SECOND SUNDAY OF LENT

THE SOUL IN HEAVEN

The three disciples that accompanied our Lord to Thabor were in transports and raptures of joy when they beheld Him thus gloriously transfigured. In their ecstasy of delight, they imagined that the perfect happiness for which they yearned had come. But His glory on Thabor was only the merest glimpse of His glories in the mansions above where ectasies of love and raptures of joy are eternal, be cause the blessed eternally " see God face to face, and know Him as He is in Himself." This is the perfect and consummate happiness of man's We shall see, we shall love, soul. we shall praise," says St. Austin. We shall see—this is the whole substance of the beatific vision. We shall love, we shall praise—these are immediate and inseparable effects of our seeing. Our souls are spiritual, and therefore, happy they cannot be save when in the possession of some spiritual good. Their longings and aspirations centre upon the possession of a spiritual good without limitation, hence the pos session of the sum of spiritual good is necessary for their complete happiness. This the human soul enjoys when she sees God, for, to see God is to know Him, and to know Him as the soul will know Him in heaven, is to be in possession of Him.

"This is life everlasting, to know the only true God," says our Lord. To know Him by the dim light of faith, as we know Him, dear brethren, is but a necessary disposition to eternal life; but to know Him by the clear light of glory, is that which puts the soul in a secure and everlesting pressering of Him. lasting possession of Him. Our Lord describes the happiness of the "The angels in angels as follows: heaven always see the face of the angels of God." Our happiness, therefore, will be the same in substance as that of the angels. They see God face to face, and in thus see ing Him, possess Him. We, too, shall see Him face to face, and in thus seeing Him will possess Him, and in possessing Him will be par takers with them of the eternal bliss

which He has prepared for us. be asked, that is but finite, a mere creature, look upon the face of that great God "who dwells in inaccessible light," and see Him as He is How can she look upon the face of the infinite God who declared to newly ordained priests but in other Moses, desiring to see His face, "that no man can see His face and live? God Himself prepares the soul for this happy feast by the light of glory -by that light which as far surpasses anything in the order of grace

as the intrinsic value of sanctifying grace surpasses anything in the sphere of nature. By it God will in a manner make the soul like unto Himself. "I know," says St. John, that when God shall appear, we shall be like unto Him, because we will encompass the human soul, she will be raised above herself, and become all Godlike and divine come all Godlike and divine—she give up drinking altogether, but will reach a degree surpassing the I thought a promise to drink only most extraordinary ecstasies and light beer was better than to have journal, which welcomes from any perienced in this world. As iron permeated and red with fire loses to enstrange them from the Church the appearance of iron, and seems by too drastic measures." - Sacred transubstantiated into fire—as a Heart Review. drop of water loses its taste and color, and seems to change even its nature when put into a quan tity of wine, so, too, the souls of the blessed in heaven are so closely united to God that they seem to be wholly lost in the ocean of bliss, and to become, as it were, like unto Him. Not, indeed, only by a likeness of conformity which can be obtained by grace, but by a more extraordinary likeness to which they are raised by the glory with which they are en compassed. It was for this that the inspired one of the Scriptures yearned when he said: "As the hart pants after the water-brooks, so pants my soul after thee, O God! My soul thirsts for God, for the living God. O, when shall I come, and appear before Thy face? I shall be

in thus seeing God face to face, and

as He is in Himself, we shall under-

stand all the sublime mysteries that

now surpass all human understand-

from the Father and Son, and the in-

effable union of the human and

son to which now we must submit

mire, shall be laid open to our eter-

law. Then forget not the God-in-"And His face did shine as the sun, and His law. Then forget not the, God-in-ments became white as snow." (Matt xvii 2.) spired music from seraphic tongues, and instruments not framed by by finite angelic power, but fashioned the Almighty God in keeping with into words at all. the infinite beauty and grandeur His house. All, all this, yea, and infinitely more than is in the power of mortal man to conceive or express, will the immortal soul see and hear when she looks upon the face of God Now we see through a in glory. glass darkly, but then face to face

(I Cor. xiii. 12.) How are we to gain this eternal joy? The Church now, in the openweeks of the Lenten season, holds up to our view the reward promised for our labors in God's cause here below. A faithful observance of this holy season, in a spirit of true penance, and faith, will lead us through the trials and shadows of our mortal life into the brilliancy of God's face in eternity. Let us spend the season of Lent in this manner and thus strive for the great reward of which we receive a glimpse in to day's gospel.

### TEMPERANCE

A FIVE-YEAR PLEDGE

Archbishop George W. Mundelein, to exact a five-year pledge of total abstinence from every priest whom he ordains. "If the young priests keep the total abstinence pledge for

When asked to define his attitude towards making Chicago "dry" Archbishop Mundelein said :

It is not my custom to ally my-Father who is in heaven." And He self with any movement outside of tells us "that we shall be like the the Church. I believe I can do the most effective work inside the Church. But the Dry Chicago Federation may be assured I will not fight against their movement.

No one with intelligence can fail to realize the ravages done by the liquor traffic. We have all seen enough wrecks of character and happiness along the way to convince us of its evil. There is scarcely a home which has not suffered from the effects of strong drink.

'I would be untrue to my position and my convictions if I did not take a stand in favor of total abstinence ways I have taken measures to promote the cause of temperance

"I appreciate the delicacy of dealing with those who have come from Europe, bringing with them customs observed for generations, but at the same time the ravages of the saloon among these very foreigners are often ost apparent."

Archbishop Mundelein described the manner in which he induced a club of young men under his care in New York to give up all drinking struction Quarterly,"

### CATHOLICS IN WAR

SPIRIT OF CATHOLICS AT FRONT IS FAR DIFFERENT FROM THAT OF THE VARIOUS SECTS

Here is testimony from a letter written by a British officer in Flanders to his sister, a lady now residing

in Piedmont, Cal. The chaplain at the front is not present in great numbers. There are about twelve to a division (20,000 men)—four Catholics, four Church of England, and four Nonconformists. Every Sunday there are compulsory church parades. Church parades are appear." Oh, what a blessed sight this will be! How glorious! how sublime! how worthy of a Christian and growl mightily at being drawn heart to covet and thirst after! For:

for them. "Contrast this with what I am now going to tell you. Of late I have been shooting over an Irish regiment who (an ancient privilege) have their The sublime mystery of the own chaplain. Father Doyle is his Trinity—the eternal generation of the Son by the Father—and the eternal procession of the Holy Ghost spent together, I have howled with joy over the tales of the Catholic side of the case. This good man, instead divine nature in one uncreated per- of having to work up interest in the minds of his fighting parish is worked our reason and understanding in hard to satisfy their spiritual needs. humble faith, shall then be made clear to us. Then that infinite wis-Every morning he says Mass for the

reserve company behind the trenches, dom which holds all things within its infinity and reaches through eternity, disposing of all things sweetly; then that almighty power evening he says the Rosary in the front line fire trench for the whole which with a single word made all battalion, and at the end administers things spring into existence; then general absolution to every man that fathomless and inexhaustible there. things spring into existence; then

ocean of divine goodness that has so "Quite as often as not he is cut often manifested itself in our regard; down to two or three decades by hosthen that unbounded mercy which tile shelling, and once, at least, men we now have so much reason to adhave been killed and wounded by German fire while the Rosary was being said. Add to this that when nal gaze. Add to all this the infinite perfection of God's house of many the regiment is out at rest, every mansions in keeping with His infin. man comes faithfully to the Sacra-

o words at all.

The other morning I was at Mass

Church of Rome, it stands forth amongst all human organizations, just behind the lines—two planes of forms of government, all overhead most of the time; machine societies or associations, as the most guns from the Boche trenches popping away to beat the band; an occasional shell somewhere in the rear the whole thing was intensively dramatic. A number of Anglican chaplains have 'gone over to Rome' here in the middle of war; that or agnosticism was all that was left to the ones who faced the truth."—St.

Paul Bulletin. FATHER DEMPSEY'S TEN YEARS

WORK Father Dempsey's hotel in St.

Louis had its tenth birthday during the holidays. The reverend "manager" modestly gave out the record of the institution that long ago began to be the marvel of the west. He records that 67,698 different guests have been entertained at his hotel for workingmen, while 88,562 free lodgings and 100,613 free meals have been provided. Through his free employment bureau he has secured work for 6,981, and has placed free in the Catholic hospitals of the city 370 of his guests. Father Dempsey's guests are supplied with transportations to their homes, and during the past seven years them have been buried in "Exile's Rest," Calvary cemetery. St. Pat-Rest," Calvary cemetery. St. Patrick's Home for Working Women, St. Patrick's Day Nursery and Emer-gency Home, and St. Patrick's Dispensary are some of the other institutions that the energetic priest maintains. Incidentally Father Dempsey manages to find time to take thorough care of St. Patrick's parish of which he is the pastor. Catholic News.

### AN APPRECIATION OF ANOTHER'S FAITH

DR. GILBERT REID HAS MUCH TO SAY THAT WILL GRATIFY CATHOLICS AND SURPRISE NON-CATHOLICS

HOPEFUL SIGN OF THE TIMES

The reunion of Christendom may still be far distant; but, to all who observe the signs of the time, there are some indications that this blessed nsummation is now more generally desired than formerly. This is ich, and it is very much more than unnumbered earnest souls outside of the Church are now trying to get an intelligent grasp of its teaching. Not since the so-called Reformation has there been a more universal willingness to hear the Catholic side than exists at the present time.

Almost every number of the "Con-"a journal of the faith, work and thought of Christendom," now in the fourth year of its existence, affords abundant proof of our assertion. Several well known Catholic writers at home and abroad are contributors to this the one, at least, that has had greatest interest for us-is by the Rev. Dr. Gilbert Reid, formerly a Presby terian missionary in China. His subject is "Appreciation of Another's Faith," and he has much to say that will be no less gratifying to Catho lics than surprising to non-Catholic readers.

EXTOLS SELF SACRIFICE

Among other reasons why every Protestant should appreciate the Catholic Church, Dr. Reid assigns, "its unparalleled organization; its high ideal concerning the Church of God; its cultivation of the spirit and demeanor and reverence (the rever ential quality of the Church of Rome deserves the admiration and also the imitation of all Protestants;) its cultivation of the devotional spirit; its devotion to the needs and sorrows of humanity," etc. Speaking of the self-sacrifice of the priesthood and Sisterhoods of the Church, Dr. Reid says

'The devoted lives of those who thus deny themselves all has ever won the praise of men. Such speak more powerfully than any sermon ssence of Christianity, which is the love of God and the compassion of Christ. As Christ healed the lepers, and turned not from them, so there ha e been those in the Catholic Church who have not shrunk from the most repulsive diseases and the most perilous situations. In my early school days, I was so attracted to a priest with whom I was travel ing, who had just passed through the scourge of the yellow fever in one of our Southern cities, that to this day the impression of his life remains with me.

"WONDERFUL ORGANIZATION"

sway extending into every country, Ghost." amongst all races—all alike called his children. He is rightly called in thinking he was about to scoff at the Chinese 'The Emperor' of the Religion or of the Church. From him as used. The priest raised aloft the

FIVE MINUTE SERMON ite riches, beauty, power and majesty; the presence, and society of the Queen of Heaven robed in all her celestial beauty, the tens of thou sands of sublime spirits, the angels, and the glorious array of all the saints both of the old and the new later than the daying, and you have a later the taying, and you have a later the taying the la of the acts of contrition of the wounded men have been the most whatever his color, class or nationwonderful things he has ever listened ality, going to the same Mass. imperfect hand of man, or invented to - perfect contrition such as he Leaving out for the moment, the never before thought could be put religious or divine aspects of the

> complete and compact, the most universal and efficient organization that the world has ever known. Holy Father who sits at the Vatican in Rome, whether regarded as Vicar of God or not, commands the homage Charlemagne or a Napoleon, ever dreamed to be his destiny."

This from the pen of a Presbyterian minister! Although, as Dr. Reid declares, "fairness united with friendliness, are difficult to attain in discussious of religion," he is to be and unmistakably sincere endeavor to give his readers a clearer understanding of the religion of Catho lics.-Catholic Transcript.

### WHEN CONVERTS MULTIPLY

WAVES OF BIGOTRY BRING MANY RECRUITS INTO THE FOLD

One is apt to wonder if the Christian religion would have so quickly overrun the world, notwithstanding the conditions which seemed to have prepared the way for it, if it had not met the opposition and persecution which lasted for three centuries. Men are wont to point to this opposimight well be assumed that this very persecution-opposition-was a con dition for its growth. "The blood of martyrs is the seed of Christians" was eloquently said. Everywhere, almost the same law prevailed. Christianity thrived, at least best, there where it was most flercely assailed. Times of peace or toleration did not appear to be the best condition for its spread or strength.

Nowhere in the country have there been louder outcries against things Catholic, nowhere has there been a more active and virulent propaganda anti-Catholic than in Florida. Yet nowhere is the conversion movement making more rapid headway. We are told of numerous converts coming into the Church and of very many lukewarm and apostate Catholics returning to the Church of their fathers. Pensacola we read, in the parish of St. Michael's, thirty four converts have been received in little more than a year. And Pensacola is a very small parish. These converts have come principally from the Episcopalian and Baptist denominations, but many had professed religion whatever.—Baltimore Cath olic Review.

### EX-PRIEST DID NOT MAKE GOOD

Exploiting ex-priests was once a popular business among non-Catho-They were come laden with inside information; they were paraded as brands snatched ermeated and red with fire loses to enstrange them from the Church notable paper is a recent number—

matter what their character or notable paper is a recent number—

an appearance of iron, and seems by too drastic measures."—Sacred the one at least that has had great. fortunates has to a great extent died out, and with the taste the value of the unfortunates themselves. They very often indeed proved a sad dis appointment; still the temptation to use them has always been hard to

Irish history records one such dis appointment, which deserves to be commemorated. He was Rev. M. Brennan, born and ordained in Kil-kenny. Both as a student and a priest he was a man of brilliant talents. He lacked, however, the saving and necessary virtue of humility, developed a spirit of selfsufficiency and insubordination and was suspended by his ecclesiastical superior, Bishop Marum, of Ossory Instead of repenting he added to his guilt by publicly renouncing his religion; and was immediately grabbed up as a valuable catch by a Protestant society of Dublin.

Owing to his talents he was wined and dined by his new masters, and repaid them by maligning and libeling the religion in which he had been raised. He was asked to preach his first sermon in St. George's Pro testant Church, Dublin. It was to be a big occasion in his life, and he had two weeks to prepare. However during that two weeks a change came over him; the veil wrought by pride and vanity fell from his eyes, and he resolved to make reparation for the injury and evil he had done.

When the first Sunday of Advent, December 3, 1809, arrived, the cream of Protestant Dublin came to hear Father Brennan's reason for leaving the Church of Rome. Having robed himself in the soutane, surplice and cap he had worn as a priest, "WONDERFUL ORGANIZATION" mounted the pulpit. A breathless silence came over the audience; for we must make room occurs in the ecclesiastical millinery of that kind author's description of the Church's was new to them. Then removing "wonderful organization."

"The Supreme Pontiff is certainly the greatest ruler on the earth, his and of the Son and of the Holy

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Bible he held in his hand, saying : of more men, clear round the globe, "The Bible is the word of God." than a Cæsar, or a Constantine, a This made all feel that they were going to get good old Protestant doctrine free from the errors of Popery, and they almost wept for joy and comfort. But their joy and their comfort soon vanished, for Father Brennan continued with solemnity "By the contents of and emphasis: congratulated on an admirably able this Bible, every word I have written or spoken against the Catholis Church was a lie."

Then he turned around, left the pulpit and, hastening to the Church of the Franciscans, humbly and enitently asked for reconciliation at their hands. He was subsequentadmitted to the order, but was not allowed to preach or hear confessions. However, he used his talents well, for he devoted himself to the study of history and produced an "Ecclesi astical History of Ireland," which keeps his memory green among those who love to read of the sad but glorious story of the Church in Ire land .- The Tablet.

tion as proof of the divinity of the religion which survived, but it

WHY AN ANGLICAN MAKES THE SIGN OF THE CROSS SIGN OF THE CROSS

In "The Living Church," an Episco palian magazine, the Reverend William Mockeridge tells why he makes the sign of the Cross:

You ask me why I make the "sign of the Cross?"

I answer, that the first official act of the Church when, after my baptism I had entered her fold, was to make upon my forehead the sign of the cross; and, as I am continually reminded to look back upon my baptism, its privileges and responsibilities, I cannot but think that the Church meant me to go on with the práctice she there taught me So, I make the sign of the Cross

when I am tempted, to remind my-self of Him who, by the power of the Cross, overcame the tempter. I make it when I begin my prayers, s a recognition that all prayer gains its efficacy through the Crucifixion.

I make it when I am absolved, in token that my pardon was sealed upon the Cross.

I make it at the benediction, be cause from those dear Hands, out-stretched upon the Cross, all bless-

I make it at the words "Life Everlasting" in the Creed, because I desire to profess my belief that by the Cross Life Everlasting was won, and that it is only by bearing the Cross that I

enter into Life Everlasting. I cannot think it is wrong or unnecessary, since as far back as the days of Tertullian I find it was the universal practice of all Christians.

Tertullian was born about one hundred and twenty years after the crucifixion of our Lord. His words about the sign of the Cross are these

"At every moving from place to place; at every coming in and going out; in dressing; when we light the

lamps; when we sit at table; in going to rest; in all the ordinary actions of daily life, we trace upon ourselves the sign of the Cross.

The Church is the visible as well as the invisible Kingdom of God on earth. The visible external Church is the society of all the faithful in communion with the Holy See. This may be called the body of the Church. The soul of the Church. the invisible, spiritual Church com-prises all the "children of God" and lics, but also all those who sincerely and lovingly seek to please God as best they know, even if, through no side of the body of the Church.

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### First

Announcement

vel have in preparation a new book under the suggestive title:

## The **Facts** About Luther

which will be ready for the macket about October 1916. h work is written by the Rt. Rev. Mons. P. F. O Hare. LL.D, who is well kno n as a writer and lecturer on Lutheranism. The object of the volume is to present the life of Luther in its different phases as outlined in the contents.

The book will have approximately 352 page will sell at 25c, per c.py. To the clergy an gious a generous discount will be allowed yided the order is placed before Oct. 1st, 1916

### CONTENTS

- 1. Luther, his friends and opponents.
- 2. Luther before his defection. 3. Luther and Indulgences.
- 4. Luther and Justification. 5. Luther on the Church and the Pope
- 6. Luther and the Bible. 7. Luther a fomentor of rebellion. 8. Luther, Free-will & Liberty of Conscience

9. Luther as a Religious Reformer.

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CAN BE SAVED AND CURED OF DRINK

Good News to Mothers, Wives,

Sisters To have seen one you love, going down this road to ruin, and to have heard him try to laugh and joke away your fears, while you watched the drink habit fasten on him; is to have known suffering and to have borne a sorrow to which physical pain is nothing. And when at last he comes to that turn in the road that, sooner or later must come, and wakes to the fact that he is a slave to the drink you think everycome, and wakes to the fact that he is a slave to the drink you think everything will come right. He will fight the habit and you will help him escape it; but he can not do it. Drink has undermined his constitution, inflamed his stomach and nerves until the craving must be satisfied. And after you have hoped and then despaired more times then you can count you realize that he than you can count you realize that he must be helped. The diseased condition of the stomach and nerves must be cured by something that will soothe the inflamed stomach and quiet the shaking

nerves, removing all taste for liquor.

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with or without the patient's knowledge as it is tasteless and odorless and quickly disolves in liquid or food. Read what it did for Mrs. G. of Wancouver:

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