### MARCH 24, 1906.

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Grace Archbishop Bruchesi is meeting with great success, and that already temperance societies have been organ ized in many parishes of the city as well as in the rural parishes, and that within a very short time there will be societies in every parish of the diocese. That these will flourish, and will inlude nearly all the Catholics of the diocese, appears to be a foregone conclusion, as in those parishes in which they sion, as in those parishes in which duey have been started, unprecedented num-bers have taken the society pledge. The parish priest of each parish will be the director of the parish organiza-te ded the Bishop. After the Mass have been started, unprecedented num-

tion, and the Archbishop will be president of the whole association.

There will be three classes in the society : one comprising children from society : one comprising children from during taring the society is and as "one good turn deserves their First Communion to the age of City; and, as "one good turn deserves another," he offered up the Holy Sacrieighteen; the second, young people from eighteen till they are married, and the third married persons.

another." he offered up the Holy Sacri-fice of the Mass for them all that morn-ing. His Lordship said he saw a great many boys and girls while he was away, and in very few places were the children as well taken care of as they are in this city. In very few places have they as good schools and ira hers who take the same interest, and in very few places were the trustees and No money contribution is expected rom the members, but all pledge them. selves to total abstinence from alco helic drinks except as prescribed by a few places were the trustees and physician in case of illness. In the parents willing to spend the money se of heads of families, the members parents whing to spend the money necessary to keep up the schools. So we have a great deal to be thankful for. Even the Holy Father when he was a boy did not have the pledge themselves not to allow the use f such drinks in their families, not to frequent saloons, and to refrain from the evil habit of treating.

It is expected that each family which has within it members of the society will have a large black cross occupy. ing a place of honor in the home, as the symbol of the society.

The vice president and counsellors of each parish association will meet monthly to discuss matters bearing upon the temperance cause, such as the issuance of licenses, due observance of the laws, and precautions to be taken to prevent intemperance at election times and on other occasions when there is reason to fear that alcoholic drinks may be used more plentifully than usual. A careful account of the proceedings will be kept on record, and a copy will be sent to the Archbishop as president.

The parish societies will hold occasional meetings in the church for special devotions, which shall include an instruction, Benediction of the Most Blessed Sacrament, etc. Twice a year all the three classes of members shall hold a similar meeting in com-

All members of the society have been requested by the Archbishop to exert themselves to aid the good work by inducing others to join in it and by inculcating temperance upon those whom they can influence. Especially parents are asked to do this in their families, teachers in their schools, journalists, sivic authorities, municipal councillors, prators, physicians, etc.

It is likewise directed that antialcoholic instruction be given in schools of both sexes, and young girls and mothers are urged to be zealous in promoting temperance by their example

but in religion, "he goes on, "we can rever compromise with our con-sciences without being faithless to God and traitors to them. Speak, I must, though hearts most dear to us are sorely wounded. Those who live in a mixed marriage, and have remained faithful as Catholics, will not be dis-

civious and blasphemous.

He cannot leave him where he is, to

disgrace his religion, his family, his

race. He cannot take him home to

break the heart of his mother, and

bring sorrow upon his father ! There

is but one thing to be done. The poor

victim of intemperance has made a

beast of himself, and he can be treated

only as a beast. He must be caged

behind the iron bars of a prison cell !"

marry a man addicted to drink, for

thus they would be condemning them-

We are confident that this movement

into which Archbishop Bruchesi has

entered so heartily will be productive

selves to a life of misery.

of an immense amount of good.

# THE CATHOLIC RECORD.

not the force for good in the commu-that they should be -- True Voice.

CHURCH.

as deacon and subdeacon respectively. Rev. Father Tobin assisted His Lord-

At the termination of the Mass the

over the

 

 THE TEMPERANCE MOVEMENT IN MONTREAL.
 the new members of this last named section or branch there are eighteen out of the twenty one members of the municipal council.
 and divine law, has always opposed mixed marriages and urged her min-isters to preach against them and to do all in their power to prevent them.
 can, therefore, safely attend where others could not. Can t ey? Is it nothing in their eyes that others are sendalized by their conduct? Have they co duty to set a good example for bidden them by the decrees of her or anablishop Bruchesi is meeting
 can, therefore, safely attend where others could not. Can t ey? Is it nothing in their eyes that others are sendalized by their conduct? Have they co duty to set a good example for bidden them by the decrees of her oxample ? This taking inter account

sters to preach against them and to do all in their power to prevent them. From the earliest days she has for-bidden them by the decrees of her general and provincial councils, and the declarations of her pontiffs. THE BISHOP OF LONDON AND THE

"If the church grants a dispensa-tion she never approves of such a dis-A pleasing event took place in St Peter's cathedral, London, on last Thursday when the pupils of the Separ-ate schools were assembled to assist at

CHILDREN.

the Holy Sacrifice of the Mass cele-

their fields, the Sisters of St. Joseph, and their friends. Several hymns were

tended the bishop. After the hass His Lordship spoke in his usual happy manner. He thanked the chil ren, their teachers and parents for the prayers said for himself and the Rector

during their absence in the Eternal

advantages that the children have here.

No doubt some of our boys and girls thought it hard to walk a mile to school.

While the Holy Father would have liked this morning to have the whole

congregation singing, the only way we can have this is to begin with the chil

BISHOP STANG ON MIXED

MARRIAGE.

for

brated by His Lordship the Bish

tion she never approves of such a dis-pensation, she never approves of such a marriage, but merely tolerates it to avoid a greater evil, and only after the priest has made every effort to dissuade the Catholic party from the iaithful to religious and moral duties, dissuade the Catholic party from the marriage and assurance has been others will not find in our conduct an given that there be no unusual danger excuse for doing evil; nor will those of perversion. The church has no blessing for a mixed marriage; the gates of the savred edifice are closed closed against it; her consecrated bells are bushed in silence at the sad event; in sorrow and humiliation the priest as-sists without sacerdotal garb, hoping against hope and praying that the non-Catholic party may find his way on some future day into the true fold

of the church. "No Bishop of the Catholic church can grant such a dispensation in his own name and power. The vicar of Christ, however, may delegate the Bishop to dispense for grave and urgent reasons. Such a dispensation is not issued unless the non-Catholic party swears and subscribes to a promise of The solemnity of the feast of St. Joseph was fittingly observed at St. Mary's church on last Sunday by the celebration of Solemn High Mass in presence of the Bishop. The pastor, Rev. Extern Markov Markov, Solema Solema Solema Markov, Solema Markov, Solema Markov, Solema Solem swears and subscribes to a promise of avears and subscribes to a profile of not interfering with his future consort in the exercise of the Roman Catholic religion, and to allow the children to be baptized and educated in the Roman Catholic faith. Many a sincere Pro-testant halls at these conditions and testant balks at these conditions and refuses to accept them. Who shall blame him? Others subscribe without the least intention of keeping their promises. They regard them as priest-ly presumption, and apparently submit promises.

He had to walk several miles in the merning and several in the evening. No doubt some of our boys and girls " It is the duty of Catholics, priests and people, to be frank and charitable toward their non Catholic fellow-citi zens, and to tell them that marrying a Father. His Lordship the Bishop began by thought it hard to walk a mile to school. However, continued the Bishop, I am very glad to be home and glad to see you and glad to hear good reports of you, and I hope Gcd will blees you all. Work harder in the future even than in the past. It is impossible for the teachers to make you good scholars un-less you yourselves study. Study hard and you will be sure to succeed and be good boys and girls. The same thing applies to the singing as to the studies. I am glad the boys are in training to sing at the saying that he was very glad to be once more in the midst of his own people Catholic generally means a life of misery for them. Protestant ministers should denounce boldly marriages of Protestants with Roman Catholics, and although "the right of private judg-ment" in religious matters deprives them of the basis of an absolutely imthem of the basis of an absolution in mutable conviction, still the sad pros-pect of an offspring lost to all Christian-ity and of a life of discord should in-duce them to prevent people from takthe boys are in training to sing at the Holy Sacrifice. This is according to the ruling of the head of the church.

ing the unfortunate step. "It would be useless to deny that certain mixed marriages have led to favorable results, even to the conversion of the non-Catholic party. Chil-dren of such marriages have been raised as model Catholics and are to day the can have this is to begin with the chil dren. Pay attention, therefore, said the Bishop in conclusion. Do not im-agine that the singing makes no differ-ence. Be obedient and God will bless pride of the church. The non Catholic has kept his promise faithfully, and has ever encouraged the Catholic training of his children in a Catholic school. ence. Be obtained and God with boost you and you will be a success. It is a great honor to be able to sing properly the praises of God. You all expect to go to heaven: and that is what you will when the time comes Divine Providence has watched over a Divine Providence has watched of a few mixed marriages that were appar-ently forced on by unavoidable circum-stances, and the merciful Gud gave special graces for the preservation of go to neaven: and that is what you will be doing there. When the time comes around to visit you again—and Father Egan will be sure to remind me— I hope I will find you all as well as you are this morning. May God bless you!

special graces for the preservation of faith. They are the exceptions. Will a sensible man take the exception as his rule of conduct? "Suppose your friend was forced to jump from a four story building and escaped unhurt, can you hope to do the same without breaking your neck? Holy church, with an experience of nineteen centuries, tells you there is great danger in mixed marriages, and will you maintain there is none? 'But the non-Catbolic is not against the In his recent rastoral on "Marriage and Divorce," which has been widely quoted and commented upon, Right Rev. William Stang, Bishop of Fall River, Mass., is especially emphatic on the subject of mixed marriages. The topic, the non-Catholic is not against the church: he goes to no church.' So much the worse, if he is indifferent. The most bigoted Protestant is prefersubject of mixed marriages. The topic, as he prefaces his remarks upon it, is a most delicate one from the fact that Catholies in this country live among non Catholies who are considerate and generous towards the church for the most mart, and who share in so many able to the polished and tolerant unbeliever; there is some Christianity in the former while the latter is dead to all supernatural life. "Mixed marriages lead to indifferent-

most part and who share in so many ism in the most essential concerns of life and eternity. Indifferentism in religious matters is the curse of the age. There are men in our day who "But in religion," he goes on, "we blasphemously maintain ' One religion is as good as another ; all churches are branches of Christ's church ; it makes no difference what a man believes, pronave carried the light of the gosper to Scotland, to Germany and many other countries. In fact the Irish priest may be found in every land on which the sun shines, and even where it seldom or even shines. ever shines.

How grateful then, you ought to be, example? This taking into account the welfare of others as well as our own should never be neglected. We my dear friends, to God Who has made my dear friends, to God who has made St. Patrick so great, and chosen Ire-land as one of the greatest of mission-ary nations. Most of us owe our Cath olic faith, under God, to St. Patrick. are not isolated atoms that receive or Let us then thank him for that price-less treasure. Let us thank God for His goodness to the Irish people. Let us be true sons of St. Patrick-true sons of Erin. Let cherish with jealous care the heirlo Let us who, knowing the obligations of a Cath of the faith, which our fathers have handed down to us, and pass it on with-out spot or blemish to future generaolic, and expect Catholics to live in accordance with those duties, have often to complain that Catholics are nmunity tions.

## TALKS ON RELIGION.

BISHOP MCEVAY AT ST. MARY'S THE PRECEPT OF THE SACRIFICE OF THE

Sunday is the Lord's Day and we re-spect it as such. Blessed Thomas Moore even after he had been im-prisoned as a victim of the King of England, always dressed himself with especial care on Sandays. Some one asked him the reason of this, since Rev. Father McKeon, acted as cele . brant, and Rev. J. T. Aylward, rector of the Cathedral, and Rev. Mr. Arnold there were so few to see him in prison. He answered : "I have always dressed myself with care on Sundays, not to please the world or through a desire to attract the attention of any mortal, but through respect and love for God, pastor of the church in a few well-

but through respect and love for Gol, because it is His day." The example of the Chancellor of England should induce us all to have greater respect for the Sanday. The profanation of Sunday is an injustice. A farmer who observed Sun-day conscientiously sought to reclaim one of his neighbors who usually worked on that day. He succeded by means chosen words, expressed his own joy and the joy of St. Mary's congregation over the safe return of His Lordship after his long absence in Rome. He also thanked him for having come so soon after his return to see his children of the east side of London and to grant to them the blessing of the Holy on that day. He succeeded by means of this story; "A man of generous disposition one day met a poor man pleaded for assistance. Having \$7.00 in his possession he gave \$6.00 to the man in want. Not He had seen many places whilst away, He had seen many places whilst away, but none he loved as much as his own Canadian home. "I might," said His Lordship, "describe to you the many holy places I visited in my journey. I might tell you about Rome, the Holy City set on seven hills. I might describe to you the many heavily satisfied with the generous offerings the poor man snatched the remaining dollar and disappeared in a nearby woods. What do you think of such conduct?" The neighbor answered: "The scoundrel should be appre hended, scourged, and imprisoned." "Well," said the tarmer, "what of your own case? God has given you six days in which to labor, and has re served only one for Himself, and of that one day you rob Him by servile work on Sunday and by your failure to assist at Mass." While nature tells us thay we must  $d\epsilon scribe to you the many beautiful churches it contains, the tombs of the$ Apostles and other holy shrines in which it abounds, and at which I made a remembrance of you all. I could delight you also by recourting the charms that hang about the famous grotto of

Lourdes and Paray - le - Monial. You would, I am sure, also be de -lighted to hear about dear old While nature tells us that we must worship God, it also tells us that worship which tell of its grand old roug glory; about its magnificent churches, its holy wells and other sacred shrines. But," said His Lordshin, "the sacred shrines. to be complete must be something more than mere words. Man has ever been prompted to offer something to God, mething suitable to His dignity, some-But," said His Lordship, "the de scription of all these interesting things, I will leave to Father Aylward, who at thing that will adequately express his omage, submission and dependence upo his Creator. Hence sacrifice has marked the pathway of men whether we con template them in civilized society of some later date will come and tell you all about them." The Bishop then referred to that

template time in formation offered to as barbarians. A sacrifice is something offered to God, dedicated to Him and expended in His service as a token that He is the Supreme Lord and Master of all. Words are not adequate. We read of the sacrifices of Abel and dots. When Naah went out of the

of Cain. When Noah went out of the ark, he expressed his thanksgiving by

The B shop then referred to that great saint whose feast the church was observing. St. Joseph, said His Lord-ship, is a model for all men, and especi-ally for the workingwan. He was a workman—a carpenter. God had con-terred a great honor upon him in choos-ing him to be the foster father of the Incarnate Word; and yet He left him and his little family dependent upon the labor of their hands. Joseph worked, Mary worked, Jesus Himself worked. The labors of the Holy Family, especially those of Jesus, have ennobled all labor. Labor is now something honcrable and not a thing to be ashamed of. But some people make offering sacrifice. When God chose one people for Himself, He commanded them to offer to Him whole burnt offerings, holocausts ; Him whole burnt onerings, nonceases + sacrifice for sin and ignorance; peace offerings and offerings of thanksgiving, and a vast number of other sacrifices. Here we find a distinct and positive something honorable and not a thing to be ashamed of. But some people make distinctions. Certain kinds of labor they consider honorable, other kinds they consider degrading. They think that it is all right to work in a bank or in some big mercantile establishment, but would not labor on law emanating from the source of all

Yet all these sacrifices were types and figures and entirely dispropor-tioned to the majesty and omnipotence tioned to the majesty and omnipotence of God. He alone could provide a sac-rifice worthy of Hinself. "Sacrifice and oblation thou wouldst not, but a body thou hast fitted to me; holocausts for sin did not please thee. Then said I, behold I come; in the head of the book it is written of me, that I should o Thy will. O God." (Heb x 6) a bank or in some big mercantile establishment, but would not labor on a farm. Many of our girls imagine that working in offices and factories is quite honorable, but consider domestic service beneath them; but these silly notions all come from a false idea shout notions all come from a false idea about book it is written of me, that I sho do Thy will, O God." (Heb. x. 6.) The Sacrifice of the Mass is the one

have carried the light of the gospel to ing Mass two things are required : in-

acceptably in proportion to the earnest-ness of your intention. A Catholic who is present in the church for some who is present to the chirch for some purpose, and keeps to that purpose, for instance, to sketch or to write, could not be said to "hear Mass," or to "assist at Mass." The intention is included in going to Mass for that suppose as such as

The intention is included in going to Mass for that purpose, as such an intention is virtual, but a distinct in-tention is better. Attention is to apply our mind to what we are doing. Otherwise we would deserve the reproach God made to the Jews: "This people honoreth Me with their lips, but their hearts are far from Me." (St Matt. xv. 8) When distractions are only another

When distractions are only anothe in your place a few minutes before Mass begins. "Before prayer pre-pare thy soul and be not a man that tempteth God." (Eccl. xviii., 23.) The nearer your pew or place is to the alter the less liable you are to be tempted during Mass. Too many want to see and to be seen. Masses can be properly heard with-ont any particular form of prayer.

Masses can be properly heard when out any particular form of prayer. You may read the "Devotions for Mass," you may recite the rosary, considering the mysteries you may meditate on the Passion, or you may follow thoughtfully the priest at the altar. Bat be mindful of the sacrifice

TIRED OF ANTI-CATHOLIC BOOKS.

Jesuit "figures again. Some writers of books would have to shut up shop and go out of business, says the Sacrad Heart Review, were it not for the "wily Jesuit." He is their bread and butter. We compared have have had a butter. We ourselves have had a rather wide acquaintance with Jesuits, but we never found any of them more but we never found any of them more "wily" than other people. However, that's another story. The New York Evening Post reviews a pair of such books, and dismisses one of them in a few words—" with its hackneyed plot, fn which the wily Jesuit priest stops at nothing to make converts of two rich Protestants." To the other it devotes not much more space, but what they do say of it is well worth remembering. We shall not mention this book by title, but it is written by Richard Bagot,

Catholic is synonymouth est anti Catholic bigotry. "This is the kind of novel Bagot al-ways writes," says the Evening Post. "The scene is laid in Italy, and is balefully overshadowed by Roman Catholicism. It tells about a young income and a staded to the villain by Catholicism. It tells about a young heiress who was traded to the villain by heiress who was traded to the villain by a priest, and, after many staircase adventures, it goes on to tell how she fell into the arms of the right man at last. But it is not a novel. There is a difference between having an idea, and being able to dramatize it. Mr. Bagot has a drumhead full of ideas, but he knows as much about demonstrating them in action and personality as Jon them in action and personality as Jon-athan Edwards did about the actual actual attan Edwards did about the actual experience of dancing. And it is pre-samptuous to write a monologue about half a dozen characters and call it a novel. Another reason why Bagot will never please as a literary artist is the fact that he is simply a gall bladder of Backerart spite in his relations to the Protestant spite in his relations to the Roman Catholic church. He makes

originality of virtue. We are intellect-nally tired of vice, of anybody's vice, whether Catholic or Protestant."

3

tention and attention. An earnest intention requires earnest thought. You will bear Mass

name for carelessness, they are sinful. name for carelessness, they are similar Distractions may come without our fault and then they are not sinful if we seek to overcome them. Coming late for Mass is a source of distraction to for Mass is a source of distraction to others. If you really wish to be de-vout at Mass, you ought to try to be in your place a few minutes before Mass begins. "Before prayer pro-

and guard yourself by proper intentions and attention.—Catholic Universe.

WRITER WHO MAKES A CESSPOOL IN

MIDST OF EVERY WORK. In one or two recent novels the "wily

but it is written by Richard Bagot, whose nime to every well-informed Catholic is synonymous with the rank-est anti Catholic bioster

wo of the ould have spiritual as demon-

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arian Minin, in the "Religion uiry "adds anding the ation. He

d for religr education that is kept ings unseen leed. It is ctly a great mption that d religion is thing s som chine whose much work. real reason and simple ght in the of the vary dlessness f the creeds. would come ight matter be able to , but are in e keystone of too much to take place might agree

necessity for ture in our ge is for conless surely," enting on our ance, " our

oming to see viewpoint." is the sure virtue. church in the city, the occasion being pleased with the shepherd who does to inaugurate the Temperance Crusade his duty. in the parish. There was a very large

Marriage means union of two per sons for life, a real union of hearts and the association as approved by the Archbishop were read by the Rev. Father Tranchamontague, chaplain of mith enother events and mixed marriage? St. Ambrose answers Father Tranchemontague, chaplain of with another question: 'How can the local branch. All the priests of there be union of affection where there is discord of faith?' And our great American philospher asks how a woman the church were present besides some from other parts of the city. An elequent sermon on the evils of intemperance was preached by the pas-tor, the Rev. Father Groleau. He all unions with one who she knows has ahowed by many examples that habit-ual drunkards place themselves below the brute, and become habitually las-civious and blasphemous. "What a wretched sight it is," said

riages are, and always have been, for tidden by divine and ecclesiastical law. "According to a recent statistical study of the religious conditions prethe preacher, "to see a young man bright and neatly clothed in the mornvailing among American young men tween the ages of sixteen and thirty. ing, found in the evening staggering tween the ages of sixteen and thirty-five, the following facts have been published, proving the less to Catho-lics as the result of mixed marriages : 'Where the father and mother are both Octability. and drunk on the street! And a friend meeting him in this condition does not know what to do with him.

Catholics, 8 per cent. of the young men are not church members. But where one of the parents is a Catholic and the other a Protestant, 65 per and the other a cent. of the young men do not belong to a church.' (Review of Reviews, December, 1901.) It is, then, an appalling fact that in the majority mixed marriages the children are lost mixed marriages the children are lost to the Christian faith. This is espec-ially true when the Catholic party dies while the children are young. The non-Catholic party rarely insists that the children be brought up in the Catholic faith. Finally the Rev. Father appealed to young women and girls never to

Catholic faith. " There is a spiritual deformity in a

mixed marriage. The real though mystericus union of Christ with His church, of which Christian marriage is a type, is disfigured in a mixed mar-riage. Such people, as St. Augustine riage. Such people, as St. Augustine observes, 'have their food at home in common,' but the table of Christ they caunch have in common. Great is the scandal, great the devil's triumph, and

It is stated that practically the the Temperance society, and nearly the entire parish of Chambly. Among

vided he is honest.' There is faith and one church for which the Blessed Saviour died,

'If-may God prevent !--- any of our flock should be so unmindful of their baptismal vows as to seek the services of a Protestant minister or civil magistrate to tie the nuptial knot, let such unfortunate people know the depth and ignominy of their crime from which the Bishop alone can absolve them. Should they die in their sin, the rites of Chris tian burial will be denied them. If God grants them time and the grace of true repentance, they must make a public reparation of the scandal given according to the lorm prescribed by diocean statute (No. 101), before they are admitted back to the communion of the holy church.

#### THE CATHOLIC WHO GIVES BAD EXAMPLE.

HE DOES HARM TO HIMSELF, TO THOSE HE MEETS, TO HIS RELIGION.

It is common to hear Catholics urge n extenuation of their conduct that others do the same. The business man who resorts to sharp practice says he is at least no worse than his reighbors. sharp practice in business is looked upon by many as allowable, and therefore some Catholics think they are justified in adopting the same methods. How do others regard them as representatives of their religion ? How does their practice square with their pro-fession? That is a different matter, and one that cannot be neglected. Wrong is wrong, but a Catholic lending. himself to the practice of wrong does barm not only to himself and to those e meets in a business way, but to his

religion. Again, the movement that is now on foot in certain parts of this country to purify the stage has brought out the fact that Catholics are not always so scrupulous about the character of the scrupilous about the character of the plays they attend and countenance by their presence as others expect them to be. Catholic women attending plays of a doubtful character shock not only Catholics, but non-Catholics as well. Perhaps they argue that they them-selves suffer no harm, and that they

or. St. Joseph, by his life, gives us right idea, namely, that all labor honorable and that all our labors ould be consecrated to God.

Furning to St. Patrick, whose feast have just celebrated, His Lordship aid that he was a most remarkable aint. God is wonderful in His saints, ind in none more than in St. Patrick. Doe remarkable thing about the work Ireland's Apostle is the manner in hich it was endured for filteen cen-tries. St. Augustine, the great ishop of Hippo, died about the time hat St. Patrick landed in Ireland. that St. Patrick landed in Ireland. The former was a great writer, a great preacher, a great Bishop, a great ruler, and he made the church flourish in Africa in his day. But to-day there is scarcely a trace of his work left. The scene of his episcopal labors is to day under the rule of the infidel Turk. St.

John Chrysostom, the silver tongued Bishop of the ancient city of Con-Bishop of the ancient city of Con-stantinople, also did wonders in his time for the glory of God and the cause of religion. But his former see is to day also in the hands o' the wily Mohammedans. The same is true in a measure of St. Boniface, Apostle of Germany. Little trace is left in the modd of his great doods. How differvorld of his great deeds. How differworld of his great deeds. How differ-ent, my dear¿people, with St. Patrick! He is a living force to day as Le was when he trod the green sward of Erin. His name is not an

empty one, but as familiar to day as it was fifteen centuries ago. And the faith which he planted in the soil of Ireland on that day long ago when he first spoke to the Irish people from Tara's Hill is still as fresh and vigorous n the hearts of his spiritual children as the little shamrock which he gave to them as the emblem of the Tri-

ine God. Yes, the Irish people have never lost their faith ; through persecu tion and famine, through exile and a thousand other calamities, they have clung to the faith of their fathers, and handed it down undimmed and un-tarnished to their children. Ireland is as thoroughly Catholic to day as it was as thoroughly Cathons to day as it was centuries ago, and no doubt will ever remain zo. Not only that, but Ireland has given the faith to other lands. Irish missionaries

great sacrifice which takes the place of the many sacrifices ordained in the Old Law. These sacrifices of old were representations by which Oar Lord's sacrifices area sacrifice was made present not in reality, but in effect. But our sacrifice, the Sacrifice of the Mass, makes our Lord's Passion present in reality as well as in effect. St. Paul says as went as in energy. St. Faut says: "For as often you shall eat this Bread and drink the Chalice, you shall show the death of the Lord until He come." (1 Cor. xi., 26.) It is well for all to remember when

It is well for all to remember when they assist at Mass or have Mass offered up, that it is offered up for four ends. First, to give supreme honor and glory to God; secondly, to thank Him for all His benefits, thirdly, to ob-tain mardon for all our sing; and tain pardon for all our sins; and fourthly, to obtain all blessings and graces through Jesus Carist.

People frequently use expressions the real meaning of which they do not appear to comprehend. They speak of attending Mass, assisting hearing Mass, etc. We must not be hearing Mass, etc. We must take part in mere lookers on; we must take part in the Mass. We must take part with the priest in offering a great sacrifice to God. We should unite not only where many meson as cele with the priest whom we see as cele-brant, but with our Lord Jesus Christ, the great High Priest of the good things to come." It is He Who offers

things to come." It is He Who offers Himself upon the altar. The celebrant reminds us of our par-

ticipation when at the Orate Fratres he ticipation when at the Orate Fratres he turns to the people and says: "Breth-ren, pray that my sacrifice and yours may be acceptable to God the Father Almighty." During the canon of the Mass, the celebrant says: "Remember, O Lord, thy servants and all here present, whose faith and devotion are known to Thee, for Whom we offer, or who offer

Thee, for Whom we offer, or who offer to Thee this sacrifice of praise for them selves and all that belong to them, for the redemption of their souls, for the the redemption of their sours, for the hope of their salvation and safety, and render their vows to Thee, the eternal, living and true God." To really fulfil the precept of hear-

## MUST BEGIN AT THE BEGINNING

"Current newspaper talk of restoring the 'public sense of virtue' is mostly rubbish," says the Mcnitor. "The public sense of virtue is depen-The public sense of virtue is depen-dent on the private sense of virtue in the unit of the community. The pub-lic conscience if such a thing exists, can not rise to a higher level than the private conscience in which it has its source. The work of reform and re-generation must therefore begin at the root, which is the character of the individual component of the great social mass. That is what the Catholic Church mass. That is what the Catholic Church alms to encompass by developing sound moral instincts in the pupils of its relig-ious schools. The only practicable mothod of setting about the reforma method of setting about the reforma-tion of public sentiment on this point is that adopted by the Catholic Church. The fact is gradually commending the recognition of those who think. You might as well try to preserve the foliage of a plant by artificial means while rob as to imbing its roots of moisture, prove the moral quality of society while denying its youthful members the essential elements of moral health and growth.

"In all my missions I preach a sermon on the Holy Eucharist and I explain the true significance of the Mass. It stuns the non Catholics, for where Christ is, there must be His church. It leaves them bewildered in regard to their own position. Some of them tell me that they believe in the Real Presence, but I say to them not Real Presence, but I say to the to to let their pastors know it or they may turn them out of the church." So writes Father Waters, on the Vir-ginia missions. It is true that there is dorm of the church no more attractive dogma of the church than the ever believing presence of Christ among us, and if the non Catholic people could only be convinced of it they would give a good deal to possess it. -The Missionary.