estimate 11,000,000 people daily attend the various moving picture theatres throughout our country. During the year 1913, for which he had gathered statistics, 40,000 miles of moving picture films were made, enough to encircle the earth, or to provide 30 tin types for every citizen of the United States. The figures become almost fabulous when we strive to estimate the number of per- sons who viewed these different films. The rental alone of such films during the year 1913 amounted to \$25,000,000 and the small admis- sion fees, made up mostly of nickels and dimes, amounted in the course of the same year to \$275,000,000.

"What," we may well ask, "were the scenes and situations presented to the billions of spectators enter- tained and instructed for good or evil by this popular form of amuse- ment, which combines the least ex- penditure of physical and intellect- ual exertion with the most intense emotional excitement?" Surely it is a vital matter of national impor- tance that the strictest supervision be exercised here, and that censor- ship allow of nothing even approx- imating to laxity. Moving picture exhibitions are not patronized by the young exclusively, but boys and girls form a very large part of the patrons. The criminal carelessness which permits the exhibition of in- decent or other morally harmful representations is therefore all the more unpardonable. While a greater

or less degree of conscientious deli- cacy exercised in certain cities or certain establishments, it is likewise true that in other instances the most seductive or perverse presen- tations are allowed. There is need of severest penalties there, under the strict censorship of all the films. Catholic societies have at times been laudably active in this matter, though much remains to be done. Parents above all have the duty of preserving at least their own children from the harm which they enter the soul so easily through the eyes.—America.

SIDELIGHTS ON THE GREAT WAR

AN ANEERLEY HERO

Captain Gordon Belcher has sent the following letter to the mother of Private Wood (1st Royal Berks), an Aneerley Catholic, announcing the death of her son: "It is with the deepest regret that I write to tell you of the death of your son, Pte. Wood, of this regiment, who was killed in action on March 10th last. It may help to soften your grief if I tell you that he died in the performance of an act of very great gallantry which, had he lived, would have earned him great distinction. My company, to which your son be- longed, had orders to assault a Ger- man trench on the afternoon of March 10, if a gap sufficiently wide could be found in the barbed wire protecting it. Just before the time for the assault, while our guns were heavily bombarding the trench, I sent out two men, of whom your son was one, a little way in advance so as to gain a clearer view, and to find out whether there was a gap in the wire or no. Your boy, to make assurance doubly sure, advanced alone right up to the German trench. looked well round the wire, and then came back with his report. On his way back he was shot twice, but managed to make his report to his friend that there was no sign of a gap in the German wire, and that the trench was full of Germans. His friend returned safely to me with the news, which was of such importance that the assault was countermanded, and the lives of many men were thereby saved, as in these circumstances the assault could not possibly have succeeded. Your boy was brought in at dusk, but died that night. I shall never hope to see a braver action, but I thank you, as his mother, from the bottom of my heart for the memory of his very gallant death may prove to be some slight consolation to you in your great sorrow.

THE BISHOP OF WATERFORD AND IRELAND'S WAR In a letter to the High Sheriff ex- pressing his regret at his inability to attend a recruiting meeting in Water- ford, the Bishop of Waterford writes: "You may rest assured you have my best wishes for your success. The object of your gathering appeals, and appeals powerfully, to every man in the land. The war is not an Eng- lish war alone or a French or a Bel- gian war. It is an Irish war to save our country and our people from ruin and misery.

"OUTRAGEOUSLY UNJUST" The same note as that mentioned by both speakers at the meeting. Father Quigley, O. P., said: "The only justifiable reason for his presence there that night was that the war in his judgment was abso- lutely unjust on the part of Germany. He held that if ever there was an in- stance in the world of an absolutely unjust war, it was the war that Ger- many waged on Belgium. Germany had as much right to enter Belgian territory and to hold that territory as the armed burglar had to hold the property of the innocent man whose life he took. Not only that, but when the war was absolutely unjust on one side, then he maintained that the only just aggression on the part of Germany towards Belgium must be recognized as outrageously unjust. The German soldiers on Belgian territory transgressed every law, Divine, natural, human, and inter- national.

Father W. B. O'Donnell, P. P., con- cluded a speech with a strong appeal to young men: "He referred to the savagery which had been exercised and carried out by the Germans on defenceless old men, defenceless old women, and helpless children in the convents of Belgium, where the nuns had been outraged by these things. When they heard of these things, it was hard to be cool and speak with calm- ness. It was an unjust war, the making of one man who wanted to trample upon the whole world. Ire- land had done its duty in the war, and had done it manfully, and Water- ford also had done its duty. He appealed to every young man who was able to carry a gun to come to the platform and give his name, and take his part in the cause of freedom and right.

AN EXETER CATHOLIC FAMILY'S SOLDIER SONS

Ex Colonel Sergeant W. Cox, of the Devon Regiment, and Mrs. Cox, of Exeter, have four sons and one step- son now serving in the army, three of them being at the Front. They are: Lance Corporal H. S. S. Cox, 3rd Devons; Sergt. S. W. J. Cox, 2nd Devons (at the Front); Private C. E. Cox, 2nd Devons (at the Front); and Private G. F. Cox, 24th Field Ambulance (at the Front). Mrs. Cox's son is Sergt. J. Goodfellow.

THE ARMY MEDICAL CORPS

A Chaplain at the front writes: "One gets calous out here. The other evening we had one of the saddest pictures imaginable. Some of our men were together, a shell burst, killing 12 men outright, blow- ing them to pieces, and badly wound- ing as many more. Five have died since. The bits had to be collected for burial. The doctor who was attending at the time lost his left arm. Where all are doing so well here, it is hardly fair to particularize any special branch of the Army, but no one will begrudge any praise for our docters, who have borne their share gallantly and many have died at their post.

The war is bringing many back to God. Some hours under fire help one better than any sermon to real- ize the vanity of earthly things and the importance of eternity. The last

days have been very fruitful in com- missions. It is consoling to see our men, whenever they get the chance, slip into a church and pull out their rosaries and pray.

A BELGIAN SCOUTMASTER AT WANDSWORTH

Assisting in the services of the choir for some time past at the church of St. Thomas of Canterbury, Wandsworth, has been a youthful figure, who, limping somewhat pain- fully as he walked, wore beneath his coat and cassock the uniform of a Belgian Scoutmaster. Inquiry and closer acquaintance revealed the fact that this bright eyed Belgian youth, though his age is not a score of years, is one of those Belgians in our midst of whom his country and the whole tribe of Boy Scouts may well be proud. A native of Brussels, Joseph Lyeysen, quaintly (to our eyes) de- scribes himself as "Scoutmaster de The Badam Powel Belgian Catholic Boy Scout." And as a Scoutmaster he has rendered service in the present war that has obtained for him, not only the "Scout's Cross of Merit," but also the decoration of the Order of Leopold, pinned to his breast by King Albert himself in the presence of his Ministers and Staff officers. His limp is caused by frost bite in the trenches at Dixmude. He is anxious for it to disappear that he may once again mount a bicycle in the service of his country, even though a third time he lose it to the Germans. For twice his machine has been taken from him, twice has he been a prisoner in the hands of the Hun. He was captured at Alost and again at Lessines. But, unlike his father and his three brothers, who are all prisoners of war, he twice effected his escape. And his twofold capture did not prevent him from ten- times penetrating the German lines and being instrumental in capturing no less than thirteen German pris- oners.

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CONVERT CHURCHMEN

It may interest our separated brethren to have the names of former Protestants who reached high places in the government of the American Catholic Church. These include the following names:

- Archbishop James Roosevelt Bay- ley, Archbishop of Baltimore and Papal Delegate.
Bishop Samuel Eccleston, of Baltimore.
Archbishop James Whitfield, of Baltimore.
Archbishop James Hubert Blenk, of New Orleans.
Archbishop Christie, of Oregon.
Archbishop James Frederic Wood, of Philadelphia.
Bishop Andrew Allen Curtis, Vicar- General to Cardinal Gibbons.
Bishop Joseph M. Moody, first Bishop of Erie, Pa.
Bishop Edgar P. Wadhams, of Ogdensburg, N. Y.
Bishop Thomas A. Becker, of Savannah.
Bishop Sylvester Horton Rosecrane, of Columbus, Ohio.
Bishop Richard Gilmour, of Cleve- land, Ohio.
Right Rev. Monsignor George Hobart Doane, Vicar General of the diocese of Newark, N. J. Son and brother of Protestant Episcopal Bishops.
Right Rev. Meqr. Nevin Fisher, the present Rector of the Church of St. John the Evangelist, Philadelphia; prelate of the Papal Household.
The Right Rev. Meqr. Thomas Preston, Vicar General and Chan- cellor of the archdiocese of New York; Protonotary Apostolic and founder of the Sisterhood of the Divine Compassion.
The late Right Rev. Monsignor Chase, Army Chaplain, Domestic Prelate to the Pope; nephew of Chief Justice Chase.—Catholic Col- umbian.

DIAMOND WEDDING

MR. AND MRS. MICHAEL BREEN MARK THE EVENT

Mr. and Mrs. Michael Breen, 4th concession, London Township, celebrated their diamond jubilee on May 6th by assisting at the Holy Sacrifice of the Mass in their parish church, St. Michael's, London.

In the evening 300 guests from township and city assembled to pay their respects to the venerable couple who in spite of their ad- vanced years are in good health. Noted throughout their lives for their thoroughgoing Irish hospital- ity it was with genuine and heart- felt pleasure the young-hearted old couple saw gather round them friends and relatives and neighbors of two or three generations. Rev. Father Hanlon was master of ceremonies, and Mr. R. H. Dignan was toastmaster. Mr. Thos. Clark and Mr. J. O'Rourke, presented them with a pair of handsome Morris chairs. Mr. W. T. Strong, on behalf of the London Hunt Club, gave them a cabinet of silver, and ex Ald. J. H. Saunders presented them with a purse of gold. There were numerous other individual gifts. Mr. Breen made a characteristic reply in acceptance. It was full of the richest Irish wit and humor.

Bishop Fallon delivered a splendid address of congratulation, and short speeches were made by Mr. S. Frank Glass, M. P.; John McFarlane, M. P.; Mayor H. A. Stevenson, Reeve Brooks, London Township; Squire O'Flaherty, Thorndale; Dan Bacon, Chas. Trebil- cock, Lieut. Col. H. R. Abbot, Lieut. Col. A. M. Smith, Jas. Anderson, J. H. Fowler, Henry Percival, F. G. Mitchell, Philip Pocock, J. E. Smallman and others.

On May 6, 1855, Michael Breen was married in London to Miss Margaret Mannix by Rev. Father Kellivan in the old brick Catholic church. Mrs. Burns and Michael Shea, both of whom have passed away, supported the couple. Both came from the County Clare, Ireland, in 1854. They resided in London for a short time, later going to a farm in London Township, where they have since resided.

Previously acknowledged: \$5 879 62 Mrs. M. J. Freetown, P.E.I. 1 00 Old Subscriber, Washburn. 1 00 An Eganville friend..... 2 00 J. Hazel Hill..... 2 00 M. Smith, St. John's..... 2 00 Subscriber, Tilting, Nfld..... 50

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Now surrounded by their children and their children's children, enjoy- ing the good-will and esteem of neighbors, Protestant and Catholic, they pass the evening of their lives in quiet content but with character- istic Irish faith look forward to the greater reunion yet to come. As the old gentleman himself remarked quite genially and quite as a matter of course yet with the quiet dignity of one who had fought the good fight and kept the faith—"Well meet ye all again—above. God bless us all."

TESTIMONY OUTSIDE THE WALLS

Reynold E. Blight, writing in the Bulletin of the Los Angeles Consist- ory (Masonic), says: "In certain circles it is popular to denounce bitterly the Roman Catho- lic Church, and in the condemnation forget her splendid achievements and the consecrated service she has rendered to humanity. The long roll of patriots, statesmen, philanthropists, thinkers, heroes, and saintly souls who have drawn their spiritual inspira- tion from her communion is suffi- cient proof of the real greatness of her religious teaching. Among the priests are those whose names have become synonymous with purity of life and unselfish effort for the bet- terment of humanity: Father, Damien Serra, Father Mathew, Father Junipero Serra, St. Francis of Assisi, Savon- arola. Her countless institutions of learning, her manifold charities, the universality of her spiritual appeal, must awaken the admiration of all men. It must not be forgotten that at her altars the common people re- ceived their first training in democ- racy. Prince and pauper, peasant and merchant, knelt together, equal before God. During the long night of the Dark Ages the lamp of knowl- edge was kept burning in the mon- asteries. Toleration knows that there are two sides to every question, and that a picture that shows only shad- ews is essentially false."—The Missionary.

FATHER FRASER'S CHINESE MISSION

Taichowtu, March 22, 1915.

Dear Readers of CATHOLIC RECORD: Yesterday (Passion Sunday) I laid the corner stone of the church in Taichowtu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feast. May God be praised Who designs to open mouths to His praises in the Far East to replace those still in death in Europe. And may He shower down His choicest bless- ings on my benefactors of the CATHO- LIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and en- large churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for the Glory of God. Yours gratefully in Jesus and Mary, J. M. FRASER.

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FIVE MINUTE SERMON

BY REV. F. PEPPIET THE SUNDAY AFTER THE ASCENSION

"But when the Paraclete cometh, whom I will send you from the Father, He shall give testimony of Me." (John xv. 26)

In to-day's Gospel our Lord tells His Apostles that they must not expect honor, authority, riches, or the goods and pleasures of this world as a reward of their faith, but, on the contrary, He reveals to them a future full of hardships, contempt and persecution for His sake. He, however, unwilling to leave them as orphans in the world, so, after foretelling much that is painful, He promises them sweet and sure consolation. "When the Paraclete, the Comforter, cometh, whom I will send you from the Father, He shall give testimony of Me." The Holy Ghost is a Comforter to all Christians, and not only to the Apostles. Even although we are not called upon to suffer what they did, if we try to lead a really good life on earth, it will be full of trials and tribulations. St. Paul tells us: "All that will live godly in Christ Jesus shall suffer persecution" (II. Tim. iii, 12); but, provided that we hold fast to the Holy Ghost and His grace, we shall never be without some consolation, such as the world is unable to supply, in all the circumstances of life. The Holy Ghost alone can give the only true kind of consolation in the matter that most concerns our eternal salvation. He alone can comfort us by forgiving our sins, when we confess them.

The world has no power to comfort us when we have sinned. It is suggested that God will not judge us harshly, owing to His goodness and mercy, our own reason and faith should prevent our accepting this consolation, for they tell us with absolute certainty, "Yes, God is good and merciful, but He is also just."

Sometimes the world acknowledges that we ought to make reparation for our sins, and so it devises works of penance, and the heathen also have inflicted upon themselves fearful and yet absurd tortures in order to appease the anger of God; yet we can derive no consolation from such self-imposed penalties, for the question inevitably presents itself: "Can we determine the conditions on which God, when offended, will forgive us? Must not He decide what we ought to do to make atonement?"

If the world seeks to distract us and make us forget our sins by dragging us into the vortex of earthly pleasures and amusements, there can be no true consolation in thus stifling the voice of conscience. For a time we may forget it, but sooner or later the hour will come when we shall remember our sins and they will disturb and torture our minds, so that no earthly pleasure and no amount of gaiety will ever allay our fears. If we were left to ourselves and the world, the thought of our sinfulness would embitter a life otherwise happy, and what misery would await us at death! We can never be grateful enough to our Lord for the Holy Ghost, the true Comforter that He has sent us. He consoles us in the sacrament of Penance whenever we receive it worthily; He comforts us for the sake of Jesus Christ, Who, in accordance with the will of His heavenly Father, made satisfaction for us by His bitter Passion and death.

For Christ's sake our sins are really forgiven. Before confession our hearts are burdened with the consciousness of guilt and with the load of sin that we have laid upon our conscience, but after it they are light and joyful. We seem to have cast aside a burden, to have for ever done with a sorrowful past, so that we are, as it were, born again, looking towards a happier future. Nothing can afford so much consolation as the forgiveness of our sins, which brings with it the great joy that we are now not merely called God's children, but are such in deed and in truth. Let us, whenever we go to confession, pray the Holy Ghost to give us this comfort, and let us receive the holy sacrament of penance with a good will, honestly and with contrition.

But when we have been restored to a state of grace, through the Comforter, it behooves us to remain in it by avoiding sin and doing right in future. The thought of this duty distresses us, for our tendency to sin is very strong, and we are very weak; our hindrances in the right way are many, and our power of endurance is but slight. How little is the world able to help us, when it is a question of doing that is good, and of avoiding what is evil! It can only give us a number of fine maxims, of eloquent words and well-meant counsels. These serve very well and are quite satisfactory as long as we feel in our hearts no temptation and no passionate desire to disregard them. But when the storm of passion is aroused, the fine words are of no avail, and are quickly forgotten. When temptation rages within us, and in our anxiety we think it impossible to withstand the evil one, what is the use of all the beautiful maxims that we read in worldly books? They vanish like soap bubbles, and at the moment of temptation we are exposed to sin, helpless and without comfort. The wisdom of the world can give us no consolation, none can help us save the Spirit sent us by the Eternal Word, for He supplies us with grace and strength. At the hour when we have to fight the good fight, He is with us, reminding us that what to us is impossible becomes possible by

MIRACULOUS CURE OF ASTHMA

Suffered Terribly for 15 Years Until He Tried "Fruit-a-tives"



D. A. WHITE, Esq. 21 WALLACE AVE., TORONTO, Dec. 22nd, 1913.

"Having been a great sufferer from Asthma for a period of fifteen years (sometimes having to sit up at night for weeks at a time) I began the use of 'Fruit-a-tives'. These wonderful tablets relieved me of Indigestion, and through the continued use of same, I am no longer distressed with that terrible disease, Asthma, thanks to 'Fruit-a-tives' which are worth their weight in gold to anyone suffering as I did. I would heartily recommend them to all sufferers from Asthma, which I believe is caused or aggravated by Indigestion."

For Asthma, for Hay Fever, for any trouble caused by excessive nervousness due to Impure Blood, faulty Digestion or Constipation, take "Fruit-a-tives". 50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or from Fruit-a-tives Limited, Ottawa.

His aid. Let us hold fast to His gracious consolation and consoling grace; and then we shall succeed in doing what is right and in overcoming evil.

Let us therefore to-day have recourse to the Holy Ghost, asking Him to work in and with us. Let us promise to co-operate with Him to the best of our ability, and then we need have no fear of stumbling on the way of salvation, of abandoning what is good or of plunging into the abyss of destruction. May the Holy Ghost, the Comforter, guide us all safely to eternal comfort and eternal salvation. Amen.

TEMPERANCE

MANY DIVORCES DUE TO DRINK

As a proof that drink is the cause of the breaking up of many homes, and that it is at the bottom of a large per cent of the divorces cases in the courts, figures from records of Ohio for the year ending June 30, 1913, are being exhibited. These figures show that on that date 5,575 divorce cases were pending in the 88 counties.

Of this number 772 were in the 45 dry counties and 4,803 in the 43 wet counties. On the basis of the 1910 census, 1 divorce case was pending to each 1,673 of the population in the dry counties, and one to each 724 of the population in the wet counties. There are more than double the cases in proportion to population in wet than in dry territory.

From 1896 to 1913, 4,726 divorce cases were granted in Ohio for drunkenness alone, while thousands more were granted for causes growing out of the use of liquor. This record bears out the systematic investigation and conclusions of Judge Gemmill of the Chicago Court of Domestic Relations, who says that the cause of 46 out of every 100 divorce cases in that city is excessive drink.—Frankfort, O., Sun.

DRINKING TOO DANGEROUS

The truth is, in the matter of drinking the world of work has won the day. Drinking in the old style was possible only in a world of leisure. As one after another we are swept into the clutches of the professions and trades, there is no room left for the drinker; he is merely an interesting survival. Sobriety has now a cash value; it is more in demand than the latest patent medicine. There was very nearly an industrial civil war a year or two ago over the question whether an engine driver has the right to get drunk or even when off duty. The question was fortunately left unsettled owing to the discovery that the particular

Advertisement for Old Dutch Pot and Pan Cleaner. Text: Little Workers Do Big Work with Old Dutch Pot and Pan Cleaner. Cleaned in a Jiffy.

engine driver in regard to whom the trouble had arisen had all the time been sober. Even so, however, each of us knows in his heart that the right to get drunk is to all intents and purposes dead. We are so largely a population in charge of dangerous machines that our neighbors will not allow us to risk their necks for the sake of an extra glass of whiskey. The rich man, it is true, can still depend on the brotherly sympathy of some magistrates when he is accused of driving his motor at fantastic speed or in fantastic curves under the influence of liquor. But for the poor man in the same condition the rights of man, as interpreted by enthusiasts, have ceased to exist.—St. Paul Bulletin.

TETOTALLERS PERSECUTED

When Herace Greeley was a young boy back in the early part of the nineteenth century it was not considered, even in circles that held themselves highly respectable, disgraceful to get drunk. Nearly everybody drank, even children. When he was thirteen years old he decided never to drink. In his "Recollections" he says:

"My resolve not to drink was only mentioned by me at our own fireside; but somehow became known in the neighborhood, where it excited some curiosity, and even a stronger feeling. At the annual sheep washing, in June following, it was brought forward and condemned; when I was required to take my glass of liquor, and on my declining, was held by two or three youngsters older and stronger than I, while the liquor was turned into my mouth, and some of it forced down my throat. That was understood to be the end of my foolish attempt at singularity. It was not, however. I kept quiet. I kept quiet but my resolution was unchanged. Imagine a state of public opinion where the decision of a boy to sign the pledge should arouse curiosity and even a stronger feeling" in a community.—Kansas City Star.

WHY LATIN IS USED IN CHURCH CEREMONIES

When a Protestant asks you why Latin is used in the ceremonies of our Church the simplest answer is: "Because Latin is dead."

Living languages are subject to many changes; frequent modification of the Church ceremonies would have been caused if each country had been allowed to use its own language. Confusion would have resulted and the outer unity which the Church must maintain as evidence of her spiritual oneness would have been lost.

"But," the Protestant will say to you, "the Latin words are unintelligible to most of your congregations. The use of Latin is a loss to them."

As the Catholic prayerbook is generally printed with the Latin and local language side by side, the person who can read his own language knows what the priest is saying.

Rather than a loss, it is a gain. Any Catholic who has travelled in foreign countries will tell you so. When strange cities and strange faces pall, it's like coming home to enter a Catholic Church and hear the same words and see the same ceremonies performed in the same way. And when one leaves the church, it is with a new feeling of friendliness for these foreign people, with whom, although you may not be able to speak one word with them, you have the great bond of a common belief. It gives you that feeling so prized of late because it seems so impossible of attainment—a feeling of international brotherhood. To be a Catholic, you find, is to be a citizen of the world.—R. D., in New World.

THE ASCENSION

FEAST, THURSDAY, MAY 13

After the resurrection of Our Lord from the dead, He remained on earth for several weeks appearing frequently to the apostles and disciples, instructing them and strengthening their faith in His divinity. At last when He was about to ascend to His heavenly Father He assembled many of them together for His last appearance in the flesh. The place where He assembled them is not minutely recorded, but was on the Mount of Olives, writes Galkie in his Life of Christ. It was the last time they were to see Him. He had prepared them, as far as their guinea made possible, for His leaving them, and had fitted them to receive the gift of the Spirit, which within a few days, would illuminate their intellects and hearts.

He wished, however, to leave them in such a way that they should not think He had simply vanished from them, and wait for His present reappearance. He would show them, as far as it could be shown, that He returned from the earth to His Father; that God took Him to Himself as He had taken Elijah. They would be able to tell men, when they asked where He now was, that they had seen Him leave the world, and pass through the skies to the eternal kingdom, in His human body; to sit down at the right hand of God. The thought—He lives; He is with the Father; He is henceforth, to be the stay and joy of His followers in all ages.

We know not with what last parting words He let them see He was now finally to leave them. All that is told us is, that He gave them His blessing, with uplifted hands. Step by step, He had raised their conception nearer the unspeakable grandeur of His true nature and work. At

first the Teacher. He had, after a time, by gradual disclosures, revealed Himself as the Son of God, veiled in the form of man; and now, since His crucifixion and resurrection, He had taught them to see in Him the Messiah, exalted to immortal and divine majesty, as the conqueror of death and the Lord of all.

The transcendent miracle which closed His earthly communion with His chosen ones is most fully narrated by St. Luke.

"When he had spoken these things, while they were looking at Him, He was taken up into heaven, and a cloud received Him out of their sight"—that cloud which symbolized the presence of God. "And as they were gazing earnestly into the heavens, as He ascended, behold two men stood by them, in white apparel, and said to them. 'Ye men of Galilee, why stand ye gazing into the heavens? This same Jesus, Who is even now taken from you into heaven, will come in the same way as ye have seen Him go.'"

"Earth, thou grain of sand on the shore of the Universe of God; thou Bethlehem amongst the princely cities of the heavens; thou art, and remainest, the Loved One amongst ten thousand suns and worlds, the Chosen of God! Thee will He again visit, and then thou wilt prepare a throne for Him, as thou gavest Him a manger cradle; in His radiant glory wilt thou rejoice, as thou didst once drink His blood and His tears, and mourn His death! On thee has the Lord a great work to complete!"—Catholic Bulletin.

MARY, QUEEN OF MAY

"O winds of May, that wend your way Across the flowering meadows, Where all the day in merry play The sunbeams chase the shadows; Sing soft and sweet, for it is meet, However they may vary, That all our lays shall hymn the praise This month of Mother Mary."

Again the month of flowers has come. And this beautiful flowering month of May is Our Lady's month in every Catholic church throughout the entire world Mary is crowned the Queen of May.

She of whom the prophets wrote, "Coming forth as the morning, rising fair as the moon, bright as the sun, shining in the Temple of God as the morning star in the midst of a cloud," she whom they greeted as the glory of Jerusalem, the joy of Israel, the honor of her people; she of whom the poets have sung:

"Mother, whose virgin bosom was uncrossed With the least shade of thought to sin allied; Woman, above all woman glorified, Our tainted nature's solitary boast; Purer than foam on central ocean tost; Brighter than Eastern skies at day-break strewn With fancied roses, than the unblemished moon Before her wane begins on heaven's blue coast."

She who is our life, our sweetness and our hope, without whom we are unhappy creatures weeping and mourning in this valley of tears, her do we enthroned upon our altars during this blessed month and hail her as our Queen.

We lay the spotless lily at her feet in honor of the purity that is hers; we decorate her shrine with the lovely rose in token of our love; we illumine her altar with numerous lights, for she is the light of our lives. Exiles and pilgrims in this vale of tears, with sorrow and pain and death before us, with no human aid in sight, with the hand of no man outstretched to save us, to her we look and say, "Turn thou, most gracious Advocate, thine eyes of mercy towards us."

When Christ from the Cross, said to the beloved disciple: "Behold thy Mother." He willed humanity its grandest heritage. He not only bequeathed to mankind Mary as a mother, but also as an unparalleled pattern of perfection, as a model embodying all the virtues in the highest degree; as an exemplar of moral grandeur, for us to imitate, and whence to draw the inspirations for our ideal. Mary's life is the greatest poem of Christianity.

"And if our faith had given us nothing more Than this example, of all womanhood, So mild, so merciful, so strong, so good, So patient, peaceful, loyal, loving, pure, This were enough to prove it higher and truer Than all the creeds the world had known before."

Really Mary is worthy to be our mother, worthy to be our guide, our ideal, our star, our Queen, for she, indeed, is truly blessed. "My soul doth magnify the Lord and my spirit hath rejoiced in God, my Saviour. For behold, from henceforth all generations shall call me blessed."

Mary herself prophesied that all generations to the end of the world shall call her blessed. History testifies to the fulfillment of the prophecy in every age and country and clime. We see her honored at the present time. Thousands and thousands of shrines are erected to her during this glorious month of May. Altars, chapels, churches, yes, cathedrals, are dedicated to her. Societies, societies, confraternities are established continually in her honor, under her star, with her as their ideal.

Thousands of pilgrims wend their way to Europe each year and visit her shrines, there to pay homage to the noblest of women, and indirectly to womanhood in general.

We go back to the sixteenth century to the time of the great religious upheaval, the Protestant Reformation, and we find the so-called reformers exhibiting an unnatural hatred towards her to whom Christ was subject from the first instant that He took flesh from her. Is not this patent proof that the Reformation was not a work of God? When Luther rose against her, a host of saints rose to defend her, for history attests the sixteenth century called her blessed. Back in the Middle Ages the Manicheans preached against the devotion to the Blessed Virgin. But many a noble soul arose to champion her cause, and the heretical doctrines of the Manicheans became a thing of the past, and the Middle Ages continued to call her blessed. In the fifth century the historians taught falsely regarding her, but the Council of Ephesus, A. D. 431, condemned the heresy, and the world of that day called her blessed.

Throughout the centuries men of genius and men of learning have tried to outdo each other to honor her. The great architects have lovingly brought all their talents into play when building her shrines. The greatest painters have endeavored to make the Madonna their masterpiece. The greatest sculptors would not rest until they had created her image in marble. Mary remains the woman type in art even in these ultra-fashionable days; and will remain so. The greatest musicians have dedicated some of their best work to her, and even the most erotic of poets have paid her their respects with at least a few decent lines.

And yet when a Catholic kneels before the image of Our Lady and addresses her with the same words used by the angel, Hail, full of grace, and "Blessed art thou amongst women," he is accused of Mariolatry (worship of Mary) by those who cannot appreciate the beauty of the devotion to the Blessed Virgin. They that reproach us are flying in the very face of history, they seem not desirous to be included in the prophecy, "Henceforth all generations shall call me blessed."

We, however, can stand the gibes and jeers of our friends, for "they know not what they do." We shall, therefore, go on asking her to pray for us before "the great white throne of mercy;" for we know full well that

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MAY 15, 1915

CHATS WITH YOUNG MEN

CULTIVATE THE WILL
A gentleman who is noted for his abstemiousness, placidity, and general self-control, was recently asked how he had acquired such a mastery over himself and he answered:
" When I was a young man I was easily tempted and easily overcome by my appetites and inclinations. Money burned a hole in my pocket—I had to spend it for the first thing that caught my fancy. I was fond of certain foods and drinks, so, when I had the means, I indulged my tastes. I like to go to bed late and get up late. I was irritable, and selfish, and weak. I never was vicious, anyway, and studiously avoided evil companions, but in all other ways I liked self-indulgence.
" A mission brought me to my senses. The missionary drew a picture of a nice young fellow, who was kind to himself, and who couldn't say No and stick to it. That word-picture fitted me as if it had been a photograph. The priest went on to say that a man can cultivate his body by athletic exercises and that he can cultivate his highest manhood, his will-power, by exercise. He ended his sermon with the words:
" Cultivate the will; cultivate the will; cultivate the will."
" From that night, I began to cultivate my will-power by exercise. If I wanted a smoke, I kept myself waiting for it for an hour. Then I stopped when the cigar was three-fourths smoked. I denied myself this desert and that kind of meat. I forced myself to get up when my body preferred to lie in bed. And so on.
" I did not go into this exercise of the will too strongly at first, for fear I'd get too much of it for my own comfort, but I did resolve firmly that I would persistently cultivate my will-power. And I persisted. My, but some of my battles with self were disagreeable. Some I lost. Some I won. Gradually, with the help of Heaven, I won more than I lost. At last I reached a point where I could, with a fair hope of success, say to my lower self: 'You've got to do this. Now the mind is pretty well established as the master. I could not have reached this point, being such a weakling and mollycoddle as I was, if I had not had, first of all, the sacraments to help me, and next to them, a cheerful disposition.'—Catholic Columbian.

THERE'S ALWAYS A BOSS
Here is a little confession, made by a man who now draws a salary made up of five figures. "When I came into this office as a boy, I was elected to push a broom, run errands and do as many other things as I could find time to do between 8 in the morning and 6 in the evening, and I pulled down \$8 every week; but I wasn't exactly happy, I must confess. You see, the fellow over me would scold me fierce, and he seemed to make his business to keep me jumping. How I longed for the happy day that Heaven and mollycoddle as I was, I'd be able to hold his job. Well, time rolled on as it always does, and one day my ambition was gratified.
" I had his job and I had his pay, and I had another point of view. The chief clerk was now my boss, a grouchy cuss with a frowning face, and I had my troubles good and plenty. But I stayed around, and after a while I became the chief clerk. Then it was that the manager discovered me, and I discovered another boss. When the manager flitted hence, I was Johnny on the spot. I was again elected, and then I found that the manager wasn't the real boss, because the president of our company was the man who did what was what.
" It was a good long wait, but the time came when the company needed a new president. I had been with the company longer than anyone else, and the directors suspected that I knew more about the business than anyone else, and I was elected president, at last, and I imagined that I was a genuine boss. But my dream hasn't come true, and I am not a real boss yet. I am bossed by every one of the fifteen directors, and I am blamed and censured, at times, by every one of our 14,000 customers.
" In this mortal vale of tears, from the time we are born until we are dead, we find no matter where we work or what position we hold, that there is always some one just ahead. Sometimes I think that the man at the top is no better off, he pays the price for place and power, he doesn't work from 8 to 5, but punches the time clock every hour. He has a hundred bosses now where formerly he had but one, if he makes mistakes they cost him dear, and a good excuse will help him none."—St. Paul Bulletin.

OUR BOYS AND GIRLS
A BOY'S PROMISE
The school was out, and down the street
A noisy crowd came thronging,
The hue of health and gladness sweet
To every face belonging.
Among them strode a little lad,
Who listened to another
And mildly said, half brave, half sad,
" I can't, I promised mother."
A shout went up, a ringing shout
Of boisterous derision,
But not one moment left in doubt
That manly, brave decision.
" So where you please, do what you will,"
He calmly told the other,
" But I shall keep my word, boys, still:
' I can't, I promised mother.' "

Ahl who could doubt the future course of one who thus had spoken? Through manhood's struggle, gain and loss,
Could faith like this be broken?
God's blessing on that steadfast will,
Unyielding to another,
That bears all jeers and laughter still,
Because he promised mother.

ST. ANTHONY OF PADUA

Of course, everybody knows St. Anthony as the Saint who finds things for us. But how much more do we know about him? Surely it is not very grateful of us not to even know about who he was and how he lived when he is so kind as to find our lost things!

St. Anthony lived in Portugal about seven hundred years ago. He was born on the Feast of the Assumption in 1195, and he was one of those Saints that was good all along. His parents were aristocrats in Portugal, but when he was fifteen he left all the comfort and grandeur of his home behind and became a monk.

Later on he thought he could do more good and please Our Lord better if he became a friar, so he left his monastery and joined the Franciscans, and went about as a beggar, preaching in the streets and trusting the people to put him up wherever they could.

You remember that Our Lord when He was on earth said that if His followers only had enough faith they should do greater miracles than He Himself had done. Well, St. Anthony had that sort of faith—such great faith that he actually did a tremendous number of miracles, raising people from the dead and so on.

At one place some unbelievers who were angry at his good works asked him to dinner so as to poison him. He felt sure they were going in for foul play, and told them so straight out. But they said that if he really believed in the God he was preaching about there was no need to fear the poisoned food because God would protect him. So St. Anthony blessed the food and ate it, and the poison had no effect upon him at all. Another time St. Anthony was building a convent and asked a man with a cart to fetch him some more bricks. The man didn't want the bother, so he told the Saint that he had got a corpse in his cart, and so he couldn't fetch the bricks. That was a lie, because really his own son was in the cart. But when he had gone round the bend in the road he looked in to tell his son all about it, and he found to his horror that he really had a corpse in the cart—God had made his son die to punish him for telling lies to St. Anthony. Then he went back and told St. Anthony all about it, and the Saint made the sign of the Cross over the boy and the boy came to life again.

VISITING THE BLESSED SACRAMENT

If you thought a friend was lonely you would manage to visit him for even a few minutes, and you would not go by his door without pausing to say a word of greeting. And yet how often the great Friend of man is left alone in the Tabernacle. The church doors are open, but there is no time to spare to our Lord on the altar. The many pass by, the few enter. Sometimes there is not even one to whisper a prayer before the Blessed Sacrament. And sometimes there may be a large gathering, but they have not come to honor the Eucharistic Lord, for they are talking and laughing, straining their necks to see what is going on, and by their frivolous conduct afflicting still more the wounded Heart of Jesus. The Sentinel of the Blessed Sacrament has a pretty story of a sunbeam that pierced the colored glass in a church and sent a bright ray darting into the Tabernacle. But it could not warm the Heart of Jesus that was craving love:
All at once the church doors opened and in came a noisy crowd—men, women and children—it was an afternoon wedding. Everybody hurried to a seat without a genuflection. The men talked, the women gossipped, and the children played, but nobody prayed.
There was a grand display of fashionable robes and hats and the organ played some familiar pieces from an opera during the ceremony. Then Jesus, sadder than before, sighed again: "Oh, I am so much alone!"
The noisy crowd had left the church, when a little altar boy came up the aisle of the deserted church to put out the candles. He finished his task and then he knelt reverently at the foot of the altar, piously joined his hands and from his heart a ray went up to the Tabernacle

towards the Heart of Jesus. How beautiful was that ray which came from a pure heart! I, the ray of sunshine, felt how cold I was beside the ray of fervent prayer that came from the innocent heart of the boy, and I left the chapel where Jesus was lonely some no more.
Let us try to give our dear Lord such consolation every day just a few moments of silent adoration; even to kneel in His Presence, and then pass out again with His peace in our hearts.—Sacred Heart Review.

INVOCATION OF SAINTS

SCRIPTURAL WARRANT FOR INTERCESSION

(By "M. C. L." in Glasgow Observer)

Many years ago Dr. Lingard, in one of his powerful essays which "swept into space" certain anti-Catholic writers and orators, expressed himself as follows: "I have often regarded it as an extraordinary phenomenon in the history of the human mind that, in England, Catholics are not allowed the faculty of understanding their own belief. Of the myriads of declaimers against Popery with which this island abounds, from the unlettered female to the right reverend divine, there is not one who does not appear to claim a more accurate knowledge of the Catholic doctrine than the very Catholics themselves. . . . It cannot have escaped the notice of the attentive reader how frequently doctrines are ascribed to us which we most emphatically disclaim. . . . Those of our opponents who from their education should be liberal, dispassionate, and enlightened would take the trouble to study our belief before attempting to refute it. . . . When we claim the faculty of knowing what we believe, we certainly ask but little, yet this little is refused us. The infallibility of these men extends over all. The Papist must necessarily be whatever they may please to represent him." That is applicable to day as it was when Lingard wrote to a large proportion of the separated brethren when they take upon themselves to explain, or to attack, what they have never studied, the Catholic Faith. The quotation in a Protestant magazine sent me recently, in course of which the preacher asserted that "there is no warrant in Scripture for the adoration (sic) of the Virgin, the invocation of saints, image worship (sic), purgatory, penance, indulgences, confession, priestly absolution, etc." That "etc." is good—no delightfully definite and inconclusive of anything you please. The assertion quoted stands unsupported by one single argument, or by the production of one single fact. From first to last the preacher's mode of arguing, or reasoning, is: "I say so." "There is not." "I deny." "The Church of Rome is so and so." It is a style of reasoning most Protestant and easy, and saves all trouble but that of utterances. It has the drawback of arousing contempt, and of being regarded as peculiarly adapted to the capacity of the mentally deficient. The statement quoted is valuable to the Catholic as enabling him to make it evident, from the phenomenal ignorance of which it is proof, how necessary it is in the work of conversion to begin with the very beginning—with the Catholic baby's Catechism, the A. B. C. of Christianity. For obvious reasons one is constrained to deal with the preacher as with a child just able to prattle, and to receive short, simple lessons in the Catholic Faith. To begin: 1. Catholics do not "adore" the Blessed Virgin. They do honour her as the Mother of the divine Redeemer, as Scripture tells us St. Elizabeth did; they ask her prayers, believing that her intercession is not less powerful than that of the marriage feast of Cana. 2. There is ample Scriptural warrant for the invocation of saints. It is clear from Holy Writ that the blessed of heaven assist us by their prayers. Of that there is an instance in Zechariah i, 12, when the angel interceded. And if charity never faileth (I. Cor. xiii, 8) blessed souls are no less bound by it to pray for us than when they are in the flesh themselves; they are still one with us under Christ, and therefore most necessarily compassionate the necessities of their fellow-members (I. Cor. xii, 25-6). Catholics do not worship images. From the child's Catechism they learn that it is a grievous sin to do so. They do respect and venerate images or statues of the faithful servants of God. When Protestants bedeck the image of Nelson, or of Burns, with flowers and laurel wreaths, are they worshipping it? Probably our preaching friend approves of images of Queen Victoria; he certainly would not claim that he was honouring King Edward by defacing or destroying one of them. But it is supposed to indicate a very special Protestant regard and reverence for the Saviour to desecrate, or destroy, an image of His Blessed Mother. In showing respect to images of saints, Catholics show their respect and love for those whom such images represent. 4. Scripture teaches that there are some sins which deserve eternal punishment, and others which, without destroying the foundation, are built upon it like wood, hay, and stubble, and the good may fall into it. As God will render to every man according to his works, it follows that those who die in lesser sins will not escape punishment, but surely not even the preacher would assert that they would be condemned to hell with the

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utterly reprobate, whom we are expressly told shall not enter heaven. It is clear, from many Scriptural passages, that there is an intermediate state. 5. With regard to penance, Our Lord Himself preached it. He tells us that we are to deny ourselves, to take up our cross. He Himself practised penance, e. g., in His fast of forty days. So did the first Christians (Acts xiii, 2, 8) St. Paul chastised his body to bring it into subjection, and tells us of his "many fastings." 6. In II, Cor. vi, 10, 11, we read of the same Apostles granting an indulgence to the sinful Corinthian. 7. There may be no Scriptural warrant for the professional any more than there is for the lay; both are articles of church furniture, and neither essential. There is Scriptural warrant for the confession of sins and for absolution. Strangely enough, our preaching friend seems to have overlooked the passage wherein Our Lord said to His Apostles: "Receive ye the Holy Ghost. Whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain they are retained." Other passages could be quoted, but that suffices for those who believe that Our Divine Lord meant what He said.

CHURCH OF SAINTS AND SINNERS

A stumbling block in the conversion of many more to the Catholic faith is the fact that there are sinners and scandals in the Church. Yet this ought not to be so. Christ foretold that there would be scandals, although He pronounced we upon those who caused them. He came into this world to save sinners, not the just; and as we know that even the just, man falls seven times a day, there is no doubt that all men belong in the category of sinners. He founded His Church upon a rock, and He called Peter that rock, but Peter had not been loyal to Him and He denied Him thrice in presence of His enemies. It was a public sin, too, and therefore a sin of scandal. He poured out His love to Mary Magdalen, although she had been a public woman—for though her sin was scarlet, and a scandal to the virtuous, it was wiped out by the tears of repentance. And so from the beginning of the Church of Christ there have been sinners and saints and the saint of to-day may be the sinner of the morrow, and vice versa. All this owing to the inscrutable ways of Almighty God, Who is both merciful and just. There is a divine and a human side to the makeup of the Church. It is divine in its founder, in its laws and institutions, in its teachings, in its mission, in its many holy men and women. The Church fosters sanctity, and the majority of her membership are conspicuous by their righteous, holy lives. But no man is without sin—and the Church was not established as an exclusive institution of saints. She could not have a higher mission than her divine head, who came on this earth to save sinners. Non-Catholics who object to entering the true fold because it contains not all sheep, but many goats, have either a wrong conception of the Church's institution, or else they are not sincere with themselves. They are probably seeking out some excuse for not entering the blessed haven of truth. A writer in America explains the subject lucidly: "Holiness characterizes the Church as a body, and it is the mark of the majority of her children; to each of them she gives the white robe of innocence at baptism, and on all she lays the injunction that they preserve it unsoiled till death. Sinfulness of life is the ideal she sets before all as soon as they have been ransomed from the curse of Eden; and for the safeguarding of their souls she puts at their disposal no less holy a means than the Blood of

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"Let my prayer, O Lord, be directed like incense in Thy sight."
" The altar, the priests, the choir and the people are incensed as a token of honor to them—not in any sense as a token of divine honor, but of due respect for the things of God, His ministers and His people."—The Tablet, Brooklyn.

FIJI CHIEF WHO WAS A DEVOUT CATHOLIC

LAST OF THE GREAT LEADERS WHO GAVE ISLANDS TO ENGLAND HAS RECENTLY DIED

Father Guinard, S. M., sends to The Pilot, Boston, some interesting facts concerning the late Ro Mataniboba, the last one of the great chiefs who gave Fiji to England:
" I have just lost my best friend in Fiji. Ro Mataniboba is dead. God called him to Himself during our retreat.

From the time that Fiji was ceded to England until his death this great chief did all in his power to establish English rule. At first the Government had plenty of trouble. Many of the native chiefs rebelled, refused to become Christians and continued to eat human flesh. Ro Mataniboba waged war against these men and in the end defeated them. The culprits were punished and cannibalism was abolished forever.

Eleven years ago he became a Catholic. After his conversion he exerted his influence to convert his people, and as a result, we have founded with his assistance three missionary stations. For nine years I was his missionary, and in all that time I never knew him to miss Mass on Sunday except for a very grave reason. To reach the church he had to cross a bay about a mile in width. In bad weather this was a difficult journey to make in the face of a strong wind and the waves running high. Others remained at home, but Ro Mataniboba always came to his duty. The Sunday he died he had been to church three times.

Ro Mataniboba was the first Namosi chief to die a Catholic, so for the first time the old customs have been done away with. In the chief's wife or wives and a few men, that they might be buried with him. Father Guinard overheard some Christian natives discussing this, and one of them said:
" Ro Mataniboba's wife is very fortunate that we are Catholics. Does she not know that, according to old Namosi customs, she should have been killed and buried with her husband or else eaten at the feast? She is very bold to dare go about and speak to us."

This shows how difficult it is for Christianity to eradicate from the minds of its converts a leaning towards the old pagan beliefs and practices.

TEST OF MIRACLES

Sir Bertram C. A. Windle, M. D., contributes an article in one of the Catholic magazines, which for insight and argument on the subject of "Miracles" is worthy of more than passing mention. He points out the fact that even Protestant writers admit the genuineness of post-Apostolic miracles. "To day," he says, "the reality of St. Francis' stigmata cannot be disputed by any person desirous of maintaining a character for sanity, so fully has the fact been established by historic research."
The learned physician explains the manner of testing miracles after this fashion:
" What we have to ask ourselves in face of any alleged miracle which comes under our notice is what the authorities of the Church have to say themselves when called upon to pronounce judiciously in such cases: Did things happen as they are said to have happened? Can the thing which happened be explained upon natural lines? Both of these things are matters of evidence, and the proofs which will convince one man will perhaps not suffice for another. No one, however, who is not totally deaf and blind to all evidence can deny that the evidence in quite a number of cases is uncommonly hard to get over. In fact it is only to be got over by the subtlety of assuming that there are no miracles, since what seem to be such occurrences under laws of which we are still in ignorance. But see what comes of this. In a non-rational age it was still possible to sneer at post-Apostolic or 'Church' miracles and to retain an undiluted belief in those narrated in the Bible. But that cannot be done nowadays, so we find the Biblical miracles naturally explained or explained in accordance with Dr. Sunday's statement, that a 'miracle' is not really a breach of the order of nature; it is only an apparent breach of laws that we know, in obedience to other and higher laws that we do not know.' In a sense this statement is quite correct, and its author may be perfectly orthodox in his meaning, but no one doubts that, in the minds of many, such an explanation is equivalent to a statement that miracles are not according to or under natural laws. After all the essential element in the notion of miracle is exception

to, or derogation from, the laws of nature. Whether this be effected by God's ordinary concurrence or cooperation with secondary causes or by His introduction of some new higher agency, His action must be really an interference with the general order of nature. But nothing is gained by ascribing this event to a 'law.' Indeed it is precisely in this fact of individual intervention that the supernatural revelation of God is manifested, and just in this lies the probative force of the gospel miracles to which Christ so frequently appealed."—Intermountain Catholic.

After all, it was heresy saying that first made the claim of the Church's being composed exclusively of saints. It would have the Church's membership invisible, belonging only to those souls who are in the state of continuous sanctifying grace. St. Augustine and other fathers of the Church rose up against the heresy and refuted it from the example and teachings of Christ. The parables of the good and bad seeds in the field, all point to the commingling of saints and sinners in the same Church, and their final preparation on the judgment day. Let us not judge, lest we ourselves be judged. The proud Pharisee, who boasted of his sanctity, was not forgiven, whereas the publican, who stood aloof and did not as much as lift up his eyes to heaven, but struck his breast, saying: "God be merciful to me a sinner," obtained grace at the throne of divine mercy, and went home justified. The Jesuit writer continues:

"If Christ allowed a Judas to belong to the ancient Church, why should we be surprised that great sinners have been found in her fold? If the Son of God made the very foundation stone of His Church out of a man who was so weak and so frail that he denied his Lord, and this not once, but thrice; who are we that we should be shocked at strayed and straying sheep? One has no need of deep knowledge of the Church to realize that she is never so pleased as when she sees her children stand afar off and strike their breasts and cry aloud their sinfulness and beg only for mercy. The chief will surely be separated from the sheep, in the heavenly Jerusalem there will be no place for sin; but the winnowing is not yet, the sorting is still to come, and for the present saints and sinners may kneel side by side. It is true that sinners do not belong to the Church in the same perfect sense in which the just are its members, for they are not united by the bond of grace to Christ, the head, and to the members. There is, nevertheless, a wider sense of the term, according to which the Church includes both good and bad."

Those who object coming into the fold because of the goats are not likely to see the overwhelming majority of the sheep, who are trusting in the Good Shepherd, until the hour of separation shall have arrived. And how many of those goats may be changed into docile sheep before the day of reckoning shall come, God only knows—and we may trust Him.—Intermountain Catholic.

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TEST OF MIRACLES

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Gin Pills FOR THE KIDNEYS Newburg, Ont., April 20th. "My father has been troubled with Rheumatism for a number of years, having tried two doctors and getting no relief. He was finally advised by a friend to try Gin Pills. He purchased a box and after taking them for a week, found that they gave him relief. He then purchased three more boxes which were the means of curing him. He is now a strong man in good health able to attend to his daily work. For this great change, all the credit is due to Gin Pills. ALEX. MOORE. Every box of Gin Pills is sold with our positive guarantee of satisfaction or money back. Gin Pills are "Made in Canada". Your dealer has them—50c a box, 6 for \$2.50. Sold in U.S. under the name "GINO" Pills. Trial treatment free if you write National Drug & Chemical Co., Canada, Limited, Toronto.

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THE C. M. B. A.

Editor CATHOLIC RECORD: In my letter, which you kindly published in your issue of Feb. 27th, I gave some instances of the injustice done to young men, members in the class joining previous to Nov. 1st, 1907. This was calculated for a period of fifteen years. Now let us take the case of young men joining just previous to the Montreal Convention. By the 1st of next July they will have been paying for seven years and eight months, a rate that is declared by the actuaries to be higher than is necessary, and yet, by advancing their rate to the acquired age, it is further increased, although already too high. Take the case of a friend of mine, who, at the age of forty-four years, became a member, and now at fifty-five, would have the rate advanced. In less than six years such advance would pay up any deficiency that occurred, and at the age of sixty-one he would have \$15.96 to pay yearly to the end of his life, more than the Fraternal Congress rate. Take the case of another member who joined at forty-nine, and has been a member for twenty-one years. The proposed advance would, in four years, make up the deficiency, and he would have \$182 yearly more than he is entitled to pay. I think I have pointed out the injustice of the proposed rate to both young and old. If this rate is the correct result of actuarial science, then, I, for one, must be excused from my respect for actuarial science. Give me in preference plain, homely, common sense.

And now I am going to make a statement that may call down on my humble head the condemnation of the actuaries, and other authorities, including the insurance department. I do not believe that a huge reserve fund is necessary for fraternal insurance. Undoubtedly it is reasonable to demand a sufficient reserve to be kept by stock companies, doing business for a profit, to protect policy holders, but why should millions be tied up in the case of individuals in the case of fraternal insurance? I can see no possibility of the reserve being called upon, provided there is a sufficient rate, unless in a crisis caused by an abnormal death rate, from an epidemic or from war; or a falling off in membership through want of confidence in the executive. This piling up of a huge reserve, seems to me, like as though a man with a good and sufficient business, and a snug deposit to his credit in the bank to meet emergencies, should decide to draw upon his resources for the purpose of building up a fund to be used by his assignee when he became bankrupt.

The C. M. B. A. has been doing business for thirty-five years, paying all just claims, from what has been called an inadequate rate, and now when we are to have an adequate rate, why anticipate failure? When the rate now being paid was adopted at the Montreal Convention, nearly all funds, except the reserve, were depleted, but from month to month, until recently, a surplus has been accumulating in the Beneficial Fund, until it reached nearly \$200,000. Since the publication of the new rate this surplus has been decreasing, the assessments paid being less than the death claims.

I have been reading carefully all the letters appearing in this column, and would object to two phrases used in one communication, viz., as to those wanting insurance for less than cost, and as to members having had protection in the past. Old members object to paying a fine on the low premiums of the past, but not to a sufficient rate in the future. As to protection, no one can be protected from that which it was not God's will should occur. The old members contributed to a fund that paid dependents of deceased members and received nothing for it, but expect protection when death comes to them, if not deprived of it by this proposed iniquitous rate.

There have been proposals for the settlement of this question, and I will suggest two, first that all members be assessed at the F. C. rate, at the age of entry, and that all members who have been "retired" since the publication of this rate be allowed, upon paying arrears, and without medical examination to be placed in good standing; or, that a convention be called, to take the place of that of 1916, with all the powers of the regular convention, including the fixing of the rate, and the election of officers, to be followed in 1919 by the regular convention.

In conversation with a brother member, who seemed in the past to have inside information from the Grand Council, he implied that their intention was to relieve the insurance account of \$4,000,000 through lapses of old men. If this is correct, then those gentlemen have betrayed the trust reposed in them. They were as much bound in honor and honesty to protect the individual in his certificate as they were to protect the deposits placed in their charge. Whether such was their intention or no their act had the result of driving hundreds, and it may be, thousands of the best members, with a probability of many years to live, out of the order, but those who were falling in health doubtless remain.

This inept and unjust rate has already done an immense amount of injury not only to the C. M. B. A., but to fraternal insurance in general, a situation hailed with joy doubtless by competing systems.

I trust that a radical change may come in the course pursued by the Grand Council, so that those threatened by a grave wrong may be placed in a safe position and the C. M. B. A.

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be not made a byword and reproach to the Catholic community, but rather an outstanding instance of all that is just, upright, honorable, yet even generous in its dealings.

I have the honor to be respectfully,
JAMES O'REILLY,
Br. 426, Hastings, Ont.
April 29th, 1915.

MOTHER HOUSE OF THE CHRISTIAN BROTHERS FOR ONTARIO

The contractors have resumed work on the Christian Brothers new Training College at Oak Ridge, and the architect, Mr. J. P. Hynes, expects to have the building completed by next fall, as the foundations were erected last year.

Oak Ridge is on the Metropolitan Electric Line, 20 miles up Yonge Street, and forms the height of land between Toronto and Lake Simcoe. The Brothers' property comprises 115 acres and is beautifully diversified by hill and dale, grove and lake.

The main building will be located 400 feet from the carline and will afford a commanding view of the surrounding country with Aurora and Newmarket in the distance. It will be an up-to-date fire-proof construction, 4 stories high, and 180 feet long, laid throughout with battleship linoleum and terrazzo instead of wood floors, provided with steel sash window frames, equipped with a science and chemical laboratory, a well-furnished gymnasium, and various class and living rooms.

Accommodation is also provided for a resident chaplain. Other buildings for heating, manual training, storage, etc., will be located some distance from the main building.

This building when completed will be the Mother House of the Brothers for the Province of Ontario and will be known as the De La Salle Training College. It has been designed to accommodate 120 students, in 3 departments, the Junior Novitiate, the Senior Novitiate and the Scholasticate. The course of studies in the Junior Novitiate is that of the High Schools of Ontario and the students are prepared for the examinations for entrance to the Normal School and the Faculty of Education. After the students have passed the above examinations they are admitted to the Senior Novitiate where they receive the habit of the Order and spend a year in learning the nature and duties of the religious life. They are then promoted to the Scholasticate from which they attend the Normal School or the Faculty of Education. At present there are 57 students in their temporary quarters at 28 Duke Street.

As in education so much depends upon the teacher, every effort is put forth to provide our boys and young men with competent male teachers, must meet with the approval of all persons interested in education. The ability to submit to a simple academic test is not sufficient guarantee of a teacher's competence. Men proficient in every branch of learning, possessed of broad sympathies, loving hearts, lofty minds, and noble characters are the teachers we need to day. Long years of professional and academic training under expert masters and in an atmosphere of religion free from the distractions of a worldly life are required to train such teachers for their noble and all-important functions as Christian educators.

This is the spirit in which the work will be carried on by the Christian Brothers in their training College at Oak Ridge.

IN THE WRONG PEW

The Protestant Bishop of Zanzibar, who last year started the Kikuyu controversy by bringing heresy charges against two Protestant Episcopal bishops in America for administering bread and wine, in the rite of the Last Supper, to Methodists, Presbyterians and Baptists, has now excommunicated the Church of England Bishop of Hereford for appointing to a parish the Rev. B. H. Streeter, the author of some books in which fundamental Christian doctrines are denied. The Bishop of Zanzibar is out of place in the wide open Church of England. He ought to come where there is certainty of doctrine, holy orders, and apostolic authority.—Catholic Columbian.

THE WAR TAX

Post Office Dept., Ottawa, Can.

Enquiries having been received in regard to postage stamps being used for the payment of war duties on bank cheques, bills of exchange, promissory notes, express money orders, proprietary or patent medicines, perfumery, wines or champagne, as well as upon letters and post cards, postal notes and post office money orders, notice is hereby given that this use of postage stamps is in strict accordance with the provisions of the special War Revenue Act, 1915, which provides that postage stamps may be used in lieu of inland Revenue War Stamps in fulfillment and discharge of any requirement under the Act that adhesive stamps be affixed.

The public is at liberty at all times to use postage stamps for any purpose for which inland Revenue War Stamps may be used, but it is especially provided in the Act that inland Revenue War Stamps are not to be used on letters, post cards, postal notes or Post Office money orders, the only stamps allowed on these being ordinary postage stamps or postage stamps upon which the words "War Tax" have been printed.

THE EUCHARISTIC CONGRESS

To be known as the National Canadian Eucharistic Congress, to take place July 13th, 14th, and 15th, in Montreal.

Differing from Congress of 1910, e. g. (1) Not International but Canadian; (2) Chiefly intended to arouse enthusiasm of priests, Bishops and priests only to write papers; but laity by no means excluded, as one day of two devoted to study of sanctification of people by Eucharist. Laity also to participate in certain public demonstrations.

PROGRAMME
Tuesday Evg., July 13th. Solemn opening at Notre Dame; address in French and one in English by Rev. Thos. Burke, Paulist, of Newman Hall, Toronto.

Procession of the Most Blessed Sacrament. Presided over by His Eminence Cardinal Begin, who is Honorary President; Archbishop Brochu, Active President.

Fathers of the Blessed Sacrament in charge of organization.
Right Rev. Mgr. Lepailleur, Chairman of Reception Committee, French Section.

Rev. Gerald J. McShane, S. S., Pastor of St. Patrick's Church, Chairman of Reception Committee, English Section.
Wednesday, 14th; Thursday, 15th, devoted to congress meetings.
Meetings: French Section at Laval University, St. Denis St.
English Section in Congress Hall, the handsome new building just completed adjoining St. Patrick's Church and to be dedicated with great solemnity on Sunday, July 11th.

Much enthusiasm already aroused throughout country. Holy Father Benedict XV., sent beautiful letter accompanied by letter of Cardinal Secretary of State. Bishops have sent warmest letters of commendation and acceptance to be presented. English papers mostly all to be contributed by Bishops, among whom are:

Bishop McDonald, Victoria, B. C.; Bishop Morrison, Antigonish, N. S.; Bishop O'Brien, Peterborough, Ont.; Bishop O'Leary, of Charlottetown, P. E. I.; Bishop Ryan, Pembroke, Ont.

EXCURSION RATES

A.—ROUND TRIP TICKET EXCURSIONS:
1. Territory.—From Kingston, Sharbot Lake, Renfrew, Harrowsmith and east to and including Riviere du Loup and Megantic.

2. Fare Basis.—One way ordinary first class fare plus 25 cts. for the round trip.
3. Going dates.—Good going p. m. trains, July 12th, all trains July 14th, and a. m. trains July 15th.
4. Return limit.—All tickets valid leaving Montreal until and including July 16th, 1915.

B.—CERTIFICATE PLAN
One-way ordinary first-class fare plus 25 cts. on certificate plan. One-way first class tickets and standard convention certificates to be issued from all stations in Eastern Canadian Passenger Assn. territory to Montreal July 9th, to 15th inclusive, and properly validated certificates to be honored at Montreal up to and including July 19th, 1915, for tickets for the return journey on payment of 25 cts. to the special agent at the time certificate is validated.

This will mean that a passenger from Toronto, for example, on purchasing a one-way first class ticket, at \$10.00, to Montreal, will receive a certificate, which it will be necessary for him to have signed at Montreal by the Secretary of the Congress, and after same has been presented to Special Agent of the Eastern Canadian Passenger Association for validation (for which latter service charge of 25 cts. will be made) same to be honored for free return via the route used on the going trip.

CATHOLIC TRUTH SOCIETY

We are requested to announce that the Annual Meeting of this Society will be held in Columbus Hall, Toronto, on Monday, May 17th. Members and friends are requested to attend.

THE CATHOLIC PRESS

NECESSITY OF A CONSTANT AND CONSCIENTIOUS USE OF IT

"The Catholic Press" was the subject of a talk by the Rev. P. H. Casey, S. J., Philadelphia. He spoke as follows:

"I have to speak to-day on the Catholic press. By the Catholic press I mean Catholic papers, Catholic magazines and Catholic books. I have nothing to say of such Catholic publications as a help to devotion or as a means of pleasant mental recreation. I speak of them as an absolutely necessary means for the correct and full understanding of your Catholic faith.

You see it is not my intention to criticize the Catholic press or point out any of its shortcomings. Nor is it my intention to praise it for all the good it has done and is doing in the face of terrible odds, especially the apathy of so many Catholics. Nor am I going to ask you to support the Catholic press. This would sound like charity, and I am not preaching a charity sermon.

"What I wish to urge upon you, with all the power I can, is the necessity of a constant and conscientious use of the Catholic press. You need its help for your own growth in knowledge and power. You need its help if you are to be Catholics in action, and not dumb, helpless, timid creatures when you come face to face with the religious ignorance and error of the day. The general topic of the noonday talks is 'Catholicism in Action.' The title means that the Catholic Church has a battle to fight—a battle against ignorance, error and prejudice. And it is you, business men and women of the Catholic Church—it is you who are on the firing line—you meet the foe face to face, and not we Catholic priests. And it is you who must have the knowledge and understand Catholic teaching if the Church is to win the battle.

MUST HAVE THE WEAPON OF KNOWLEDGE
"Prejudice you may overcome by your own exemplary lives, by your purity, honesty, nobility of character. But if you are to win against ignorance and error you must have the weapon of knowledge. And let me tell you at once that any kind of knowledge will not do. Your knowledge of Catholic doctrine must be ready, accurate and up to date knowledge. Your knowledge of the catechism may suffice for your own salvation. It may do in the ordinary routine of Catholic life. But when you meet a living adversary equipped with all the modern ways of putting an old difficulty and armed with modern difficulties besides, you have to know far more than you learned in the catechism long ago.

"Old errors are constantly changing their form. New events are happening in the religious world, and new accusations are being fashioned during the last ten years. A new anti-Catholic propaganda has sprung up, the outgrowth of Socialism and its dread of Catholic strength. This anti-Catholic propaganda is supported by a press that finds nothing too low or vile for its work of hatred and libel. Its publications circulate chiefly in the smaller towns, but they also find their way into the big cities, and are often forced into the hands of Protestants who despise them no less than we do. But the work is going on. No effort is being spared to keep our fellow-citizens in ignorance and error regarding the real teaching and the real aims of the Catholic Church.

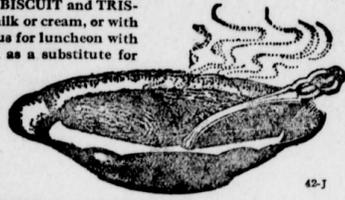
A CONTRAST
"What a difference between the man who reads his Catholic paper carefully, who reads some new book on Catholic doctrine for the purpose of understanding his faith more fully—what a difference between him and the man who never reads anything except the daily paper and his prayer book. The latter may be ready to fight for his religion, to die for it,

MADE IN CANADA

Make your "Meat" Canadian Wheat—but be sure it is the whole wheat prepared in a digestible form—that's what you get when you eat SHREDDED WHEAT the food that puts you on your feet. It is not what you eat, but what you digest that makes muscle, bone and brain. SHREDDED WHEAT is a complete food for building the perfect human body. Ready-cooked and ready-to-serve.

Shredded Wheat is made in two forms, BISCUIT and TRISCUIT—the Biscuit for breakfast with milk or cream, or with fruits; Triscuit, the water-toast, delicious for luncheon with butter or soft cheese, or for any meal as a substitute for white flour bread.

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Return post will bring you a regular One Dollar pair of DYER FOOT DRAFTS, the world-renowned Michigan External Treatment for Rheumatism of every kind, to try FREE. No matter how you have suffered, nor how obstinate your case, I gladly take all the risk of failure. I'll do just as I say, and when you get the drafts sent to you, and try them, if you are fully satisfied with the benefit received, then you can send me One Dollar. If not, keep your money. It is for you to say which you will do. You can see that I couldn't afford to make such a usually liberal offer if my Drafts weren't almost always successful. In fact they are so good that thousands have written me that my Drafts cured them after all other means including the most expensive baths, had failed; cured them even after 30 and 40 years of suffering. You'll be astonished to see what they'll do for you. The scientific reasons underlying this unusual treatment.

The Catholic Record

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We are now in a position to supply the official prayer for peace issued by His Holiness, at the following prices: 250, 75c.; 500, \$1.00; 1,000, \$1.35. Postpaid on receipt of prices. EVERY PARISH SHOULD HAVE A SUPPLY

Pope Benedict's Prayer For Peace

The Catholic Record
LONDON, CANADA

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"Safety First" Consists in Avoiding Risks
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DIED

O'MEARA.—In the Township of Alice, Renfrew Co., on April 26th, Patrick O'Meara, aged eighty-nine years. May his soul rest in peace.

The virtues are never the stronger for giving them a vacation.

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A QUALIFIED NORMAL TRAINED CATHOLIC teacher for separate school. Duties beginning after Christmas holidays. Apply stating salary, to W. Ryan, Box 24, Charlton, Ont. 1881-11

SITUATION WANTED
SITUATION WANTED AS PRIEST'S HOUSEKEEPER by woman well qualified and with excellent references. Address Box B, CATHOLIC RECORD, London.

HOUSEKEEPER WANTED
WIDOWER WANTS A HOUSEKEEPER, from thirty to forty years of age, to take care of two children, ten and six years, for July and August. State wages expected Box A. Apply CATHOLIC RECORD, 1907-4

FOR RENT
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