

## Sphere of the Catholic Layman.

Distinguished Author Lectures Before Knights of Columbus.

Before over a hundred and fifty members of the Council of Knights of Columbus, at their council room, on Friday evening, November 20th, at 8 o'clock, the Rev. Father Campbell, S.J., a former Provincial of the Jesuit order from New York, lectured under the auspices of the Catholic Truth Society, on "The Sphere of the Catholic Layman."

The members of the Montreal committee of the Catholic Truth Society who are arranging a series of lectures on subjects of interest to Catholic laymen, Dr. H. J. Harrison, Messrs. F. J. Cahill and J. M. Ward, are to be congratulated on having secured such a distinguished lecturer, author and writer on Catholic subjects for the first lecture.

Dr. Harrison occupied the chair, and Father Campbell, who was accompanied by Rev. Father Doyle, S.J., and Rev. Father Isidore-Ka-S.J., of Loyola College, was introduced as a distinguished man even among that distinguished body and habitat of brains, the Society of Jesus.

At the outset the lecturer referred to the changes in the conditions of the Catholic people in the United States and Canada, among the Irish Catholics especially, from the days when he and those of his generation were young. At that time the parish priest assumed the full responsibility, and was called upon at all times to answer for the whole flock under his charge. To-day the laymen have come to a higher position, and they are expected to aid their pastors, not only in temporal matters, but also in the work of spreading the knowledge of divine truth as taught by Holy Mother Church.

Fifty years ago, in the United States especially, the Catholic was regarded with suspicion as a man to be used when he could not be regarded as the equal of the other elements that made up the population of that country. To-day this feeling of distrust had given away to one of toleration at least, and in many districts to one of full equality. This very change of conditions, however, imposes new duties on the Catholic layman.

Every day, in the company of laymen of other beliefs, brought its questions and its problems. Seeing the fidelity which Catholics, as a rule, manifest to their Church, Protestants become curious as to the beliefs which so attach the people to the Holy Mother Church. Often non-Catholics enquire about certain doctrines of the Church. More often still, perhaps, they scoff at some of the doctrines or observances of Catholics. Very often these scoffs hide a real desire for knowledge which the enquirer is bashful to admit, but which, nevertheless, exists and is real.

It is, therefore, important for the Catholic layman to be prepared to deal with such remarks or enquiries or even jeers. The time has gone by when a jeer at the doctrine of the Church is to be met with a blow and a curse. Too often some unfortunate Catholic, who was no great honor to his Church, has met an enquiry which though well meant was couched in offensive language by a torrent of abuse and a blow. The status to which the Catholic layman, especially those banded together in Catholic societies like those before whom the lecturer was speaking, was such that arguments of that kind were out of the question.

Another weapon used with great effect in reply to impertinent or insulting remarks was sharp wit, but unfortunately it was not given to all to sum up a great truth in a witty answer. It was therefore necessary for the Catholic layman, if he would supplement the labors of the clergy, to be ready to meet and answer any objections that might arise.

Such questions were all the more frequent now that Catholics were received among their fellow business men on a footing of equality, and the people of other faiths had learned, as a rule, to entertain respect for Catholic beliefs, though this sometimes not made manifest. On the contrary, some of them hid this feeling under a tone of flippancy, if not of positive jeering.

The ordinary layman, however, was not always as well posted as he should be on the truths of religion. Catholics believe what the Church teaches, her doctrines and her decrees receive their respect and obedience. This it is which has kept the Irish people, for instance, though for centuries deprived of the benefits

of profane education, to the high intellectual standing which they have always preserved through their great tribulations. The man who could answer, at a moment's notice, every question that may arise with regard to the doctrines and practices of religion, though he had never had the advantage of receiving any other branch of education, could still lay claim to being a very learned man.

Few men, however, layman or priest, could lay claim to such a distinction on all. It was therefore incumbent on all to take such means as were at their disposal to acquire the necessary knowledge, in simple form, to communicate it to the hungry souls in thirst of knowledge.

The Catholic layman must not be scared off by the belief that his Protestant fellow citizen is much better informed than he is on the contents of the Bible and on religious subjects. In the cities of the United States, at least, the contrary is the case. The Protestant churches, especially among the men, who simply pay for the maintenance of churches to which they rarely visit except for some ceremony which is of particular interest to them socially. The Catholic layman may therefore be sure of his ground, and he had at hand the weapons with which to arm himself to meet either attack or enquiry. The Catholic Truth Society issues, at a nominal price, pamphlets dealing with all possible objections to the teaching or practice of the Church. These are couched in simple language, which can be understood by the average layman, and are apostolate, in distributing to business associates or friends of other beliefs who manifest any interest in religious subjects, such publications.

Should the layman questioned not be in a position to reply, he should not be ashamed to admit that he does not know the particular subject to which reference is made. The lecturer declared that, as an old teacher, he had frequently, when his pupils propounded some difficult question, told them, "I am not prepared to-day to answer that question. I will look up the subject and reply to-morrow." The pupils, far from feeling any less regard for his learning, had all the greater confidence in his teaching, because they knew that he made no statement upon which he had not sought the fullest and most correct information.

In his conclusion Father Campbell complimented the Knights of Columbus on their interest in the doings of the Catholic Truth Society. It was a sign of the times to see Catholics uniting in Societies such as these. They had with them the truth; they were children of that great institution, founded by Christ, which had made the history of the world, which had been the inspirer of all poetry, science and art, which had supplied to the world the greatest men who had ever appeared on earth. Societies like the Knights of Columbus formed a standing army, ready at a moment's notice, to defend the Church, and to form the nucleus of organization should danger threaten. In this connection, he referred to the splendid demonstration of protest organized in New York, last spring, against the French law of spoliation of the clergy. That vast assemblage had been organized by the Catholic societies, and while the great meeting of thirty-five thousand people was opened with prayer by the clergy, it was addressed by leading laymen, judges and lawyers, who explained to the people the illegal nature of the measure passed in France.

Such protests, however, would be vain, when not followed by action. The lecturer instanced a case where a publication offensive to Catholics was issued. When advance numbers were published, protests had been sent to the publishers by the lecturer and members of his order, and by other Catholic bodies. These had been disregarded, however, and the publication was kept up. Further protests were made by councils of the Knights and other societies, but to no effect for a time. Finally another plan was adopted. The various societies called upon their members to write individual letters. When hundreds of thousands of letters poured into the office, and the publishers for the obnoxious publication were summarily shown the door of the offices of some of the leading citizens of New York, and other cities, the publishers realized their mistake and remedied it at the cost of many thousands of dollars.

In these cases the value of having at hand such organizations as the Knights was demonstrated, in their ability to organize their brethren of the faith and to make their voices and their words felt in the manner most calculated to impress those who offended against the doctrines of the Church.

Mr. Justice Curran, in a short address, delivered in that happy vein which characterizes his utterances on such occasions, moved a hearty vote of thanks to the lecturer, to whom he paid a high tribute, and to the members of the committee of the Catholic Truth Society who had procured such a treat to the members of the Council.

Rev. Gerald McShane, pastor of St. Patrick's, seconded the vote of thanks and introduced Rev. Father P. J. Brady, the Paulist missionary who preached a mission to the under ladies of St. Patrick's. After a short address by Father Brady the vote of thanks to the distinguished lecturer was adopted amid hearty signs of approval and pleasure by the assemblage.

## History of the Church.

(Continued.)

In the lofty Cordilleras of America, where a horse or ass or sheep is never seen, the Llama will take the place of all of them as saddle animal and beast of burden, and will give wool, milk and flesh meat. It will be the same in Northern Europe, where the snow covers the ground during six months of the year. There God will give to the poor Laplanders an animal which will do duty as a horse, a cow or even nearly a sheep, a sort of deer, the reindeer which will ask no higher wage than the moss which he digs up himself from under the snow.

Not far from there the beavers assembled in society built on piles, in the middle of the rivers, dykes, eighty or a hundred feet long; their at one side partly above and partly below the surface of the water they built houses assembled in the fashion of a hamlet or village each one of which will contain one to ten households with the necessary provisions. And for all this work they have no hatchet but their teeth, no other hoe than their fore paws, no other trowel or hammer than their tail. They may have taught man the art of building bridges and dams.

In the warm climates, where the llama and reindeer cannot live in arid deserts, where the ox, the ass and the horse would not find pasture or water, God has given to the Arabs another animal, the camel. His foot is shaped to walk with a firm step over the sand at the rate of from sixty to ninety miles a day, carrying half a ton weight. His nourishment will consist of a little grass which he will pick up by chance as he goes along, his guide, a piece of dried fruit which his guide will give him. As to water, he is able to abstain for nine days, or more from taking a drink. If on the road there should be a swamp where there is water, he will smell it a mile and a half away, redouble his steps, and drink at one draught enough for the past time draught and for as long to come. For this end God has given to him, and to him alone, a reservoir. The rumbling animal, that is those which masticate what they have taken whole into their stomach the first time, such as the ox, the sheep, the goat, have four stomachs. The first and largest they use as a sort of hay loft. The grass which they store in this stomach after it has been masticated a certain time comes back, in part, to the mouth, where it is there chewed and sent back to the third stomach, from that to the second, and finally to the fourth.

Besides these four stomachs the camel has a fifth which is capable of containing all the water necessary for a week's consumption, and this water stays in the reservoir without being corrupted. The animal when he needs a drink will draw it up with a sort of pump from the stomach to the gullet. Thanks to the divine industry, the dromedary, the camel, will carry a man and his burden through deserts which otherwise would be impossible ground. They do not, they will nourish him with their milk, they will clothe him with their hair, they will dung when dried will take the place of wood to cook his meals in the desert, finally, after having served him a lifetime with unerring docility, they will nourish him with their flesh at their death. Wonderful goodness of God, who furnishes each climate with its own necessary beasts!

In torrid climates, too hot even for the camel, another animal will be born in the wild state, but will be easily tamed, this walking mountain under whose feet the earth will tremble; in a word, the elephant. At first sight a shapeless colossus he seems, a little head scarcely movable, with big body, long ears, straight legs that look like pillars, terminating in feet that are hardly distinguishable from the rest of the leg; his skin is hard, thick and callous. With all this, the elephant of all animals is the one that approaches nearest to man by his address, intelligence and sentiment.

What the hand is to man, the trunk is to the elephant. With this trunk which he can turn any way he wishes, he can pluck a flower or pull up a tree by the roots. With his body he can throw down a wall. All alone he can put a large machine in motion, and carry burdens that several horses could scarcely move. A load of four or even five thousand pounds is not too great for a big elephant; he carries a tower armed for battle and peoples with fighters—finally, with his tusks he can pierce the most terrible of animals; those that the most powerful of them fear.

What makes him still more interesting are the noble sentiments which he is capable of.

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Miss Maria Wright, Munroe, N.B., writes: "I was sick and run down, would have Headaches, a bitter taste in my mouth, floating specks before my eyes and pains in my back. I was not able to do any house work at all and could not sleep at night. Several doctors doctored me but I saw I was getting no help, and on the advice of a friend I got three bottles of Burdock Blood Bitters and they effected a complete cure."

are formed in his character. With an excellent memory for past favours, he never forgets his benefactor; but shows him unmistakable signs of gratitude and remains always attached to him. He has been known to perish with sorrow at the loss of his guardian. He is a servant as docile as he is faithful, and as intelligent as he is docile; he seems to know even the desires of his master, to guess his thoughts and obey him as if by inspiration. He refuses no kind of work, not even the most painful, he fulfils his task with content, without flinching, and thinks himself fully rewarded by a few caresses which are given him to show that his work has given satisfaction. But if he is touched by good treatment, he is angered, if punished in the wrong; he has also an excellent memory of offences and never loses the opportunity for revenge. His anger, however, even in these moments, does not hinder him from listening to his benefactor. An elephant one day took revenge on his keeper by killing him. The unfortunate man's wife when she saw this took her two children and said, as she threw them at the furious monster's feet: "Since you killed my husband, take away my life also, and those of my children." The elephant stopped short, softened, and as if smitten by regret for his action, he took the bigger of the two children with his trunk, placed him on his neck, adopted him as his guide, and ever afterwards would suffer no other to lead him.

Outside of these cases the elephant is mild in temperament, does not use his strength nor his tusks for anything but his own defence or that of his master or his own kind. True, he is a powerful, obliging, and caressing, he returns caresses with his trunk, he holds his knees for the person who wishes to mount, submits to his direction, helps to put the load on his own back, lets himself be clothed and ornamented, he seems even to take pleasure in all this. His social manners, which take him away from solitude and a wandering life, made him seek the company of animals of his own kind and to be useful to them. The oldest of the herd, as being the most experienced, heads the band and leads them; the second oldest one brings up the rear; the young and feeble ones forming the centre of the battalion, and the mother elephants that have not as yet weaned their children, carry them, holding them in their trunks. In this order, the prudent animals go on their dangerous journeys; but, when they have nothing to fear, they relax their precautions and roam through the woods, fields and prairies; they browse right and left, without, however, going too far away from one another, so as not to be deprived of help should circumstances arise that would necessitate their being together for defence.

These different animals, more or less friends, helps, or a better word, food furnishers of man, tell us that He Himself is not far away. Still a few more years for police duty in this vast kingdom of His and then He shall come and take possession and be acknowledged by His uncountable subjects.

Man, next to God, king and master of the animals, will multiply slowly, will slowly occupy all his estates. The animals, on the contrary, that is the greater number, will multiply prodigiously. If, then, there be no counterbalance placed their fecundity, the earth will soon become too small to feed them; they will die of hunger and their carcasses will infect the air. The flesh eating animals will come now to put this in order. As they are obliged by the nature of their stomachs to feed on flesh and blood, they will fall on the others, principally on those that multiply the fastest. For this purpose they will be endowed with the strength and agility to catch their prey, with claws to tear them and with teeth to devour them.

At the end appears the king of the forests and deserts, the majestic lion, with his fixed look, his proud bearing and his terrible voice. As he is strong and courageous he makes his prey of all the others while he himself is the prey of none. He, however, kills only to satisfy his hunger; once satisfied he is harmless. Besides, as he is as generous as he is strong, even in the savage state, he is grateful for services rendered. Everybody knows the story of the lion of Andros, who was delivered of a thorn in his foot by a fugitive slave. When they met again it was in the Roman amphitheatre.

(To be continued.)

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He has also used them for his patients when nursing them, and it is a well-known fact that small-pox sufferers must keep the bowels well regulated.

Read what he says: "I have been afflicted for years with a diseased liver, and have tried all kinds of medicine, but of no avail until about four years ago I tried your Laxa-Liver Pills, and got instant relief. Since then I have nursed different patients afflicted with small-pox, and in each case I have used your valuable pills."

"My wishes are that all persons suffering with stomach or liver troubles will try Milburn's Laxa-Liver Pills. I will advertise them whenever and wherever I have an opportunity and I hope that if at any time I cannot get the pills, I will be fortunate enough to get the formula."

Milburn's Laxa-Liver Pills are 25 cents per vial or 5 vials for \$1.00, at all dealers or will be mailed direct by The T. Milburn Co., Limited, Toronto, Ont.

## The Oxford American University.

Dr. James J. Walsh writes interestingly of "Spanish-American Education" in the current number of the American Catholic Quarterly.

The University of Mexico, he says, received its royal charter the same year as the University of Lima (1551). Mexico was not formally organized as a university until 1553.

In the light of these dates it is rather amusing to look the "Century Dictionary," under the word "Harvard University," speak of that institution as the oldest and largest of the kind in America. It had been preceded by almost a century, not only in South America, but also in North America. The importance of Harvard was as nothing compared to the Universities of Lima and Mexico, and indeed for a century after its foundation. Harvard was scarcely more than a small theological school, with a hundred or so of pupils, sometimes having no graduating class, practically no American universities counted their students by the thousands and their annual graduates by the hundreds.

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## THE HOLY SOULS.

From lowest depths they cry to us in pain.

Our dear dead friends, and must they cry in vain?

For we may help them their great debt to pay

To God's just law—then pray for them to-day!

Pray for the dead—not only for your own—

The kindred dear, the friends beloved and known,

But for the poor abandoned souls in need,

Remember them, in dire distress they plead.

With none to pray for them—alone they grope

In their deep night; forgotten, they still hope

That you will pray to-day for their release—

The poor abandoned souls, God grant them peace.

God rest their souls! Release them from the fire

That purges them from sin, grant their desire.

Our alms will aid them—how this thought consoles!

Then pray to-day for the abandoned souls.

—Henry Coyle.

## THEY SOOTHE THE EXCITED NERVES.

Nervous affections are usually attributable to defective digestion, as the stomach dominates the nerve centres. A course of Parment's Vegetable Pills will stir all disturbances of this character, and by restoring the stomach to normal action relieve the nerves from irritation. There is no sedative like them, and in the correction of irregularities of the digestive processes, no preparation has done so effective work as can be testified to by thousands.

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Surprise is all Soap; a pure Soap which makes a quick lather.

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## SCIATICA

### Fair Use of Pink Pills.

Pains like driven through perhaps down that's sciatica can realize. But the discouraged Dr. Williams' Pink Pills, which I got time I had completely cured, the slightest pain. I am, a plastic friend and re-who are similar.