FIVE-MINUTE SEBMON SUNDAY WITHIN THE OCTAVE

6

OF CHRISTMAS

THE ACCEPTABLE TIME

The time to serve God is now, and the place to serve God is right here. the place to serve God is right here. Such brethren, is the lesson of New Year's Day. This day is the starting point of the whole year, and we should sporectate that the day itself, the pres-en; time, is of greater value than the past and the future. We should start right. We should get our minds in a proper condition for the labor and suffering, the joy and the sor-row, of the coming year; and that means that we should use the present moment for all that it is worth. Of means that we should use the present moment for all that it is worth. Of course, brethren, this is the day of big wishes: "I wish you a happy New Year," we all have heard and said many times to-day; and that is a good thing. But good wishes don't put money in the back or pay off the mortgarge on your But good wishes don't put money in the bank, or pay off the mortgages on your home, or even put a fat turkey on the table. They are pleasant and charit-able, and, we repeat, they are good things—all the better if, as a matter of fact, they are likely to be fulfilled.

Now, many a one says: "I cannot be as good a Christian as I should wish be-cause I am too busy just now." So you see he takes it out in good wishes by saying, "I wish I could be a good Chris-tian." He is one of those mentioned by sying, "I wish I could use a good currs tian." He is one of those mentioned by our Saviour: "Not every one who says, Lord ! Lord ! shall enter into the king-dom of heaven;" and He adds, "but he who does the will of My Father Who is in heaven." Thus our Saviour shows in heaven." Thus our Saviour shows the difference between the one who says and the one who does—the good wisher and the well-doer. Don't you see that by simply wishing you are putting your business above God? Can't you understand that you think more highly of the stand that you think more nightly of the guest you entertain to day than you do of the one whom you put off till to-mor-row. First come, first served : and who comes before God? God the Father created you. God the S in redeemed you. God the Holy Ghostsanctified vou. Is any business equal to creation, redemption, and sanctification ?

But somebody might insist: Father. that is all true, and yet what I say is true. I am too busy to attend to my religious duties, and I cannot help it. religious duties, and I cannot help it. My occupations force themselves upon is dying before his eyes. The father seizes the opportunity to remind the family will suffer. I answer: There must be something wrong about this. Is it really possible that you are com must be something wrong about this. Is it really possible that you are com-pelled to work in such a way that you positively examt receive Communion a few times a year ; cannot say your night and morning prayers ; cannot attend at Mass-is this really the case? If so, then you are a slave. There have been slasses of men among us so situated, but classes of men among us so situated, but they are not so now, because they re belled against it, took effective meas-ures to remedy the evil and suc ceeded in doing so. Have you tried? Have you asked leave to get off work to attend to your religious duties? Are you willing to lose a day's wages once in a while for the love of God? Think over these questions. Be honest with yourself. Do not blame your employer or excuse yourself until your employer or excuse yourself until you have made your request and been efused. The time to serve God is now, and

the place is right here. That is the principle upon which our Sunday-schools act. They are busy, industri-ous young men and women. They find ous young men and women. They find time, however, not only to take care of their own souls, but to help parents and priests to save the children of the parish. Much the same may be said of the members of the choir, the gentlemen of the St. Vincent de Paul Conference, the Altar Society, and all others who unite themselves with us in the good works of religion and charity in this parevery day is New Year's Day. They are always beginning or carrying on some good work for God, their neigh-bor, and their own sonls, and doing it ish. To such souls, active and practical,

day, and that you may be truly happy in body and soul, in your families, and among your friends. Amen.

power. But, to the people, in their turn, this Church has always preached patience, docility, obedience to law, legitimate redress, when redress was re-quired. She has always endeavored to calm their spirits, and to keep them back, even under great and sore oppres-sion, from the remedy which the world's history tells us has always been worse than the disease which it has attempted to cure—viz, the remedy of rebellion and revolution. Such is the history of the Church's past.

"Fruit-a-tives" Makes Wonderful Curt the Church's past. Have I not said with truth, that the Church is the salvation of society; that she formed so-ciety; that she created what we call the society of our day; and that if it had not been for her, a large percent-age of all that forms the literature of our time would not now be in existence? The most powerful restraints, the most purifying influences that have operated upon society for so many centuries, would not have sent down their blessings to us — blessings that have been in-herited, even by those who understood them so little, that their very first act Res 19 them so little, that their very first act in separating from the Church was to lay the axe at the very root of society, by depriving the sacrament of matri-mony of its sacramental and indis-

GLENCOR, ONT., Aug. 1sth. 1011

SUFFERED AGONY

FROM DYSPEPSIA

mony of its secremental and indis-pensably necessary force. In like manner have I not proved that, if there be a vestige of freedom, with the proper assertion of right, in the world to-day, it can be traced distinctly to the generating and forming action of the Catholic Church during those ages of faith, when the world permitted itself to be moulded and fashioned by her hands ? And. as abe was in the past, so must abe "So much has been said and written about "Pruit-a tives" that it might seem soout "Pruit-a tives" that it might seem unnecessary for me to add my experience. But "Pruit-a-tives" were so beneficial to me when I suffered with distressing Dyspepsia, that I feel called upon to inform you of the remarkable and satisfactory results I have had from using them.

be moulded and fashioned by her hands? And, as she was in the past, so must she be in the future. Shut your eyes to her truths—every principle of human science will feel the shock; and the science of the knowledge of God, and of the things which He has given us. What is the truth? Is it not a mere matter of fact, known by personal observation to many amongst us, that the Protestant idea of sin involves infidelity—that is to say, a denial of the divinity of Christ, of the inspiration of the Scriptures, and of the existence of God ? What is the Pro-testant idea of the sinner ? We have it, for instance, in their own description. Dyspepsia and Indigestion as everyone knows, can give you more uncomfort-able hours and days than most common complaints. "I am glad to be able to say to you that although in the past I suffered exeruciating agony with Dyspepsia, I am now in perfect health.

"Fruit-a-tives" accompliated the desired result and I have to thank them for my very favorable and satisfactory state of health" N. C. STIRLING.

Why don't you try "Fruit-tives"? soc a box, 6 for \$2,50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa. for instance, in their own description. There is, for instance, the account of the

Elder's deathbed. His son was a sinner. He comes to the father's bedside. He is broken with grief, seeing that his father anathema upon the measure—upon those who proposed it—upon those who aided it. Is it not strange that the womanhood of the world does not fly to the Catholic Church for protection of their honor and dignity ? Would it not Catholic would consider the very first elements of the catechism. But to him be much better for those sturdy females who are looking for woman's rights, claiming the suffrage, and going about they were the conclusions of a long life of study, and he has arrived now, at the end of his days, at the very point at which the little Catholic child starts the country lecturing, to turn their attention to the infamous law of divorce, when he is seven years of age. Now, in the Catholic Church, these things, which and if they will be agitators, to agitate for its abolition ?

Such is the Church's action on the are the result of careful inquiry, hard are the result of careful inquiry, hard study, the conclusions of years, perhaps, being admitted as first principles—the time which is lost by the Protestant in arriving at these principles, is employed by the Catholic in applying them to the morale of society. Tell her to shut up her confessionals; tell her that her priests, sitting in those tribunals, are priests, sitting in those tribunals, are biasphemous usurpers of a power that God had never given to man. What follows from this? Oh, my friends, do you think that you, or that any of you nduct and the actions of his daily life -in avoiding this danger or that, re-penting of this sin or that, praying would be better men if you were ab solved to-morrow from all obligation of ever going to confession again ? Do you think you would draw nearer to God ? Would we look more sharply after our-selves ? Do you not think that even against this evil or that—and so on. Shut your eyes to the truths of Catholic teaching, and the divine Scriptures themselves, on which you lancy, perhaps, that you are building up your religion, those very human agencies—the humilia-tion, the painstaking of preparation, the violent effort to get out whatever we must confess—do you not think all these things are a great restraint upon a man, and that they help to keep him from sinning, independent altogether of the higher argument of an offended God—of the crucified Lord bleeding again at the sight of our sins. Most assuredly they are. Most assuredly that man will endeavor to serve God with greater purity, with greater carefulness are shaken from their pedestal of a sure those very human agencies-the humiliadefinition, and nothing remains but he reassuring power-even to the inspira-tion of God's written word. Is not this true? Where during the fitcen hun-dred years that preceded Protestantism-where do we read of the inspira-tion of the Scriptures being called in question? Where do we read of any question? Where do we read of any theologian omitting this phrase, leaving out that sentence, because it did not tally with his particular views? He knew that he might as well seek to tie up the hands of God as to change one iots or syllable of God's revealed truth. are always beginning or carrying on some good work for God, their neigh-bor, and their own sonis, and doing it The is in this spirit, brethren, that I hope all the good wishes of a Happy age, and that you may be truly happy in the control of the Saviour, "You must watch but what do we see during the last three is the down see and inst now. The spirit is in this spirit, brethren, that I hope all the good wishes of a Happy in the control of the Saviour, "You must watch and pray that you may not enter into temptation"—who is called upon from time to time to sweep the chambers of his own soul, to wash and purify every not suit him. From his time, every for his thoughts and words—examine the this parage or that of Savind fault the this parage or that of Savind fault the this parage or that of Savind fault the this parage or that the saving the parage of the saviour, "You must watch and pray that you may not enter into the the pray the saving the s

THE CATHOLIC RECORD

through blood! But so it was. And, strange to say, in every nation in Europe that accepted Protestantism, the mon-arch became a tyrant at once. The greatest tyrant that ever governed England was the man who introduced Protestantism. S) long as Henry VIII. was a Catholic—although he was a man of terrible passions — still, the Church, reminding him of his soul, pringing him organizative to the confessional training him

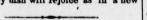
occasionally to the confessional, trying to shake him out of his iniquities-had some control over him; and he conquered his passions, and kept himself honorable and pare. The moment that this man cast off his allegiance to the Church—

cast off his allegiance to the Church-the very day he proclaimed that he was emancipated from the Pope, and did not believe in the Pope or acknowledge him any more — that very day he turns to Anne Boieyn, takes and proclaims her his wife — Catharine, his rightful wife, still living; and in a few days, when his heart grew tired of Anne, and his eyes were attracted by some other beauty, he were attracted by some other beauty, he sent Anne to the block, and had her head cut off — and he took another lady

head cut off — and he took another lady in her place; and, in a short time, he cut off her head, also. And so, Gustavus Vasa, of Sweden, when he became a Pro-testant, at once assumed and became the head of an absolute monarchy. The very kings of the Catholic countries im-itated their Protestant brethren in this respect, for we find the Catholic mon-archs of Spain cutting off the ancient privileges of the people in the Cortes, saying: "I am the State and every man must obey !" It is quite natural. The saying: "I am the State and every man must obey !" It is quite natural. The more power you give into a man's hands the more absolute he becomes. The more you concentrate in him the spirit-ual as well as the temporal power, the more sudaciously will he exercise both temporal and spiritual power, and the more likely it is that you are building up in that man a tyrant — and a merci. up in that man a tyrant — and a merci-lees tyrant—to oppress you. From the day that society emancipated itself by Protestantism from the action of the Caurch, revolution, rebellion, uprising against authority became the order of the day; until at length the world is overrun with secret societies, which swear eternal enmity to the altar and to

And so my dear friends, we will see that we cannot move without the Church of God-that nations may go on for a time, and may be upheld by material prosper-ity; but without a surer basis they will The solution of the solution o yet come to us with her light of truth-with her sanctifying influences - with her glorious dominion over king and ubje ct, to save them from the ruin which

subject, to save them from the ruin which they have brought upon their own heads. That will be a day of grace for man. It will be the day of the world's necessity. And when that day comes—and I behold it now in my mental vision, this uprising of the whole world in the hands of the Church—it will bring peace, security, holiness, and joy to society. I see thee, O glorions Spouse of Christ 1 O Mother Church, I see thee seated once more, in the councils of the nations, guiding them the councils of the nations, guiding them with a divinely infused light - an insting them with thy spirit of justice. I see thee, O mother, as of old I saw upon the seven hills a glorious city arise out of the ruins of the Cotte the seven hills a glorious city arise out of the ruins of the Goth and Visigoth and Vandal; so out of the men of this day — relapsing into chaos through neglect of thee —do I behold thee forming the glorious city that shall be; a society in which men shall be loyal and brave, truthful, pure, and holy; a city in which the people shall grow up formed by thee for God; a city in which all men, governors and governed, will admit the supremacy of law, the sanctity of principle, the omniplaw, the sanctity of principle, the omnip-otence of justice! And, O Mother, in the day when that retribution comesin that day of the world's necessity— the triple crown shall shine again upon the brows of thy chief, Peter's successor, and the Vicar of Christ : the triple crown, the most ancient and the holies in the world; and the Prince of Peace will extend his sceptre over the nations; and every man will rejoice as in a new life !





SIGNIFICANT DECISION ON SALOONS

How many saloons, per capita, are necessary to supply the thirst of a com-nuclty? asks the Catholic Offizen, citing the case of Chicago where recently was passed the Harkin saloon ordinance limiting the number of saloons to 1 to every 500 inhabitants. There are at present 7 323 saloons in the city. The new adjustment will compel approxim-ately 3,000 saloons to close with the end of the ligners rec f the license year. The liquor interest appealed to the

Supreme Court, questioning the validity of this ordinance, but the court handed down a decision sustaining the ordin-

"The business of selling intoxicating liquors," reads the decision, "is attended inquors, "reads the decision, "is attended with danger to the community and it is a recognized subject for regulation by the police power of the State. There is no inherent right to carry it on and it may be strictly prohibited." EVIL OF MODERATE DRINKING

In an article in the Ecclesiastical Review for November, Dr. Austin O'Malley discusses the vice of intemper-ance from the physician's point of view. It is a view that the average "moder-ate drinker " seldom fuds presented for his consideration. Dr. O'Malley is marcilless in arrowing the physical comfor his consideration. Dr. O mattey is merciless in exposing the physical con-sequences of even moderate drinking of intoxicants. Every moderate drinker is, of course, in danger of becoming a

drunkard. But we confess that we were startled by the array of diseases that Dr. O'Mal-ley traced directly to the use of alcohol in one form or other. His statements, however, are not made rashly. Dr. O'Malley has the authority of the most distinguished physicians to sustain his assertions. The science of medicine to-day unqualifiedly condemns even the moderate use of intoxicating liquor as a

danger and a cause of disease. But it is the proof as to the result of scientific tests, that even small quaptities of alcohol decrease mental and phy-sical efficiency, when taken into the system, that makes Dr. O'Malley's a convincing argument against the use of intoxicants. For centuries men have had recourse to liquor as a "bracer" or as a means to help them to greater exertion. All this has been proved illusory by science. Alcohol as a spur to greater effort or as a means to sustain effort is a delusion and a snare. The man who would keep his brain and his body at their high st efficiency must not resort to alcohol in any form. He

only deprives himself of physical strength and mental energy by its use. Gradually the old popular superstiti-ons about the benefits to be derived from the use of liquor are being disposed of by science. Popular superstition has had much to do with starting men on the path to drink in the past. It was popularly believed that drinking was a positive benefit if not carried to excess. The danger of over-indulgence was pointed out, but it has remained for the science of our day to demonstrate that even even moderate drinking — quite apart from the moral dangers attendant upon it — is a grave detriment to the health of the normal man, besides lessening his efficiency in any work in which he may be engaged -True Voice.

ARCHBISHOP GLENNON

In an effort apparently to unite the SEVERELY SCORES THE ANTICS non-Catholic religious denominations in OF THE VAST ARMY OF THE a movement in which all can agree, the Christian Herald has inaugurated war SLEEPERS upon the Catholic Church in the United

In his sermon at the New Cathedral Chapel recently the Archbishop said in part: "To-day marks the beginning of the ecclesiastical year. It is called Advent

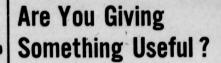
References as to Dr. McTaggart's professional tanding and personal integrity permitted by: Sir W. R. Meredith, Chief Justice. Sir Geo. W. Ross, ex-Premier of Ontario. Rev. N. Burwash, D.D., Pres. Victoria College. Rev. J. G. Shearer, B.A., D.D., Secretary Board foral Reform, Toronto.

foral Reform, Toronto. Right Rev. J, F. Sweeney, D D., Bishop of Toron Hon, Thomas Coffey, Senator, CATHOLIC RECO

Hon, Thomas Coffey, Senator, CATHOLIC RECORD London, Ontario. Dr. McTaggart's vegetable remedies for the liquo Ind tobacco habits are healthful safe, inexpensive iome treatments. No hypodermic injections, no pub-icity no loss of time from business, and a certain une.

Consultation or correspondence invited.

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wanderers, come and go, filled with the as strenuously object if any attemp conceit ct vain accomplishments and was made to proscribe them. The was made to proscribe them. Then why should not Catholics protest when they are victims of discrimination? trifling deeds. "There is a vast army constantly The Christian Herald has constructed

North

American Life

rent

"There is a vast army constantly marching to the grave whose souls be-come so steeped in sleep's nepenthe as to be regarded as altogether a negligible quantity, as of doubtful existence. "It is interesting to note the antics of the grand army of the sleepers. Some of them start in their sleep, and a ft of philanthrophy seizes them. They will prove that they are avake by the energy they display, by the money they donate or solicit; but, as they have no soul to give it, they soon lapse into sleep again. give it, they soon lapse into sleep again.

give 16, they soon ispse into sicep sgain. "And some of the sleepers there are who try to make their world fairer by promoting literature, art or science. With these, however, their enthusiasms chill, their disillusions vanish and the soulless production proves to be empty

and generally vicious. "Yes, 'many there are who sleep. Even a person can be nominally a Cath olic and yet belong to the sleepers. He may go to church and help in charity, but his Catholicity sits so lightly on him

it remains a form and not a fact. It is on the outside, like an overcoat. The soul within is asleep. "Now it is to this great multitude of to day that the call comes to arise from, sleep, to wake up to the great realities, the eternal verities, the binding laws of right doing, of soul life, of faith. It is the clarion call to life and duty. What answer will be made it? Some will say : 'I cannot ; there is only spiritual dark-ness all around, and if I waken up I can not see, so why should you disturb me?

Let me sleep on.' "Others may answer: 'I will not; I am satisfied; this world is good enough for me. I will est and drink and be for me. I will est and drink and be merry; I knowno better. I am satisfied with what is.' And this latter is the sad state of, I fear, very many to day. Their sonls are sleeping, virtually are dead, and yet they do not care. All their life long they journey in the dark ness with dead souls, and they are satis-

"It is St. Paul, who to-day tells us to rise from sleep, from the sleep of sin and prepare ourselves for our Redeemen to awaken now, that we may work while the light is, and be prepared for Carist's second coming, which is the coming of judgment, when secount must be ren-dered to Him of the stewardship of our mmortal souls."

> STIRRING UP RELIGIOUS STRIFE

O'KEEFE'S Liquid Extract OF Malt with Iron

The Christian Herald has constructed a boggy labeled "Rome's power in political life," and has striven to frighten good people with it. We de not believe, however, that its un Chris-tian scheme of inciting the members of other faiths against the Catholic Church will be successful Most Americans

will be successful. Most Americans nowadays are too level headed to be taken in by such inventions.—Catholio

God help those who can shuffle off the blame of their selfishness on the backs of those who have loved too much.—John Ayscough.

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DECEMBER 28, 1912

THE CATHOLIC CHURCH THE SALVATION OF SOCIETY

CONTINUED FROM PAGE THREE

CONTINUED FROM FAGE THREE branch, and cast—by the sentence of the Church — into hell-fire? What power was it that made the strongest and most tyrannical of these rude mediæ val chief ains, kings, and emper-ors, tremble before it? Ah, it was the power of the Vatican ! It was the voice of the Church, upholding the rights of the people; sh-itering them with its strong arm, proclaiming that no injustice should be done to them; that the rights of the poorest man in the the rights of the poorest man in the community were as sacred as the rights of him who sat upon the throne; and, fore, that she would not stand by therefore, that she would not stand by and see the people oppressed. An un-grateful world is this of ours, to-day, that forgets that the Catholic Church was the power that inaugurated, established, and obtained all those civic and munici pal rights, all those rights respecting communities, which have formed the basis of what we call our modern civilization ! Ungrateful age ! that re-flects not, or chooses to forget, that the flects not, or chooses to forget, that the greatest freedom the people ever en-joyed in this world, they enjyed so long as they were under the ægis of the Church's protection; that never were the Italians so free as they were in the mediæval Republics of Genoa, Pisa, Lucca, and Florence. That never were the Spaniards so free as when their Cortes, as the raling voice of the nation, was heard resonating in the ears of their monarchs, and respected by them. That never were the English so free as when a saint, was their ruler, or when an Archbishop of Canterbury, with the knights of the realm closed around him. told a tyrant they would abandon him and dispose him, unless he gave to the people that charter which is the founda-tion of the most glorious constitution in the world. And thus, I answer, the Ohurch maintained the rights of the people, whenever those rights were un-justly invaded by those who were in

with this passage or that found hait the first todugits and words examine as if it was a thing that could be changed and turned and forced and shaped to answer this purpose or that; as if the word of God could be made to veer about, north, east, south, and west—aoanswer this purpose or that; as if the word of God could be made to veer about, north, east, south, and west-ac-cording to human wishes; until at length, purity and watchfulness than the man purity and watchfulness than the man who never, from the cradle to the grave, is obliged to ask himself, "How do I stand with God ?" Remove this action of the Church upon the good conduct of society, and then you will have, indeed, the work which was accomplished, and which is resping its fulfiment to day in our own day, they have undertaken a new version of the Scriptures altogether; and this is quietly going on in one great section of the Church of England, whilst another great section of the Church of England disputes its authority alto-gether, and tells you that the doctrinal part of it is only a rule to guide, and that the historical part of it is nothing more than a myth, like the history of the aucient Paganism of Greece and of Rome ! They discard the Church's action upon the morality of another great section of the Church of the work of the so-called great Reform the work of the so-called great Reformer, Martin Luther, who has brought it to this pass, that the world itself is groan-ing under the weight of its own inRuity; and society rises up and exclaims that its very heart within it is rotted by society; tell her that they do not be-lieve her when she says, "Accursed is the man or woman that puts a divorce social evil. Disturb the action of the Church upon political society, and what guaran-tee have you for the future ? You may the man or woman that puts a divorce into his or her partner's hand;" tell her that they do not believe her when she says, "No matter what the conduct of either party is, I cannot break the bond that God has made—no matter what may be the difference of disposition — no see from the past what is to be in the future; for, when Luther broached his so-called "Reformation," the principle on which he went was that the Catholic from the union; I cannot dissolve it. I cannot alter it." If you dissolve it, I ask you in all earnestness to what you re-duce yourselves ? To what does the mar-Church of America, and so on. And, in fact, Protestantism to this day in Eng-land is called the Church of England. ried woman reduce herself ? She become -(I blush to say it)—she becomes a creature living under the sufferance and land is called the Church of England. The necessary consequence of this was, that the head of the State became also the head of the Church; the essential Catholic bond of the Church, which is communion with the Pore, her head, being broken and dissolved. The two powers were concentrated in him—one as Governor—head of the State, the You know how easy it is to trump up an accusation ! You have but to defame that which is so delicate and so tender as a woman's name ; a gentie and a tender and a pure woman's good name is tainted and destroyed by a breath. No matter how unfounded the calumity or the slander, how easy it is first to deother as Baler and head of the national Church. He was to become King over the consciences of the people, as well as fame and then to destroy it ! At the time when the Protestant Church was tame and then to be destroy it 1 At the time when the Protestant Church was, called upon by the people in England to admit the lawalness of divorce, the Catholic Church raised up her voice in that she was going into a deeper abyss —warned the people that they were going to destroy whatever sanctity of society remained amongst them —warned them that there was an

TEMPERANCE

THOSE SO-CALLED JOKES

Speaking at the temperance rally held in connection with the recent convention of the Catholic Total Abstineece Union of America, the Very Rev. Peter J. O Callaghan, C. S. P., President of the Union, paid stiantion in the course of his speech to sttention in the course of his speech to the deplorable custom of making fun the crime of intemperance. He said: g fun of

"I am convinced that the so-called funny papers and the supplements to our big city papers are doing a tremen-dous injury by educating our growing boys to look upon drunkenness as a joke. The professional writer is continually talking of drunkenness as a thing to be

jested about. No wonder, then, that in-temperance has grown to be so common an evil. Even the family recommon an evil. Even the tank of the lations are not sacred. It is a common thing to see in our daily papers carloa-tures that makes it a mere pleasantry, for the husband, in summer to forget that he is a married man. Such socalled wit bends to persuade the grow-ing youth that it is a commonplace for a man to disregard his sacred obligations. The community that permits such jests and the community that will not pro-test against such jests is bound to deteriorate.

"It cannot hold in honor the virtue of purity if impurity is a thi g to be jested about. In like manner, it is impossible to hold the virtue of temperance in honor if drunkenness be a joke. And yet, good Catholics have laughed about A. McTAGGART, M.D., C.M., it. Boys have thought it a matter for merriment for men to stagger along the street. Even in the column devoted to temperance news, in some Catho ic papers, there are humorous stories printed which help to make their readers believe that drinking and drunkenness are great fun."

Father O'Callaghan's point was welltaken and his rebuke well-timed. The Sacred Heart Review has often commented severely upon the bad taske of editors who allow so called jokes about such a grave subject as intemper-ance to appear in their columns.

1

(this being the first Sunday) because Its editors have asked Protestant we are invited to begin preparation for the advent or coming of the Christ King, isters of the country to write for publication their views on the "mena the Child Jesus, Whose first advent to the world was on the Christmas night Romanism." One of the min sters who have replied to this invitation, the Rev. of the long ago. "And the epistle of to-day tells us that this is the occasion to 'rise from

Francis E. Clark, president of the United Society of Christian Endeavor, says in his communication to the Chris sleep,' for now our salvation is at hand. "It would be most interesting, I think, tian Herald.

"You have presented a most serior theme for our consideration. to begin with the character and need of believe in giving to every Catholic every political and social right that any Protestant enjoys, I am just as strongly of the opinion that he should have no this awakening, and to know our duty. An awakening supposes a sleep. The sleep that St. Paul refers to is not, however,

that St. Paul refers to is not, however, the sleep of the body, what is more im-portant, the sleep of the soul. "It was from the sleep of Paganism and the sleep of sin that St. Paul would arouse them. 'Oast aside the works of darkness,' he tells. 'and walk honestly, as in the day. Put aside,' he says, 'the thraldom of sin, of impurity, of rictous of the opinion that he should have no more such rights or privileges. "If, as seems probable from the ex-pressions of Pope Plus, Archbishop Ireland and others, which you quote. there is to be an aggressive effort to make the Roman Catholic Church a power in political life of America, every living; break the bonds that bind you and put on the Lord, Jesus Christ." " My dear friends, the Paganism and Protestant should resist this effort. Though I am a Congregationalist, I should repudiate any effort on the part

of Congregationalists to obtain control of the machinery of government for the sake of promoting the interests of my the sins that in St. Paul's day sflicted the sins that in St. Paul's day sflicted the world afflicts it still, so that the preachings of St. Paul apply to day just a much as then. He had Paganism (it is another name for worldliness) to condenomination, and I certainly should not voluntarily concede any such rights to any other denomination, however large tend with. So have we. In the sleep of worldliness our people are bound as with

or powerful it might be." It is worthy of note that this good man's slarm is all based on an "if." chains. "Yet the tissue of it all is of this world, of bodily pleasure, of mental rec-reati n. It is encompassed around with Paganism, which no divine sun can pen-If" the Pope or an Archbishop or any-one else wants to make "the R man Catholic Caurch a power in the political life of America," says Dr. Clark in effect, Protestants must answer the call to etrate. In its darkness they, the night arms. But who among Catholics, it may be asked, has ever expressed the wish that the Catholic Church become a LIQUOB AND TOBACCO HABITS political power here? No one with authority to speak for Catholics. We American Catholics would consider it 75 Yonge St., Toronto, Canada

American Catalones would consider it the greatest evil that culd happen to our Church if it became a political power. Catholies here desire only such rights as belong to them as American citizens, just as the members of other denominations expect to enjoy such ights. They want nothing more denominations expect to enjoy such rights. They want nothing more. Neither do they consider it just that because of their religion they shall be discriminated against in any way. We submit that our friends who are Method-ists, Baptists, Episcopalians, or affilfated with any other Protestant body would

