Third Sunday In Lent.

REVERENCE IN CHURCH. lessed are they who hear the word of God ceep it. (St. Luke xi 28.)

Brethren, the first thing I have to say to you about the Word of God is to urge you to come and hear it. "Blessed are they who hear the Word of God and keep it." You may call that the ninth beautitude. The blessed privilege of hearing the truth of God from the lips of his accredited minis standing upon His altar, speaking by His authority, is yours to enjoy by His authority, is yours to enj y; and it is not only a privilege but a duty. Yet how few there are who regard hearing a sermon as a privilege, or look upon it as a duty! How small a proportion of you, my brethren, come to High Mass and hear a regular sermon! And of those who hear the dve minutes sermon at the early Masses, how many are there who give Masses, how many are there who give It strict attention ?

I want to say a word about the High Mass sermon. It is prepared with special care, it is given with delibera-tion, and goes along with the most solemn of the public functions of the Chure. Though seldom lasting more than thirty minutes, it is long enough to bring home to us some great mystery of religion, or enforce some practical rule of Christian life. Now, we do not wish to be little the effect of a five-minute sermon, but just the contrary. However, it must be conceded that you cannot ordinarily persuade a man of much in five minutes: a lunch is better than nothing, but what a working man wants is a square meal. The difference between a five-minute sermon and a High Mass sermon is the difference between a mouthful of food and a hearty dinner. The man whose soul is robust and vigorous with that health which comes from the knowledge and grace of God, is the man who makes it a habit to be present at High Mass and hear the regular sermon

What does a sermon do for you? It elevates you. You complain that you have to shovel mortar, wash dishes, drive a horse car, count money all day. and that such things keep the soul down to an earthly level; well, then, come to church and be elevated. Listen to the Word of God, which raises you up above the commonplace things of your life, or rather which sanctifies them and makes you see in them step ping stones to heaven. There is no doubt that a man needs a great deal of courage to face the difficulties of life, there is no use denying that for nearly all of us life is a hard road to travel. Then why do you say that half an hour once 2 week is too much to give to a sermon? for in the sermon you learn how to fight your battles. There the comforting truths of religion are brought home to you; there you learn how to hope; there you are cleaned and strengthened and equipped for the battle of life; there you are taught the highest joy known to man-the

What hinders you from going to high Mass? Indifference to the importance of the word of God and the need of giving God the homage of public wor-ship. O it may be, and perhaps freship. O it may be, and perhaps frequently is, only laziness. Or, again, it may be a miserly spirit; you want to sit down and huckster with God, and give him the very least you can and es-cape the debtor's prison. A little en lightenment would enable you to see the propriety of giving to God a good fair share of the Lord's day, to his public worship and to hearing the divine word; a little energy and a little generosity would enable you somehow or other to carry it out. There will be plenty of time left to read the newspapers and to make a pleasant visit to your friends.

The man who can't see the value of half an hour of instruction in matters of religion once a week has something the matter with his views of spiritual

NEED OF A MODERN CRUSADE OF

May, Taos, J. Campbell, S. J. in the Philadel-

To-day the nation recalls the memory of a man who by a single act struck the fetters from the limbs of three million slaves. It matters not whether he was was furthering a great political move ment, or resorting to a desperate war measure in a crisis that came so near being the tragedy of the Republic : not whether the policy was prudent at the time, as the execution might have preespitated other States of the Union into ces have been such as were anticipated that is lost sight of to day, and oln stands before the world as the iberator of a race; statues are erected an his honor, and the entire nation puts all other thoughts aside and extols with exuberance of joy the greatness of its

That is the reason of this enthusiasm? Because human nature loves liberty. Liberty is its prerogative and its birthright. Its possession is a distinction and a glory, and its loss a calamity and a degradation. Whoever gives it, whoever protects it, whoever augments it, no matter for what motive or in what measure, must ever be loved and gloried by his fellow men.

perly is the elimination of slavery om this nation a cause of exultation but the spiender of the achievement pales into insignificance before the event which this Church commemorates. For it must be borne in mind that the citle of Our Lady of Mercy, which it Mears, is more properly Our Lady of Exameom, or, if you will, Our Lady of Mercy for the Redemption of Captives; and it brings us back to the times when the fanatical hordes of Arabs and Moors Turks were hurling themselves

were bittering at the gates of Hungary and Transylvania. They had conquered nearly all of Spain and had attempted to pass the defites of the mountains into nearly all of Spain and had attempted to pass the deflies of the mountains into France, and, worst of all, their swift galleys were spouring the unprotected coasts of Italy and France and the regions of the East, swopping down upon unprotected towns and villages and carrying off thousands of helpless men and women and children from the castle as well as from the castle as the castle as well as from the castle castle as well as from the cabin into a slavery which meant not only the sourge or the dungeon, but something querpressibly worse in the degradation to which the women were subjected and the apostasy in which the children were reared, to be sent as terrible junissaries to destroy the people whose blood was in their veins. The most formidable power in the hands of the Moslems were these fauatical soldiers who had been trained in the bitterest hatred of Chris-

In this terrible conjuncture it was heroic Spain that came to the rescue— Spain who had been standing for cen-turies like a wall of iron in its moun-tain passes in its flight for the liberty of Europe and of the world, and not only continued to supply warriors who willingly died on the battlefield, but she conceived something more heroic

Under the shadow of the great cluster of the peaks of Montserrat, which leap into the clear sky and look out upon the blue Mediterraneau, which was covered by Moorish corsairs, stood three glorious men whose greatness should never be forgotten—St. Peter Nolasco, whom the Church represents on her altars carrying in his hands the broken shackles of the save; the great Dominican, St. Raymond of Pennafort, equally splendid in the holiness with which he was igvested, and the third one, in royal robes, King James of Aragon, who had fought on many a bloody field against the enemies of the faith. Above them shone the radiant figure of the Blessed Mother of the Redeemer, bidding them go forth and summon an army that would dare to descend into the very midst of the enemy not with dripping swords, but with hands teeming with gold to ransom the unhappy captives who were chained in durgeon, or toiling in the galleys, or perhaps butied in the depths of Moham medan vice: purchasing them at any price, or, if that were not possible, taking their place in slavery, putting on their chains and accepting, if need be, torture and death; nay, binding

themselves by solemn vow to do so, so that to shrink from the awful sacrifice would not only be sin, but sacrilege. Can you find a parallel in human his-tory with this sublime immolation? The soldier who dies for his country goes gaily to death amid the blare of trun pets, the waving of banners and the loud buzzas of his frenzied comrades. He is a hero almost unconscious of what he is doing, lifted out of himself by the tury of the combat; but to advance caimly to a hideous death when no one is contemplating the deed, to silently enter a dungeon where years of torture may be a prejule to the final victory, to do battle all alone and to die, and perhaps be forgotten even by those he ransomed, that is heroism which only the spirit of God can help a man to

The order of Our Lady of Ransom was founded; multitudes joined its ranks from every nation of Europe, and with the cross of Christ blazing on their mantles, they presented themselves before the Moorish citadels and purchased by their money or their blood the thousands who were languishing in chains, or were doomed to a miserable death or to be lost forever by the sacrifice of their souls. The awful contest continued between

the contending armies. Step by step the invaders were driven back, until the contending a...

the invaders were driven back, until
the glorious day arrived when the vic
torious fleet of Pope Pins V. met the
squadron of the Tarks at Lepanto, shattered it to pieces and saved the world
from slavery. But can we doubt that
the calm and determined heroism of the

Dansom in
Parson in
Barsom in
Barsom in
Continually multiplying

Gersunency and SHALL THE UNBELIEVER RULE the calm and determined heroism of the Kolghts of Oar Lady of Ransom inspired with greater heroism the men who fought behind the battlements or at recity, and when we have up our daily papers, with their unending catalogues of murders which are continually multiplying around us, both in frequency and who fought behind the battlements or THE on the decks of the fleets and enabled them to hasten the day of v.ctory, or, b.tter yet, that this great love for b tter yet, that this great love for humanity pleaded efficacionsly with the humanity pleaded efficaciously with the God of mercy to stay the work of destruction? Nay, looking at it from a purely human point of view, it was the redemptioners who in reality routed the foe. For the power of the Moslews when they no longer had their waned when they no longer had their apostate janissaries to send into the field, and the supply of janissaries failed when there were no more Christian

But what has all that to do with us? There is no slavery now. Not indeed the slavery that Liucoln eliminated from the country, or that the saints of olden times gave their lives to destroy, but another just as real. For any one cross of the Knight of Rassom, it wil but another just as real. For any one but another just as real. For any one who has eyes to see must notice a deliberate and organized descent into deliberate and organized descent into material, moral and intellectual material, moral and intellectual material moral material moral material moral and intellectual moral material moral and intellectual moral material moral moral moral material moral mo and prompts a bitter animosity and antagonism to Christ, which is full of menace to the whole structure of Christian civilization. "There can be no question whatever," says the great Pontiff Leo XIII., "that some remedy must be found and found quickly, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. They have been given over isolated and de fenseless to the callousness of employ ers, the greed of competition and rapac-ious usury to the extent that a number of very rich men have been able to lay upon the masses a yoke little better than slavery itself."

Millio 18 of human creatures, says Cardinal Vaughan, are housed worse than the cattle and horses of many a lord and squire. In the annual death rate throughout England, one death in every fourteen is that of a pauper in the work-house, and the conditions are infinitely worse in the great centres of and Turks were hurring themselves against the embattled forces of Christianity to lay waste the nations of Europe and subject them to the same selevory which they had already fastened in a large part of Asia and Africa.

They had a puttred Constantinuola, and sword, an doss our modern Mohamme. They had captured Constantinople, and sword, so does our modern Mohamme-

and often godless, multitudes who are

and often godless, multitudes who are seething with rebellion and anarchy, which can only be repressed by the bullet or the sabre, unless Christianity is there to stay the work of destruction. It may be true, that the evil is not as alarming in our country as elsewhere, but is there not enough before our eyes to arouse the old crusading spirit of Oar Lady of Ransom? Poverty we can never abolish, nor need we try. It is the mark and glory of Christianity, and Christianity has declared it to be a beatifude. But pauperism as it now presents it-Christ has declared it to be a beatisude. But pauperism as it now presents itself in the world is not poverty. It was never known in Catholic times, and there is no reason why we Catholics should leave a single one of our own in that degraded and dangerous destitution which the great Cardinal and greater Pontiff so feelingly deplored. What are our sodalities for? Their work is not merely to recite their prayers. What is our League of the Sacred Heart for? Not merely for the morning offering. What are our St. Vincent de Paul societies for? Their ranks are not to be made up merely of

Vincent de Paul societies for? Tueir ranks are not to be made up merely of old men, admirable and splendid though their work may be, but every young man and every young woman in every Catholic parish should find a particular joy and enter with enthusiasm upon the work of redeeming the captives of payers and particular in payers and payers. captives of poverty and preventing among ourselves the disasters of which the Supreme Pontiff warns the world. We are not rich, but God is, and, as of old, if we set to work our hands will teem with treasures, and like the three teem with treasures, and like the three saints of old, under the guidance of the Queen of Heaven, who is especially our patron, we can redeem millions of captives and lead then back to the liberty of the children of G of and the light of our faith.

Again, one of the characteristics of Again, one of the characteristics of that old Mohammedan slavery was immorality and the corruption of innocent youth. Is there not a horrible repetition of that same corruption going on around us, and does not the question force itself upon us: What means are we going to resort to socially, financially and even politically to check the canker that is eating out the heart especially of the rising generations? Is there not work there for a crusade?

So in the intellectual world. In former times the name unbeliever was given in contumely and reproach only to the Moslem and the Turk. Now it is all changed, and it is the Moslem and the Turk or the unbeliever who rules the intellectual world to-day. Only the unbeliever is credited with being scien-tific and learned and intellectual, while the man who believes is scoffed at as ignorant, blind and superstitions. Not only is there a wholesale apostasy from Christianity, but its doctrines are reviled in private conversations, in public discourses, in the press, in the learned reviews, in great universities, nay, even in the pulpit itself. Its teachings are declared to be forever exploded. and so intense and bitter and powerful is the hatred that prevails against it that even in the most conservative nations it is impossible to give a Christian education to day to the most abaudoned children of the slums, even if they grow up in immorality and be come a menace to the very existence of the State. And in two notable in-stances, in countries which once gloried in being the centre of Christianity, every Christian emblem is swept out of the schoolroom with scorn and contempt; the very name of God is obliter ated from the school books, and the precept; of Mohammed and Buddha are substituted for those of Christ. It is a Jew who rules in Rome. What are you going to do about it, the beginnings

occurred in Lisbon the other day, is it not time for use to remember that the spicuous for our reverence and support and championship of law and orde and authority in the family and in the State; we above all others should be pronounced in our absolute alienation from and condemnation of every asso ciation that may be a menace to abiding character of our lives should must never be the perpetrators of iniquity. Finally, the wreckage of iniquity. Finally, the wreckage of family life by the hideous multiplication of divorce which is stripping the last ray of decency from womanhood shows as how far the precepts and practices of Mohanmedanism prevail base have we become that th Minister of Justice in once Catholi union of man and woman which is mor

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Dr. McTargart's vegetable remedies for she flour and tobacco habits are healthfu, series in the construction of the

ones be?

In a word the Turk has not only crossed the Mediterranean, but the Atlantic. The unbeliever, the enemy of Christ, rules in the literature, education, morals, politics and even religion of what once was the Christian world. What are we to do, then?

Go forth with your cross on your breast for the ransom of captives. Let your Catholicity be in evidence every where, and always positive and pronounced. Never was there such an opportunity of making it prevail, now that all difference of sects has disappeared and the issue is plainly between Christianity and paganism.

"But we will not listen to you; we do not want your doctrines," cry the people around us. "Give us deeds, not creeds." Well, give them deeds, while treasuring above all earthly posses

creeds." Well, give them deeds, while treasuring above all earthly posses sions the only one of all the creeds that gives assurance of salvation. Show them, first of all, this deed, this magnificent church which out of your new and your plety you have erected nificent church which out of your poverty and your piety you have erected and dedicated to Almighty God. Every stone of it is elequent of countless noble and even heroic deeds, the deeds not of yourselves alone, but of all the dead of these last fifty years whose spirits are here to day, the men and women who in less fortunate times than our own worshipped before these altars, and in poverty, contempt and often persecution made possible what we have achieved to day. have achieved to day. . . .

It is the work of the past and the present, of laborers and builder and

architect and priests and people, and of the devoted prelate whose impulse prompted and whose word guided the great enterprise and whose apostolic zeal is covering his diocese with worthy tempes of the Most High. It is the work of the living; it is the work of the dead, and it will ever express in enduring stone an unimaginable accumulation of splendid deeds continued through half a century of suffering and self-denial to express the piety, the love of humanity, the love of country and the love of God that has actuated this congregation, which, after doing so much, deliberately faces other sacrifices in the future. No other religious body, said one of our great statesmen, and we may add no other secular body, gives such a guarantee of its loyalty and de votion to the institutions and laws of this country and of trust in its future as do Catholics, who cover the land with hospitals, asylums, schools and churches. To day we contribute one more proof of our love of our fellowman, of our country and of our God.
You want deeds? Show us anything
you have ever done to compare with
the deed of fifty years' continuance,
but remember it needed a creed to do it.

But this material structure is only an instrumentality. No sign or symbol or ceremony or sacrifice or sacrament in any way associated with or performed in it but has its purpose of building up every possible virtue in human nature and diffusing it on the numan nature and clining it on the world outside. Honesty, temperance, chastity, love of our fellow man, especially the humblest and porest, love of justice, love of religion, love of God, in a word, virtue of every kind, from its feeblest beginnings to its sublimest manifestations, is to be developed within these walls.

Stand forth, then, like your glorious church. Its marble front reflects the splendor of the midday sun and gleams white in the gloom of the midnight. The storms beat upon its roof, but can never penetrate its arch of stone : con flagrations may sweep across it, and we may sit in tranquility within its sheltering walls. So let us be in sun-shine and in darkness; in the calm that may rest upon our lives, or the wild storms that may seem to over whelm us, serenely and joyfully show to the world examples of every virtue Let us ever be true Christians and true Catholics. In that way, and only in that way, can we, under the sweet guidance of the Queen of Heaven, gain captives from error and vice and lead m into the liberty of the children

When the soul is weary and the heart is heavy-laden how sweet and comfort-ing it is to realize that prayer is the great revivider of life; that it brings back peace and joy and happiness to all who mourn, and renews that supreme

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Scotland and the Faith.

The recently published Catholic Directory for Scotland, 1908, gives the usual statistics regarding the position of the Catholic Church in Scotland. In he diocese of St. Andrews and Edinburg the number of baptisms were 2,998; in the diocese of Aberdeen, 455; in the diocese of Argyle and the Isles, 289; in Duckeld diocese, 1,294; in Galloway diocese, 725; in the Archdiocese of Glasgow, 14.785.

The confirmations in the various

The confirmations in the various dioceses were 3,566. The ecclesiastical statistics show that there are in Scotland altogether 552 priests, 457 of these being parochial or secular clergy, and 95 regular or priests of religious orders. There are 236 missions or parishes, with 393 churches and chapels. The colleges and convents number 69. There are 212 schools and 37 charitable institutions. The estimated Catholic population is over 515,625.

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MARCI CHATS 1

REMARK The quest good man it asked often another it is morality in

of morality none more the Lord thy whole soul, and with thy shalt love the obser ments is causts ar Thou ar

They are yore. He words of cepts the I say: kingdom The fir goodness I am ro talking osopby. than rell rests upc basis and I cannot lesson a when the is force; that of God. (treated little co "The God." course, which emotion soul as ulties, comple dience tear hi ture a of God

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