

# Father McCallen's Eloquent Discourse.

Each week it is the intention of the "True Witness" to give a report of the sermon preached at High Mass of the Irish parish churches of Montreal.

We give below a synopsis of the able sermon delivered by Rev. J. A. McCallen, at St. Patrick's on Sunday last, made by our own reporter:—

Father McCallen said in opening:—Septuagesima Sunday's Gospel terminates with the enunciation of the solemn truth, that "Many are called but few are chosen." The question naturally arises, why few are chosen? It cannot be God's fault, for, to assert this would be blasphemy. Being infinitely Just He cannot condemn the innocent. Moreover, He died to save all men. He came not to destroy, but to save. It is therefore man's own fault if he loses his soul. Men, however, seldom admit that they are to blame for this loss. They think God in His mercy should save them whether they themselves are willing or not. The fact however, is, that God who created us without any assistance on our part, will not save us, unless, through our co-operation. Failure to co-operate with God's grace is therefore the reason why though many are called, few are chosen. The failure to co-operate with God's grace arises from the fact that men do not set as much value on the eternal as on the temporal, on the spiritual as on the material, on their soul's salvation as on worldly success. This is so patent in the daily lives of men, that any one who runs may read. Thus, the farmer who desires a rich harvest does not fail to cultivate the ground, enrich the soil, plant good seed, and watch attentively the gradual growth of his wished for crop. He loosens the earth around the plant removes the weeds which choke its growth, and he kills the parasites which prey upon its life. All this means much worry, toil and fatigue. The Christian, too often gives himself little or no trouble about the soil of his soul; is careless about the choice of virtues seeds, planted therein; fails to root up the weeds of vice, to ward off the evil influences, which like so many parasites prey upon the life of the soul. He does not moisten the soil with Christ's most precious blood, received in the Holy Sacraments. He should not therefore be surprised, if when the Master comes seeking fruit, there is none to offer, or when the gatherers of the harvest are ready, there is not found good grain but cockles, which are fit only for the fire. If we do not cultivate the soil of our souls with as much care and labor as the farmer does his land—the harvest we shall gather will not be worthy of the eternal granaries. We shall be found among the many who are called—but not among the few who are chosen.

So it is in the professions. No man can become a successful lawyer, physician, etc., unless by constant application to study, by severe mental labor, and by assiduous practice of the duties of his profession. We are called by God to the greatest of all professions—to be Christians, followers of Christ. "Have we studied, do we study God's law? In the last twelve months have we opened a book on Catholic Doctrine? Do we really know our religion? If not, we are unworthy of our profession. Alas! so little do most men care for the Divine law, the Doctrines of Christ, and the obligations of the Christian, that they find a half hour's instruction on these subjects once a week, too long. If a train would bear them to some church where Mass would be a few minutes shorter, and no instruction at all given, it would have to be run in sections to accommodate the Christians, who seem to study not how much they will give to God, but how little. Have we studied the wounds of our soul, the spiritual diseases with which we are afflicted? Have we sought to produce harmony in all our relations with our fellow men. Have we struck the right note in all our conversations? Do we labor to free our lives from discord and contention? If the answer is negative to all these questions, then we have the explanation, why the lawyer, physician, musician and others attain success; why they are chosen for high positions, and why they receive the rewards of their hard labor, and why the Christian does not achieve success, and does not obtain the rewards of heaven. "Few are chosen."

The merchant wins success, increases his profits, accumulates wealth, by careful buying and selling—by study of the wants of his patrons, by attention to details, by hard personal, persistent work. The Christian to win eternal rewards should not fail

to lay up treasures, where the moth doth not consume nor thieves break through and steal. If he fails, he will not be chosen. The office and bank clerk know a great deal about credits and debits, journal, day-book and ledger, profit and loss, interest and discount, notes drawn, notes endorsed, and notes protested, deeds, mortgages, coupons and the rest. They settle their cash account daily, and make their annual and yearly statements, and they are at their office on time, often at much inconvenience to themselves. They work hard. Does the Christian clerk as carefully keep his account with his Creator? Is he familiar with daily examination of conscience—does he make a monthly or even semi-annual statement to Christ's representative on earth in the confessional? Would he long retain his position of clerk in office or bank, if he were only once a year to visit the office, and endeavor in the space of ten hours to arrange a year's accounts? Yet, this is precisely what hundreds and thousands of Christian men attempt to do, when once a year, not after ten hours examination of their spiritual accounts, but after half an hour of such examination or less, they seek to settle their account with God—It is also why many are called, but few chosen.

The laborer toils six days of the week, and eight or ten hours a day. No matter what the season, or the state of the weather, he must rise early and report for duty at a fixed hour. Coming late is tolerated once, twice, perhaps three times—then a discharge follows and the laborer is out of employment—But he takes good care not to be late. His is a hard life, but it helps to bring himself and family food and clothing, and so he labors even cheerfully. This is for six days of the week, eight hours a day. Sunday comes and the Lord of that day asks half an hour's adoration in His Temple. He asks the laborer to listen during another half hour to the Divine Word—in all one hour, not eight, in one day not in six. The Word of God is bread to the soul. The Sacrament of the Church furnishes the robe of grace, which is the clothing of the soul. The laborer heeds not the call: "Go ye also into my vineyard, and what is just I shall give to you." He don't dare to go late to work, but he does go late to the Mass. He don't dare to stay away from work—but he does dare to miss Mass. He fears the loss of earthly wages, but not the loss of heavenly rewards. He toils willingly, most times cheerfully, "for the bread, by which men die"; but he deems the bread that gives eternal life not worth the purchasing. Robbed thus of the bread of God's Word, of the nourishment of God's Sacrament, he has not strength. "To walk unto the mountain of God." Not having purchased by obedience to God's law, and by the practice of other virtues, the robe of grace—he is not found worthy of the Kingdom of God. He is not among the few chosen.

The speculator is a man who, more than any other, when successful, makes much out of little. He buys cheap and sells dear. He exchanges poor investments for rich. The Christian can speculate with advantage to his soul. If he examines closely, he will find he has paid a great price for things of small value; that he has bartered his soul for worthless trifles. He holds on to bad investments till the crash of death comes and like Dives he is buried with them in hell. Had he possessed the wisdom of the children of this world, he would have looked more carefully into his investments. He would have bought virtue at the small price of a little self-restraint, self-sacrifice. He would have gathered in merits, by selling out pride, vanity, and the dross of human passion, earthly ambition and worldly interests, and he would have held on to these investments because no earthly price could buy them back—but he does not do so. As a Christian speculator he is a failure, and finds that though called he is not chosen.

The politician, (we speak of one who is honorable, having a proper sense of his responsibilities), has to labor night and day for success. His ambition may be to attain a position of honor, of trust, to become a lawmaker in the land; or he may simply desire to acquire that influence which will enable him to benefit his constituents, and the city or county generally. He has much to endure and to suffer. His time ceases to be his own. His company is not of his own choosing. His good name, hitherto unimpeachable, becomes public property and the sport of all the invidious and calumnies of those to whom he is opposed. He must be polite, courteous, and patient to a degree, which sup-

poses and requires wonderful self-restraint and self-sacrifice. But he succeeds, because he has taken means to acquire an end.

St. Paul ought to be our model of a Christian politician; for he made himself all things to all men, that he might gain all to Christ. He served his Master well, and did not mind who procured the glory of that Master, provided it was procured. "I provided the Gospel be preached in this I rejoice, and I shall rejoice." If the politician makes himself all things to all men, to gain all men to himself, and through their good will to become their representative in office, that he may enjoy its influence, its emoluments, its rewards. If this requires from him much abnegation, patience and self-restraint, surely as Christians we ought to bear with the defects of our fellow men. We ought to serve them in all charity—"making to ourselves friends of the mammon of iniquity, that they may receive us into eternal dwellings."

If we do not do so, we shall learn why we are not chosen.

Finally, society men and women, though apparently enjoying life, have to pay heavy tribute for their ambitions and their pleasures. To be obliged to make calls and receive calls which they would rather dispense with—to be slaves of dress—to undergo the fatigue of the long list of social entertainments, to give up to company the hours they would rather spend with some special and dear friends, all this and more is necessary, if they would hold their place in the social world.

As Christians we are called to the society of the angels and saints of

God. They cannot consent to accept our companionship unless we bear in God's sight, not necessarily in man's an unblemished reputation; unless our souls are clean and pure and noble unless our robe of grace is unimpaired. For just as any man or woman daring to enter society with soiled hands and face, unkempt hair, tattered and torn and soiled dress, would be refused admission—so though invited to join the company of God's own holy ones around His throne, we shall not be chosen if our souls are not what they have just been described. And to make and keep them clean and richly adorned, requires constant care, attention and effort.

Men have been lost because they have failed to set a just value on their immortal souls, on eternity, on the possession of God, and the rewards of heaven. In consequence they have failed to sow and reap—to labor and earn—to invest and grow rich, to study the Divine law and keep it, to lay up spiritual merits and treasures, to keep their accounts with God balanced, and by a holy life, made holy and kept holy through determined constant effort, to deserve to be chosen companions of God's angels and saints.

They did set a value on earthly rewards, temporal interests and material prosperity, and by hard labor, or weary toil and unceasing effort, did they win temporal success. Had they given one-thousandth part of the same toil, and effort, and perseverance to the affairs of their soul, and to the work of their salvation, it could never have been said of them—"They were called but not chosen."

## NOTES FROM OTTAWA.

January 30.

About two hundred and fifty years ago the Venerable Margaret Bourgeoys, founded la Congregation de Notre Dame de Montreal, and the rules of the Institute were soon after approved by His Holiness the Pope, on the Feast of the Purification, and the anniversary is invariably celebrated and grand conge given in all the houses of the Order throughout Canada and the United States.

Wednesday of last week was the twenty-fifth anniversary of the ordination of Very Rev. Canon Bouillon, of the Basilica and chaplain to the Sisters of the Precious Blood. The reverend gentleman declined any demonstrative celebration of the event, but nevertheless congratulations came to him together with some tangible tokens of esteem. He celebrated Mass at the Monastery as usual, but the occasion was marked by the Sisters singing appropriate canticles and hymns during the Holy Sacrifice.

A retreat for boys was preached last week at Renfrew, by Rev. Father Dowdall of Eganville.

Miss Agnes Burke daughter of Mr. Thomas Burke, of the Geological Survey Department, is about to enter the Monastery of the Precious Blood.

The devotion of the Forty Hours will take place in the Congregation de Notre Dame Convent, Gloucester St., on Sunday.

An entertainment in aid of St. Patrick's Home, under the auspices of the children of Mary of St. Bridget's Parish, was given in the Rideau Street Convent, on the evening of the 24th inst. His Worship Mayor Payment (a resident of the parish), presided, and Mr. Waters lectured, giving a number of extracts from Dickens' works. A musical programme was also presented in a very fine manner. Mr. H. C. Graunds gave several piano selections in his inimitable manner and Mr. John P. Clarke sang well as he always does. A trio on mandolins and piano was also given by Misses P. O'Brien and M. Neville and Miss M. Neville. The committee of management consisted of the Misses O'Farrell, Breen, Smith, and O'Meara.

An old men's wing with a public hall is to be added to St. Patrick's Home.

The festival of St. Francis de Sales was observed on last Sunday, in the Basilica by the members of the Association.

Friday was the fiftieth anniversary of the approbation by His Holiness the Pope, of the Rules of the Order of Grey Nuns of the Holy Cross. It was observed at the Mother House of the Order in this city, by celebration of Mass by His Grace the Archbishop.

Rev. Father Mangin of Deschenes was in the city last week, after a severe attack of la grippe.

Rev. Father Rochon, of Papineauville, is in the Grey Nuns' hospital, Water Street, with la grippe.

The examinations in theology for students of the Diocesan Seminary took place on Saturday; and those for the Ecclesiastics of the Scholastic

cate of the Oblat Order, were held on Monday. His Grace the Archbishop presided.

At a recent meeting of the Board of Directors of St. Patrick's Home, a resolution of condolence with Rev. Sister Howley, the Superior, on the death of her sister, Mrs. James D. Callery, of Pittsburg; and also with Mr. Callery on his bereavement. The home is indebted to the deceased lady for many acts of kindness.

Mr. Denis Burke of the Privy Council office, has been elected chairman of the Board of Separate School Trustees.

Rev. Father Myrand, the pastor of St. Thomas Aquinas, Billings Bridge, preached on Sunday of last week, at Eastman's Springs.

The annual retreat for the Sisters Adorers of the Precious Blood, preparatory to Lent, will commence on the 6th February, and will close on Ash Wednesday.

Towards the end of last summer these devoted ladies took possession of their newly acquired monastery, "Elm Bank House," formerly owned by the McKay family. It is a very eligible property, of about five acres, situated on the Rideau Canal, with dwelling and outbuildings, to which the Sisters have added an ornate chapel and community hall. Also, they have prepared a number of comfortable rooms in connection with the chapel, for the use of ladies who may desire to retire from time to time, for a few days, "for their souls sake," from the bustle and turmoil of the world. These rooms have been comfortably fitted up by friends of the institution. The Order is one of contemplation and prayer and work; the proceeds of the latter in paintings, needlework, etc., going to form a portion of their income and besides which they have no other resource excepting the goodness of God through charitably disposed souls.

The purchase of their present property—on borrowed money—has saddled them with a heavy annual outlay for interest, but they are confident in God's continued goodness to them and their Order. It may be mentioned that it is essentially a Canadian Order, originating several years ago at St. Hyacinthe, Que. The Reverend Mother Foundress, Catherine Aurelia, is still living, and is at present the honored guest of her Spiritual children in the Ottawa house. Already the Order has several establishments in Canada and the United States. Friends desirous of communicating with the Sisters should address, "Monastery of the Precious Blood, Elmbank, Ottawa, Ont."

The annual meeting of the St. Patrick's Branch of the Catholic Truth Society, and of the Newman Catholic Reading Circle in connection therewith, were held in the St. Patrick's Home last Sunday, when officers for the current year were elected.

Reverend Mother Provincial after visiting several homes of the Order in Ontario and the United States, has returned to headquarters at the Convent of la Congregation de Notre Dame, Gloucester Street.

## PREDOMINANCE OF WOMANKIND IN THE CONGREGATION.

One who is a regular attendant at church cannot help noticing the predominance of womankind in the congregation. It is safe to say that there at least two women to one man at the ordinary services. Not unfrequently the disproportion is still more marked.

It is generally admitted that women are more religious than men—the female sex is sometimes written the "pious sex." Why this is so cannot be very easily determined. One may hold that it is due to congenital causes, and a good argument in support of this position may be found in the principles of biology. Another may explain the matter by sociologic principles—environment, and so on.

Some writers attribute the devotional tendency of woman to the fact that she is by nature superstitious, that she has a more vivid realization of the unseen, and that she is easily brought under the influences of fear and love which are the two great incentives to the service of God. Of course few women will admit that they are more superstitious than men and indeed the argument is used only by those who hold that religion is nothing more or less than a form of superstition.

Whatever way it is to be accounted for women are the "pious sex"—they are really the bulwark of religion throughout the world. Men will not go to church to the same extent that women do. In the European cities congregations may be seen with scarcely a single man in them. In the villages men attend fairly well. But outside of the general question, we have no interest in the peoples of Europe. In the United States the male population exceeds the female by nearly two millions, but in the churches the female population is very much in excess of the male.

The Protestant churches appear to be afflicted by a scarcity of men to a greater extent than the Catholic. Periodically we hear of some combination among the preachers for the purpose of getting the men to attend divine service. Catholic priests do not usually make such a noise in the world as the preachers. The greater number of them do not realize the value of advertising. They work along totally different lines, and they do not air their wares in the public place of waiting. But they too feel "the need of a world of men," and they do what they can to gather in the males of the flock. They are never altogether and completely successful. Many Catholic men will not go regularly to church.

Now what is the cause of this? For if the evil is to be remedied, the cause of it must be known. In general it may be said that it is useless to expect men to frequent the churches as women do. But men have immortal souls and they must take the means to save them which God has given without distinction of condition or sex. They must at least hear Mass Sundays and holydays of obligation and go to Confession and Holy Communion at least once a year. The church compels them under pain of sin to do this, and all Catholic know the penalty of disobedience. When men fail in these duties, there must be some reason for the failure, and the cause must be a serious one to work the evil that it undoubtedly does work.

Some say that the fault is with the priests who give less attention to the training of boys than they give to the training of girls. Some years ago this charge was made in a letter to a Catholic paper in England, and it raised an interesting though bitter controversy. We do not think that this charge can be substantiated. It certainly is not true of the priests of St. Francisco. The boys in our parishes are carefully looked after. Boys' sodalities and societies are attached to every church. The League of the Cross has done more for the boys in this city than has ever been done for the Catholic boys of any city in the land. There are very few boys here who do not attend Mass and approach the Sacraments regularly. If they become careless in their religious duties when they reach manhood and after, this cannot be because their early training was neglected, or because they did not have the same opportunities as their sisters to know the precepts and the practices of their religion and to live up to them. They receive attention enough God knows, and yet they fall away—some for a time, but few altogether.

We are inclined to think that when men neglect Church, or when they have acquired a habit of neglecting it the cause lies in the irreligious society into which many of them are necessarily thrown. No matter what may be said to the contrary all of us are affected by our environment. The young men of St. Francisco do

not spend their evenings in their own homes. It may be that those homes are not always comfortable or attractive, but whatever they are they cannot ever claim to have attractions for thoughtless young men such as may be found in the public places of amusement. When a young man has acquired the inclination to seek amusement on the streets or in public resorts, when his home becomes to him merely a place to eat and sleep, he will soon weary of the hour he is expected to spend in church on Sunday, and he will no longer brook the restraint which the Sacraments impose. This may not be true in all cases, and we know it is not; but it is true enough to argue from, and we are not afraid that anybody who has considered the matter will dispute it.

The Church has no positive power to check this evil. The priest may speak of it now and then, but he feels that his words are useless. And when the wisdom of years has come to him, and the enthusiasm of the first years of his priesthood has died out—as it sometimes will—he depends on other means than words to bring his young men back to his congregation. Catholic societies are popularly supposed to be a solution of the question since their rooms are havens of innocent rest for the Catholic youth of the town. We have always upheld Catholic societies, and do now uphold them; but while they are good and useful—and perhaps indispensable—they cannot do what only the wildest enthusiast claims for them. And indeed, to speak plainly, but in all humility, we rather fancy that societies, even Catholic societies, sometimes do positive harm. There can be no doubt whatever but that the craze for joining societies, which seems to possess the whole male population of the United States, and which is spreading amongst the women, is the cause of much unrest, the misery and the sin of the age. But that is not the question now before us, though it is an interesting one.

You cannot get men to go to church who are vagabonds and outcasts on the streets of the city, who have no sense of sacredness of home, and no appreciation of the blessings of it. In other times and other climes men went forth to battle against the invader for their altars and their hearths. What meaning does the word "hearth" convey to the young men of San Francisco? And how many of them would fight for what it did at one time mean? Remember that altars and hearths always went together, each representing a most sacred thing. When one was forsaken the other was not long retained. This will give a possible explanation of why men do not go to church. Catholic women are as a rule much better than Catholic men. Most people will admit this, without however, wishing to cast any reflection on the men. Allowing for scientific reasons—if they amount to anything and we think they do—is not there a possible explanation in the fact that Catholic girls spend their evenings at home? We know the old proverb about a gadding woman—she is sure to get lost. And we know from experience that if a girl circulates to any great extent in this city she will do very little good. The same thing holds with regard to men. If anybody therefore takes the question of church going among men seriously he should start a crusade in favor of home life and against club life and gadding, and against all society work that keeps men continually away from home in the evening. He may begin very near home, and the good that he can do will keep his name in perpetual and blessed memory.—San Francisco Monitor.

### PATENT REPORT.

Below will be found a list of patents recently granted by the Canadian Government through Messrs. Marion & Marion, solicitors of patents and experts, New York Life Building Montreal.

- Nos.  
62370. Norbert Champagne, Ste. Monique, P. Q., stump extractors and conveyors.  
62392 John A. Markle, Birtle, Man., Heaters.  
62409 Wm. Bruce Morris, Dunrea, via Belmont, Man., bicycle tire.  
62411 J. P. Marchand, Lowell, Mass.  
62418. Karl Sykora, Strakonice, Austria, necktie fasteners.  
62424. Caliste Courchesne, St. Gabriel de Brandon, P. Q., boilers.  
Caveat.—No. 6755. Louis Noel, Montreal, P. Q., carving machine.

Gossip is a sort of smoke that comes from the dirty tobacco-pipe of those who diffuse it; it proves nothing but the bad taste of the smoker.—George Eliot.