

THE PRIEST.

LITTLE DO WE REALIZE OUR INDEBTEDNESS TO HIM.

He stands at the foot of the altar in his snowy vestments, his altar boys around him; he ascends the altar steps—alone.

Without him there would be no Mass, no confessions, no Communion.

Of all that great churchful of people at last Mass he is probably the only one fasting. The rest had their fragrant coffee, their Sunday morning's breakfast hours ago. That is a long fast. Try it some Sunday. It will give you a headache, make you feel half sick—but try it, anyway.

He stands at the altar alone. Other men have come from homes where wives and children await them; he put that possibility away from him years ago.

Other men meet on the streets, stand and chat, argue politics and so on by the hour.

Other men choose their place of residence, their associates; he goes where he is sent.

How different from the rest of the world when he is in the confessional.

When we are sick or worried or annoyed we speak sharply even to our dear ones and find ready excuse for ourselves for so doing. Suppose he allowed such things to make him short and irritable with us when we go to confession?

We get out of patience, disgusted with people when they will not do as we think they should. What if he became disgusted with us when we go to him week after week, month after month, with almost the same story of weakness, unfaithfulness and sin?

When people will not do as we want them to leave them alone after awhile to go their way. What would become of us if the let us go our way?

We try to others with our troubles. He has the sorrows of hundreds brought to him. Think you that his heart is not touched, that he does not feel for his people and suffer with them in their actions?

And when we do feel grateful to him, how seldom we let him know.

We are not bound of course, to thank the priest for what is his duty to do, but his heart is human after all, and gratitude and appreciation are, without doubt, as consoling to him as to us.

In that most beautiful and most holy relation which exists between the priest and his people all are equally bound before God; he is "so to watch as to give an account of our souls"; we to profit with the greatest care and faithfulness by what God sends to us through him.

St. Francis de Sales says that we should regard our priests "with a reverence that does not diminish our affection and an affection that does not diminish our reverence."

A priest once promised a certain woman that a favor from God should be granted her. He promised it "in the name of God." It was granted. A dear Protestant relative to whom that woman told the circumstances said: "As God's minister and representative, he stands in the place of God to you. When he promises you a thing 'in the name of God' it has to come true."

Wonderful consolation to us, when "in the name of God" the priest pronounces the words of absolution over us and bids us "Go in peace."

In his care and watchfulness over us we have a type of the loving care of the Father who gave him to us. In the sacrifices he makes for us there is a symbol of the infinite sacrifice of One whose humble follower he is and from whom he receives whatever beauty of character he possesses, as the tiny pool reflects the glorious sun. In his wisdom and knowledge for us there are shown the workings of that spirit of truth and holiness whom the Father promised to send in his Son's name unto His Church.

Never in this world shall we realize what we owe to the priest. We are too full of our own wants and needs and we take our blessings too much for granted to think a great deal about it.

But if we ever save our souls, it will be, under God, through his help.

Then, having more knowledge and seeing more clearly than we do here, we shall comprehend what our priests have done for us that we do not.

Then we shall regret, if regret can enter that happy place, that we did not more often cheer his heart by gratitude and obedience.

Let us, then, reverence him, obey him, love him with a holy affection and thank God for him.

Let us pray day and night that our dear Lord will comfort and strengthen him by his angelic aid for his eternity among his saints in heaven hereafter.—The Monitor.

OUR TASK.

Our chief task in this world is to secure the salvation of our immortal soul. Our duties to God and our duties to neighbor are intimately connected with our soul. It is in fulfilling our duties to God and our duties to our neighbor that we fulfill our duty to our soul. It is a trinity of duty interchangeable, but it has its beginning in ourselves by the proper use of our faculties inspired and assisted by the grace of God. How great is the dignity of the soul made to the likeness and image of God! The chief of the apostles says: "God hath given us most great and precious promises, that by them we may be made partakers of the divine nature, living the corruption of the concupiscence which is in the world."

It is God's wish that by our co-operation with His grace we become truly spiritual and perfect men—the objects of His blessings here on earth and the participants of His glory and happiness in heaven. He makes provision to this end for all the soul's needs. His grace is ever ready to assist us, and through its aid by our co-operation with it, our preservation and sanctification will be attained.

This soul, therefore, is the nobler part of man. It is spiritual in its character, lofty in its aspirations and immortal in its nature. It is a prisoner in the body

and longs for release. It is sighing for happiness it fails to find here, and realizes it must return to God whence it came to partake of the peace and happiness it justly craves. All this the soul is in its innocence and all this God would have it ever be through His grace.

But how changed is all this by sin. Innocence, the beauty of the soul, peace and happiness, its life, are ruthlessly torn away by sin. The freedom which it should ever know is changed into direct slavery by man's giving over to his baser nature and his life is taken by the cruel monster sin, and death, spiritual death is brought upon it, from which the mercy and power of God alone can rescue and restore it. Oh! if at first the soul's voice could be heard, how loud would be the protest against its murder, but, plunged deeper in sin, the little voice within grows fainter and fainter until its only occasional and infrequent gasps tell us that conscience is all but dead.

The time which God gives us here to save our souls is to sanctify them for eternity is frittered away by our yielding to idle thought and forbidden pleasure and the soul is eventually brought to spiritual ruin and cut off forever from eternal happiness. How different the life marked out for the soul by its Creator, God. Made to His own divine likeness it was to grow more like Him by grace every day. Illuminated with His light and inflamed with His love, the soul, by union with Him, was to reflect His glory and show forth His goodness among men, and lead them in turn to glorify Him. But all these designs are defeated and all this good lost, because one idles away his time by staying outside the vineyard of the Lord.

Let us, then, realize that the good life cannot be an idle life. We have much to do and but little time in which to do it, but all sufficient for the purpose if we would work earnestly. Do we not remember what holy writ tells us, "that we must give an account of every idle word we say." So let us be up and doing and labor zealously by word and deed to do our duty to God, our neighbor and ourselves. Working and praying and working in God's vineyard which, for most of us, is this world and its opportunities for good which it offers and God the Father, the Master of the vineyard, will sustain us through the burdens of the day and the heat, and His divine Son will give us the reward of eternal happiness with all His faithful blessed ones in heaven.

Nor is it long that we shall have to do our task. A few years and all comes to an end. Unlike, too, the labors of the body, those of the soul grow lighter with time. Our Lord tells us to take His burden on us and we shall find it light, take His yoke and we shall find it sweet, and then He assures us that we have but to follow Him and we shall find peace and rest to our souls, and this rest will be the promise and the guarantee of the rest and peace and joy He has in store in heaven for all who will persevere to the end in loving and serving Him.—Bishop Colton in Catholic Union and Times.

A STINGING REBUKE TO BIGOTS.

FATHER BUEL, A CONVERT, SAYS THE CATHOLIC CHURCH HAS ALWAYS TAUGHT THAT RELIGIOUS LIBERTY AND FREEDOM OF CONSCIENCE AND WORSHIP SHOULD BE ADORNT TO THE SINCERE AND HONEST OF EVERY PERSUASION.

In the course of a recent sermon at the Solemn High Military Mass in the Church of the Gesù, Philadelphia, Rev. David Buel, S. J., explained the Catholic attitude on "Church and State." Father Buel formerly was president of Georgetown University. He is a son of General Don Carlos Buel, of Civil War fame, and a convert to the Catholic faith. He said in part:

"We are surprised to hear that large numbers of our non-Catholic fellow-citizens are honestly convinced that we Catholics who understand thoroughly the teachings of the Church and are loyal to them, must denounce as wholly wrong, and only to be tolerated as long as they cannot be changed, first, complete separation of Church and State; secondly, full religious liberty; thirdly, freedom of conscience, fourthly, freedom of speech; fifthly, freedom of the press; and that a loyal Catholic if elected President of the United States, first, could not subscribe to the Federal Constitution; secondly, if he did subscribe to it, could not be expected to abide by it and enforce it and defend it. What, my dear brethren, shall we say to our fellow-citizens who are laboring under so sad a mistake?"

"The American people are not Catholics, at least four-fifths of them are of other denominations or no formal religious faith whatever. The first Amendment to the Constitution forbids the making of any law 'respecting the establishment of any religion or forbidding the free exercise thereof,' and the sixth article of the Constitution ordains that 'no religious test shall be required as a qualification for any office or public trust' under the United States. We Catholics look upon these constitutional requirements as the best that can be made where the Catholic faith is not the religion of the whole nation, and even if conditions were reversed, and the nation were four-fifths, or even ninety-nine per cent, Catholic, still we would be compelled by no tenet of the Catholic religion, by no utterance of the sovereign Pontiff, to make a change in the Constitution."

"The Catholic Church has always taught that religious liberty, freedom of conscience and freedom of worship should be allowed to the sincere and honest of every persuasion, whether Jew or Christian. But she has also taught that the rebel Catholic, who knew the truth and rejected it, the man of bad will who acted against his conscience, should be forbidden religious liberty, freedom to worship as he pleased or say what he pleased, to write or to print what he pleased. This is the meaning of the seventy-ninth proposition condemned in the syllabus of Pope Pius IX."

SUDDEN SUMMONS FOR FATHER PARDOW, S. J.

NOTED ORATOR, AFTER BRIEF ILLNESS, SUFFERING FROM PNEUMONIA—HAD WIDE REPUTATION.

Fearless Father Pardow is dead! Sunday, Jan. 17th, a cold settled in his lungs. He continued at work, however, until the following Friday morning, when he was forced to take to his bed. Dr. Charles Lewis, who was called by the priest's sister, pronounced it a case of pneumonia, and the patient was removed at once to St. Vincent's hospital, where he died last Saturday. Drs. Edward G. Janeway and Constantine J. MacGuire were called in consultation Friday night, but Father Pardow was past help.

The Rev. William O'Brien Pardow, S. J., rector of St. Ignatius Loyola Church, at Park Avenue and Eighty-fourth street, New York, since early last year, had won fame in Catholic circles here and abroad as one of the greatest Jesuit orators in the world. Stern morality and absolute fearlessness of expression were the keynote of his character. Yet, despite the criticism these traits aroused among those he had occasion to attack, he had a kindly sense of humor and wise practical knowledge that won him a large circle of warm friends. He was by nature a recluse, however, and had few real intimates, yet to all appealing for aid or counsel he was ever accessible.

The subject of marriage received special emphasis from Father Pardow. At the Sacred Heart Convent, in 1903, he declared in a sermon that both race suicide and loose morals emanated from the bad example of certain persons of wealth and position. On them, he said, rested the responsibility of staying the divorce-civil. Father Pardow's influence led to the founding, in 1907, of the Daughters of the Faith, an organization that represented his views on divorce. Speaking on "The Equality of Women" before the Daughters of the Faith, in 1908, the rector said: "Matrimony is God's masterpiece. It is either a sacrament that you cannot touch or it is a mere contract. As a sacrament it is a great stronghold morally and politically, and it should be appreciated by every man who hopes to hand down his life to others, as he is called to do."

Father Pardow was not personally ambitious, though his influence at Rome might readily have brought him preferment. He was content with a life of hard, untiring work to advance the educational standards of his city. He was a great reader and devoted much time to preparing his sermons, lectures and occasional magazine articles.

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that her power and wealth and success is in wisdom and the experience and age of her ministry. The decree of the Pope also raises the standard of education for the Catholic Church. What would the Methodist Protestant candidate be ordained to the ministry in his church he should be required to take a four years' college course as a preparation to six years' exacting study in the higher institution which must follow? We say exacting study, for the course includes now, two years of philosophy, four years in theology, courses in the Scriptures, exercises, canon law, moral theology, ecclesiastical history, homiletics, Gregorian chant, higher law, French, Hebrew, Italian, natural sciences, elocution, and in some cases German. We say this is the course that has prevailed but now the Pope has decreed an advance on this. No wonder the Catholic priesthood is such a power! It is not possible to accomplish a good mechanical job with dull tools; how can good ecclesiastical work be done without sharp tools? The places to sharpen the edge of the ministry is in the seminary. Jesus did not begin his ministry until he was thirty years old."

A PROTESTANT'S IMPRESSIONS OF A CATHOLIC SERMON.

The effect upon non-Catholics who hear a sermon in a Catholic church, where religion is preached, not politics or ethical culture or some other bad, is strikingly illustrated by a letter a Baptist has written to the London Catholic Times. "Recently," he writes, "I had the pleasure of attending the Catholic Church at Brigid, in South Wales. The priest there preached a sermon on the social unrest of the modern world. He mentioned the various forms in which this feeling expressed itself, but treated especially of the problem of poverty and unemployment. He showed a great knowledge of his subject and pointed to the possible outcome of such a feeling if it were encouraged. Then he referred to the Rosary and pointed the lessons that were to be learned from the birth of Christ and the life at Nazareth. I had been one who had not appreciated the life of Christ. I learned, however, to sit and listen with pleasure to the example given us by the Lord of the world. What a shame it is that a government should attempt to shut out of the schools such lessons. They are worth more than geography, history and all such things. They are the only things which will do good, the only lessons which will guide and cheer mortals in their sorrows. I give this testimony because I am a Baptist, but praise is due to the Catholic Church for fighting for these things."—Spectator.

MANY CONVERTS MADE.

MARYLAND JESUITS HAVE GREAT SUCCESS DURING THE LAST TWELVE MONTHS, AS SHOWN BY STATISTICS.

Beginning on Sunday, September 13, and ending on Sunday, December 29, the ten Fathers who are assigned to the work of giving missions in the province of Maryland-New York of the Society of Jesus, reaped a golden harvest of souls, and their labors were beautifully blessed by God. Gratitude fills their hearts towards the Giver of every good gift, and they are not unmindful of the zealous souls who helped the missions by their prayers and good works, and especially of the hard-working and devoted clergy, who, in every case, co-operated, heartily with their every endeavor.

In the class of instruction, which has always been a feature of Jesuit missions, the results were even better than in the fall of 1907. A comparison will make this clear.

Table with 2 columns: Year, Converts to the Faith, Adults confirmed, Adults prepared for first Communion.

1907. 1908. Converts to the Faith.....122 171 Adults confirmed.....558 646 Adults prepared for first Communion.....391 350

But the great work of all missions as it is also the most laborious, and the most trying, the work of the confessional, was eminently successful. In the fall of 1907, the number of confessions heard was 53,313. Fall of 1908, 60,616. Penitents are counted then only when they confess for the first time. No repeater is reckoned in the present numbers.

Now Want Extreme Unction.

Episcopal clergymen have discussed this fall the effort on the part of great ecclesiastical bodies to restore the ancient rite of unction in the Church of England. It is argued by many big clergymen, including Bishop Joseph H. Johnson of Los Angeles and Bishop Grafton of Fort du Lac, that it is time for the Church to look after the physical needs of the congregations. Canon Scott of Quebec told the General Synod of the Anglican Church of Canada at Ottawa recently that many were leaving the church on account of this very thing. He moved that the church revert the practice of anointing with oil such sick persons as were in danger of death. He said that he knew of cases in Canada and in Boston where persons

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had benefited physically and spiritually by unction. When it came to a vote the clergy voted for it and the lay delegates voted it down. The matter was likewise shelved this summer at the conference in London, Eng.

THE UNCHANGING CHURCH.

In a recent volume entitled "The Personal Equation," Professor Harry Thurston Peck, of Columbia College, and editor of the "Bookman," devotes one essay to a review of the life of Huguenot the French mystic. In the course of it he pays the following tribute to the authority and stability of the Catholic Church: "To those of us who are Protestants, the book is full of deep instruction in revealing with startling force the secret of power of that wonderful religious organization which has made provision for the needs of every human soul; whether it requires for its comfort active service or the mystical life of contemplation. We see how every want is understood, how for every spiritual problem an answer is provided, how the experience of nineteen hundred years has been stored up and recorded, and how all that man has ever known is known to those who guide and perpetuate this mighty system. And in these days when doctors of divinity are devoting their energies to nibbling away the foundations of historic faith and when the sharpest weapons of agnosticism are forged on theological anvils, there is something reassuring in the contemplation of that Church which does not change from age to age, which stands unshaken on the rock of its convictions and which speaks to the wavering and troubled soul in the serene and lofty accents of divine authority."

A SIMPLE TALE OF PRIESTLY HEROISM.

Newark, N. J., Jan. 25.—After the Florida rammed the Republic a steward informed Father John Norris of Deal, N. J., that passengers were injured in their staterooms. The priest immediately made his way below with difficulty against the swarm of alarmed passengers. Said he to day: "When I got near the rent in the vessel I could hear water gushing in. I reached Mrs. Eugene Lynch of Boston in her stateroom before she died and ministered to her. To get to the next stateroom I had to swing myself across a chasm which had been made by the prow of the Florida. The cold sea water caught my legs and nearly carried me away, but I was able to swing myself to what had been a part of the stateroom of W. J. Mooney of Langdon, N. D."

DIED.

O'DONNELL—At Washington, D. C., of typhoid fever, Thomas Ignatius, brother of Catherine O'Donnell, 28 St. Joseph St., Toronto. Remains will be interred in Mount Hope cemetery, Toronto. May his soul rest in peace.

McLAUGHLIN—On Tuesday, January 19, 1900, at her late residence, 7th concession, Riddiough township, Mrs. Mary M. Laughlin, wife of John M. Laughlin and sister of Rev. Father O'Connell, aged fifty-nine years. May her soul rest in peace.

WALSH—In Ottawa, on Jan. 25th, Mr. Matthew F. Walsh, late private secretary for the Hon. John Couglin, aged seventy-four years. May his soul rest in peace.

TEACHERS WANTED.

WANTED IMMEDIATELY A MALE OR FEMALE teacher for R. C. S. No. 3 March, by itself a second class certificate, (Normal) trained. State experience and salary. Duties to begin at once. Apply as soon as possible to Thomas Sweeney, Sec. Trank, Dunrobin, Ont. 1578-4

TEACHER WANTED FOR THE R. C. SEPARATE school, Sec. 25, 6 Toronto Gore, for the year 1900. State qualifications and salary expected. Address Charles Doherty, Sec., Wildfield P. O., Ont. 1580-2.

HOUSES WANTED.

GOOD CATHOLIC HOMES WANTED FOR the following children, two girls aged seven and nine, and three boys aged eight, four and two and a half years. These children are bright, intelligent and nice looking, and are all worthy of good homes. Applications received by William O'Connell, Inspector Children's Branch, Parliament Buildings, Toronto. 1581-3

VETERINARY SURGEON WANTED.

THERE IS A GOOD OPENING FOR A Veterinary surgeon in the town of Red Deer, Alberta. Population between two and three thousand. Surrounding country largely devoted to stock raising. Further particulars can be procured on application to Rev. Father Vosh, Catholic mission, Red Deer, Alta. 1581-3

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