

FIVE-MINUTE SERMON.

Second Sunday of Advent.

CHARITY.

"Now, the God of peace and of comfort grant unto you to be of one mind, one towards another, according to Jesus Christ: that with one mind and with one mouth you may glorify God and the Father of our Lord Jesus Christ."—Ephesians of the day, Rom. xv. 5, 6.

The unity of mind which St. Paul would have us individually cultivate and practise as the effect of God's patience, is, without doubt, charity towards one another. For charity induces us to love even our enemies, to show our love for all men by wishing and doing them good, to foster feelings of truly Christian friendship for our neighbor, and by them effecting a lasting bond of charitable union between relations, friends and strangers, to glorify God and the Father of our Lord Jesus Christ, as the early Christians glorified Him, with one mind and with one mouth.

But, alas! how often is the harmony inculcated by St. Paul disturbed! How often is the agreement of friend with friend destroyed by petty quarrels and childish disputes! How often, in fine, is the precept of charity violated on account of extreme sensitiveness in taking offence at trifles! If a person, perhaps unconsciously, does us an injury, we are at once enraged, instead of imitating our Lord's patience under harsh treatment. Or if something is said in dispraise of us, or at least not altogether in accordance with our wishes, we forthwith take umbrage, cherish feelings of anger and hatred for the delinquent, vow our resolution never to forgive, and thus live in a state of constant and sinful enmity. Some one says or does something by way of innocent pleasure, and we immediately feel ourselves ill-treated. We are careful to observe the conduct of others, and, if perchance, we notice anything that does not accord with our view of things, we but too readily condemn it. We are not scrupulous in making rash judgments by attributing to our neighbor bad motives. We accidentally hear of the sins and misdeeds of those about us, and, instead of compassionating them in their misery and of being silent about their faults, we are uneasy until we have made known what we would have in charity to keep secret. We are ever straining our attention with the curiosity of seeing what others do, while we are blind to what we do ourselves. We are, in fact, very forgetful of the record of God's precept, "Thou shalt love thy neighbor as thyself."

We do not wish others to injure us; why, then, are we guilty of injuring them? We do not like others to speak ill of us; why, then, are we not more cautious never to speak ill of them? We are offended at hearing ourselves judged falsely, on finding that at our sins have been revealed and made public, on account of the peevishness and bad temper of our neighbor, by the refusal of friends to speak to us; and yet, with the most utter unconcern for the feelings of those we should love, we ourselves entertain unjust judgments, we ourselves sin by detraction, we ourselves are cross and impatient, we ourselves pass by others in the street or in social gatherings without offering them a sign of recognition.

Brethren, do to others what you would wish others to do to you. Be charitable after the example of our Lord Jesus Christ. Remove from your minds all thoughts of hatred and ill-will. Uproot from your hearts feelings of revenge. Judge not your neighbor, that you yourselves may not be judged. Be quiet about his failings and shortcomings. Do not be so unkind as to refuse him the enjoyment of your friendship. Promote charity, peace and benevolence as far as lies in your power. And in this way you will practise one of the most profitable lessons of Advent, and be suitably prepared for the feast of Christmas, "To glorify God and the Father of our Lord Jesus Christ, with one mind and with one mouth."

REMARKABLE FAMILY OF CONVERTS

AN INTERESTING CHAPTER IN THE HISTORY OF CATHOLICITY IN NEW ENGLAND.

In 1807, the Rev. Daniel Barber, Congregationalist minister in New England, had baptized in his sect Miss Allen, daughter of the celebrated American general, Ethan Allen, says a writer in the Catholic Sun of Syracuse. The young lady was then twenty-one years of age. Soon after she proceeded to Montreal, where, entering the academy of the Sisters of the Congregation of Notre Dame, she became a Catholic, and devoting herself to God, joined the community of hospital nuns at the Hotel Dieu, where she died piously in 1819, having induced the Protestant physician who attended her to embrace Catholicity by the mere spectacle of her last moments.

The conversion of Sister Allen produced other fruits of grace on her co-religionists, and her former pastor, Rev. Mr. Barber, after becoming a member of the Protestant Episcopal sect, halted not in the way of truth, but in 1816 entered the Church. The son of this clergyman, the Rev. Virgil Barber, born on May 9, 1782, was also a minister. He, too, had been convinced of the necessity of joining the Church and entered it with his father. Mrs. Virgil Barber followed the example, and she and her husband resolved to abandon all and separate from each other for God's service.

Virgil Barber, in consequence went to Rome in 1817, and obtained of the Sovereign Pontiff the authority necessary for the step. He entered the ecclesiastical state, was ordained in that city, and after spending two years there, returned from Europe, bringing his wife's authorization to embrace the religious state. She had entered the Visitation Nuns at Georgetown, and had for two years followed the novitiate. Me and Mrs. Barber had five children, four daughters and one son. The last was placed in the Jesuit College at Georgetown, while the daughters were at the Academy of the Visitation, yet without knowing that their mother was a novice in the house. The time of her probation having expired, the five children were brought to the chapel to witness their mother's

Cowan's

Cocoa

Is absolutely pure, strong and healthful. Delightful in flavor, nourishing, economical. Cocoa should be boiled three or four minutes in either milk or water to produce best results.

The Cowan Co. Limited, Toronto.

profession, and at the same time, on the steps of the altar, their father devoted himself to God as a member of the Society of Jesus.

At the touching and unexpected sight, the poor children burst into sobs, believing themselves forsaken on earth. But their Father Who is in heaven watched over them; He inspired the four daughters with the desire of embracing the religious state, and three of them entered the Ursulines; one at Quebec, one at Boston, and one at Three Rivers. The fourth made her profession among the Visitandines of Georgetown; their brother Samuel was received into the Society of Jesus.

Father Virgil Barber, after filling several posts in Pennsylvania and Maryland, became professor of Hebrew in Georgetown College, and died there March 27, 1847, at the age of sixty-five. Sister Barber long resided at Kaskaskia, Illinois, where she founded a monastery of the Visitation.

The grace of conversion extended also to other members of the family, and a nephew and pupil of Father Virgil Barber, William Tyler, born at Derby, Vt., in 1804, became in 1844 first Catholic Bishop of Hartford, and died in his diocese in 1849.

This is not the only example which the United States presents of married persons, who, on embracing Catholicity, have carried the sacrifice to its utmost limits, and asked as a signal favor to devote themselves to the religious state. Father John Austin Hall, a Dominican and apostle of Ohio from 1822 to 1828, was an English officer of many years' standing, who, touched by the spectacle offered by religion in Italy and France, adjoined heresy and converted his family and his sister. The latter and his wife entered a community of English Augustinian Nuns in Belgium, while Father Hall assumed the habit of St. Dominic; and this zealous missionary, dying at Canton, Ohio, in 1828, left to the United States the reputation of the most eminent virtues.—The Pilot.

THE HUMANITARIANISM OF CHRISTIANITY.

In the arguments of those who support the notion of Dr. Eliot's "New Religion," one notes with recurring frequency the suggestion that all religions come from a common stock and that the best known have borrowed from each other what most answered the desired purpose.

One supporter alleges that Christianity borrowed many of its institutions from Buddhism, such as conventual establishments and many minor rites. Herein it is interesting to turn to the article contributed by Dr. Charles F. Allen, of the Catholic University of America, to the pages of the Catholic Encyclopedia.

The doctor points out that there are certain resemblances which at first sight appear striking, and that the Buddhist orders of monks and nuns offer a certain similarity. There is, however, he declares, no ground for supposing that such institutions were the models for those of the early Christian institutions in which the ascetical virtues were practised.

There is nothing, he adds, in Buddhist records that would show that the influence of the Buddhist tradition had travelled towards the West and inspired aught in the conception of the Christian faith. Even Egypt and Greece show no traces, either in scroll or in architecture of having ever heard of or practised Buddhism.

The fundamental tenets of Buddhism, says the doctor, are marked by grave defects that not only betray its inadequacy to become a religion of enlightened humanity, but also bring into bold relief its inferiority to the religion of Jesus Christ.

It postulates transmigration of the soul, for example, and it fails to recognize man's dependence on a supreme God.

By ignoring God, and by making salvation rest solely on personal effort—the key to the "New Religion"—Buddha instituted for the Brahmin religion a cold and colorless system of philosophy.

It practically lacks conscience and is devoid of the motive of love that springs from the sense of dependence on a personal all-loving God. It is in reality, when considered in the last analysis, a philosophy of selfish utilitarianism. There is no sense of duty, as in the religion of Christ.

A fatal defect of Buddhism is likewise its false pessimism. According to its teachings, life must be reduced to one of dull indifference in all that tends to uplift mankind, the fundamental theory really seeming to amount to this: life is the worst of all evils, let us sleep through it, so as to see as little of its worthlessness as possible. It had forms of charity, but unlike the Chris-

TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

LIQUOR HABIT

Marvelous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hydroptic injections, no publicity, no loss of time from business, and a cure guaranteed. Address or consult Dr. McTaggart, 75 Yonge street, Toronto, Canada.

It's the Crimp

That's the part that counts in a Washboard. And the Crimp that insures Easy Washing and Few Destroyed Linens is the RIGHT Crimp. And you'll find the Right Crimp in

Eddy's "2 in 1" Washboards

Three Different Crimps in One Board means the Minimum of Wear and Tear on Clothes.

Donald McLean, Agent, 426 Richmond St., London

The ideal food for school or workshop is

SHREDDED WHEAT

Crisp, delicious shreds of baked whole wheat—Try it for breakfast with milk or cream, salt to taste.

tion form, its charity do not extend to the prolonged nursing of unfortunates stricken with contagion and incurable diseases, to the protection of foundlings, to the bringing up of orphans, to the rescue of fallen women, to the care of the aged and insane. Asylums and hospitals in this sense are unknown to Buddhism. The conservation of religious men and women to the lifelong service of afflicted humanity is foreign to dreamy Buddhist monasticism.

Again the wonderful efficacy displayed by the religion of Christ in purifying the morals of pagan Europe has no parallel in Buddhist annals. Wherever the religion of Buddha has prevailed, it has proved singularly inefficient to lift society to a high state of morality. It has not weaned the people of Tibet from the custom of abandoning the aged, nor the Chinese from the practice of infanticide.

Outside the establishment of the order of nuns, it is done next to nothing to raise woman from her state of degradation in Oriental lands.

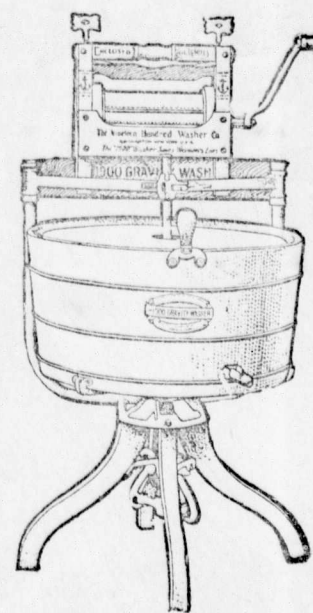
Not infrequently one meets the assertion that Buddhism surpassed Christianity in holding out to struggling humanity an end utterly unselfish. Far, however, from being an unselfish end, the Buddhist Nirvana is based wholly on the motive of self-love. It thus stands on a much lower level than the Christian ideal, which, being primarily and essentially a union of friendship with God in heaven, appeals to motives of disinterested as well as interested love.—N. Y. Freeman's Journal.

The THORNTON SMITH CO.

Church Decorators

11 King St. West TORONTO

The Washboard Ruins Clothes



Take a new shirt. So it will! Then soap it and rub the stains out of it on a Washboard.

Do this six times. Then look at the hem, collar and cuff edges and the button holes, closely.

You'll find them all badly frayed, ripped, thinned, worn out more than from three months' hard, steady use.

Half the life of the garment gone—eaten up by the Washboard.

Shirt cost a dollar, say—washboard takes 50 cents of wear out of it—you get what's left.

Why don't you cut out the Washboard? Use a "1900 Gravity" instead. It drives the water through the clothes like a force pump. It takes out all the stains, in half the time, without wearing a single thread, or cracking a button.

No rubbing, scrubbing, wearing, nor tearing the clothes against a hard metal Washboard. That costs twice as much for hard work, and wears out twice as many clothes in a year.

Try the "1900 Gravity" for four washings! Won't cost you a cent to try it, either. You write to me for a "1900 Gravity" and I'll send it to any reliable person without a cent of deposit, or a cent of risk on their part.

I'll pay the freight, too, so that you may test my offer entirely at my expense. Use it a month, free of charge.

If you like it then you may keep it.

If you don't like it, send it back to me, at my expense.

If you keep it you pay for it out of the work and the wear it saves you—at say 50 cents a week. Remember, it washes clothes in half the time they can be washed by hand, and it does this by simply driving soapy water swiftly through their threads.

It works like a spinning top and it runs as easy as a sewing machine.

Even a child ten years old can wash with it as easily as a strong woman. You may prove this for yourself and at my expense.

I'll send the "1900 Gravity" free for a month anywhere so you can prove it without risking a penny.

I'll take it back then, if you think you can get along without it. And I'll pay the freight both ways out of my own pocket.

How could I make a cent out of that deal if the "1900 Gravity" wouldn't actually wash clothes in half the time with half the wear and all that I say it will?

Write to me to-day for particulars. If you say so, I'll send on the machine for a month, so that you can be using it in a week or ten days.

More than 200,000 people are now using our "1900 Gravity" Washers. Write to-day to me, personally, C. R. N. Bach, Manager The "1900" Washer Co., 337 Yonge Street, Toronto, Ont.

The above offer is not good in Toronto or Montreal, and suburbs—special arrangements are made for these districts.

THE CHURCH FURNITURE

Altars, Pulpits, Fonts, etc. Send for Catalogue of Prices & Brass Goods. The Blanche Lumber & Mfg. Co. Limited, Chatham, Ont.

Did the Church Burn Joan of Arc?

In answer to the charge that the Church is guilty of Joan's murder, J. H. Girdlestone says:

All these accusations are unjust. It is true that the judges who condemned Joan were, for the most part, priests and that their president was the Bishop of Beauvais, the infamous Cauchon. But the priests do not represent the Catholic religion. When the priests are bad, in revolt against the Church, when they act without its authority and usurp a jurisdiction which it refuses them, they are its enemies and it is not responsible for their misdeeds. One might as well say that the Reformation was the work of the Church and had the Church's approval, because its author was a Catholic monk! In this case we can show:

(1) That the Roman judges represented the University of Paris with its personal enmity against the Liberator of France;

(2) That they in no way represented the Church, but acted indeed rather in revolt against it;

THE NORTHERN LIFE ASSURANCE CO.

1897 OF CANADA 1909

We have made steady progress year by year. Our policy of steady, normal growth is justifying the expectations of its directors. This is shown by increased confidence of both shareholders and policyholders.

Our special policies are LIBERAL and ATTRACTIVE. This is all-important from the standpoint of the agent.

We have on our Field Staff places for honest men, enthusiastic in the profession of Life Underwriting.

For information with regard to Agency openings write to Head Office, London.

JOHN MILNE
Managing Director

W. M. GOVENLOCK
Secretary

IN THE AUTUMN TIME

of life, after you have born "the burden and heat of the day," it will add immeasurably to your comfort and peace of mind to know that you are fortified against the wintry months of old age.

If you are prudent you will procure an Endowment Policy from the North American Life at once thereby ensuring peace and comfort in later years, and protecting your loved ones in the meantime.

Better consult one of our agents to-day or write to the

NORTH AMERICAN LIFE Assurance Company

"SOLID AS THE CONTINENT"

HOME OFFICE TORONTO



PEWS

ALTARS PULPITS FONTS LECTERNS

INTERIOR FITTINGS AND PANELLING

The Valley City Seating Co., Ltd. Dundas, Ont.

(3) That the Church has nothing to reproach herself with in regard to the heroine's martyrdom.—Catholic World for September.

Religious Christmas Post Cards

Specialty designed for Catholic trade; embossed and beautifully colored, 24c. per dozen. Better quality cards, with Bell and Cross affixed, 30c. per dozen. LYALL JORDAN, Dublin, Ont. 1624-1

Send \$1 Receive 4 wool remnants suitable for boys' knee pants, up to 14 years. Give age and w. will cut pants free, add 25c. for postage. N. Southcott & Co. 16 Coote Block, London, Ont.

The Mutual Life OF CANADA

Head Office—Waterloo, Ont.

IS A THOROUGHLY Sound and Progressive

company, confining its business to the Dominion of Canada and Newfoundland, noted for the most healthy climate.

IN THE WORLD ITS EXPENSE RATE TO INCOME IS THE LOWEST OF ALL CANADIAN COMPANIES

EVERY DOLLAR accumulated by the company from whatever source is the sole property of its policyholders and is under the direct control of the Board, elected by the policyholders to manage the company and direct its affairs in the sole interests and for the sole benefit of policyholders who alone

OWN EVERYTHING CONTROL EVERYTHING GET EVERYTHING

O'KEEFE'S LIQUID EXTRACT OF MALT WITH IRON

is an ideal preparation for building up the

BLOOD and BODY

It is more readily assimilated, and absorbed into the circulatory fluid than any other preparation of iron. It is of great value in all forms of Anemia and General Debility.

For Sale at Drug Stores

W. LLOYD WOOD, Toronto, Canada

General Agent

IMPORTED ARTISTIC OLEOGRAPHS

Size, 16 x 20 inches

Each 25c. Post-Paid

2004—Holy Family.
2022—Ecce Homo.
2023—Mater Dolorosa.
2030—St. Joseph.
2039—Our Lady of the Scapular.
2040—Immaculate Conception.
2045—St. Anne.
2062—Our Lady of Good Counsel.
2122—St. Rose of Lima.
2221—Sacred Heart of Jesus.
2222—Sacred Heart of Mary.
2229—Ecce Homo.
2230—Mater Dolorosa.
2238—Holy Family.
2314—St. Joseph.
2346—Crucifixion.
2347—St. Anthony.
2431—Sacred Heart of Jesus.
2432—Sacred Heart of Mary.
3003—Mater Dolorosa.
3102—Blessed Virgin and Infant.
3063—St. Anthony.
3063A—St. Anthony.
1077—Pius X.

Size 21 x 29 inches

Each 75c.

1020—Sacred Heart of Jesus.
1035—Sacred Heart of Mary.
3235—Mater Dolorosa.

Size 26 x 35½ inches

Each \$1.25

Beautiful large Pictures, suitable for Small Churches, Chapels and Schools.

7003—St. Anthony.
1030—Sacred Heart of Jesus.
1036—Sacred Heart of Mary.

DUPLIX COLORED PHOTOGRAPHS

Size 16 x 20 inches

Each 15c.

1601—Sacred Heart of Jesus.
1602—Sacred Heart of Mary.
1603—Last Supper.
1604—Mater Dolorosa.
1606—Holy Family.
1607—St. Anthony.

Catholic Record

Richmond St. London, Canada



Memorial Bells a Specialty. Mather Bell Foundry Co., Baltimore, Md., U.S.A.

THE MENEELY & CO. WATERLOO, ONT.

The Old Reliable CHURCH BELL FOUNDRY, ESTABLISHED 1840. Bells of all sizes and other