

# SACRED HEART REVIEW

FOR GOD AND COUNTRY.

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SATURDAY, March 18, 1916.

### ECCLESIASTICAL ITEMS.

OUR agent, Mr. John O'Connell, received through the mail last week an envelope containing two dollars, presumably for a renewal of subscription. No note accompanied the money, so our agent can not tell whom to credit. The envelope was postmarked "Cambridge A." Will the person who sent this money kindly communicate with us?

ON the occasion of the first anniversary of the death of the Rev. John T. Smith, a solemn requiem Mass was celebrated at St. Patrick's Church, Omaha, Neb., by the Rev. P. C. Gannon, his successor in the pastorate of the church. Previous to the Mass a bronze tablet, two by three feet, to the memory of the late pastor of St. Patrick's parish, was unveiled and blessed.

THE presidents of various Catholic societies in the archdiocese of New York met in the Cathedral College, Madison avenue and Fifty-first street, recently, to arrange for the fifteenth annual convention of the American Federation of Catholic Societies, which will be held in this city Aug. 20 to 23. Frank W. Smith, president of the New York County Branch, presided. A brief address was made by Monsignor Lavelle, who said the convention would be the largest Catholic gathering ever held in New York.

THE following transfers among the clergy of the Boston archdiocese have been announced by

His Eminence the Cardinal: The Rev. William Barry, senior assistant at the church of St. Mary of the Annunciation, Cambridge, is made administrator of St. Joseph's parish, East Pepperell, Mass.; the Rev. Thomas I. Coghlan, who has been pastor of the East Pepperell church, being transferred to the pastorate of the Sacred Heart Church, Atlantic, Mass. The Rev. Bernard S. O'Kane, assistant at the Church of Our Lady of Grace, Chelsea, is transferred to St. Mary's Church, Cambridgeport, and the Rev. Dominick F. Rock, assistant at St. John's Church, Winthrop, to assistant at the Church of our Lady of Grace, Chelsea.

A MEMORIAL window to Father Maturin has been placed in Downside Abbey, in the chapel of the English Martyrs. It looks down upon the altar where Father Maturin used to say Mass during some months that he was at the Abbey. Ill-health obliged him to give up his hope of becoming a member of the community. The window has two lights, one containing striking figures of St. Basil and St. William of York, patron saints of Father Maturin. The other light depicts St. Peter walking on the waters: "Lord, bid me come to Thee upon the waters. And Jesus said, Come! And Peter going down out of the boat walked upon the waters to come to Jesus." (Matt. xiv.) Father Maturin lost his life in the Lusitania disaster.

THAT Notre Dame University aids deserving students to the extent of \$65,000.00 a year has just been divulged for the first time by the building committee of the Notre Dame Alumni Association. The committee announces to the University's alumni that this great sum will be increased after the completion of Old Students' Hall, as the income from this proposed building will be devoted exclusively to helping deserving boys. Old Students' Hall is to be erected by the Notre Dame Alumni Association. It will provide rooms for old students visiting their Alma Mater, and will accommodate 150 students. Its erection will cost \$125,000.00.

WASHINGTON'S Birthday was celebrated with unusually elaborate exercises at Notre Dame University. The exercises in Washington Hall, the University theater, which followed the Mass in the University chapel, was the occasion of an eloquent speech of the Rev. John Cavanaugh, C. S. C., president of Notre Dame, in accepting the flag presented by the senior class to the University according to its usual custom. The University club of South Bend attended the exercises in a body

and also witnessed the military manoeuvres of the student cadet companies in the big Notre Dame gymnasium.

As a result of a Converts' League inquiry class, in St. Mary's Church, Pittsburg, Kansas, we are informed by the *Western Catholic*, eleven Protestant business men of that city received baptism on a recent Sunday at the hands of the Rev. Dr. Pompeney. The men are: Ira Clemens, president of the Clemens and Sons Coal Company; Harold Thomas Wright, of J. P. Wright and Sons, decorators; John C. Fox, of the Standard Oil Company; James H. Billings, of Billings and Koakum, merchant tailors; Fred W. Doll, of Dunn and Doll, tea merchants; Robert W. Bixler, expert electrician with the Pittsburg Electric Company; Henry E. Fintel, dealer in music; W. F. McLaughlin, former Registrar of Deeds and journalist; J. E. Donohue, purchasing agent for the Central Stores Company; Charles R. Steele, of the Smelter Company, and his son, Francis.

THE Catholics of England have sent many a splendid representative to the front since this war began, and many a Catholic household in England mourns the death of one or more of its members who have given their all to the Empire. Catholic nobles as well as Catholic commoners have fallen in this fight, and among the former special mention has been made by our English contemporaries of Lord Ninian Crichton Stuart, who was slain last year in action. A brother officer writing of him at the time of his death said: "I spoke of his Catholicity. He was indeed a devout Catholic, and one who practised his religion. Whenever we were near a village he was always assiduous in his attendance at Mass—which he often served; and he was most solicitous that the Catholics in the battalion should have every opportunity to perform their religious duties."

THE *Catholic Convert*, the new quarterly magazine published by the Catholic Converts' League of New York, starts the second year with the March issue. The Rev. Sigourney W. Fay, formerly Episcopalian Archdeacon of Fond du Lac, contributes an article on the subject, "Has the Anglican Church any Longer a Part to Play in the Reunion of Christendom?" Father G. M. Searle, C. S. P., formerly Superior-General of the Paulists, discusses the "Outlook for Conversions in America." Recent converts from the Baptist Church—one in Cleveland, another in Henrietta, Oklahoma—tell of their experiences, and there is an interesting account of the conversion of Miss

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Alta Pomeroy Churchill, dean of Stanley Hall College, Minnesota, who was born a Protestant but later became an infidel. Advance figures of converts received in the various dioceses during 1915 are published through the courtesy of the official Catholic Directory, with a review in detail of the conversions falling within the quarter from December, 1915, to March, 1916. The Rev. E. G. Fitzgerald, O. P., writes on "What the Catholic Church has Done for South America;" and Scannell O'Neil gives a complete list of Generals of the North and South who were converts to the Church. The *Catholic Convert* is issued by the Catholic Converts' League of New York, 117 West 61st street, the subscription price for the year being fifty cents.

### RECENT DEATHS.

The prayers of our readers are requested for the repose of the soul of Miss Lucy L. Murray, of Cambridge, Mass., who was one of our first subscribers.

The Rev. D. F. Berberich, a priest of the diocese of Galveston, who died last month at Frelsburg, Texas, was forty-seven years of age, and had been a priest for twenty-four years. He made his studies in Rome and was ordained to the holy priesthood at Mantua, Italy, by Bishop Sarto, who later became Pope Pius X.

May their souls and all the souls of the faithful departed through the mercy of God rest in peace.

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# The Sacred Heart Review.

NEW SERIES

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## The Week's News.

— Villa "put one over" on the Americans guarding the frontier last week. With a large number of followers he sneaked by the soldiers and attacked the town of Columbus, N. M., killing and wounding a number of soldiers and citizens. The American troops chased the bandits back into Mexico, and later a larger expedition—a "primitive expedition," as our English friends might say, entered Mexico to hunt down the Villalistas, the Carranza government agreeing. President Wilson's action in sending an armed force into Mexico to get Villa was unanimously approved by the Senate foreign relations committee at a specially called meeting. "So far as it has proceeded," the administration program was wholly satisfactory to the committee, as it was regarded action short of war.

— Combating the statements that food and other necessities are still reaching Germany, the British Foreign Office issues a memorandum declaring that the "strangle hold" of the British navy is growing in efficiency day by day, and asserting that the navy has done its work so well that German and Austrian overseas trade is very near extinction and that ninety-two per cent. of the German exports to the United States have been stopped. "That our blockade prevents any commodities from reaching Germany is not and under the geographical circumstances can not be true," goes on the memorandum. "But it is already successful to a degree which good judges both here and in Germany thought absolutely impossible, and its efficiency is growing day by day. It is right to add that these results have been obtained without any serious friction with any neutral Government. There is great danger when dealing with international questions in concentrating attention exclusively on one point in them, even if that point be as vital as is undoubtedly the blockade of Germany."

— Colonel Theodore Roosevelt, in a short article written for Henry L. Stoddard of the New York *Evening Mail* and cabled to that newspaper, March 9, from Port of Spain, Trinidad, says he will not permit the use of his name in the Presidential primaries in any State of the Union. That part of his statement was due to the movement in Massachusetts to put him on the primary ballot. But the suggestion does not appeal to the Colonel, and this year, unlike 1912, "his hat is not in the ring," "unless," as the Colonel puts it in his statement, "the country has in its mood something of the heroic—unless it feels not only devotion to ideals, but the purpose measurably to realize those ideals in action."

— Last week another declaration was added to those already in force. Portugal is now formally lined up by Germany as one of its

enemies. Wednesday, March 8, war was declared by Germany on Portugal, Germany charging in substance that the Portuguese Government by numerous acts "openly gave evidence that Portugal considers herself England's vassal, for whom England's interests and wishes are paramount in comparison with other considerations." The immediate provocation of the long expected rupture between Germany and Portugal was the latter's recent seizure of all German ships interned in Portuguese harbors. This point is emphasized in the German declaration. Portugal has a regular standing army of 30,000 men, with 230,000 reserves. Her total available strength is estimated at 870,000 men. She has a navy consisting of five second class cruisers and some gunboats and smaller craft.

### British Flags and German Dyes.

— An American company manufacturing British flags has a law suit with another firm because the latter refuses to accept flags contracted for, alleging that the dyes used therein are not the German dyes specified in the contract but substitutes of American manufacture. But the flag manufacturers come back with the assertion that the shortage of German dyestuffs here due to the war has made it difficult, if not impossible, for them to get hold of German coloring material. So it comes about, curiously enough, that through its embargo on German dyestuffs, the British Government is unconsciously curtailing the manufacture of British flags.

### Australian Soldiers Riot.

— We doubt if there is much anti-British significance in the riots reported from the training camps at Liverpool, and Casula, New South Wales. According to Australian newspapers the soldiers ran riot for a day in Sydney and other towns, looting stores and destroying property. For a time the police were unable to cope with the situation, and seasoned troops brought into the city to quell the disorder did so only at the cost of the lives of several of their number, and of the rioters. Many were injured and the hospitals of Sydney were reported as "filled with wounded." The rioters, the report said, reached Sydney on trains which they commandeered for that purpose. Disembarking, they paraded the streets in military formation, breaking windows and committing many other acts of vandalism. When the trouble was under control, the mutineers were driven back to the station and returned to the training camps on special trains.

### Wants U. S. to Supervise Elections.

— A formal request has been made of President Wilson by the faction of the Liberal party in the republic of Panama headed by First Vice-President Rodolfo Chiari, and the Conservatives for supervision by the United States of the Panama presidential election next July. The request was made in lengthy letters transmitted from Panama to Washington through diplomatic channels. The reason for the request is set forth in the claim that a fair and impartial election will not be possible without such supervision, owing to the fact

that the election machinery is in control of those who will use it, if opportunity offers, to their selfish advantage.

### Humane Work Progresses.

— Bequests and gifts received by the Massachusetts Society for the Prevention of Cruelty to Animals during the past month totaled more than \$1,000, according to the report of the president, Francis H. Rowley, made to the board of directors to-day. President Rowley also reported receiving more than \$500 for the American Humane Education Society. During the month 738 new Bands of Mercy were reported, of which 205 were in the schools of Rhode Island, 185 in the schools of Massachusetts, ninety-nine in the schools of Indiana, fifty-one in the schools of Maryland, forty-four in the schools of Virginia, twenty in the schools of Louisiana, nineteen in the schools of Florida, seventeen in the schools of Ohio, eight in Alabama, seven in Washington, D. C., four each in Washington and Tennessee, three in Texas, two each in Maine, Wisconsin, Minnesota and Idaho and one each in New Hampshire, Kansas, Oklahoma, Colorado and California.

### Movies to Teach Safety.

— Moving pictures will be used by the Baltimore and Ohio Railroad as an adjunct to its safety-first campaign, impressing upon employees the importance of being careful in the interest of the personal safety of patrons and themselves. The railroad has purchased a machine for exhibiting motion pictures of railroad operation as performed correctly and incorrectly. The machine will be added to the equipment of the General Safety Committee. "The house that Jack Built," a scenario written by a railroad man and produced by one of the larger concerns employing well-known stars, will be exhibited as a part of the programme of the various safety committee meetings which are held by officials and employees monthly.

### Death of a Noted Organ Builder.

— Francis H. Hastings, one of the leading citizens of the town of Weston, Mass., and one of the most widely known manufacturers of church organs in the country, died Feb. 23, in his eightieth year. Funeral services were held on the following Friday afternoon at his late residence. Mr. Hastings was born in Weston in 1836 and at nineteen years of age went to Boston (Roxbury) to enter the employ of E. and G. Hook, organ builders. He was admitted to partnership in 1865 and has been the principal owner since the death of Elias Hook in 1881. In 1887 Mr. Hastings moved his business from Roxbury, to a new and larger factory building he had erected on a portion of the old homestead in Kendal Green, Mass., and in 1893 a corporation was organized to carry on the business under the firm name of Hook and Hastings Company. Mr. Hastings was devoted to his art, giving it his whole energy for nearly sixty years and was recognized as the leading organ builder in this country. During his later years he built up a strong organization of younger men who have been in charge of the management for some years and who will continue the business.



## What Catholic Editors Say.

### The Daily Paper's Poison.

"Extra! Extra! All about the murder trial!" And we buy a paper (says the *Catholic Universe*) and carry it home—the home where love and ideals and children are growing upon the food we give them. We love the children; we love them so very much we poison them.

### Lenten Proprieties.

"The Lenten discipline of the Church to-day," says the *True Voice* of Omaha, Neb., "calls for the minimum of self-denial under pain of sin. But there is a wide field of what may be called Catholic propriety which affords ample scope for cultivation. And the Lenten proprieties should be observed by all Catholics. Others expect it of them and self-respect demands it. Festivities are perfectly proper in their season; but they are out of place for Catholics during Lent."

### Growth of The Providence Diocese.

Writing of the day in 1841 when the corner-stone of the old St. Patrick's Church, Providence, was put in place by Bishop Fenwick of Boston, the *Providence Visitor* says: "The progress of the Church here has more than kept pace with that of every other department of civilized life. It is a repetition of the parable of the mustard seed and what was once nothing more than an outlying district of Bishop Fenwick's jurisdiction has grown with the years into one of the most splendidly equipped and best organized dioceses in the whole extent of the United States."

### The Germans Keep the World Guessing.

The argument that the depreciation of the German "mark" in neutral countries shows that Germany's credit is going to collapse sounds plausible. "But we suppose," comments our Canadian contemporary, the *Casket*, "that sort of thing is sometimes a matter of manipulation. So long as Germany can get her own people to accept, and transfer from one to another, her promises to pay, she can use her gold to satisfy foreign creditors. We wonder who really knows much about Germany's condition anyhow. More than half of what is said on the subject is guesswork."

### Why the Pope Does not Give Sentence.

"The newspapers of England, particularly those under Anglican influence, are constantly berating the Pope because he does not curse their enemies and bless their friends," remarks the *New World*. "They wish the Holy See to pass judgment on this case and that, and in the very matters over which they most explicitly deny his jurisdiction in times of peace. This persistent nagging has extended across the channel, and gives to the anti-clerical agitator the one topic on which he may harp during the present stressful times, with some show of patriotism. To the partisan in America it may seem only natural that the Holy See should denounce moral wrong, whether in times of peace or war. And where the facts were clear and judgment warranted the Holy See has not hesitated to do so. But the nature of the cases cited indicates

only too plainly the impossibility of securing evidence that could warrant anything like an impartial judgment."

### The Bluffers.

"One of the peculiarities of a large portion of the human family," says the *Catholic Union and Times*, "is that the members thereof have a tendency to make themselves appear just a trifle better than they really are. Everybody knows the man who, at the parish meeting, puffs out his chest and declares that he will do this, that and the other thing. And everybody knows, too, that in the last analysis he never does anything. He manages to get his name on the committee and talks as if the proposed function would be an absolute failure were it not for the important part he purposes to play. He will dispose of 100 tickets to his neighbor's ten and he wonders why it is that people do not show more interest. He is the champion bluffer. His hundred tickets remain unsold. As a general thing, he does not even take one himself. Sooner or later everyone gets on to his game, and when he arises to make his customary boast the real workers snicker in their sleeve. They know he is an 'empty vessel,' though he makes the greatest sound. On the other hand, the real worker has little to say. He accepts any task allotted to him; he goes at it with a will; he 'says nothing, but saws wood,' with the result that when it comes to a show down he has the bluffer beaten to a standstill. Sooner or later the man with the 'big talk' is discovered and when he suggests anything he is laughed down. Why not be just what we are?"

### The "Rights of Little Nations."

Some years ago what passes for Government in Ireland made itself ridiculous enough in its campaign against men for having their names in Irish only on their carts, but now, according to the *Dublin Leader*, it is a crime to answer questions in Irish only to a policeman in an Irish-speaking district. Our Dublin contemporary says: "Ballingeary, as our readers know, is famous for its Irish Summer College. A well-known Englishman, Mr. Claude Chevasse, has become, in some respects anyway, far more Irish than most of the Irish themselves; he is an enthusiast for the Irish language which he speaks and writes. There are four policemen in Ballingeary, none of whom, we understand, knows Irish. That is the England in Ireland way of administering the law to our 'free people'—send non-Irish-speaking policemen to Irish districts. A policeman by the name of Appleby evidently scented danger in the visit of this Englishman and sought him out and asked him questions. Mr. Chevasse, in this Irish part of Ireland, answered the bobby in the national language, and as the bobby did not understand Irish, and as Mr. Chevasse persisted in speaking it, Mr. Chevasse, an Englishman, was arrested for answering a policeman questions in Irish only in a very Irish district! He was duly brought before a bench of Macroom magistrates and fined by a majority of the magistrates £4 and £1 for answering a policeman's question in Irish only."

### LIVING BEYOND ONE'S MEANS.

Archbishop Glennon says that one of the chief weaknesses of our day is living beyond one's means. Spending more than we earn is a form of injustice for which some

Written for the Review.

### THE KING WE SERVE.

BY THE REV. J. P. REYNOLDS.

I have seen their armies gath'ring with their cannon on the plain,  
I have heard the lamentation of their agonizing slain,  
I have watched the files advancing to fill the ranks again,  
And all for the glory of the king.

I have thought upon the widows that the men had left behind,  
And the sight of weeping orphans that the muster out would find,  
And the tears came welling upwards as the mists my eyes did blind,  
And all for the glory of the king.

Can the king for whom they suffer, for whom children's tears are shed,  
Can he stem the flood of sorrow, can he bind the wound that's bled,  
Can he whiten with his sceptre the battle-fields run red?  
Is this in the power of a king?

As the men must die in trenches, as the women's hearts must break,  
As the orphaned child must shudder at the horrors in war's wake,  
Let us die for crowns supernal, let us die for Jesus' sake,  
And die for the glory of our King!

As the life of man's a battle, and the field's the passing world,  
Principalities and Powers have their javelins at us hurled,  
But around His Crown of Sorrows they will banelessly be furled,  
The Cross is the guidon of Our King!

If He asks us here to suffer, and to share His Crown of Thorns,  
There'll be plenteous compensation for the weary heart that mourns,  
For the Lamb on Calvary's Mountain is the sun of Heaven's morns,  
The Crown's in the giving of Our King!

one must suffer through our folly. Unpaid debts are generally the result of living beyond one's means. And bad debts are only another form of retaining ill-gotten goods. Restitution must be made as soon as possible.

There is little hope for the future of the young man who starts out by accumulating debts and the bad habit that usually goes with them. He takes no thought of the morrow while enjoying the pleasures of to-day; but the morrow comes and brings its penalties for spendthrift imprudence. Opportunities are closed to the reckless spender, and he finds himself bound by thriftless habits and unable to "get anywhere" in life. He pays the penalty of his recklessness in a lifetime wasted in fruitless struggle.

The number of persons dependent on charity in our cities is on the increase. A statistician has calculated that only about one person in ten saves any money even during his years of greatest earning capacity. In our large cities one person out of every ten who die is buried in a pauper's grave. The appetite for pleasure, for fast living, is growing instead of decreasing. The children of to-day spend much more for entertainment than did their fathers. And there is little likelihood that the tide will turn soon. We are becoming a nation of money-mad financiers on the one hand and spendthrift pleasure-seekers on the other. Both vices lead to dishonesty. But the spendthrift who lives beyond his means is doubly dishonest. He wrongs not only his creditor, but himself. And he prepares himself to become a further burden on society in his declining years.—*True Voice*.



## Editorial Notes.

A GOOD many people, from hatred of the Germans, have passed to hatred of the word "Efficiency," because, as has been stated, Germany spells efficiency.

IN Boston last week Lady Aberdeen said: "Real Irishmen are not in favor of the proposed Irish republic." Which may be true; but then, again, there are many real Irishmen who are not in favor of Lord and Lady Aberdeen.

"IN time of peace prepare for war" is an axiom which the Church applies in her own way to the lives of her children. She would form in them habits of prayer and reliance on God, to serve them in good stead against the hour of trial and temptation.

How can Catholic men, however lukewarm their faith may be, line up at the bar of the saloon for drinks, while the Stations of the Cross are being said in the Church near by? When the Jews taunted and reviled our Lord they had the excuse of not being His followers.

DOES your outlay for tobacco average five, ten, or fifteen cents a day? For a fraction of a cent a day, the price of one pipe-ful of tobacco, you may have the SACRED HEART REVIEW every week. Isn't it worth this much to have a Catholic paper coming regularly to your home every week?

If you can not fast from food, fast from uncharitable words and thoughts. If the condition of your physical body demands that you must have meat every day, then make up for your inability to abstain by following the spirit of the Lenten law. Keep your tongue from sinning, and your lips that they speak no guile.

THE war has increased the cost of living, but our offer of a four years' subscription to the SACRED HEART REVIEW for five dollars still holds good. When renewing your subscription why not send us five dollars and thereby insure your receiving the REVIEW for four years? Paying in this way brings down the price of the REVIEW to a little more than two cents a week.

"It seems to us, not being statesmen," very modestly says the editor of *Our Dumb Animals*, "that the danger of attack and invasion from any one of the nations now at war, once peace is declared, is about as probable as an assault upon a community by the inmates of its hospitals. Convalescence in men and money will require a lapse of more than a few months, when, as our orators tell us, we may expect to see our coast cities destroyed and a conquering army sweeping inland from the sea." This is a point that might be considered.

A CORRESPONDENT of the New York *Herald* says that a story which recently won a prize of \$2,500 was written more than fifty years ago. It had reposed in a battered trunk for that length of time after being rejected by "publishers in every section of the country." The author, at the age of seventy-three, was prevailed upon to submit the old manuscript once more, and this time met with distinguished success. A lesson may lurk in this item for the writers

who dash off a piece of poetry on Wednesday night and send it to a weekly paper with "Rush" written on the envelope, and a breathless note inside requesting that the poem be printed in "this week's paper."

DRINKING is a social and sociable habit. Some one well puts it this way: "Drink and the world drinks with you. Be sober, — you go it alone." At least this is how the man feels who decides to abandon the drinking crowd with whom he formerly associated. The world seems out of joint to him for a while. He believes there is something in the proverb: "Be good and you'll be lonesome." Now this is where the total abstinence society comes in. It provides safe companionship for the man who has left the other kind of comradeship. It shows him that it is not necessary to be "soused" to be sociable. It provides him with agreeable surroundings removed from the saloon and its many occasions of sin. It safeguards his sobriety. The Catholic total abstinence society should be fostered and encouraged by all who would help the man who is struggling to conquer the habit of drink.

THE London *Tablet*, referring to Cardinal Gasquet's taking possession of his titular church, speaks of the English Cardinal's "witty retort to Cardinal Von Hartmann, which has made all Rome merry." The press generally accepted the story which tells of the meeting of the two Cardinals: "We will not speak of war, Your Eminence," said the German Cardinal. "We will not speak of peace, Your Eminence," replied the English Cardinal. The thoughtful Catholic did not need to be told that the story was a make-up, pure and simple. Commenting on it, *Rome* remarks:—

The two Princes of the Church did speak together recently, for quite half an hour, but it was a French journalist who put these more or less epigrammatic remarks on their lips.

It is a sample of many bogus stories and anecdotes that are being related in the secular press about Cardinals and ecclesiastics generally, all of them meant to prove that there is some kind of disagreement between the Pope and his advisers. They may be dismissed as unworthy of notice.

### Additions to Our Honor List.

Our list of Five Dollar Subscribers gained some notable accessions last week. We are glad to find so many of our subscribers responding to our offer of a four years' subscription to the REVIEW for five dollars. The regular subscription price of the REVIEW is two dollars a year in advance, but by sending us five dollars in advance a subscriber will be credited with a subscription to the REVIEW for four years. Here are the names of esteemed subscribers who recently took advantage of this offer: Mrs. Thomas Dever, Brandon, Vt., who says "we all enjoy reading the REVIEW very much;" Mrs. Timothy F. McCarthy, Cambridge, Mass.; Mrs. J. Kent, Brockton, Mass.; Miss S. MacInarney, South Boston; Mrs. M. Green, Roxbury; J. H. Shortill, Woodfords, Me.; Mrs. Daniel Sullivan, Providence, R. I.; Miss Maria O'Connor, Medford, Mass.; Mrs. James Horton, Portland, Me.; Miss Alice Cronin, Rockland, Mass.; Eugene M. Creeden, West Medford, Mass.; Gertrude M. Leary, Fall River, Mass.; Miss Anna E. Fitzgibbon, Louisville, Ky.; and Miss Annie M. Neylan, Ayer, Mass.

We trust that other subscribers to the REVIEW, when renewing their subscriptions,

will see the wisdom of paying for four years in advance at \$5.00. By paying at this rate they will materially lessen the cost of the REVIEW to themselves, while they at the same time help the REVIEW to continue its good work. Could a five dollar bill be put to any better use than in insuring the permanency of the Catholic press?

### A "Quaint Superstition."

Ralph Adams Cram, writing of Rheims Cathedral and its sculptures, in his book "The Heart of Europe," says:—

Personality, varied, vital, distinguished, marked the sculpture of Rheims, together with an unerring sense of beauty of formalized line, and an erudition, a familiarity with the Scriptures, with scholastic philosophy, with the lives of the saints, and with the arts and sciences that would appear to do away with the quaint superstition that the Middle Ages were a time of intellectual ignorance.

The men who carved these statues were not of the esthetically elect; they were not a few highly trained, well-dressed and supercilious specialists, working in the confidence born of years in Paris and Rome; they were stone-masons, members of their own self-respecting union, who had worked their way up a little higher than their fellows and so could carve each his group of statues to the satisfaction and in accordance with the jealous standards of excellence of his guild. He had to know what he was doing and what he had to express; there was no ubiquitous architect to instruct him, no "committee on symbolism" to show him the way, and so if he could not read well enough to enjoy a modern "yellow journal," or write well enough to forge a name or draft a speculative prospectus, he did know far more about religion, theology, philosophy, history, and the contemporary sciences and arts and romances than the modern workman with his years of public school behind him, or many an architect or sculptor with his high school, preparatory school, and university training behind him as well.

The "quaint superstition that the Middle Ages were a time of intellectual ignorance" has received some severe jolts from artists and scholars like Mr. Cram, but it still persists; it still hides in the offices of popular newspapers and magazines; and even normal schools are not without it, if we may judge from occasional "breaks" in the talks of high school teachers. "We call the Dark Ages dark," says some one, "because we are so much in the dark about them." There is no need to be in the dark about them any longer. The study of one of the old Cathedrals in Europe, whether actually or through books and pictures, should be sufficient to raise a question in the mind as to the superiority of the present over the past, in all that makes for richness of life in the true sense.

### THE WORKERS' FRIEND.

To-morrow, at every shrine of St. Joseph, grand or lowly, candles will glow, and lilies will shed their fragrance. The little children will come to kneel before the foster-father of the Child Jesus; youth will pay its tribute, and make its prayer for aid in meeting life's problems; the aged will come to remind St. Joseph that he must be near them in the final hour. Each class will bring its own needs, its urgent petitions. And why? Because the saint of the household—the wise, kind St. Joseph—must be very near and dear to Jesus Christ, Whose infancy he guarded. No petition, presented through St. Joseph, will be lightly heard. He is the friend of the worker, the example for all fathers, the model of the Christian



head of the home. It would be well indeed if the kindness, the grace, and courtesy of the cottage of Nazareth had a larger place in Christian homes to-day. It is not enough for a father to be industrious and sober, a good provider; he must be loving also; loving his children as Joseph loved his Sacred Charge, ruling his household as Joseph ruled, with wisdom and gentleness.

Pray then, to-morrow, to ask St. Joseph's intercession, whatever the need. He, whose hands wrought at daily toil, is the patron of the worker.

True prince of David's line! thy chair  
Is set on every poor man's floor;  
Labor through thee a crown doth wear  
More rich than kingly crowns of yore.

### OBEYING GOD RATHER THAN MEN.

When the Church says to-day, as St. Peter said long ago, "we must obey God rather than men," she is not worldly-wise; she is not prudent. Better would it be for her, from the worldling's point of view, to obey men, to render to Caesar the things that are God's. But this is not the Church's way; it never has been, and never will be her way.

Our Divine Lord prophesied while He was yet on earth that His disciples would be persecuted for giving testimony of Him. He forewarned them of the things that would come to pass, of the trials they would have to endure, because of their faith in Him. "They will put you out of the synagogues," said our Divine Master. "Yea, the hour cometh that whosoever killeth you will think that he doth a service to God." Many and many a time have these words of our Lord been fulfilled in the history of the Church. In the early days they were fulfilled literally, as the martyrologies attest; and in these later days dislike, suspicion, fear is the portion of the Church which Christ founded. And all because the world knows that when it comes to a matter of principle, the Church will obey God rather than men. The world knows that the Church will not waver in her fidelity to the Faith. Other communions may compromise, but the Church will never do so.

And this explains why the Catholic Church is the one picked out for suspicion, hate and persecution. This explains why no other Church, but ours is so frequently in conflict with the world. This explains why she is so often attacked in the name of a liberty which is nothing but license.

The loyal and instructed Catholic is not puzzled at the spectacle of the Church's persecution, now in one country, and again in another. He knows that she is on the right side. He knows that no matter what specious arguments may be advanced by the forces that assail her; no matter how much fine writing they may do in the press; no matter how strong a case they make out for themselves, their opposition to the Church is opposition to her because she represents a Christian liberty that they are seeking to destroy.

And as the Church in her corporate capacity hearkens to the commands of God, and will not listen to those who speak in opposition to them, so should her children take their stand also against the forces and influences in the life around them that would lead them away from the Church and its precepts. The Church is the voice of God in the world, and Catholics should abide by its laws, reverence its admonitions and faithfully follow its practises. They should avoid sin which is the Church's greatest en-

emy, and seek to live loyal to the spirit as well as to the letter of her commands. Particularly during this season of Lent should we renew our faith and fervor, and try to be more truly her children than ever before.

### A CALL TO ACTION.

"Dear Editor," writes a good friend in an adjacent town, "a few years ago I read an article in the REVIEW which struck me then as a very inspiring bit of writing, although very practical and easily apprehended. It dealt with the possibilities of service that lie at hand for every Catholic to make use of, if he only will. There is great waste of good material in the average Catholic parish. Splendid lay energy remains idle. Men or women of education do not 'take hold' as they should. This has been my observation for many years, and despite much that has been done to arouse the layman and bring him into co-operation with the pastor, there are a surprisingly large number of young men and young women too, who still remain untouched by the spirit of helpfulness in parish work. Now, it was just this sort of thing that the editorial I speak of dealt with, and if you could reproduce it in the REVIEW I should be glad."

The REVIEW, we need hardly remind our good friend, has contained a great deal on just such topics. Looking over our files we have noticed many an article on the subject of lay co-operation with the clergy. It is difficult for us to know just which one of those our esteemed subscriber has in mind, but we reproduce the following at a venture, hoping it may be the one he has in mind:—

There are all too many Catholics who are satisfied with just sufficient practise of their religion to "get by," as the expressive current phrase has it. They go to Mass on Sundays, receive the sacraments once in a while, and contribute the minimum amount toward the support of the Church.

So far so good, of course. But where is that generous Catholic spirit which seeks opportunities to work for God and the Church? Church societies may languish, the Sunday-school may suffer from a dearth of teachers, and the whole atmosphere of the parish, despite the earnest efforts of the clergy, may be one lacking in inspiration and progress; yet the minimum Catholic, so prominent in other affairs, is not moved to lift a hand.

Usually it is pure thoughtlessness. The habit of leaving everything to the priest in matters concerning the Church has fastened itself upon us. General invitations to participate in the practical work of the parish do not strike home individually, and so matters of vital importance, such as the instruction of the coming generation in Catholic doctrine and Catholic loyalty, is left to immature boys and girls—the only ones the pastor can get in answer to his call.

In one of the Civil War battles, at a critical moment the commander of a regiment, which had been rushed to the firing line to reinforce the decimated Union forces, galloped up to General Phil Kearney, shouting eagerly: "Where am I needed, General? Where shall my regiment go in?" "Go in anywhere," shouted back the General, "there's fine fighting along the whole line!"

The same reply, the same inspiring spur to immediate action, may be given to every Catholic to-day. Let him not hesitate. Let him not think there is no place for him in the battle which the Church in its local as well as in its world-wide organization is waging against the forces of darkness and evil. There are openings in the Holy Name Societies, in the St. Vincent de Paul Conferences, in the Sunday-schools, in a dozen different places for Catholic men who are seeking an opportunity to leave the ranks of the reserves—the rear guards, the "just

get by" Catholics—and do something active to sanctify their own souls and help along the Church's cause. The forces of heresy, of indifferentism, of immorality, are arrayed against the Church. The issue is joined. She needs the help of every one of her sons. Let us not hold back, but chivalrously and generously give ourselves to a cause so noble. "There's fine fighting along the whole line."

### ANOTHER SIDE OF A COMPLEX QUESTION.

That the authorities on Stratford-on-Avon have taken precautions to protect the birthplace of Shakespeare against Zeppelin bombs is resented by the Germans, it appears. A Berlin paper is quoted as referring sarcastically to the "men of little faith" who order lights to be lowered in the quiet town to which "no people have turned with so much reverence as the Germans." The paper continues:—

They believe that the nation which understands Shakespeare and appreciates him better than they do, have no greater longing than to destroy his birthplace and his grave. Were it not a matter of absolute indifference what these gentlemen in Stratford decide, men who have probably left unread the majority of Shakespeare's dramas, we might present them with our theater programs for January, from which they would learn that "Julius Caesar" has been played in our Royal playhouse, "The Tempest" in the Deutsches theater, and that in other houses we have had "A Winter's Tale," "Much Ado About Nothing," "A Midsummer Night's Dream," and "Hamlet." We doubt whether the London programs are able to show anything approaching this honor done to the memory of Shakespeare.

Corroborative of this, we learn from an article in the *Journal of Education*, by Mrs. Charlotte Zeller Hirsch, a former student of the University of Chicago, that although the German schools teach patriotism and service to the State in a practical way, they are not jingoistic. All jingoism, she says, is carefully kept out of the German schools; and she declares that there is no German equivalent for jingoism, since such a tendency is not encouraged in Germany. Hence, English and French lessons are continued regularly in the German schools and the classic authors of both these countries, including Shakespeare and Dickens, are cherished in spite of the fact that the nations of which they are the glorious sons are Germany's enemies.

It is good to learn also that a number of German and Austrian university professors and authors of European fame have jointly written a letter to the newspapers deprecating the idea of hate.

"We have been silent on this subject, hoping it would soon be a thing of the past," says the letter, "but this deplorable state of affairs spreads in the most alarming manner, and it is high time that attention must be called to it, and those must be warned who are responsible for the education of the coming generation. We earnestly beg parents and teachers to abstain from speaking of the hostile nations in a contemptuous manner in the hearing of the children, and not to make a welcome victory of our armies the starting point of fresh plans for humiliating or annihilating the enemy."

"One should not forget that the children of to-day are the German, Austrian, and Hungarian men and women of to-morrow, who will decide over the fate and the dignified attitude of their countries. After the war our old relations to the now hostile



countries will have to be re-established, if the world's culture is to progress. How will this ever be possible, if the name of highly cultured nations is made a bogie and a by-word? It is not in the child's nature to hate wholesale, and it would be a misfortune indeed, if national conceit and egotism took the place of striving after international peace and progress, and, above all, of friendship between all the nations of the world. The heroism and the voluntary sacrifice called forth by the war on all sides would be quite spoiled, if at the same time the children were brought up to the desire for vengeance and the wholesale hatred of the hostile nations. Therefore, parents and teachers—Beware!

### LENT AND TEMPERANCE.

"I'm going to swear off for Lent," we heard a man say to his companion, as they came from work. And surely it was a good resolution. May the maker have the grace and strength of will to keep it! In some churches pledge cards are given out in honor of the Sacred Thirst. They bind those who sign them to abstain from intoxicating liquors during the seven weeks of Lent. Temperance in the home for even a few weeks means a great deal for the family. And the man who can let liquor alone for Lent can get along without it entirely if he really wants to. The husband who gives his money to his wife, instead of to the bar-keeper, will be surprised at the increase in home comforts. There will be food for the table, and fuel and clothing, and the children will not be objects of pity—and often of scorn—to their companions.

How can any head of a family, with even a spark of manhood left, look at his own wife and children, starved and ill-clad, and yet keep on contributing to the saloon-keeper's income? One young man was brought to his senses—after losing reputation, work, and money in his orgies—by hearing the liquor-seller's children refuse to eat bread with butter a half inch thick on it. They must have jam, too, they insisted. And they got it. The drunkard asked himself: "When did my children taste butter?" "When did they have enough bread even?"

He went back to his wretched home, got out his tools, and begged another chance at the shop. He got it, and made good. His wife and children soon showed the change that had taken place in the home, and the one-time drunkard held his head up once more.

In the struggle he had the prayers of his good wife and little children to aid him. And he heard no angry reproaches for what he had been. Patiently, kindly, firmly, his wife stood by him till the victory was complete. Years after, when they were out walking, one holiday, they saw a wreck of humanity—ragged, sodden with drink—crumple into a heap on the sidewalk. As the crowd closed about the wretched object the redeemed drunkard spoke his acknowledgment of what he owed to his wife: "Only for you," he said, "I would have come to that."

The Holy season of Lent is a time of grace for all who seek it. The moderate drinker who "swears off" in honor of the Sacred Thirst may overcome the habit altogether. It is a good time, too, for wives and mothers and children to redouble their prayers for husbands and fathers, that they may turn away from temptation.

### Church Calendar

#### Sunday, March 19.

Second Sunday in Lent. Epistle, 1 Thessalonians iv, 1-7; gospel, St. Matthew xvii, 1-19. In the gospel read at the Mass to-day we are taken up in spirit to that mountain on which our Blessed Lord manifested His glory to Peter and James and John. With eyes of faith we see Him, as they saw Him, transfigured. "And his face did shine as the sun, and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him." And, we who are tired of the problems and hardships and misunderstandings of the world echo from our very hearts the words of St. Peter: "Lord, it is good for us to be here." To the Prince of the Apostles and His companions it was a foretaste of the glory of heaven—this transfiguration of their Master before their eyes. It was new evidence of His divine power and glory. It was a promise to them of what should be theirs, should they remain faithful. So we find St. Peter crying out in wonder and ecstasy: "Lord, it is good for us to be here!" So too do we feel, turning away for a space from our daily lives of toil and trouble to contemplate the greatness and majesty of our Divine Lord. There are times when the devout soul seems in very truth to pierce the clouds of doubt and darkness and human weakness, and to behold the Saviour face to face. These indeed are blessed moments, precious moments to the Christian believer, when he too gets a foretaste of heaven, an earnest of the gifts that are prepared for those who love and follow Jesus Christ, and no wonder he uses the very words of St. Peter and exclaims, "Lord, it is good for us to be here!" But as the vision vouchsafed to the three Apostles was fleeting, so also are our moments of spiritual exaltation brief and passing. Coldness, dryness of spirit, drudgery—these are the common lot. These constitute the usual day's program for most of us. We must come down from our mountain peaks of vision and uplift to face the day's work and the day's worry. We must turn away from Jesus transfigured and contemplate Jesus transfixed. The glory and the triumph are not for us yet. We have our dreary duty to perform, our apparently useless work to do, our heavy cross to carry. The way seems long before us still through a valley whose steep sides shut out the sunshine. But we know that the road at last leads to Him, if we only bear our cross with patience and follow Him in faith. We know that into that land whither He went to "prepare a place" for us, He will welcome us, if we prove faithful to the end, with the blessed words "Well done, good and faithful servant." We know that there we shall have no fleeting vision of Him and His glory, but that, eternally in His presence, we shall acknowledge our happiness with the words, "Lord, it is good for us to be here."

#### Monday, March 20.

St. Joseph, Spouse of the Blessed Virgin.

#### Tuesday, March 21.

St. Benedict, Abbot.

#### Wednesday, March 22.

Of the Feria.

#### Thursday, March 23.

Of the Feria.

#### Friday, March 24.

Of the Feria.

#### Saturday, March 25.

Feast of the Annunciation.

### Religious Maxims.

#### Sunday.

"A faithful man shall be much praised." In the Roman Breviary, in the Office of St. Joseph, these words are spoken of the humble Spouse of Mary, whose feast-day the Church will observe to-morrow.

O Saint who humbly day by day  
Didst guide the Christ-Child on His way;  
Whose eyes were nearest to behold  
His fair and spotless youth unfold,  
Let thy great love on us descend,  
Be thou our father; be thou our friend.

#### Monday.

St. Joseph was faithful to Jesus and Mary, effacing himself in devoted service. They rested on his care. Unto St. Joseph, the "just man," the humble head of the Holy Family, we should often turn. His life was one that is full of lessons for all those who as husbands and fathers are endeavoring to fulfil their God-imposed duties to wives and children. As he was the head of the Holy Family, so also is he Patron of the Universal Church.

Protector of the Virgin mild,  
Revered in union with her Child  
The day is filled with deep content,  
When to our toil thine aid is lent;  
And night no horror hath nor fear,  
When thy kind spirit hovers near.

#### Tuesday.

St. Joseph was as humble as he was sinless. He never thought of himself, but always of the Infant Saviour, Whom he carried in his arms.

Sadly o'er the desert sand  
Into Egypt's darksome land  
As an exile did'st thou fly;  
And we are exiles too,  
With a world to travel through—  
Dearest of Saints, be near us when we die.

#### Wednesday.

"Never was a man called upon to fulfil the most responsible offices of manhood in a more unselfish spirit," says a pious writer; "and never did man deserve more entirely to be called the 'faithful man.'"

The barren rod within thy hand  
Burst into bloom at God's command;  
By this pure emblem was thy worth  
Made known in Heav'n and on earth.  
Oh! by this staff show falt'ring eyes  
The narrow road to Paradise.

#### Thursday.

He was in fact a true knight of the highest chivalry of God's Table Round, the protector of the purest womanhood and of the most Divine Infancy.

Hail! holy Joseph, hail!  
Comrade of angels, hail!  
Cheer thou the hearts that faint,  
And guide the steps that fail.

#### Friday.

It is good for us to keep this example of Christian manhood before us; to emulate his purity of heart and his unselfish devotion.

Thou art, great Saint, the chosen one.  
None other e'er could be  
So dear to Mary and her Son  
Speak to them, now, for me.

#### Saturday.

Let us learn from St. Joseph the lesson of fidelity; when we seek his shrine to-morrow let us pray that, like him, we may be faithful to the end.

When thy gentle years were run,  
On the bosom of thy Son  
Like an infant did'st thou lie;  
Oh, by thy happy death,  
In that tranquil Nazareth,  
Dearest of Saints, be near us when we die.



## New Books.

### "Strength of Will."

By E. Boyd Barrett, S. J. P. J. Kenedy and Sons, New York. Price \$1.25.

Will-training is a gradual process. Little by little the will is built up, strengthened, freed from taint and disease. The process is very slow, but very sure, and demands unremitting attention.

"Strange to say, in order to train the will, will is needed," remarks Father Barrett. "It is the will which builds up the will by willing." Training is essential, and every effort has value:—

In will-training, no expenditure of effort is fruitless. All is banked for some future occasion. But more than this, we begin to draw interest at once on what we bank. Our will grows stronger gradually, and day by day we derive benefit from the exercises we have already accomplished. This means very much, as the will enters into every action. Indeed, no faculty is so universal in its scope of activity as the will. From tying a boot lace in the morning to switching off an electric lamp at night, the will enters into all we do.

The awakening of the will, the effect of the will on the intellect, the various kinds of will—the impulsive, the lethargic, the hesitant, the inactive and the over-active, the impractical, etc., are discussed, and the remedies suggested. Among the influences for right will-training that of religion is first considered. The writer points out wherein the Catholic religion moulds the will:—

The Catholic religion calls for great regularity in worship. There are yearly, and weekly, and daily duties. There are vigils of feasts and long periods, Lent and Advent, to be kept in the spirit of penance. There are duties, hard and severe for the human heart, to be undergone,—confession and fasting, and weekly Mass. In all things the spirit of order prevails—even in the smallest details. How and when to use Holy Water, how and when to recite the Office—in all particulars there is perfect method. The discipline of the whole system is faultless. There is no disorder, no uncertainty. Nothing is left to chance. The will submits to rule, and in embracing religion it embraces order and regularity. It seeks to form for itself good habits, and finds therein the foundation of virtue. It finds, in fact, that in practising virtue it is learning to will well, and that in willing well it is practising virtue.

Furthermore, one of the best exercises for the will is to set before itself a well-defined task, and then set itself earnestly to accomplish it. "This is precisely the kind of exercise that religion affords the will," says Father Barrett:—

Let the task be to attend Mass next Sunday, or to fast next Friday, or to make restitution on such a date for something stolen. In each case the duty is clear and well-defined. Seriousness and earnestness in the accomplishment of the duty are in each case evoked by the consideration of the moral gravity of neglecting it. The will has to brace itself up, to face the task bravely, and to fulfil it completely. An effort is called for, and that effort is good for the will.

Religion further improves the will by calling for reiterated efforts—as in the case of morning prayers. We say them every morning. The will is kept constantly at work. This point is quite fully developed, and concrete examples of the influence of religion on the will are cited—St. John Berchmans, St. Francis Xavier, St. Francis de Sales, St. Ignatius, St. Anthony of Padua.

Throughout the book the author avoids, as far as possible, technical terms and abstruse discussions. His purpose was to provide a work that will be of service to the general reader as well as the student. That he has succeeded, all who study the chapters must admit. The scheme of exercises for training the will, outlined in section XII is of much utility in helping the will "to get a thing done," "to carry out" something.

### "Mary."

A Romance of West County. By Louise M. Stacpoole Kenny. B. Herder, St. Louis, Mo. Price 75 cents net.

One of our Catholic contemporaries said that readers would welcome this "charming story of Irish life." We wish we could voice the same sentiment in regard to this romance of West County. Having read other books by the same author we expected a pleasant hour with "Mary." But we were sadly disappointed. The Reverend Mother "with a curious little cryptic smile" and "Sister Philomena" are types never seen nor heard of in a Catholic convent. Nor would a convent-bred girl act like the beautiful Benigna, who flicked ashes from her cigarette and sang a questionable French song. Add to these characters Mary's father, who prefers his dog to his daughter, the heroine herself—quite the best study of the group—and the impossible Foristals, loud and coarse of speech. With such elements how could "a charming story of Irish life" be evolved!

### LEO XIII AND THE QUEEN OF HOLLAND.

"Why should anybody be anxious to prove that the Pope should be excluded from a Peace Congress, in which the Catholic Church, and consequently, the Holy See and the Pope, is so profoundly concerned?" asks *Rome*. Answering its own question, it finds that the specific reasons are many and varied, and that they have their roots in freemasonry, in anticlericalism, in ignorance of the lofty and disinterested aims of the Holy See. "Generically the reason is that the Church has always had her enemies, and has them now just as she had them seventeen years ago when the present Czar organized the first European Peace Congress."

In this connection *Rome* is reminded of two interesting documents of that time, which are almost unknown to the public. One was a letter from the Queen of Holland to the Pope, the other the reply of the Pontiff. "Italy, or rather an Italian politician insisted upon the exclusion of Leo XIII as a condition of Italy's participation in the gathering," says *Rome*, "just as another Italian politician the other day insisted upon the exclusion of Benedict XV as the price of Italy's adherence to the pact of London."

The Queen of Holland, however, wrote to Leo XIII, whose influence, even outside the Congress, she felt would be very great, asking his sympathy and moral support. The letter is as follows:—

Most August Pontiff: Your Holiness, whose eloquent voice has always been raised with so much authority on behalf of peace, having quite recently, in your allocution of April 11, given expression to generous sentiments, especially with regard to the relations of the nations with one another, I have thought it my duty to communicate to you that, at the request and on the initiative of His Majesty the Emperor of all the Russias, I have convoked a Conference at the Hague which shall endeavor to discover means cal-

culated to diminish the present crushing military burdens, and, if possible, wars themselves, or at least to mitigate the consequences of these, you, I am convinced, will look with a kindly eye on the meeting of this Conference, and I should be most happy if you would assure me of your lofty sympathy, and graciously grant your precious moral support to the great work which, according to the noble aims of the magnanimous Emperor of all the Russias, is to be carried out in my residence.

What was the reply of Leo XIII? He was to be excluded from the Conference, though the weight of his influence as a world-power was acknowledged by the queen who convoked it. Yet no thought of self influenced his answer to the Queen of Holland. It is good to read the noble, generous, dignified words:—

For such an undertaking (wrote the Sovereign Pontiff) we consider that it belongs in a special way to our charge to give not only a moral support, but to co-operate effectively, because it is for an object supremely noble and one which is by its very nature closely bound up with our august ministry. For our ministry, thanks to the Divine Founder of the Church, and by virtue of its ancient traditions, possesses a species of high investiture as mediator of peace. The authority of the Supreme Pontificate goes beyond all national frontiers; it embraces all peoples to federate them in the true peace of the Gospel; its action in promoting the general welfare of mankind rises above the special interests which the different Heads of States have in view; and better than any other power it is able to promote unity among so many peoples with characteristics so varied. History is there to tell what our predecessors have done by their influence in mitigating the unhappily inevitable laws of war; in arresting the bloody conflicts that arise between princes; in putting an end to the sharpest controversies between nations; in maintaining courageously the rights of the weak against the claims of the strong. Despite the obstacles that may arise, and the abnormal condition to which we are for the moment reduced, we shall continue—for this is our duty—to carry out this traditional mission, with no other aim than that of the public good, and without seeking any glory but that of serving the sacred cause of Christian civilization.

### THE POPE AND THE POLISH BISHOPS.

Commenting on the recent pastoral of the Bishops of Russian Poland, *Rome* calls it one of the great documents of the war. "It may not be generally known," says *Rome*, "but it is a fact that the only Catholic Bishops who never visit Rome are those of the Russian Empire. They are forbidden to do so by their Government." Though consequences disastrous to religion have at times arisen from the prohibition of episcopal visits to Rome, the letter of the Bishops of Russian Poland, who met recently in Warsaw, puts on record their fealty to the Holy Father and their gratitude to him "the friend of the Polish people."

The Bishops recounted the signal favors shown to their race by Benedict XV, in material ways and by soliciting for them the prayers and aid of all Catholic peoples. In return, the Bishops ordered that all Poland should pray for the Pope:—

On that day, beloved people, fill the churches, and send up to Jesus, and to Mary Queen of Poland, fervent prayers for our most beloved Pontiff, friend of the Poles; approach the Divine Table in multitudes, and offer your Holy Communion for the intention of the Pope. When your children ask you: "What event is this?" you shall answer: "We have a Father on earth, and it is for him that all Poland is praying



to-day; for him we are pouring out our hearts to the Lord before all peoples, for him we are invoking the name of the Lord."

### IN THE SEAT OF THE SCORNFUL.

The vigorous western *Bellman* in no uncertain words scores the *London Spectator* and *Punch* for their contemptuous attitude towards the President of the United States. It charges that:—

With insular and intolerable arrogance, showing an almost incredible ignorance of American character and the necessary limitations of a republican form of government, the *Spectator* has pursued a policy of such bitter, unseemly, and unwarranted criticism of the attitude of the United States in respect to the war as to be grossly insulting, thereby doing its utmost to alienate American sympathy from the cause of the Allies, and, as far as its circulation in this country goes, creating a strong anti-British feeling.

*Punch* has been an ever greater offender, finding expression for its contempt of the United States in its cartoons "and an occasional brief article redolent of scorn and bitterness." The *Bellman* believes:—

It seems desirous of repeating the terrible mistake it made, and subsequently repented of in sack cloth and ashes, in its treatment of President Lincoln during the Civil War. President Wilson is now the subject of its sneers and jeers, and it seldom permits an opportunity to pass without picturing him as the embodiment of hesitation, timidity and even cowardice.

If *Punch* hoped by this means to influence American politics in the slightest degree, there might be some reasonable excuse for its method. Obviously, however, it can not have the faintest expectation of accomplishing such an end, as its influence upon American political life is absolutely nil. Therefore these contemptuous and belittling cartoons can only be accounted for as a tactless, wanton and perfectly useless expression of *Punch's* opinion, which can do no possible good to the cause it has at heart, and is capable of resulting in great and lasting harm thereto.

Right-minded Americans, irrespective of their political affiliations, must resent insult to the President; an affront is offered not only to the Head of the Nation, but to the Nation itself. The good-will of the American people is surely worth having. "If there were no better and higher reasons," remarks the *Bellman*, "the fact that the Allies have floated a loan of considerable magnitude in this country, a loan which it may be necessary to repeat many times before the war is over, would be a sufficient incentive" towards respectful behavior in regard to the President and the Nation.

The better-balanced English publications realize the folly of showing acrimony and contempt, and on a recent occasion the *London Chronicle* remonstrated with *Punch* for publishing a particularly offensive cartoon. Such attacks, ill-natured, churlish, and unjust were neither good form nor good policy, declared the *Chronicle*. If British journals have their own cause at heart they should refrain from abuse and vilification of the United States and the President. "They might have the grace to withhold their gratuitous insults at least until the present emergency has passed and the need of friends abroad is not so pressing," says the *Bellman*.

Concluding its arraignment of the offending journals, the *Bellman* sees no hope of improvement in the *Spectator*:—

No consideration of the respect due other countries, and no thought of the effect of its

ill-humored, biased, narrow-minded diatribes upon the future relations between Great Britain and the United States would serve to influence its bigoted and self-sufficient policy toward a juster and more courteous treatment of this country; its prejudices lie too deep and its preconceived conceits of the United States are too profound and too ignorant to make it amenable to reason, even when shown the mischievous results of its course.

*Punch*, however, can control its conduct, for "it is altogether too clever and intelligent, not to be able to modify and decently to restrain itself"—a course which it would do well to enter upon at once.

### THE MOST FITTING GRAVE-STONE.

What is the most fitting monument over the grave of a Catholic? The Cross! And we might add—the Celtic Cross over the grave of the Christian Celt!

Sometimes we find in our Catholic cemeteries monuments whose inspiration and history, whose soul, is pagan.

The rising obelisk is Egyptian paganism. It speaks to us of the dusky denizens of the Nile, who, in their day, worshiped the sacred leek. The obelisk is pagan; it should have no place in a Catholic cemetery.

The urn, bare or shrouded, is Greek and Roman paganism. It is the emblem of cremation; the vessel containing the ashes of the dead, the ornament to be of the pagan hearthstone.

Egypt preserved the bodies of her dead, enshrined them, if royal, in stately pyramid or buried them under her obelisk. Greece and Rome burned their dead and scattered the ashes or kept ashes in brazen urns.

But obelisk and urn are equally pagan; and equally out of place in a Christian cemetery.

The Christian monument is the Cross. The Cross is the emblem of the Crucified's love—the emblem of our Redemption—the Cross is the foundation, sign and message of a Christian's hope.

When you contemplate a monument over your dead, close your eyes to obelisk and urn; they are but symbols of the dead pagan past. Choose the Cross, the glorious symbol of the living Christ, Who dieth now no longer.—*Monitor* (Newark, N. J.)

### ST. PATRICK IN HISTORY.

In a slender book of some eighty pages, the Right Rev. Thomas J. Shahan, D. D., makes an admirable digest of the facts known relative to Ireland's patron saint. He deplores that St. Patrick had no chronicler to do for him what Adamnan did for Columba, or "to enshrine him in his proper, social and political setting after the manner of St. Bede and of St. Gregory of Tours." While the main facts of St. Patrick's life are as well vouched for as the prudent historian might require, the details are shrouded in obscurity. The principal reason for this, there is every reason to believe, was the destruction by the Danes of the old Irish manuscripts during the ninth century. However, there is proof beyond question that St. Patrick was God's instrument in implanting the faith in Ireland.

The Church works through her missionaries. She knows no diviner way of revealing the message Christ delivered to her; and there is no diviner way, for Christ Himself instituted it when He sent His disciples forth to preach to all Nations.

"Hence it is" (says Dr. Shahan) "that at the opening of the Christian life of every modern European nation there stands

some great and solemn figure—some original apostle—who came to the tribes seated in darkness—came bringing gifts, first of spiritual freedom and uplifting, and then of the highest rational refinement of soul and body and social conditions." Thus Remi came to the Franks; Columba and Aidan to the Picts and Scots; Gregory and Augustine to the Angles and Saxons; Willibrord "alone among the terrible Frisians;" Ansgar and Olaf of the Northland; Boniface of Germany; and Patrick, Apostle of Ireland.

Some thousand years ago an Irish chronicler wrote this beautiful description of St. Patrick:—

A just man indeed was this man, with purity of nature like the patriarch's; a true pilgrim, like Abraham; gentle and forgiving of heart, like Moses; a praiseworthy psalmist, like David; an emulator of wisdom like Solomon; a chosen vessel for proclaiming truth, like the Apostle Paul.

A man full of grace and of the knowledge of the Holy Ghost, he was like the beloved John. A fair flower garden he appeared to children of grace; a fruitful vine branch he is called, as also a sparkling fire, with force of warmth and heat to the sons of life, for instituting and illustrating charity. A lion he is said to have been in strength and power; a dove in gentleness and humility; a serpent in wisdom, and wise in knowing how to do good. Gentle, humble and merciful he was towards the sons of life, dark and ungentle towards the sons of death, as also a servant of labor, and in the service of Jesus Christ.

St. Patrick came to a cultured, hospitable people, who opened their minds and hearts to his teaching. His first converts were among the learned; he spread broadcast little manuals or catechisms of doctrine among the people; he instructed men and women; he sent the young Irish abroad to study under the monks of Tours and Lérins; he made a Christian digest of the ancient Irish laws; and ever as he journeyed through Ireland he left broad tracks of light behind him "for he was always surrounded by scribes, architects, goldsmiths and carpenters." Under his direction the Church in Ireland grew into the very marrow of the Irish State. He breathed the spirit of apostolic zeal into his chosen people, and when he died his labors were carried on by the missionaries not only in their own Ireland, but throughout Europe: "With a holy restlessness they spread the Kingdom of Christ, calling themselves His warriors, and their labors a warfare for Him."

"St. Patrick goes with the Irish race the world over, for the true site of his work, the abiding altar that he raised to God, was the heart of the people," says his historian:—

None of the great Christian missionaries has acquired a firmer hold than St. Patrick on the imagination and gratitude of vast multitudes of men in the New World. For many millions he is a living link between the present, so full of the good things of the world, and the past so full of faith and spiritual thoughts and hopes. He exercises still a personal charm over every generation of the Irish people, who can never fail to see in him their racial characteristics idealized, Christianized, and elevated to a worthy place among the great influences that go to the shaping of society.

From pole to pole the world is to-day dotted with churches, schools and institutions, over whose portals is written with pride the name of St. Patrick, but whose foundations are laid deeper than eye can see, or plummet can reach, for they are imbedded in the hearts of more than twenty-five millions of men who recognize Ireland as their immediate Holy Land and the humble fields of Downpatrick as the resting place of one who earned their race in Christ Jesus.



## Our Future Men and Women.

Written for the Review.

### Patrick Sarsfield Sweeney's Decision.

BY NORA LYONS.

There was trouble in Sister Patricia's room, and all because it was St. Patrick's Day. Perhaps it would be more exact to say that there was trouble because three boys claimed the right to do the honors of the day. Every other year since he had entered school Patrick Sarsfield Sweeney had had undisputed sway. He was the only boy in the school who had been born on St. Patrick's Day, and therefore no one grumbled when he festooned the beautiful picture of St. Patrick with streamers of green, watered the shamrocks on Sister Patricia's desk, and handed out the hymn cards. Then, standing by Sister Patricia at the organ, Patrick Sarsfield would swell out his chest, throw back his head, and lead off with: "All praise to St. Patrick."

"You could hear him at the Crossing," said Tim Donovan, who had been born on March 16, and always felt aggrieved.

"He has the airs of an usher," said Joseph Patrick McCarthy, who had been born on March 18, and was even more resentful than Tim.

But for all they felt inside, they followed his lead, and there was peace in the school.

"Some day," said Sister Patricia, laughingly, "there will be trouble."

And here it was, actually in the room. For Donald Patrick McGregor, and Louis Patrick Perrot, new boys, disputed Patrick Sarsfield Sweeney's monopoly of honors. They too had been born on the seventeenth of March. The three rivals were ranged in front of the desk, their faces flushed, their expression anything but friendly, as they stated their case, each in turn.

"'Tis my grandfather told me," said Donald, sturdily, "that 'twas at Dumbarton Patrick was born. 'Tis a Scotchman he is. That's why I'm Donald Patrick, more'n just being born on St. Patrick's Day."

Patrick Sarsfield glared at the Scotch claimant, but he was too well-trained to break in out of his turn.

"And you, Louis?" asked gentle Sister Patricia.

"We come from Tours,—long ago," answered Louis. "All but me. St. Patrick was a Frenchman, my papa's countryman; so my mama called me Louis Patrick when the good God gave me to her on St. Patrick's Day."

Sister Patricia looked at Patrick Sarsfield. The rivals certainly had rights. Patrick's face was dark and scowling. The claims did not appeal to him. He wasn't going to give up to the new fellows, after leading so long. There was no mistaking his expression. Tactful Sister Patricia knew it wouldn't be wise to let him talk just then, on his rights. Instead, she took a leaf of shamrock, and held it up to the school.

"Who can tell the legend of St. Patrick and the shamrock?" she asked.

"I can," said Patrick Sarsfield, as she well knew. And he told it; how the saint taught the pagan Irish about the Trinity, the three Persons in One. And how they believed.

"And here are three little boys," said Sister Patricia, "of three different races, but all loving St. Patrick and wanting to honor him—Scotch, French, and Irish—all united as one because they have the one faith, the same faith that the dear St. Patrick taught and loved. You are brothers in the faith. Are you not, Patrick Sarsfield?"

Patrick hesitated a moment, then spoke up from the depths of his honest, Irish heart.

"Maybe we are, Sister. So Donald can trim the picture; and Louis can water the shamrock; but I'll lead with 'All praise to St. Patrick.' It doesn't matter where St. Patrick was born. Father Brennan says nobody knows; but sure everybody knows it was the Irish made him famous."

### The Brave Little Baker.

A great many grown folks have won medals and other honors in the war, and now comes a story of a little French girl who is to be specially honored. A statue is to be erected in the market place of her home village, near Poitiers, to tell every one who passes by why Madeleine Danian is a heroine. The statue will show a peasant child, of fourteen years, kneading a loaf of bread.

"A heroine just for making bread?" Uncle Jack hears some one say, rather scornfully. "Yes, just for making bread." This is the way it happened. Madeleine's papa was a baker; he owned the only bake-shop in the village, and one day he put up the shutters, and marched away to the front. Madeleine and her brother Charles had the little house and shop all to themselves, for their mother was dead. Madeleine had kept the house, and little Charlie helped his father to build the fire under the ovens and to take out the ashes. After their father went away the children cried for a while,—until the boy remembered it was time to start the

fire. But who would make the bread? A great many people depended on baker Danian to supply bread, and now there was no one to mix it.

"We must have bread," said Madeleine. She took off her best frock that she had worn to see papa off with the colors; she put on a cotton frock and apron, and pulled her father's white cap down over her curls. Then she mixed a batch as best she could, and Charlie baked it. The loaves were as heavy as lead. Madeleine's back and arms ached, but she bravely tried again. Now she used too much yeast; again too little; once the dough was too stiff, again it stuck to her fingers. She cried just once; then went at the bread again, remembering carefully everything she had seen her father do. Then she waited till Charlie drew out the pans; and there was bread worth eating—brown and crusty outside, white and sweet within. Papa would not be shamed by his little girl's bread. Now that she knew how, the little baker worked merrily; and Charlie, too. They turned out one hundred and fifty loaves a day, and delivered them at the door to regular customers. That is, Charlie delivered them, and his sister tended the shop between batches. The customers began to talk about the brave child who spent her days between the dough board and the flour barrels and the shop and the mothering of Charlie and mending and cleaning.

"She works too hard," they said; but the white cap bobbed up as usual every morning in the shop.

"The President ought to hear about our Madeleine," said another villager, and at once somebody got pen, ink and paper and

wrote to the President. In due time the letter reached Paris. And what do you think happened? The President of France wrote to the little village baker a letter of thanks—thanks, mind you! for setting such a "salutary example of splendid spirit and courage."

And with the letter came the Cross of Lorraine, a decoration that is given only for very patriotic deeds by French women.

Such is the story of Madeleine, who is to have a statue in marble with her own little figure on it, and in the hands a loaf of bread being kneaded into shape. There ought to be mention of Charlie, too; but then of course boys are expected to be brave and strong; and after all it was Madeleine who wore her father's cap and filled his place.



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"Gather up the fragments that remain  
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#### Diocesan Office Notes.

WE record remittances from the parishes of St. John, East Bridgewater; Gate of Heaven, South Boston; St. Michael, North Andover; St. Columbkille, Brighton; St. Joseph, Lynn; St. Ann, Neponset; St. James, Haverhill; Sacred Heart, Newton Center; St. John, Quincy; St. Peter, Plymouth; St. John, Wellesley; St. Mary, Brookline; St. John, North Cambridge; St. Joseph, Medford; Most Precious Blood, Hyde Park; St. Edward, Brockton; Sacred Heart, Groton; St. Joseph, Haverhill.

WE record Holy Childhood remittances from the schools of St. Catherine, Charlestown; St. John, East Bridgewater; Gate of Heaven, South Boston; St. Paul, Cambridge; St. Joseph, Waltham; St. Columbkille, Brighton; St. Mary, East Boston; St. Joseph, Lynn; St. John, Salem; St. Peter, Waltham; Cathedral, Boston; St. John, Quincy; St. Augustine, South Boston.

#### Mission Notes.

FROM Bishop Chatron's latest report we learn that there are 4,126 Catholics in the Osaka mission. The European priests number twenty-three, the Japanese, three. Of the nuns, seventeen are European and three Japanese. These regular workers are assisted by forty-four men and women catechists. There were eighty-nine persons baptized during the past year.

A TERRIBLE scourge of grasshoppers is afflicting Abyssinia. Never before have such swarms of the devastating insects been seen as have infested the country for the last six months. Crops, grass, leaves, even the bark on trees have been de-

voured. All the livestock are dying of hunger, and the despairing people, brought to the same extremity, are fleeing the country in caravans.

THE province of Zamboanga, Philippine Islands, which is under the care of the Right Rev. M. J. Doherty, D. D., is one of the largest and newest dioceses under the Stars and Stripes, its first Bishop having been appointed in September, 1912. It covers one-third of the entire area of the Philippine group, and includes 300 islands. Its population is made up mostly of the pagans of the Islands and all the warlike Moros of Sulu. The Catholics number 300,000, and to minister to these there are but seventy priests, scattered over an area of 40,000 square miles.

#### Conversions on the Increase.

Father D'Souza, a native priest in India, has just returned from a visitation of the missions under his charge and is pleased to report a very successful trip.

In one or two of the villages, the people, both adults and children, would have nothing to do with the missionary upon his arrival, but he soon won them over so that they attended instruction daily while he remained, and gave every evidence of being well disposed to the Faith. Even the pagans treated him kindly and brought him gifts of fruit, milk, etc. Through the intercession of Our Blessed Lady two converts were made in one place, who were members of the Golleroo caste. Their conversion will doubtless result in bringing other pagans of that same caste into the Church.

"In one of the mission stations that I visited," he writes, "a poor widow came to see me. For thirteen years she had seen neither priest nor church, and although the only Catholic in an entirely pagan village, she had kept the Faith and had taught her children their prayers and catechism. You can imagine her great joy at being able to receive Holy Communion after a lapse of fifteen years, and to see her three sons receive their First Communion. It was here also that some little children walked ten miles to come to Mass! Do you wonder that when I left this village I wept tears of joy and gratitude?"

"In another place, where for years the people had given a great deal of trouble to the missionaries, a delegation was sent to His Lordship the Bishop to ask that I be retained in their midst, that is, that I should make their station my headquarters in the future. Their request was granted, so happy was His Lordship that such a wonderful change had come over these hitherto half-pagan natives. Many of

them have taken the temperance pledge and I expect great results from a mission that is to be given here soon. Pray for them that they may continue to be well disposed to our Holy Faith and may not fall back into their old habits."

#### Mary, Tower of Ivory.

The princes of India, who boast of the greatest wealth and splendor, erect a tower in the center of their leafy gardens, and cover it with purest ivory. It is the very highest expression of oriental grandeur and magnificence, the cynosure of all observers, this stately shaft of strength and beauty.

So too with God. The very center of His Church in Heaven, as on earth, is Mary. Mary, the Tower of Ivory, clad in power, strength, and loveliness inexpressible! And the sunshine of God's grace, His mercy glints back from her upon us, poor wanderers in the dark forest of life. We look up to her and rejoice in the sun-clad might of her chastity and glory, for a soul full of Mary is a soul full of the spirit of strength and purity.

Far more precious than the gold of all Alaska (there is a hill on the southeastern coast which is worth eight billions of dollars) is Mary's wonderful virtue of purity! Help me to teach this to her little Eskimo children. Help me to gather these poor blossoms of the North about the Tower of Ivory in the great garden of the Church. — SISTER MARY AMADEUS, Superior of the Ursulines of Alaska.

#### Natives Are Well Disposed.

There are now living on San-cian Island, China, more than 2,000 Catholics, and the greater part of these conversions is due to the Apostolic zeal of Father Thomas. "It has been a difficult work," he writes, "to prepare these souls for the worthy reception of the sacraments, to uproot pagan ideals and replace them with the sublime teachings of Christianity. Indeed, it would have been well nigh impossible to accomplish it without the grace of God working in us."

"Much has been done through the aid of our little ones. We teach them what is right to do and what they must shun in order to please God, and they in turn instruct their parents. We may thank them in many cases for the strict observance of the abstinence on Friday and the keeping holy of the Lord's Day. They are banded together into a little society under the patronage of St. Aloysius of Gonzaga, and they try their best to imitate this beautiful Saint in their love for God and purity of heart.

#### SKIN TROUBLES

##### FROM SCROFULA

Among the many manifestations of scrofula are eruptions on the face and body. These are both annoying and disfiguring. How often the complexion would be perfect if they were not present!

Other manifestations are bunches, inflamed eyelids, sore ears, wasting of the muscles, and general debility.

Ask your druggist for Hood's Sarsaparilla. This great medicine completely eradicates scrofula and builds up the whole system. Get it today.

"The adults, naturally, are much occupied with worldly affairs for they are poor and find difficulty in procuring a scanty living for their families. For this reason they can not give as much time as we would like to attending instructions on the truths of our holy faith, and yet God's grace is softening their hearts and in time they will become fervent Christians.

"A recent convert said to me the other day, 'I do not understand the Great Mystery of Holy Communion, but still I can not let even one Sunday pass without approaching our Lord's Banquet, for I find in It a great soothing for all my cares and troubles and both courage and strength to face the trials of the coming week.'

"From this you will see what good dispositions these poor people have and how really deserving of your good prayers they are."

1808

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## Temperance

### Prohibition Not Un-Catholic.

During the past few months a number of articles dealing with the prohibition movement have appeared in Catholic publications. The writers, somehow or other, leave the impression on the reader, that prohibition is un-Catholic, that it is not in accord with the teachings of the Church and, consequently, does not meet with her approval. They mistake altogether the reason and purpose of prohibition, as that term is applied to the restriction or abolition of the liquor traffic by legal enactment.

It is true that different people attach different meanings to the word prohibition and give it implications which are entirely foreign to it. Thus, for instance, prohibition does not imply that liquor is, in itself, bad—a malum in se—nor that the selling or drinking of intoxicants is sinful or demoralizing in every case and under all circumstances. In this, prohibition is in complete harmony with the teaching of the Church. It is unfortunate that many of those who are actively engaged in fostering the prohibition movement do not see eye to eye with the Church on this point; and it is doubtless due to their insistence on the sinfulness of drinking or selling intoxicants under any and all circumstances, that so many Catholics have been led to regard the movement with suspicion. The failure of so many prohibitionists to think in terms of Catholic truth is no reason why Catholics should place themselves in the opposition camp.

An intelligent observer of conditions, as they are in the United States to-day, can not close his eyes to the fact that the saloon, as ordinarily conducted, is the prolific source of terrible evils—social, political, and industrial; it exercises its fell sway over man in every walk of life and is the ruthless destroyer of all that is best and noblest in the individual. It is not too much to say that the saloon is the enemy of the peace, prosperity and perpetuity of the nation. Is it any wonder, then, that Americans are demanding if there be any way of suppressing the evils attributable to the liquor traffic except by suppressing the saloon itself? Other countries have had to put the legalized liquor traffic out of business altogether in order to save their people and there is a strong and growing sentiment in this country in favor of banishing the saloons from the land.

The State of Minnesota, as a whole, has not yet put itself on record for prohibition, but many

of its counties have done so. And while there are here and there violations of the law, it is well known that crime and its concomitant evils have diminished materially. In States where prohibition has been given a fair trial, such as Iowa, Kansas, etc., the moral improvement has been very great, as those who are in a position to know the real facts testify.

What is perilous in such articles as those already alluded to is that they convey the idea that the Catholic Church is allied with the saloon and the liquor interests; that, as a Church, she is committed to anti-prohibition and that, consequently, Catholics should not be found in the ranks of prohibitionists. It is true that the Church has not come out openly in favor of prohibition as the best means of solving the liquor problem. It is probable that she will never do so; but that does not imply that she is opposed to it or that the faithful are not permitted to believe in and work for prohibition as a movement for curbing or abolishing altogether the evils of the liquor traffic.

The articles already referred to oppose prohibition on the ground that it is an invasion of individual liberty. This seems to be the stock argument against the movement. Now, while it is true that individual liberty is to be safeguarded by every legitimate means and not interfered with or diminished except for a very grave reason, does it not seem to the right-thinking man that a very grave reason does exist in this particular case? Surely an evil which threatens the very existence of the nation and which affects the individual and the family as the liquor traffic undoubtedly does, affords a sufficient reason for imposing certain restrictions and hardships upon the individual for the benefit of the community. Prohibition rightly understood is not an infringement of personal liberty in the true sense of the word, nor is it un-Catholic.—*Catholic Bulletin* (St. Paul, Minn.)

### Temperance Notes.

ANNUAL reports from the minor courts of Lancashire, Eng., show an increase of drinking among women in the manufacturing districts. At Rochdale, the justices' records show that during the year past 173 men and 122 women were arrested for drunkenness, against 228 men and only eighty-seven women in the year previous. Rochdale's prosperity, due to the fact that the women of the laboring classes have all the employment they want and in most cases separation allowances from soldier husbands, is held responsible for the increased drinking.

There is one liquor license in the town to every 272 persons. Nearly all of the manufacturing places show similar results. The chief constable of Wigan says within the past six months the number of women visiting bars has almost doubled. A few exceptional points show an improvement.

LINCOLN said in an address on the subject of intemperance delivered in 1842: "When one who has been a victim of intemperance bursts the fetters that have bound him, and appears before his neighbors 'clothed and in his right mind,' a redeemed specimen of long-lost humanity, and stands up, with tears of joy trembling in his eyes, to tell of the miseries once endured, now to be endured no more forever; of his once naked and starving children, now clad and fed comfortably; of a wife, long weighed down with woe, now restored to health, happiness and a renewed affection; and how easily it is all done, once it is resolved to be done,—how simple his language! There is a logic and an eloquence in it that few with human feelings can resist."—*Monitor*.

"It is a positive impossibility to legislate sobriety into man. It never has been done, and never will be done, and least of all can it be done by fanatical prohibition preaching."—*Church Progress*.

Granting all this, there is nothing to prevent communities which see the evil of the liquor traffic from seeking to do away with it. The liquor traffic is no longer a matter for each individual to decide upon. It is a community problem. The argument as to the impossibility of legislating sobriety into the individual is only half true at best; and even at that, it is beside the point in this case.

WHAT the *Catholic Herald* of Sacramento, Cal., refers to as "one of the most sensible and practical reforms for the abatement of the abuses of liquor-drinking" is the anti-treating movement recently inaugurated in that city. "Perhaps nine-tenths of the evil resulting from the use of intoxicants may be attributed to the foolish and pernicious social custom of treating," says the *Herald*, "so long entrenched against us. This custom is a purely American product and can be eliminated only by the voluntary act of the people who drink. . . . It is to be hoped that the 'No-Thank-You' League will enjoy instantaneous success in this community when it is organized."

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## Just Among Ourselves.

"What shall I give for a wedding present?" asks Emma K. And indeed Aunt Bride is glad that somebody is giving some thought to the problem. Too often when you look over the assortment of trash the bride spreads out for your admiration, your dominant thought is that most of her friends went out and bought the first showy thing they could find for the amount of money they had to spend. Wedding presents are often an assortment of misfits that do nobody any good. They just impose obligations upon the young couple, obligations which are cashed in at the time when the new household is running low on funds most likely. Not that the wedding guests mean anything like that. As a rule they honestly want to show their friendliness and desire to help the young folks equip their new home. The only thing lacking is a little thought. The custom of wedding presents has lost its way like Christmas giving and many another custom that had a really beautiful and useful beginning.

Once upon a time Aunt Bride heard a young couple discoursing in the privacy of the family circle something after this fashion: "Now what in this wide world are we to do with fifteen statuettes, ten little pictures, a dozen small vases, goodness knows how many paper knives, not to mention a wine-set and a set of whisky glasses when we are both total abstainers and the father of one of us is a rampant Prohibitionist? And there are half a dozen soup ladles and a lot of cut glass gim-cracks. What we are to do with it all is a problem. All our friends live near, so we can't store their gifts in the attic without giving offense. We would like to have two or three really good ornaments and no more but we can't. So instead of having our home represent our taste, it simply indicates the sort of acquaintances we have."

Of course their friends meant to be kind, and the young couple were appreciative of their friendliness. It was only the mode of its expression they regretted. For you see while the home was over-crowded with bric-a-brac there was a shortage of table furnishings. Instead of the half dozen pictures which did not represent her taste at all the bride would have been delighted if the little group of girl friends had combined and bought a comfortable chair. Something in reed or leather would have harmonized with almost anything the house was likely to contain.

Or a set of really fine linen centre-pieces and doilies, or a table cloth and napkins, would please any woman and would be much better than a miscellaneous lot of cut glass pieces. If it is not practical to combine and make one large gift some consideration ought to be given to the bride's tastes when selecting even the smallest gift. If you are going to give silver, even one small piece, find out from the family what design is being selected for her tableware and get your piece to correspond. A handsome pillow is a suitable present, but find out what colors the bride is using for her living room before you buy your gift. Don't send her something in purple and gold no matter how much you admire it, if she is partial to soft browns and green and buff. It will try her affection for you to the breaking point if she has to have things off the key for fear of offending you. Indeed it's too much to ask of her.

It's just a habit that makes us pick out house ornaments and decorations instead of housefurnishings to give the housekeeping beginners, and Aunt Bride thinks we should break ourselves of the habit forthwith. Pictures are a favorite wedding present and most of us wish they were not. The pictures on our walls ought to represent ourselves. They ought to be an expression of our ideals and aims and desires and pleasures. Pictures really influence us more than we realize so we ought to be careful about the character of those on our walls. And most of us have our houses filled with a miscellaneous lot which represent only the thoughtless choice of our friends. If you give pictures to any one, be sure you know something of what they like, and choose accordingly. Worth-while books ought to be given more frequently. A first-class encyclopedia, a good dictionary, an atlas, reference books of various kinds, collections of favorite poems, classics and standard books of various sorts will be useful some day.

It would be an odd sort of girl who would not be delighted upon opening a handsome box to find that it contained every sort of apron she could possibly need. Aunt Bride saw a box of that sort opened the other day. It came from a far-away school where the bride had taught. Each apron had her initials embroidered on it. There was an exquisitely sheer linen tea apron. Another was of lace and lawn. There were big cover-all aprons of blue chambray, kitchen aprons with bibs, big white aprons of various patterns, rubber aprons, work aprons with big pockets, aprons of turkish towelling. There were a dozen in all, all

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BY HELEN HUGHES-HIELSCHER.

Other lambs have shelter  
In the wattled fold;  
Lamb of God, Thou tremblest  
In the biting cold.  
Other lambs are joyous  
In the meadows free;  
Lamb of God a shadow  
Ever bends o'er Thee.  
While other lambs are playing  
Thou, Lamb of God, canst see  
Afar on Calvary's hillside  
The sacrificial tree.

—New World.

## FATHER TIM ON "COMPANY KEEPING."

BY C. D. MCENNIRY in the  
*Liguorian*.

(Conclusion.)

"It just seems as though the Church didn't want us to do anything but stick at home and suck our thumbs!" moaned Bridget.

"I know lots of good Catholic girls that keep close company just for fun," pouted rebellious Hilda.

"Ah, Hilda, you still have that temper of yours in spite of all the wholesome advice Sister Gerarda used to give you when you were in the eighth grade. Come now, own up that you spoke a little too hastily. You know lots of Catholic girls that keep close company just for fun, but whether or not they are good Catholic girls is something you don't know. I will even grant that you know lots of good Catholic girls that are keeping company; but how can you say whether or not they are doing so with a view to marriage? Do you think they are going to come and tell you? If there are girls who are really good, and who are keeping company just for fun, it is because they don't know any better. The day may come when they will say, in bitterness of heart: 'Would to God that some one had told us that it was wrong, so that we could have stopped in time!' And don't say, Bridget, that the Church wants you to stick at home and suck your thumb. It is not the Church's law, but the law of nature that forbids imprudent company keeping. Besides you can find better employment for your thumb at home than sucking it. You can use your thumb and your whole hand in working for the mother and father that labored and suffered so unselfishly for you all these years, and in making the home pleasant for your brothers and sisters. They have a thousand times more claims on your affection and your company, and will repay you a thousand times better, than the young fellow that wants to run around with you without any intention of marriage. Life is not made

up of fun. It is a most serious matter, as every one learns before spending many years in this valley of tears, and as none learn more quickly than they who look only for fun. You girls are proud to call yourselves Children of Mary. Was her life nothing but fun? You claim the name of Christian, or follower of Christ. Was His life nothing but fun? Make the ruling object of your life, duty, and not fun, and I assure you that you will find that it is the golden key to the palace of true happiness."

"Oughtn't a good Catholic girl go to any dances or parties or shows or—or—anything?" cried Bridget, now almost in tears at the serious turn the conversation had taken.

"Provided the parties and so forth are proper, and she behaves properly while she is there and while she is going and coming home, a moderate indulgence in these pleasures is not forbidden to a good Catholic girl. And you young ladies know very well that a moderate indulgence in these pleasures is possible without entering upon the intimate relations of a close courtship with a young man whom you have no thought of marrying."

"Father," said Hilda humbly, "you said a while ago that close company keeping is sometimes allowed. Would you please tell us when that is?"

"Close company keeping, I said, is allowed whenever it is necessary, provided the proper precautions are taken to lessen the danger."

"When is it necessary?"

"When it is done, as you might easily deduce from what I said a few moments ago, with a view to a proximate marriage. I asked the children in Sister Rose's room one day: 'What is the proper preparation for marriage?' and Kathleen Burke said: 'A little courting, your Reverence.' Kathleen was right. When a couple get married they must stay married until death. Therefore it is no more than right that they should have a chance to know each other well before entering upon the life-long contract, in order to see whether they will be able to live happily together. In order to know each other well, a moderate courtship is generally necessary."

"Father, you said that even when company keeping is necessary, they must take proper precautions to lessen the danger. What do you mean by that?"

"The proper precautions are these: First, they should not, as a rule, live under the same roof. For then the danger would be too great. Secondly, they should have the consent of their parents. True, it is you, and not your parents, that must live with your future husband, and there-

fore it is you, and not your parents, that should make the choice. However, remember that your parents have tried married life. How much better it is for you to learn from their disinterested advice rather than from your own bitter experience! If they are opposed to a certain young man, they generally have the best reasons for their opposition. Hence it is, as a rule, sinful to keep close company without their consent. This would lead to secret meetings, full of danger even for a saint. And this brings me to the third precaution: The young man and young woman should avoid being together too long or too often, and, above all, when there is no one else about, whether it is on lonely walks or drives or even in the parlor after the rest of the family have gone to bed. Such meetings are dangerous, and they are not at all necessary. The only lawful object of company keeping is to enable the couple to learn whether they can hope to live happily together as man and wife. Now the proper place to learn this is not drifting over moonlit waves in a canoe, nor holding interminable tête-à-têtes on rustic benches in the park. It concerns each little how the other acts in such circumstances. That is not what they will be doing after marriage. After marriage they will be living together in a home with a family. The best way for each to see whether the other will be a pleasant companion for family life is for them to meet in the family circle. It is hard to understand how any conscientious mother or self-respecting daughter can countenance the long, lonely meetings, so shamefully common during courtship in this country. You girls would be surprised to know that many of the married women in your acquaintance are going through life with bitter disappointed hearts. This is, in a great measure, due to the fact that, by an improper courtship, they lost, instead of confirming, their husband's love and esteem, and brought down God's curse instead of His blessing upon their marriage. Fourthly, every pure Christian maiden will be firm—firm as a rock—in repelling every improper liberty. Were she to act otherwise, she would only despise herself, offend her God, make herself cheap and common in the estimation of the young man, and become a stumbling block to him on the way of virtue and manhood. But of course it is superfluous even to mention this to respectable girls. Lastly, you must pray with unusual earnestness and receive the sacraments frequently and devoutly. If there is one time more than another when you are determining whether you are to

# P. G. McDermott

Teacher of Pianoforte,  
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CAMBRIDGE

be happy or miserable in this life and in the next, it is during courtship. And therefore, if there is one time more than another when you need God's help, which is to be obtained through prayer and the sacraments, it is then. After you have decided that you can be happy together and become engaged, from that moment—"

The convent bell rang for Benediction.

"Some other time, girls;" and Father Casey hurried away to the sacristy to vest.

When Sister Gerarda took her place in chapel and opened her prayer-book, she heaved a sigh.

"It seems hard," she soliloquized, "for young girls to be good nowadays. What a pity Hilda and Katie and Bridget didn't take the veil!"

### Nervousness and Nerve.

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# LOOKING BACKWARD 60 YEARS

## An Interesting Bit of History Everybody Should Know



One of the interesting places in Lowell, Mass., is the old apothecary shop on Merrimack street, established in 1827. This location is still a drug store, although of course modernized in many departments. The old prescription books, however, have been preserved and form an interesting record covering nearly a century.

Perhaps one of the most interesting books is that of the year 1855. On one of the pages of this book, the dated June 9th, 1855, is written the original prescription for Father John's

Medicine. This prescription was compounded for the Reverend Father John O'Brien at the old drug store on that date, and was so successful in treating Father John's ailment, which was a severe cold and throat trouble, that he recommended the medicine to his friends and parishioners. In going to the drug store and



The Old Prescription Book

calling for the medicine, they always asked for Father John's Medicine, and in this way the medicine got its name and was advertised.

Father John's Medicine is a safe family remedy for colds, coughs, throat troubles, and as a tonic and body builder, because it does not contain opium, morphine, chloroform, and any other poisonous drugs, or alcohol, but is all pure, wholesome nourishing.



The Old Apothecary Shop  
Established in 1827.

### Medical

#### Take Care of Your Eyes.

Sight being so valuable the admonition would seem to be unnecessary that the eyes should be scrupulously cared for. Yet, as a matter of fact, the waiting rooms of city and country oculists alike are crowded, day after day and week after week, by people who have been criminally negligent of their vision. Reading too fine print, unlead and often on glossy paper, is responsible for much of the mischief. Poor illumination is another destructive agency. Over-indulgence in tobacco or alcohol and reading too soon after recovery from an acute illness, play also a part in the throwing away of sight. One of the least excusable of agencies is the use of proprietary nostrums, both made and sold by men who know little or nothing about the eye, and, in addition, have never examined the eye of the individual patient. These nostrums are generally advertised as "great discoveries," but consist of substances well known to educated oculists, and which are useful or harmful according to whether the person who employs them does or does not understand the diseases of the eye and the effects of medicines thereon in all varying stages. Spectacles, too, are bought by many people who should know better, from quacks

whose only education consists of a six weeks' correspondence course under the ignorant auspices of a diploma mill. The deplorable results are seen by educated oculists daily. The eye is, in fact, so valuable an organ, and is so frequently diseased in its deeper parts, while, externally, it seems to be absolutely sound, and, furthermore, is so frequently affected by the diseases of various other portions of the body, that no one should be entrusted either with its treatment or with its fitting by means of lenses, save those who have properly graduated from a first-class medical college, and, afterwards, have made a long, careful and scientific study of this priceless organ.

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### The Housewife.

#### Preparing Vegetables.

Women are now asking for recipes telling how to prepare such vegetables as cabbage and beets in different ways. Cabbage which has been boiled may easily be made into an escalloped dish. This is an excellent way to use up the left-over cabbage. Fill the baking dish with alternate layers of cabbage and a medium white sauce; cover this with bread crumbs and bake in a moderate oven until thoroughly heated.

The dish known as German sour cabbage is made as follows: Cook four quarts of chopped cabbage in boiling salted water for about twenty minutes. This cabbage should be chopped as if for a salad. At the end of this time drain the cabbage and return it to the kettle. Cut one or two slices of bacon in small pieces and fry until crisp. Add one cup of vinegar to the cabbage and pour over the cabbage this bacon and the fat which has fried out of it. Serve very hot.

A dish known as Harvard beets is made by adding a sauce to the cooked beets. This sauce, made of sugar, vinegar, butter and a small amount of corn starch, makes this dish especially attractive. The beets are cooked and boiled. Cut them in small slices or in small cubes. For about six cups of these cubes mix a teaspoon of corn starch with one-half cup of sugar. Add one-half cup of vinegar to this and let boil for two or three minutes. Pour this over the beets. Add salt and let stand on the back of the stove for twenty or thirty minutes. Just before serving it add a rounding tablespoon of butter.

#### To Wash the Cooking Dishes.

Greasy baking dishes are the bug-bear of dish-washing, and it is easier to wash them in water that has actually boiled—not merely been heated. With a good deep enameled-ware dishpan this is easy. Separate the dishes, the glasses, the cups, bread plates and the like, which are comparatively clean, from those that have oil, butter or grease on them. Let the water run as hot as it will from the faucet into the dishpan directly on the soap shaker, and set the pan of greasy dishes on the simmering burner of the gas range with the gas turned very low. This keeps the water hot until the job is done, and the dirt vanishes as if by magic. If there are baking dishes and other things which need a thorough soaking, and the housewife ought to be out marketing, they can be put in the pan, the water brought to a boil and a cover put on.

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## Sense and Nonsense

"WHAT are you going to tell your constituents when you get home?" "Too soon to think about that," replied Senator Sorghum; "if some of the harsh criticisms going on in my district keeps up, mebbe I ain't going home."

"JUST think of it! A whole splendid dinner—soup, fish, entrée, joint with two vegetables, pie and cheese, for ten cents!"

"Wonderful! Where can you get such a dinner at such a price?"

"Nowhere; but just think of it!"

TRAVELLER.—Here, landlord, what's the matter with your dog? I've driven him away a dozen times, but he always comes back again and sits close to my chair, watching every mouthful I take. Do turn him out and let me have my dinner in peace.

LANDLORD.—Ah, sir, my Carlo is such a knowing brute. I expect you have got the plate he generally eats off!

A MAN walked into one of the City Hall offices the other day, and from the noise it was plain

that he was wearing a pair of new shoes, or ones that had recently been repaired.

One of the clerks remarked about the shoes, and the man said:—

"I came pretty near selling these shoes the other day."

"How was that?" asked the clerk.

"I had 'em half-soled," said the other, dryly, as he walked out of the office.

PHILIP C. HANNA, former United States Consul at Monterey, Mexico, touching, in the course of a speech, on the advantage of keeping abreast of the times, illustrated his point by reference to a traveling salesman who found himself in a village hotel dining-room when a heavy downpour of rain set in.

"Goodness!" he said, addressing the waitress. "It looks like the Flood."

"Like what?" the girl inquired.

"Like the Flood. You have read of the Flood, and how the ark landed on Mount Arrat, haven't you?"

"No, sir," answered the waitress. "I haven't seen a newspaper for three days."

## Friendly Hints.

### HOLY ORDERS.

#### Effects of This Sacrament.

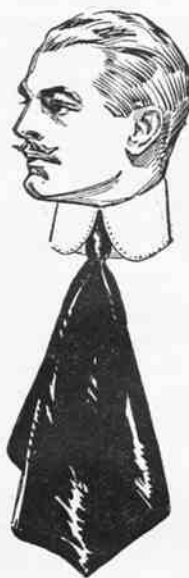
The Sacrament of Holy Orders, in investing persons with the office and dignity of the priesthood, gives them a power and imprints on them a character. When this is done it is done forever, and can not be repeated or undone. Nor does this depend on the worthiness of the recipient. Just as the Sovereign might appoint a man to be a judge, and however wicked and unjust he might be, he would still be a real judge. But besides this first and principal effect of the Sacrament, it also gives grace to those who are ordained to fulfill their sacred duties well. But this effect of the Sacrament would, as in the case of Confirmation, be hindered by the person ordained not being capable of receiving it, through being in a state of sin. In that case he would receive the power and character of a priest, but he would not receive the grace of Holy Orders until he had repented of his sin.

#### Preparation.

This leads us to see that those who receive this Sacrament are bound to examine themselves that they may be sure to receive it in a state of grace. And to secure this, as well as to make sure of having a true vocation, those who are to be ordained always make a retreat of some days beforehand. A vocation means being called by God to this sacred office. For, as St. Paul writes, "No man taketh to himself this office, but only he that is called of God as Aaron was." When SS. Paul and Barnabas were ordained at Antioch, it was after the Holy Ghost had inspired the rulers and teachers of the Church there to select them. The Holy Ghost said, "Separate me Paul and Barnabas for the work to which I have taken them." This vocation does not mean that a man must be miraculously called to the priesthood. It may be shown by outward circumstances, and by aptitude for the work, by a disposition and desire for it, by innocence of life, and the encouragement of superiors. But there is danger of mistake and deception in this, as in other things; and the consequences of a mistake are so serious that no one should offer himself to be ordained except after a long trial, and a great deal of thought and prayer, and spiritual direction.

A MAN was arrested on the charge of robbing another of his watch and chain. It was claimed that he had thrown a

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bag over his victim's head, and strangled and robbed him. There was so little evidence, however, that the judge quickly said:—

"Discharged!"

The prisoner stood still in the dock, amazed at being given his freedom so soon.

"You're discharged," repeated the judge. "You can go. You're free."

Still no move from the prisoner, who stood staring at the judge.

"Don't you understand? You have been acquitted. Get out!" shouted the judge.

"Well," stammered the man, "do I have to give him back his watch and chain?"

"I HEAR your little boy is taking lessons on the flute."

"Yes; he is studying with a private tooter."

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