

THE READER'S CORNER

CONDUCTED BY "COLUMBA"

If there is one calamity more than another that enemies of Catholicism are fond of circulating about the Church that calamity is the charge that Catholicism is essentially opposed to human progress. The reliance of Catholics upon authority represents individualism, and checks self-reliance, and since individualism and self-reliance are necessary for industrial progress the religion of Roman Catholics is essentially an impediment to such progress. But over, industrial progress demands the development of the qualities of this life. But Catholicism completely shifts the moral centre of gravity to the other life. Hence the backwardness of Catholic countries is directly attributable to their religion. So the bigots argue. But a bigot is never over scrupulous about the truth of his assertions. And here he is true to his instincts.

Now, granted that Catholicism is an obstacle to industrial progress, how can our friends consistently complain of it? Catholicism does not progress, it is static, it professes to promote the temporal interests of man. Not till the state is blamed for not making saints, may it fairly be held to the fault of the Church that she cannot make steam-engines or construct a tariff. Christ instituted the Church to promote man's spiritual welfare. On her success or failure in this regard she is to be judged. Is it that she ever lived as this Galilean. He came to fight—to wage war on—the world, and yet His Church is reproached with being the enemy of the world. And those men profess to be Christians who deny the very idea of Roman citizenship. So then if the Church professes to be with Christ against the world how can men who profess to be Christians condemn her? But of course they have forgotten Christ. They have made for themselves new gods, and since Christ does not serve their purpose He has to retire. The words of Jesus are never to be forgotten. "How did you come by your wealth? Is a question which is not asked in polite society; but it behooves you to have wealth."

Those, then, who reproach the Church because it does not promote man's temporal welfare should, if consistent, place the blame on Christ. They must regret that he made no provision for commercial enterprise. He said nothing about the copper or corn trade in His sermon on the Mount, in fact that His principles tended to tear up by the roots the very idea of Roman citizenship. So then if the Church professes to be with Christ against the world how can men who profess to be Christians condemn her? But of course they have forgotten Christ. They have made for themselves new gods, and since Christ does not serve their purpose He has to retire. The words of Jesus are never to be forgotten. "How did you come by your wealth? Is a question which is not asked in polite society; but it behooves you to have wealth."

The Christian is not obliged to forego wealth, but is warned of its dangers. The Pagan man of material progress must look on wealth as the one thing it behooves him to have, and must try to get it anyhow. To the mind of the Roman Imperialist, the early Christians no doubt wanted that individuality which, we are told, is wanting in Catholics today. Like the Catholics of today, they placed their centre of gravity in another life. Yet, Roman society contained the germs of decay, and soon fell of its own weight and through its own nothingness. To Christianity fell the task of building up society again, and Christianity succeeded in the task. The Roman Empire fell into decay. Was the Church responsible for this? Was it Catholicism that undermined the mightiest empire the world has ever seen? The end of these economists, conquerors, orators, artists, poets, and jurists, whose centre of gravity was quite in terra firma, came suddenly and soon, and the unecumene Glabrios and Clemens and Domitilias, whose "Conversation was in heaven," fostered a new race of manhood out of their dust. So you see the Church is not responsible for every national decline, that, unless you read history after the fashion of the Uster orange, who said the priests killed the willow. These thoughts were suggested by a correspondent's letter which I hope to treat in detail next week.

In reference to my notes on the limitations of Catholicism, "Critic" writes a letter of protest. He seems to think that because the societies are Catholic they should be immune from criticism. My readers will see how quite in terra firma, came suddenly and soon, and the unecumene Glabrios and Clemens and Domitilias, whose "Conversation was in heaven," fostered a new race of manhood out of their dust. So you see the Church is not responsible for every national decline, that, unless you read history after the fashion of the Uster orange, who said the priests killed the willow. These thoughts were suggested by a correspondent's letter which I hope to treat in detail next week.

Of multitudes of sincere non-Catholics, it may be said, "Prophets and kings have desired to see these things and to hear them, and have not heard them." Our duty is not to repel honest seekers.

The Catholic writer is not so much hurt by the hostility of those outside the Church as by the indifference of Catholics themselves toward Catholic reading.

CHATS WITH YOUNG MEN

ADVICE TO YOUNG MEN

To each of us, at times, the question comes vividly, "Why is it that so many clear-headed, intellectual, non-Catholics do not believe in the doctrines of the Church? These seem easy and almost self-evident to us, but to them are almost unintelligible." We may assign reasons for their unbelief, but the fact remains a puzzle to most Catholics. Perhaps we do not always give them the due credit. As a matter of fact, many of them do believe far more than we think they do, and more than they are willing to acknowledge.

No doubt, all of us at times have been edited beyond measure, by the clean, pure, honest lives of some of our non-Catholic friends. During a long acquaintance, we have never known some of them to be blasphemous, indecent, or unjust in their business dealings with us. They are kind, considerate, helpful neighbors, and frequently are more staunch friends in time of our need, than many of our own race and faith. They are law-abiding citizens, devoted husbands, and generous providers for their families. Frequently, they have the courage to express great respect and admiration for the grand old Church of their forefathers. Nevertheless, they cannot be induced openly to profess their faith. They are others yet, whom we have long regarded as cold, bigoted, and even hostile, whose kindness to our people, when discovered, has made us heartily ashamed of our rash and unjust judgment.

Race prejudice is often assigned as a reason for the unbelief of non-Catholics. Possibly it may apply in some cases, but not in all. We regret to say that this argument may be sometimes turned against ourselves in an unpleasant way. One thing should be made very plain to friend and foe alike, and that is, that the Catholic Church is not owned exclusively by any one race or nation. Her very name "Catholic," which means "universal" is sufficient proof that this statement is true. It is quite possible that some who call themselves Catholics are so narrow and bigoted that they actually believe that outside of their own race or nationality, sound, genuine Catholicism does not exist. We cannot deny that this kind of race prejudice has done fully as much damage to the Church as any other. Its evil effects have been limited to those outside the fold. It has been a curse for centuries, and its end has not yet come.

But, our article is not written to discuss this unpleasant subject. It is to be confined chiefly to the main question. It is true that on account of our unbelief, we deny the very idea of Roman citizenship. So then if the Church professes to be with Christ against the world how can men who profess to be Christians condemn her? But of course they have forgotten Christ. They have made for themselves new gods, and since Christ does not serve their purpose He has to retire. The words of Jesus are never to be forgotten. "How did you come by your wealth? Is a question which is not asked in polite society; but it behooves you to have wealth."

This is all wrong. There are two sides to the evil of race prejudice. It should be banished, especially by those who have been brought from infancy to the Catholic faith. We should never forget the words of St. John. "He came into His own, and His own received Him not. But to as many as received Him, He gave the power to become the sons of God to those who believe in His Name." We should clearly understand that admission or rejection into the faith of Christ or into "sons of God," does not come to us because we are Americans, Irish, French, Germans or Italians, but because of the fact that we receive and accept the faith of Christ.

It is brutal wickedness and presumptuous insolence for any man or class, to dare to limit fellowship in Christ's Church to the members of his own race or nationality. He does not understand the true meaning of the word "Catholic." He does not realize that what comes to him as easily as the breath he draws, is filled with obstacles, difficulties, and intense hardships to many a sincere, honest, noble-minded man, whose life has been spent, through no fault of his own, in an environment either contemptuously indifferent to Catholicism, or deeply hostile to it. To such should be applied the Lord's words, "Blessed are the eyes that see what you see, and the ears that hear what you hear."

Of multitudes of sincere non-Catholics, it may be said, "Prophets and kings have desired to see these things and to hear them, and have not heard them." Our duty is not to repel honest seekers.

The Catholic writer is not so much hurt by the hostility of those outside the Church as by the indifference of Catholics themselves toward Catholic reading.

FOR TREASURERS OF SMALL CLUBS OR SOCIETIES THERE IS NO BETTER MEANS OF KEEPING ACCURATE RECORDS THAN OPENING A CHECKING ACCOUNT.

When all monies received are deposited and all payments are made by cheque, the bank book is a record in itself. The cancelled cheques are the only receipts required.

THE TRADERS BANK OF CANADA

CAPITAL AND SURPLUS, \$6,550,000

after truth, but to be so well informed, that we may be a "light of revelation to the Gentiles," and of such an indisputable grand quality of Christian manly grand in the practice of our religion, that, "they may see our good works and may glorify God."

OUR BOYS AND GIRLS

"ROSE OF THE SACRED HEART." Many years ago there lived a holy old missionary who brought the light of faith to the wild Indian tribe who occupied the beautiful Colorado valley. The red man became very much attached to the saintly Father who devoted his life to the salvation of their souls. So gentle and patient had they all become under his influence that their dwelling place came to be known as the Happy Valley. The chief's only daughter, a comely maiden named Rose of the Valley, was the last to be baptized. She was of a very haughty nature and would not yield for a long time, although in her heart she believed in the one true God. Many and fervent were the prayers the good priest offered up for this stubborn girl. But grace finally conquered, and on the day of the Sacred Heart, one balmy day in June, 18—, the beautiful Indian maiden received the saving waters of baptism. Ever after she was known as Rose of the Sacred Heart, and she was a real rose of charity burning with love for the Sacred Heart, and longing to make everyone nearer and dearer to that abode of love.

Down a lonely pathway leading to the "Maiden's Bower," as a cozy nook here was called, there nestled among the trees a rude little hut. It was Rose's place to tend and care for it. The priest had given her a statue of the Sacred Heart and she placed it here in this natural shrine and altar. At night she would kneel before the statue and pray. The grove there grew and clustered numbers of wild rose bushes that hid the rock from view and creased the feet of the little woman statue so dear to the Indian maiden's heart.

The Happy Valley was at the height of its prosperity when, in a fateful hour, the hand of God came down upon it suddenly as if to remind the children of the Church that true and lasting happiness is not found here below. A neighboring tribe of Indians, jealous of the well-being of the valley, fell upon the peaceful missionaries and brought death and desolation in their path. Rose fled at once to her favorite spot, the lonely little shrine, and there, overcome with terror, she knelt and implored the protection of the Sacred Heart. The mass was almost complete. With the exception of the good old missionary, who seemed to be invulnerable and ward off every evil, and a few stalwart, hardy men, woman and child of the once Happy Valley was destroyed. They came upon Rose at the shrine, and, holding up the scalp of her father, whom they had killed at the shrine, bade her gaze upon it, then slew the fair Indian girl, who gave up her pure soul as she knelt at the Wild Rose shrine.

When the ruthless tribe departed after working destruction everywhere, the priest and the youths who escaped buried the dead and prayed over them. Rose was laid at rest beneath the grove, and a simple white cross, bearing the inscription, "Rose of the Sacred Heart," can, so the legend says, be seen to this day.

The good old missionary wended his way even farther westward to toil in new fields, but he always cherished a fond memory of the Happy Valley and especially of the well-loved child who lay beneath the Wild Rose shrine.

THE MISSIONARY OF THE LOWLY A prince went into his garden, and to a peach tree he said: "What are you doing for me?" The tree said: "In the spring I give you blossoms and fill the air with fragrance, and on my bough hangs the fruit which men will gather and carry into the palace for you." "Well done," said the prince.

cannot even give food for the sheep and pigs—they do not want me in the meadow. All I can do is to look up cheerfully at everybody that passes by and be the best little daisy I can be. And the prince bent down and kissed the daisy and said: "There is none better than thou."

A WISE LITTLE DOG.

The remarkable intelligence of a dumb brute, which saved two lads of the West End from suffocation, has been brought to light by the York (Pa.) Gazette. Robert and Howard, two children of Mr. and Mrs. Clarence Nash, 1103 West King street, are the possessors of a small tan terrier. The children, with the dog, began playing policeman, and raising the lid of an iron chest that sat behind the stove, called it the look-up. Howard was hustled inside, followed by Robert. The lid was dropped and snap went the rusty lock, and both boys were made prisoners. The little dog stood playfully outside awaiting the lid to rise, but instead screams followed. The lads beat against the box, but no relief came. The dog seemed to realize the peril of the imprisoned boys and scratched and barked. The animal ran to a room in the front part of the house up stairs where Mrs. Nash was cleaning. The dog barked and barked. Mrs. Nash became provoked and chased the dog away. The animal again went to the box and set up an incessant bark. The mother began to think something was wrong, went down stairs to where the dog was stationed. Then she realized her children were prisoners in the box. She broke the lock, and when the lads were liberated they were partly unconscious.

HELPFUL ADVICE

"John," asked father, "do you practice on the piano while I am away at business?" "Yes, father, every day," replied the boy. "How long did you practise to-day?" "Three hours." "Well, I am glad to hear that you are so regular." "And the next time you practice be sure to unlock the piano. Here is the key. I locked the instrument last week and have been carrying the key in my pocket ever since."

ALCOHOL AND THE SENSES

All the senses are injuriously affected by the use of strong drink. Sight.—The effect of alcoholic drink on the eye is very marked. Acuteness of vision is weakened, and the use of the eyes becomes more fatiguing. The objects becoming confused. Such conditions have given a name to a special disease induced by intemperance. No ailment is more disconcerting or disheartening than inflammation of the eyes. Liquor not only aggravates this ailment, but sometimes produces it. Persons have been compelled to forego reading because their eyes had become largely destroyed the power of sight.

Speech and spots, web-like in form, redness, denseness of the cornea (refracting) lenses, making them opaque, are results of the use of liquor. The voice (voice-like) supply of surface on which images are first impressed is disturbed. Signals are not seen with promptness and accuracy, and even catarrhs of the throat, due to the habit of indulgence in strong drink.

Hearing.—Very near to the brain, the seat of sensation, the ear is extremely sensitive. Situated at the most exposed portion of the head it is open to the elements from without, and is so constructed that these sounds are caught with greater precision than that shown by a wireless telegraph receiver, and through the expansion and contraction of the eardrum, the vibrations are transmitted with unerring skill. To accomplish all this a special surface, spread with consummate skill with an application of nature, carries it in fit condition for its work. It must report accurately and exactly.

By the use of liquor the auditory apparatus is at length seriously affected. This has been shown in experiments on the hearing of the deaf, in which the hearing has been readily after taking drinks. Further, certain derangements within the head after using liquors at times are accompanied with noisy and ringing and buzzing sounds, sometimes persistent, which of course interfere with hearing those noises from without whose existence it is the duty of the ear to report.

Foot Badly Frozen

After Escaping From Burning Home Doctor Advised Amputation Mrs. Jno. Marks, of Cameron, Ont., narrowly escaped losing her foot. She tells the story this way.

"I had my foot so badly frozen after escaping from a fire which destroyed our home that the doctor in attendance advised immediate amputation. I was induced to try Douglas' Egyptian Liniment, and it produced a most remarkable result. "After four or five applications the frozen flesh dropped off, and the foot began to show signs of improvement. It advanced wonderfully under the treatment, and was soon completely healed. "Egyptian Liniment certainly saved me from being horribly crippled."

Probably none of your family will ever get frozen so badly, but a nipped ear or nose is a common and painful enough experience. Egyptian Liniment takes out every bit of the pain, soreness and swelling, and quickly restores the injured part. Prepared by Douglas & Co., Napawee, Ont.

MAGIC BAKING POWDER

MADE IN CANADA.
E.W. GILLET CO. LTD. TORONTO, ONT.

COSTS NO MORE THAN THE ORDINARY KINDS.—MAKES DELICIOUS HEALTHFUL WHOLE SOME FOOD.—CONTAINS NO ALUM SOLD EVERYWHERE IN ALL SIZES FULL WEIGHT ONE POUND CANS 25¢

The extreme sensitiveness of the organs of smelling, so useful in certain pursuits, is dulled and almost destroyed by the effect of consuming strong drink. It has been claimed that children of intemperate parents are liable to have a very dull sense of smell.

Taste.—Alcoholic drink hardens the mucous membrane or surface of the internal skin of the mouth. Dentists take advantage of this sometimes, and order mouth-washes containing alcohol, so as to harden the gums. The nerves of taste are just beneath the mucous membrane, and must suffer if that membrane is injured. The sense of taste is numbed by the liquor.

Touch.—Many occupations require a keen sense of touch. The surgeon especially needs this in highest development, for a glance of the scalpel or a slip of the hand might produce direful results. Some of the more delicate manipulations of science and art call for a skillful hand and a steady nerve. Indeed, there are few conditions in life where this sense is not useful or necessary.

The effect of alcoholic drink upon the organs of touch is very serious. The nerve becomes tremulous and unreliable, the muscle is uncontrollable and unsteady. The skin, through the absorption of the needed moisture by the alcohol, becomes thickened and even sometimes inflamed, even to suppuration. Blood vessels are constricted, and the result is an effect similar to that of frost-bite may ensue. All this destroys the power of delicate touch.—T. D. Crothers, M. D.

THE NAME OF JESUS

Jesus! The world is full of his triumphs and yet the Name is never uttered upon a tomb, for He is life. In hearing the gospel treating upon the origin of this wonderful Name, we are brought face to face with the exceptional fact that His father and His mother had no part in its bestowal.

An angel brought the name. The why is easily ascertainable. He who was to be born of a virgin, the virgin mother of the Lord and the humble Saint Joseph. The parents of John communed about the great name of their child, but no such discussion ever entered their minds, so when the angel appeared and the Name was given, it was as a matter of course.

What a power in the world is that Name, unlike all others—Jesus! The tombs of all time in bronze or marble perpetrate the names of kings, great men, and heroes, but the Name of Jesus is the only one that has ever been able to raise the dead.

How vainly do kingdoms rage, that raise their hand against him, that kingdom is for to-day, and may pass with it, but Christ's royalty outlives scepters and has seen a thousand thrones crumble. His gospel stands alone above all the laws and decrees of men, a piece of legislation that must be the standard whereby to grade the worth of human laws. His Church challenges the world's wrongs and stands as a miracle to attest the eternal durability of its Founder. His philosophy is unique as voiced in the Sermon on the Mount. His theology will outlive all the assaults of heresy and infidelity, for St. John in his gospel wisely says, "In Him was life, and the life was the light of men." His poetry inspired a Dante, whose greatest glory is that he was a devotee of Christ's shrine. His wisdom fills the earth and is heaven's chief glory.

Such is the Name of Jesus that will cause some men to wonder who cannot explain, and know to explain while they wonder at Him whom Isaiah in prophecy called Wonderful!—Catholic Union and Times.

name of charity, and it will, we suppose, always be so. The truth is that the poor are looked upon by a section of smart people as a means for self-advertisement, cheap notoriety and praise. Many engage in works of charity as mere exploitation of the poor, sometimes for personal ends and often for political ends. Many people who figure prominently at charitable functions are there to show themselves and there to get a stage out of the charity for the political party they adhere to. Fortunately against this abuse is to be placed the great and noble charity of the masses who give their humble mite and prefer to give it in secret."

And it ought to be added that against the abuse thus very properly condemned by The Herald is to be also placed the great and noble St. Vincent de Paul Society which carries on its great and noble work without having one another, without self-advertisement, without desiring notoriety or praise, without exploitation of the poor, without seeking personal or political end, or any end but the priceless reward assured to those who do Christ's work in the spirit of Christ.—N. Y. Freeman's Journal.

A "TOM THUMB WEDDING"

The Catholic Church holds matrimony to be a sacrament. Some of the sects seem to think it is a joke. Hence the "Tom Thumb Weddings" we read about, taking place under the auspices of Protestant church people. Here is a description of such a "wedding" from Philadelphia North American, Nov. 20:

"Five-year-old Jessie Adair and seven-year-old Albert Snyder were 'married' last night at a 'Tom Thumb Wedding' held by the children of the primary department of the Erie Avenue Methodist Church. The 'wedding' and entertainment that followed were given in aid of the building fund of the church.

"To the strains of 'Lohengrin's' wedding march, the 'bride' walked up the aisle on the arm of her father, Edmund Cooley, who boasts of seven years, the oldest of whom is not yet five years.

"In front of the altar they were met by the 'bridegroom,' who was attended by six-year-old Ariel Sechler. Attire in the robes of a minister, seven-year-old James Landis performed the 'ceremony.' "Women who trained the children for the entertainment are Mrs. V. W. Lyons, Mrs. A. Grettinger, Mrs. C. Henry, Mrs. A. Snyder and Mrs. S. Mackimmon."

All this, the dear ladies look upon as very 'cute' and 'cunning,' no doubt. But to Catholics, such a scene would be just as offensive and repulsive as the parody of any other of the seven Sacraments of the Church.—Sacred Heart Review.

A RIVAL IN BLASPHEMY.—Viviani, the French minister for the Colonies, recently wrote for himself, as an atheist, notoriety throughout the world by boasting that the French Government had shut out the light of heaven from the sight

Professional

JOHN F. PAULDS, Barrister, Solicitor, Notary Public, &c. Money to Loan, Robinson Hall Chambers, Opposite Court House, London, Canada. Telephone 997.

JOHN FERGUSON & SONS 180 King Street The Leading Undertakers and Embalmers Open Night and Day. Telephone—Horse, 373. Factory 343.

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street OPEN DAY AND NIGHT Phone 866.

of the French working man, has a rival in blasphemy. M. Trochu, minister for the colonies, presiding recently at a banquet given at the close of the congress of the Teaching League, said: "The lay school is the corner stone of the republican structure, and on this rock we will build our church." This, it will be noted, was meant to be a parody of our Divine Lord's words.

APATHY OF CATHOLICS

Father J. O'Mally, a distinguished Jesuit of Australia, in a talk recently on the Catholic press spoke some plain words as follows on the apathy of Catholics in the matter of supporting the Catholic press:

"The apathy of Catholics with reference to the Catholic press is deplorable. Our Saviour tells us that the children of this world are wiser in their generation than the children of light—that is, that men seek with eagerness the temporal goods that fall under the senses, while the effort to look at things from a spiritual point of view is so irksome that even those who profess to do so, do it only half-heartedly. The anti-Catholic paper that assails us day after day is paid for punctually, while the Catholic paper that defends us so faithfully is half starved. No matter how excellent it may be, it is discarded by its high duties, there is no praise for it, while the slightest shortcomings in it are the severest censure. It is specially painful to add that the gentlemen connected with the Catholic press do not always meet with the common courtesy freely accorded to gentlemen in any other walk of life and which would be at once bestowed if they quitted the Catholic paper to attach themselves to an anti-Catholic one."

In this connection it is well to recall a saying of that illustrious Archbishop McPhillips that "if you want an honest press you ought honestly to support it. Catholics should try to appreciate the force of this reference to the Catholic press."—Freeman's Journal.

We are all sowers every day of our lives. We are sowing seeds that will bring a harvest of some sort, and we are all sowing in full view of God and angels and men.

The time of seeming inactivity is laid upon you by God without a just reason. It is God calling upon you to do His business by ripening in quiet all your powers for some higher sphere of activity which is about to be opened to you.

ABSORBE-JR.

RHEUMATISM, NEURALGIA and all painful conditions promptly relieved.

A safe, pleasant, antiseptic liniment. Penetrates most of rheumatism, neuralgia, sciatica, sprains, strains, muscle aches, sore throat, whooping cough, croup, measles, chicken pox, and all other skin eruptions. It is a powerful antiseptic and disinfectant. It is a powerful antiseptic and disinfectant. It is a powerful antiseptic and disinfectant.

W. F. YOUNG, P. D. F., 299 Temple St., Springfield, Mass. LYONS, Ltd., Montreal, Canadian Agents.

the roof that lasts long and leaks not

the cheapest good roof is one that is so thoroughly locked together, unit by unit, that the hardest windstorm cannot penetrate; the heaviest rainstorm cannot penetrate; the severest lightning cannot harm. And that means Preston Shingles.

Write Now To **Coalph** Metal Shingle & Siding Company, Limited 600 Queen Street East, PRESTON, CANADA. Branch Office and Factory **PRESTON SAFE-LOCK SHINGLES** Montreal, Que.