of St. Andrew's Society, of London, to invite as their guest Mr. Charles Mareil, M. P., to their annual dinner. Of late there is increasing evidence in the Province of Ontario of a desire to become more intimately in touch with the progress in that work of nation building which every true Canadian has so much at heart. The speech of Mr. Mareil at the banquet places him in the first rank as an orator, but in his remarks there was also that which stirred the fire of patriotism in the hearts of his Canadian audience. It is truly such statesmen as Mr. Marcil to whom we may look as the architects of a grand and free and prosperous commonwealth on this northern half of the American continent. We trust the visits to Ontario of our French Canadian fellow - countrymen will in crease and multiply with the years. Amongst them all, bearing as he does, the stamp of the greatest men of the old regime, there will be none more heartily welcome than Charles Marcil. We give below the Advertiser's synopsis of his remarks at the banquet :

"The British Empire" was the toas onded to by Mr. Charles Marcil P. The toast was introduced by Mr. Alex, Fraser, who spoke briefly.

In commencing his speech, Mr. Mar. cil pointed out that his coming to London was the resu't of his desire to keep two promises, one made to Hor C. S. Hyman, with whom he had sat in the House of Commons, and the other made to Major Beattie. He was glad to be present in an Ontario city, although of French extraction and from a different

"If there is one thing for which a is not responsible it is his birth, said Mr. Marcil. "Although my mother was Irish, I am looked upon as a French-Canadian. I am proud of being a Canadian Canada is making rapid strides. barriers that formerly separated province from province are being swep away, and now the people of all provin ces mingle freely and forget their differ ences. It was not so long ago that in French-Canadian would have been in vited to speak at a Scottish banquet in On ario. But that day has happily

He referred to the Scottlsh history speaking particularly of the renowned achievements of her heroes in war. He pointed out that while a Scotchman did assist in the capture of Quebec, it had to be done by the French language. A Scotchman was the aide of Montcalm that battle, and to-day the Scotch Quebec speak the French language.

THE BRITISH EMPIRE.

The British Empire was composed of many nations, but the Government was based on the truest of all principles, the consent of the governed. The secret of the success of the British Govern-ment was shown in the case of Botha, five years ago, leading his army of Boers against the Britisl Government, but to-day he could appea for support on an imperial platform. pointed out that those French soldier rho died before Quebec had not died i vain, could they but have looked into the future and seen their sons occupy-ing every position in the gift of the people of Canada. The same was true of South Africa to-day, and will some day be true of India, when it is ready for

CITIZENS OF CANADA.

To-day all were true citizens of Canada. Men may kneel at different shrines, but they were working towards the same ideal. He was certain that always in Quebec, there would be found true-hearted men, who will assist in pre serving both the nation and the empire. In the troublous times of the past, in ound to be the steadfast upholders of British government.

The time, however, had come to think of the future, not dwell on the past.

THE FUTURE. "I am a Canadian," said Mr. Marcil "I have never seen France. It is to me but a nation across the seas. For me this is my native land. My forefathers sleep alongside the slow-moving St. Law rence. With Canada all my past and my future is bound. Each nationality owes its best to this country. When the Scotch conquered Quebec, they found foemen worthy of their steel, or their victory would have been a hollow one. To-day we are one with you in seeking to uild up in Canada a nation worthy

the best traditions of every country. Mr. Marcil pointed out that the tim was coming when the present colonia system must be done away with. The aching when time was rapidly approaching when Canada must treat great Britain as an ally. This country would no longer be treated as a colony but as a nation, a nation within the empire. It would not be long until Canada would be twenty million strong. She would soon come to the parting of the ways. England is at present in the throes of an economic warfare, fierce and relentless On one side was the United States and Germany. British foreign trade was falling off, and she was not holding her own with the high tariff Canada would be asked to give better trade relations with the United States and then the critical time

would come. SUPPORT FOR THE NAVY.

The speaker dealt with the criticism that the Canadian people had refused to give support to the British navy. It was not fair to ask any of the colonies to support a navy over which they had no control. The time was coming, however, when Canada must take up its burden of imperial defense. Canadians desire to remain in the empire. At the present time the Americans were even now asking that the barriers between Canada and

trade and deal with the United States, or whether closer relations, both com-mercial and imperial, shall bind this country to the mother land. It would be well for the future of both countries if British statesmen understand that Canada is the keystone of the imperial arch. If that is realized, as it public men of the sister Province.

This is a most agreeable phase of our land, there will be no doubt that the call of the United States will be for the United States will be for the call of the United States will be for the call of the United States will be for the call of the United States will be for the call of the United States will be for the call of the United States will be for the Un otten. It was not fair to ask Canada o support a navy that protects the leets of the United States, Argentine and other countries. He hoped that the British preference would be developed nto a broader and better form of mutus enefit.

A PROCESSIONAL YEAR.

Catholicism is militant in the public eye just now. It has begun to loom usarge over all the horizon. Its legion ove in splendid array, bannered an bright-hadged, bearing along the whole length of the ordered lines the sacred emblem for whose cause they muster and glorying in the profession which they publicly make that for the Cross they live and for it they are ready to die, if need be. Great processions in honor of the Holy Name have proclaimed in many cities of New Sersey that they abhor the impious use of the name at which every knee should bow by profan lips and for the most debasing purposes. Over in Brooklyn similar imposing demnstrations have testified the desire of that borough's Catholic population to inspire reverence for that name among all classes and creeds. As many as fifty ousand members, it is estimated, took part in the cities of the Newark Dioces ne, while the Brooklyn demonstra tions were reckoned at half that number

It is only Catholics, it is not irrele vant to note, who have instituted any ovement for such a purpose. There are many other denominations profess ng allegiance to the teachings of the viour and singing bymns in His praise, but who have made no move ment to protect His name from dis-respect and insult. Profanity is a distinguishing tendency among the general male population in many parts of the United States. Even boys of tender age often shock reverent ears by their constant use of the sacred name. This pro anity amounts to a national sin, of a leeply painful and humiliating charter-a widespread reproach and moral blight—all the more conspicuous be-cause of the annual call to the nation, made by its President, to give public and private token of gratitude to the Almighty God who told the world that this should be the name of the Word made flesh in order to be the Redeemer f Mankind. It is surely time that the general conscience should be stirred over so heinous a reproach to professing Christianity. The Catholic body can help such an awakening by a persistent resort to processions of the Holy Name Societies and by swelling still further

Besides these significant outpouring the world has witnessed a great array of moving hosts celebrating the founding of Catholic dioceses in the United States. The number participating in the New York centenary procession was given out as fifty thousand, and that i the Boston parade as forty thousand. ike number is credited to the function laying the corner-stone of the St Louis Cathedral. Our own local festive ties during Founders' Week gave evid ence of the power and zeal of our Cath olic organizations. Besides these im-posing displays of strength and solidarty on the American continent, there ist be taken into the survey the uniqu outpouring in London in connection with the Eucharistic Congress—an event which challenged the attention of the whole world as the opening of a new and

omentous chapter in religious history. Lastly, but not least, there was the remarkable display of German Catholic spirit made in Dusseldorff, when as nany as sixty thousand workmen passed in procession through the streets to celbrate the opening of the German Cath olic Congress. When it is remembered that not a particle of such motives a animate military or political gathering inspired the assembling of those enorous masses of men, it will be concede is to be found the only vital energizing force that can claim a perpetual and in extinguishable power to move the mundane world to thoughts of God and the future life, and pass on the message of Redemption and Salvation through the Cross until the glass of Time has exhausted its last grain of sand.—Philade phia Catholic Standard and Times.

CHURCH UNITY

Not long ago some of the religious de Not long ago some of the religious de-nominations in this province discussed the advisability and the possibility of emalgamating their societies, that is, of building a new Christian Church. The chiefs of the undertaking were surprisingly outspoken in condemnation of their divided condition; they enumerated the temporal advantages and th blessings that would be the result of a union; and several of their prominen ministers assured an expectant public that in a short time there would be in Canada a new, powerful, dominant Church. But, after a few initial advances had been made in the undertaking, objections and ob-structions, that had never been dreamed of, came so threateningly into view, that the efforts of the unionists gradually abated, and now the denominations that had been so ardent for

the even tenor of their old ways.

During the heat of the agitation,
Catholics held their breath, neither in joy nor in fear, but in amazement. The very thought of building a new Christian church is so foreign to a Catholic that he cannot even conceive of its

MR. CHARLES MARCIL, M. P. the United States be thrown down. A happy thought it was, on the part

The question will be whether Canada will follow the geographical lines of trade and deal with the United States be thrown down. Himselfand established by His Apostles, are believed by Catholics to be weaning and that it has had an unbroken continuation to the present time. How, of their fathers.

It is customary, in order to show that their growing boys away from the faith of their fathers.

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A Marcilla M. P. It is customary, in order to show that their growing boys away from the faith of their fathers. and that it has had an unbroken continuation to the present time. How, then, he asks, can there be any other to His own Church? Perhaps it may be tion. well to give a fuller outline of a Cathlie's view of this matter.

The Lutheran, Mosheim, in his Ecclestical History, translated by Mac-

The Church, founded by the minis y and death of Christ, cannot be repre ented with more perspicuity and pro-oriety than under the notion of a soci-ty, subjected to a lawful dominion, and coverned by certain laws and institu-ions, mostly of a moral and spiritual

And ninety-two pages farther on, he

The great end of Christ's mission was o form an universal Church, gathered out of all the nations of the world, and o extend the limits of this great society from age to age. But, in order to do his, it was necessary, first, to appoint straordinary teachers, who, converting he Jews and Gentiles 10 the truth, ould erect everywhere Christian as emblies; and then, to establish ordin-ry ministers, and interpreters of the divine will, who should enforce and fepeat the doctrines delivered by the for er, and maintain the people in their stem of religion must necessarily ither dwindle to nothing or be egreg sly corrupted, if it is not perpetually culcated and explained by a regular and standing ministry."
This is substantially what the Catho-

lic says about the matter. He, always depending upon the words of our Savi-our, says that the Church, "the conregation of all the faithful," was built rock I will build my Church," that it was built or organized for the purpose of preparing mankind for a happier state hereafter, that it was to endure to | teered the end of time, and that it was to be so divinely protected that the gates of hell should not prevail against it. This Church, the mystical body of Christ, Church, the mystical body of Christ, was to be the pillar and ground of the truth. Can the Church which He built be His, body, and a totally different church built by man be also His body? Can He have two different bodies? If nd ground of the truth, as Scripture ays it is, how can a man built Church, church, be also the pillar and ground the truth? If, as He promised, He adopting their best features. ould also send the Spirit of truth he members of a rival church? In is epistic to the Ephesians, St. Pau that Christ loved His church ald He love a church erected to wag varfare against His own Church? He self for His Church; He gave Himself for no other Church. In the tenth chapter of St. John's gospel, Jesus says that He is the Shepherd of One Fold, that is, of one Church; how, then, can He be the Shepherd of other folds? If, as St. Paul says, in his epistle to the Ramans Chestians are One East. o the Romans, Christians are One Body Christ, and every one members one nother; how can Christians exist a lifferent bodies? In his epistle to the Ephesians, the same apostle says, there S One Body and One Spirit, One Lord One Faith, and One Baptism; and, in His epistle to the Romans, He tells Hi

rethren to mark them that cause divi When a Catholic ponders on these Scrip tural teachings, he sees plainly enough that no Christian has, or can have, a war rant for church-building; and that, whe church-builder ventures on such a adertaking, he does so in defiance of the gospel. If a man wishes to be Christian in good standing, he must be communion with the Church that was built by Jesus Christ, that was estab-lished by the apostles, that has unremittingly taught the Christian faith to the nations down to the present, that still engaged in the holy work, and that will continue to do so till the

THE OZANAM ASSOCIATION FORMED.

HAINS AND CLUBS AND GYMNASIA FOR STARTED BY BUSINESS MEN OF THE CITY. PRACTICAL EFFORT TO PROVIDE Y. M. C. A. ADVANTAGES FOR OUR YOUTH.

The Ozanam Association is an organi ation started this year by the Catholic nen of New York which deserves to be nore widely known and understood than through a casual news item. It was organized to fill a need and meet a con dition which exists in every large city. Its object is to better the physical and social condition of Catholic boys and young men. Also in order that there may be some permanent and inner basis for this outward improvement, it franky proposes to include instruction in Catholic doctrine and practice as an

essential part of its activities. The Ozanam Association was founded his summer by Thomas M. Mulry, a well known business man and a lea of charities in New York City. He is president of the Irish Emigrants' Bank and head of the Society of St. Vincent de Paul. The association has in vie not a single headquarters or work in any limited section, but a chain of boys' clubs located in New York city, which will be sufficiently attractive to the rising generation to draw them into the club-rooms from the streets and more mattractive surroundings. and baths are to be installed clubroom. Competent physical directors will be in charge and every effort made to bring the Catholic youth of the city to a higher standard of physical, moral

to a higher standard of physical, moral and spiritual well-being.

The spiritual director of the associa-tion is Mgr. James H. McGean, rector of St. Peter's church, Barclay street. The movement is fostered by the Cathopossibility. He knows, if he knows anything, that his Church is the Christian Church, that it was built by Christ some of the college settlements, which times.

Mr. Mulry was for years a su Christian Church? Has Christ ever contractor, and is thoroughly familiar authorized any man or any body of men with the labor situation. The assisting uthorized any man or any body of men with the labor situation. The assisting build even a second church, which of the boy who works for his living ould necessarily be more or less a rival one of the main objects of the associa

> Archbishop Farley is in full accord with the movement and sent the follow ing letter to the meeting at which the Ozanam Association was organized:
> "My Dear Mr. Mulry:—I heartily ap-

prove of the suggestions made by you in the matter of earing for the Catholic boys of the city. The formation of a ty such as you have in mind un tronage of the exemplary and the ly Ozanam is bound to acgood, and will carry with it God's

"Under the special supervision of the Right Rev. Mgr. John H. McGean, who appointed spiritual director, this asse on will make strongly for the spirit eliare of our Catholic youth, and by its very nature tend to courter act the many baneful influences that surround them and still shield them from the dangers that awai them in a great city like ours.

"Praying for the society every suc cess and blessing, I am, faithfully your

in Christ, JOHN M. FARLEY,

Archishop of New York The association has acquired the clubholy profession, and in the practice of house which was founded by the priests the Christian virtues. For the best of Father Drumgeole's Mission, on West Fifty-sixth street, and there are build Sullivan street and on Sixteenth street, near Eighth avenue, which are to be made over by the association into model and attractive clubrooms for the This is by way of a beginning, elieved that in time the project boys. will prove one of the greatest ever undertaken for the uplifting ment holic youth.

Although the association is still in its infancy, it is apparent that it will receive the hearty support of the Catholic laity. One man of wealth has volun-teered to support at his own expense one of the boys' clubs, and many other offers of assistance have been iety of St. Vincent de Paul has Church which He built is the pillar of New York. They are bending every ground of the truth, as Scripture effort to make these boys' clubs equal to the finest organizations of their kind and ike character with the intention of would send the Comforter, the Spirit of cruth, to the members of His own Church, can it be supposed that He certain cliques.

THE BIBLE AND RELIGION.

NOTHER IMPRESSIVE ARTICLE FROM THE PEN OF MGR. MINOT.

Following his timely article upon Science and Religion," Mgr. Minot, Archbishop of Albi, contri utes again n impressive article, under the above aption, in Le Correspondent (Paris)
If Israel, he says, had produced, after nany attempts, a merely religious form ust as Greece produced a type of civili just as Greece produced a type of civili-zation, there would be nothing to marvel at, Butto produce, at once and, as it were, without premeditation, everything, to have given in everything, to have revealed God at once, and all His perfections, and to have revealed the coming of His Kingdom—all this spoke of inner workings which depended upon a greater will than that of mere man.

And if proof were wanting that divine interposition was manifest in the event, is it not shown in the fact that the comparatively humble and politically insignificant nation of Israel was to execute the momentous

design? Could mere hazard, asks the Arch. pishop, have produced a set of Gospels the significance of which appeals to our own time even as it appealed to the me in which they came into existence and which must continue to appeal to the soul as long as man exists. Their matter is eternal and their sublimity has been created to move the souls o

nen for all time.

The effect produced by their simple perusal does more of itself to attest the divinity of their origin than all the disquisitions that might be written upon them; and if they are net of livine, but of human origin, ten ndeed we are in the presence of the niracle of miracles, for any man may in that case, write the truth or speaker peak the truth without possessing any onviction whatever, clearly an im-

possibility, as the veriest type in either art can testify.

One singular truth is disclosed throughout all parts of the Bible, a teaching of which is opposed to the notions of most modern scientists and politicans, namely the perfect unity of the human race without distinction of color or kind. According to the Bible, all men are equal, and this Bible. doctrine of human unity would doctrine of human unity would of itself suffice to place at the head of civilization a people which became ex-clusive only 'brough long ages of suf-fering and trial through which it passed, and which has ever suffered willingly for the faith of its fathers. For them the theory of sin was not as it was in the page, codes, a violation of

it was in the pagan codes, a violation of what was due to our fellow-creatures and to ourselves, but a clear understanding by His people that since the Father was good and just, He expected that His children should be good and just. Yet the idea of repentance for a wrong done was never absent in their earliest teachings; for the Jew, sin was an act which separated the soul from its Creator, which led to infidelity and hypocrisy. Yet even the first sin of all was forgiven after due repentance, and far from confession being a politic move on the part of the Early Church in orde

to subject the family to the priest, as historians would have it, its practiexistence is apparent in the whole ustory of Israel even from the earliest

product of human thought, for thinkers of the new school to show us the hymns and sacred prayers of other nations. and sacred prayers of other nations.
Without at all attempting to deny the beauty or the picty of such works, we can only declare, says Mgr. Minot, that pagan or lay religions have never left their impress upon human nature.
The effect produced by the Bible upon all ages is often the only relic remaining to us of any special age. Pagan thought

ever calculated with the notion of si which it, moreover, failed to recognize Israel alone recognized it as the source of all evil for mankind, and i found God anew in its doctrice of expiation. In every phase of the teaching of the Eternal Book, the merel

THE "LAW" AND THE EUCHARIS-TIC PROCESSION.

while the true divinity of its spirit

One single point is harped on by the penal revivalists—legality. It is a pity, say the broad-minded, that the processhould have to be interfered with still the law, however unfortunate and unnecessary it may be, must be main-tained till it is amended. But lawyers who prate so much about "the flexibilits of the British Constitution" will tell you that it is the custom rather to allow old laws to become ob-solete. The sticklers for legal compliance may not know that the Statute Book still contains a series of codes dictating the style of clothes that each class in society shall wear. There is another unrepealed law presribing a rather drastic punishment for certain offences. Were it insisted on that it also should be observed, a num-ber of people would have to be forthwith boiled alive. The simple truth is with boiled alive. The simple truth is that the law, according to modern lights, exists for protection, not for persecu-tion. Where protection is the object, its rigid enforcement is a duty. As an illustration, showing where it might degitimately intervene, I may quote the statement made to a Daily Chronicle representative by Mr. D. S. Hyslop, Organizing Secretary to the Protestant "There is one thing we are perfectly

"There is one thing we are perfectly certain about. And that is that if the Host had been earried there would undoubtedly, have been bloodshed, and the Host would have been brought to the ground. I am not giving away any secrets when I say that there was not one rrangement made with this end in view, but dozens of such arrangements."
Here it is plainly avowed that there were dozens of conspiracies to cause bloodshed; and bloodshed, as we know may extend to murder. Now the law relating to conspiracy is not obsolete; on the slightest shadow of pretext its wheels are set going in Ireland. Very well then. What about the conspirators whose determination to cause blood whose determination to cause blood-shed in the open thoroughfares was well shed in the open thoroughlares was shed in the open thoroughlares who, in his pas-

THE SUBMERGED CLASS.

line to give the police a full list of

At the meeting of the Charities Con-

If you will enforce the terms of the marriage contract, and if you insure that the contracting parties are fit to undertake that contract, you will cut the main root of poverty. There were many causes of poverty, including shift-lessness, want of technical education, city little children not a year old physical wrecks. In any contract but that If the law would see that only fit people were married and that they carried out their duties it would cut the main root of poverty. When a child becomes a charge upon the community the authorities should find out why. If the parent is to blame, punish him or her so that the example will act as a deterrent. The questions of marriage have been neglected because through all the ages our men of literature have cast a glamor of romance about it and about the things leading up to it. They hide the stern things. We need the glow of romance, but we need truth too. It is not at all to our credit that the unclean

been bringing us face to face with some of the serious things in marriage. DEVOTION TO THE SAINTS.

problem play and problem novel have

It is not surprising that the Holy Father has asked the members of the League of the Sacred Heart to pray fervently for a widespread increase devotion to the saints. No one who has followed attentively the course of his pontificate can fail to observe the zeal and energy with which he has endeavored to enkindle in all hearts that fire o divine love which burned so ardently in the souls of the saints. He would have us understand hat what is most needed in order to restore all things in Christ is not profound learning or skill in con-troversy or even zeal for souls, but rather true and sincere holiness of life. He wishes us all first to reform our own souls and to adorn them with sanctity before we proceed to convert others Charity, he would remind us, begins at home. If each and every Catholic home. If each and every would take up in earnest the work of sanctifying his own soul and making it more pleasing to God, the task of converting mankind to the knowledge and love of Jesus Christ would with the help of God's grace become compara-

tively easy.

The Church has always been solicitous in urging due homage and veneration to the saints. They are the choicest products of her labors and the living proof of the efficacy of her doctrines, her pre-cepts and her means of grace. In the

HEADACHES

Duried From Constant Headaches— Dured by "Fruit-a-tives" When Doctors Failed.



"I was a sufferer from fearful head-aches for over two years, sometimes they were so bad that I was unable to work for days at a time. I took all kinds of medicines, was treal
by physicians, and yet the headact
persisted. I was rarely free fre
headache. A short time ago I w
advised to try "Fruit-a-tives" and
did so with, I must confess, very i
tle faith, but after I had taken the
for three days my headaches we
easier and in a week they left n
After I had taken a box of the ta
jets my headaches were quite guite. lets my headaches were quite cured My appetite was always poor and m My appetite was always poor and my stomach bad, and sow my appetite is splendid and my digestion is excellent. I had become thin and weak from the constant headaches, but now not only have I been cured of all these awful headaches, but my strength is growing up once more, and I feel like a new man. I have taken in all three boxes of "Fruit-atives." I am exceedingly grateful to "Fruit-a-tives" for curing me, and I give this unsolicited testimonial with great pleasure, as I hope thereby some other sufferer of headaches will be induced to try "Fruit-a-tives" and will be oured."

(Sgd.) B. Cornell.

Taylorville, Ont. (Sgd.) B. Cornell "Fruit-a-tives" is new put up in the new 15c trial size as well as the regular 50c boxes. Write Fruit-a-tives Limited, Ottawa, if your dealer will not supply you.

lives of the saints we see the practical results which the Catholic religion is capable of accomplishing in elevating human beings like ourselves to a plane of noble, sublime, and godlike life. Church rejoices in their ach evements because they show forth her divinely given power to sanetify mankind and thus promote the glory of God. As we all know, her chief aim, the very reason of her existence, is the sanetification of souls. For the attainment of this end she received from our Divine Lord her three-fold office and authority as teacher, priest and pastor. Strongly as she invists on faith in all her doctrin worthy reception of her sacraments, and obedience to her laws, she reminds us that all these are subsidiary to the charity or supernatural love of God and our neighbor in which holiness

ssentially consists.

What the Church principally intends however, in recommending devotion to the saints, is that we should imitate their example. This implies that we At the meeting of the Charities Conference in Toronto Rev. Father Minihan advanced some plain truths in regard to the cause of poverty. From the Globe we take the following synopthe Globe we take the following s God's grace will never be wanting to us if we ask for it, and with the help of that grace sanctity can be attained in any walk of life. Christian perfection consists in perfect charity—in the com-plete dominion of divine love over all our thoughts, words, desires and actions. This charity becomes perfect when it and drunkenness. But we ignore the responsibility of parents under the nuptial contract. I have seen in this -but also whatever prevents us from giving our hearts wholly to God. our state of life, what it may, we are in the path of the saints if we truly love one on which the whole of society rests fitness in the contracting parties to carry out the agreement is required.

God a ove all things and are free from inordinate attachment to the world and increding the contraction of inordinate attachment to the world and to self, so that we love all things else relation to God. the secret of success in the saints, and it is within our reach as completely as it was in theirs. Let us strive to imitate them and God's help will not be lacking to assist us in our efforts. Keeping in view the supernatural motive which inspired them, and praying as they did for divine grace, we can sanctify and render meritorious even the most trivial duties and ordinary actions of our daily lives. As devotion to the saints becomes more earnest and widespread among all classes, the resolu-tion to imits te their example will become more universal, and the result will be a great increase of love for God and for the Sacred Heart of our Divine Lord .- Messenger of the Sacred Heart.

THE LIQUOR TRAFFIC AND CHURCH SUPPORT.

A leaslet published by the Priest's Total Abstinence League gives an apt answer to an old question. It says:

"Should the liquor traffic be asked to contribute to the erection and support of churches? Ask something easy, but if you insist on an answer: When the traffic produces more than half the orphans, wayward and aged poor, which orphans, wayward and aged poor, which the church has to support, shelter and try to reform, should it not pay part of the bill? It takes a great deal of money, not too plentiful among the Catholic public, to care for these victims of the traffic. But the pastor who does not safe out, here here little who does not ask such help loses little if anything by it; and if it is given, as it generally will be by Catholics, it should not be advertised. The donors will be just as well pleased, and the people a great deal better."

If the liquor traffic, comments the True Voice, of Omaha, Neb., were taxed for all the harmful results it produces directly and indirectly it would soon cease to be a paying business. The great part of the burden is borne by the rest of the community, and is it any wonder that the community sometimes gets tired of it?