## AUGUST 4, 1906.

Daly ?' And he walked away, leaving Daly? And he waked a way i terring me to my reflections." Here Father John paused, and I feared to break his silence. But at length he said: "Do you wonder now, doctor, why I

"Do you wonder now, doctor, why I have so many lilles in my garden?" "But Nora?" I said, heedless of his question. "What became of Nora?" "Nora is the best friend I have. Her prayers have helped to make me a priest. When I am gone, doctor, you must go and see Nora-Sister Mary Joseph-in the Carmelite Convent at ----- " and he named the place. I wanted to ask many questions as to how he discovered his vocation and what led to it, but he looked tired and ill, and I refrained.

ill, and I refrained.

w Next morning, the sacristan found Next morning, the sacristan found him lying on the steps of the High Altar in the church, with a bunch of lilies clasped to his breast. The fever was already on him when we talked the night before, and delirium must have quickly supervened. I could not but icel, as I looked upon his dead face, that Father Blake's question has been

answered. What had he done with his lily ? It had nearly perished, but the waters penance and mortification and the sunshine of Gcd's grace, had given the ncrease. - M. C. Keegh, in Irish Monthly.

## CHURCH SUPPORT.

SERMON PREACHED IN ST. PATRICK'S CHURCH, GRAND HAVEN, BY REV. HENRY P. MAUS.

Michigan Catholic,

"And they gave for the works of the house of the Lord: of gold, five thou-sand talents; of silver, ten thousand talents; of brass, eighteen thousand talents; and of iron one hundred thou-sand talents. And the people rejoiced when they promised their offerings willingly. David, their king, also rejo high, David, ther king, also rejoiced with great joy, and he blessed the Lord before all the multitude, and he said : \*Blessed art Thou, O Lord, God of Israel, Our Father from eternity to eternity. Thine, O Lord, is the power and glory, and victory and praise. For all that is in the heaven and on the earth is Thine.'" (Par. 1:29.)

Thus, my friends, does the royal prophet David, recount the offerings of the people for the house of God. Of gold they gave five thousand talents, of silver ten thousand talents, of brass eighteen thousand talents, of iron one hundred thousand talents. And he said, those who gave willingly, rejoiced. David their king also rejoiced, with God, to Whom is power, and glory, and victory and praise. For all things, in great jo God, to the heavens and on the earth belong to God. I wish to speak to you this morning on the fifth precept of the Churcha very interesting subject—which says: Contribute to the support of your church and pastors. My friends, I ven-ture to say, if you went through the length and breadth of our land and were to ask every pastor in charge of a par-ish, What is his most disagreeable task; His most obnoxious and unpleasant duty; Ninety nine, out of every hundred, would answer you: "Begging for money." It is not those long, tedious drives on sick calls that come early and late. It is not those long, wearisome hours spent in the holy confessional. I hours spent in the holy contessional. A myself have already sat from 9 o'clock in the morning until 2 o'clock the next morning, and I suppose, many pastors, in large cities, get this almost weekly. Neither is it spending whole days, some imes, without hardly an hour for one's self, owing to the many calls made pon a priest. These things, after while, become a second nature. One gets ac-customed to it. It becomes a matter of duty. Ninety-nine pastors, out of every hundred, will tell you: their most dis agreeable task, their most obnoxious duty-is begging for money. Now, my frierds, what do I mean to say by that? That our Catholics are less gen-erons, less liberal in giving to the Church? That they think less of God, less of their faith than others do? Not at all! I am proud to say, they iar excel all others. For every \$1 that that? That our Catholics are less genexcel all others. For every \$1 that others are called upon to give, our Catholies are called upon for \$25. For every \$1 that others give, our Catho lics give \$25. Witness the large number of our large churches, of all nation alitier, distributed in all our large cities. Witness the two, three, four cities. Witness the two, three, four priests, sometimes a dozen, attached to each parish, to attend to the spiritual wants of the people — they all must be supported. Witness the large school buildings on the side of each church, that cost thousands and thousands of dollars in good hard cash, and almost that nuch more again to maintain. Add to this, the Catholic hospitals, orphanages, seminaries, old people's homes, houses of refuge for the fallen, that nouses of refuge for the fallen, that grace every nock and corner of our land: magnificent structures, public edifices of which we may well feel proud. And you will understand, when I say, that our Catholics, as a rule, are gener-cus and liberal with their money. That they love their God their faith and they love their Gcd, their faith and their Holy Church. That they are will ing and ready to make a sacrifice for it. And for every \$1 that others give, our Catholics give \$25. We need make no for our Catholics. We are pology for ou proud of them. But this brings me to the very personal question, how much do you give ? What return do you make to God for what He has given to you? How much what He has given to you? How much do you contribute to the Church and its institutions? A very pertinent question and right to the point, is it not? In the Old Law, under the Old Dispensation, God commanded "the tithe" -a tenth of all the earthly possessions. This was to be set aside for His divine use, dedicated to His holy service, "sanctified to the Lord." We read in Holy Scriptures: "Tithes of the land, whether of corn or the fruits of the trees, are the Lord's and are sanctified to Him." Of all the tithes of oxen and Of all the tithes of oxen and of sheep, and the goats that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord." And again: "All the things that thou shalt offer of the tithes, and shall separ-ate for the gifts of the Lord, shall be the best and the choicest of the things."

13 re Ir. He promises many blessings to those who give. He says: "Bring all thy tithes to the store house of the Lord, that there may be meat (plenty) in My house. And try Me in this, sayeth the-Lord. If I open not unto you the flood-gates of heaven and pour you out a blessing, even to abundance." Hence, you see, my friends, that it is a duty which we owe to God to contribute to His Church and that He promises many His Church and that He promises many blessings, "abundance," to those who do their duty. Now, my friends, I am well aware, just as well as you, there are those little, small, nar-row hearts, who say: That relig-ion is nothing but a "big graft," a money making scheme. And they point to Dowin and a heat of other ra point to Dowie and a host of other re ligious freaks, to confirm their gratuit-ous assertions. But my friends, this does not obviate the fact that some-

does not obviate the last that some where is the true, divine religion in-stituted by God. Son.swhere we owe duty; somewhere we owe obligation. I am also aware, just as well as you, that there are even Catholics who profess the faith, even boast of it, who never pay a cent to the church year in and year out. I am well aware of this; so is every priest. But this does not change the obligation; this will not lessen the responsibility on the judgment day. The words of our Lord shall al-ways remain true: " No one shall ap-

ways remain true: "No one shall appear with his hands empty before the Lord, and every one shall offer accord-ing to what he hath." But now to the next question: How But now to the next question: How much are we obliged to give? Are we supposed to figure up precisely a tenth of all our possessions and earnings and hand them over to the church?

Friends, I will not maintain that. But I do maintain that along with all the appeals of charity made upon you for the poor, the sick, the needy, the dis-tressed and that, which you contribute directly to God's holy service — y(s, wes, it should amount at least, to about a tenth of your earlings. God, after commanding you to contribute to His Holy temples, His Holy Church, how often, how tenderly He Himself, appeals to you for His poor. He says: "As often as you do it to the least of these you do it unto Me." "Eat thy these you do it unto Me." " " hat thy bread with the hungry." He says, "and with thy garments clothe the naked." He does not forget the "grafters" either. " Let not thy hand," He says, " be stretched out always to receive

and shut when thou shouldst give." Yet, my friend, how often does it not happen that just those who give the st to God's Church are just the ones who give the least to holy charity. Just the ones who complain the most are the ones who give the least. On the other hand those who give gener-ously to the House of God and His Holy service, invariably, are the ones who are ready to help the poor and the needy. I wonder who shall be the

needy. I wonder who shall be the richest on the judgment day. But, Father, I hear it said, others have more means; they are richer, they can afford to give. We are poor, we are needy, we need it ourselves. My friends, God has been too generous with us, when we have done our duty, we always have at least some thing to give. Remember the p(o widow, who gave her "mite;" God blessed her gift and prospered ways. The widow, who harbored the prophet of God, although she gave him the last of her oil and her last crust of bread, every time she went back to the larder she found it replenished and full larder she found it replenished and full again. Friends, you never yet saw a case where generosity was shown to God and the giver suffered loss. I can tell you—every priest can tell you— pick them out—where they have failed to do their duty and God did not bless their efforts. "Try me once, sayeth the Lord, if I open not the flood gates of heaven and pour you out blessings, the Lord, if I open not the flood gates of heaven and pour you out blessings, even to abundance." "Honor the Lord with thy substance," says Scrip-ture, " and thy barns shall be filled with abundance, and thy presses shall run over with wine." My friends, did you ever notice the difference in the enjoyment of wealth 2—How some who

THE CATHOLIC RECORD. -she has money to entertain her friends, joins all kinds of lodges, goes on excursions, buys candy for the babies. But when it comes to pay a few dollars to the Church, join the Altar Society do a little for God-Oh, she is so poor, so very poor, she has nothing to give. I wonder what God thinks of her generosity as she kneels before Him to pray. Judge for your-selves. There is a young man, perhaps, selves. There is a young man, perhaps, even now earning a man's wages. He has money to spend, plenty of it, in anusements, dances, theatres, perhaps even in sin; but not a cent for God or His Holy Church. "Dad has a pew, pays a few dollars and that is enough." I wonder what God thinks of that young man. Judge for yourself. There is a young lady, earning a little, per-haps more. She always has money for novelties, ribbons and gewgaws galore. She is always abreast the fashion, some-time in advance. Give to Church ?time in advance. Give to Church ?-God bless you îno ! Young ladies are not supposed to give. I wonder if God thinks the same way. Judge for your-selves. Believe me friends, believe me, I often wonder if some will pay their "tithes" in this world, or will pay them in the next. Friends, think it over seriously. Judge for yourselves. There is a divine law, a command, which says: It is your bounden duty. which says: It is your bounden duty, obligation to contribute to God's serv-ice and His holy Church. There is a sacred obligation which you have, to sacred obligation which you have, to set aside a certain portion of your earthly goods for God and His holy cause. These goods are not yours; you are stewards only and a certain portion of them are "sanctified to the Lord."

In withholding them you are only hara-ing yourself. Your responsibility will only be so much the greater. The before you came. It will exist long in the attention of Bishops and muni-before you came. after you are dead and gone. Ask yourself, now, am I doing my part while nere? It will be asked of you before God's great judgment throne. Parents, the injured. Son a sgreat judgment throne. Parents, set a good example to your children in this regard. There is an old saying, you know, which is only too true: That which come cheaply, is held cheaply. When your children set that When your children see that your own religion was never worth a sacrifice, as so often happens, in after years it will mean but very little to them. Teach your child early its duty to God, and believe me, friends, the little penny placed in the little hand as an offering at God's Altar will come back onering at Gods Altar will come back in after years to bless the hand that taught it to give. Be generous with God and He will be generous with you. "Try me once, sayeth the Lord, if I open not the flood gates of heaven and pour you out blessings, even to abund-ance." "And they gave for the ance." "And they gave for the works of the house of the Lord; of gold, five thousand talents; of silver, ten thousand talents; of brass, eigh-teen thousand talents and of iron one

teen thousand talents and of iron one hundred thousand talents. And the people reisland when people rejoiced when they promised their offerings willingly, and David their king rejoiced. And they blessed the Lord to whom is all power and glory and victory and praise. For all that are in the heavens and on the earth are Thine."

HOSPITALS.

Our present generation is very com placent in its estimation of what it has accomplished for social needs, and usually seems to consider that this is the first time in the world's bistory that any adequate provision for suffering humanity has been attempted. Until the last quarter of a century hospitals as a rule existed only in the large towns, and the gradual spread of a hospital system is supposed to be one of the triumphs of nineteenth century philanthropy. Like many another novement presumed to be character istically modern like the existence of Like many another sumed to be character great universities, the interchange of professors between the universities of different countries and even co educa-



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research necessary to establish the existence of all these hospitals and he has not only given a detailed list but has also given some idea of how well he considers hospitals to have been managed under the religious auspices which made them possible. He also points out that it was not alone in Germany but also in Italy and France England that the hospital ment occupied a prominent place waists. Not only were the garments made of the finniest material, but they were sleeveless. Worst yet, said the rector, in place of the sleeves were cipal officials, and that as a consequence no town of any importance was without its ample refuge for the afflicted and substituted hideous looking gloves that Virchow's glowing tribute to Pope Innocent III. as the initiator of all this ran from the hand to the shoulder.

The gloves, he said, looked more like stockings than anything else. Things humanitarian work is so frank and outspoken that coming as it does from a man whose sympathies with the papacy of that kind might do on the stage, but he considered them altogether out of place in the house of worship. The were well known to be distinctly negative, it deserved to be recalled in priest the declared that hereafter he wanted to see no women, young or old, come to church dressed in the taste its completeness, in order that another and important factor for the vindication of Innocent's character may he described. better known. The great German path-As might have been expected, among the many priests who have proclaimed against this offensive piece of feminine raiment is Father McNulty, the famous anti-vice crusader of Paterson.

better known. The great German parh-ologist said: "The beginning of the history of all of these German hospitals is connected with the name of that Pope who made the boldest and farthestreaching attempt to gather the sum of human interests into the organiza-tion of the Catholic Church. The hospitals of the Holy Ghost were one of the many means by which Innocent III. thought to hold humanity to the Holy See. And surely it was one of the most effective. Was it not calculated to create the most profound im pression to see how the mighty Pope who humbled emperors and who humbled the unrelenting adver-kings, who was the unrelenting adver-sary of the Albigenses, turned his eyes sympathetically upon the poor sought the helpless and the neglec

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there is something at once conciliating and fascinating in the fact that at the very time when the fourth crusade wis inaugurated through his influence the thought of founding a great organization of an essentially humane char acter which was eventually to extend throughout all Christendom, was also taking form in his soul; and that in the same year (1204), in which the new Latin Empire was founded in Constantinople, the newly-erected hospital of the Holy Spirit by the old "bridge on the other side of Tiber was blessed and dedicated as the future centre of this organization."

In many things historical at last the Catholic Church is coming into her own. Every advance in history makes it clearer and clearer, not how the Church shirked her duty but how she accomplished it. Every field of human progress --moral, educational, ic - found churchmen as hilan primers and they proved the guides and leaders for others. To know any Pope well is sure to elicit admiration. Vir show's knowledge of the hospital movement converted him to an ardent though not quite willing, admirer of Innocent,III. Knowledge does the same for other misunderstood Popes and truth proves still mighty and will pre-vail.—Catholic Union and Times.





## Farm aborers.

Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau.

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others who are comparatively poor, are happy, peaceful and contented. Friends this is the "abundance" of which our Lord speaks, and this is a riches worth

Lord speaks, and this is a riches worth more than all millions. But now, Father, really, how much do you hold that we are called upon to give directly to the Church? What is the extent of our duty? What is our obligation in this regard? My triends, my answer to that is this: You are never called upon to do more than you are able. Respond willing y to the demand made upon you; you are never doing more than your duty. Fail in this and you fail in your duty to God. Fail in your duty to God srd you are but harming yourself. You know the Catholic Church existed long before you and I came and will exist long before you and I came and will exist long after you and I are laid away, dead and gone. Ask yourself, simply: Am I doing my part, while here? Am I doing my duty? I fnot, you are but cheating yourseif. I once read of an inscription on a man's tombstone, which is gont, that I saved, that I lost. What I spent, that I used. What I gave to God. that alene I saved. Onite sign? I spent, that I used. What I gave to God, that alone I saved. Quite sign-ficant, is it not? And so true. That money which I saved, which I amassed and hoarded together with such eager greed, that I lost. It does me no good. That which I spent, at least, I used. That alone which I gave to God, have I saved. That alone now does me good. And net my friends, how few, how very

And yet, my friends, how few, how very few, especially in this money grasping age take it to heart. Friends, think it

age take it to neart. Friends, think it over. There is a man—the pater familias —the father of a family. Well, he spends, let us say, 5, 10 cents a day for tobacco, cigare, a little dram now and then "to keep the wheels agoing." Let me see, that makes about §35 a year, usually more, some, much more. Do I begrudge him his he small enough to begrudge to God what he throws away in the "little incidentals," as he calls them. I wonder how God will one day jadge of Hisgenerosity. Judge for yourselver. There is a woman—the mater familias

of progress, and to contain least exem-plification of attempts to make the lot of man more happy and more tented in spite of the environment of suffering that is almost inevitable in human life.

In a recent issue of the Messenger, New York, Dr. James J. Walsh has pointed out that our modern city hos pitals as we have them at the present time, the municipal institutions in which are gathered the ailing poor and the accident cases of the city have their model and origin in a series of thirteenth century hospitals which arose as the result of the initiative of Innocent III one of the greatest and as is usually the case with great pontiffs one of the most maligned and mis-

establish a model nospital there. The ground was provided for him in what is known as the Borgo, the old hospital of Santo Spirito which still exists as one of the Roman hospitals on the same location. Guy of Montpeller was made the Superior of the congregation of The Holy Spirit which was to devote itself to hospital work throughout the world. This first hospital soon became famous. Visiting Bishops saw it, realized its beneficent influence and were encouraged by Pope Innocent to estab-

## DESERVEDLY REBUKED.

Kev. M. E. Lynott, of St. Ignatius church at Kingston, Pa., has scored the open-work waist in a manner that the young women of his congregation will not forget. Father Lynott has notified his female parishioners that he will not permit them to receive Communion in short sleeved, low-necked of open work waists, which are in the least degree immodest. He does not plame them, he says, for trying to keep cool in hot weather, but thinks that it is unnecessary to wear waists which expose so much of their necks and arms expose so much of their necks and arms as those which some have been wear-ing. On the same day that called forth Father Lynott's pronouncement, his neighbor, Father Richard Jordon, Wilscherm some an image and of Wilkesbarre, spoke similarly, and said that hereafter inmodestly waisted women would not be allowed to ap proach the altar rail.

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