

THE CATHOLIC CHURCH, HER PURPOSE

(Byd Winchester in the Louisville Courier-Journal) The convention of the American Federation of Catholic Societies represents a great Church, which stands alone, among jarring sects and creeds, majestic, venerable and invaluable while time could not crumble for revolutions change.

With transcendent aim the Catholic Church requires of her clergy and religious orders that they shall renounce home, forsake their kindred, labor without reward and die without notice. The chosen ideal of life in Catholicism has always been asceticism, the standard of holiness. A good priest or Sister of Charity is insured to self-denial and ready for self-sacrifice and expects to be found in some minority which was suffering.

The Sisters of Charity bind themselves to poverty, chastity and obedience; they take needful food for the hungry, attend the dying bed of the humblest and administer consolation in life's extremest hour. Every one must respect and revere the priesthood for their learning, their talents, their piety and their untiring labors in the diffusion of light, hope and consolation; in posturing all the gratifications of worldly pride to the severe but heaven-gaining glories of their poverty.

In them there remains the consoling evidence that the simplicity of the patriarch, the piety of the saints and the patience of the martyrs have not wholly vanished. Lamentable wastes of the priest as a man of no family but who belongs to every family; a man who belongs to all classes, to the lower on account of his poverty and often by his birth, and to the highest classes by virtue of his culture and the exalted sentiments which his religion inspires and commands.

Americanizing and Christianizing of the millions who are coming to this country from all parts of the world, is one of the greatest problems to which the Catholic Church has rendered signal service. For long years she has been receiving, controlling and assimilating, one influx after another, of foreign people. Under her fostering care come, it is estimated, fully one-half of the vast number of immigrants daily arriving at our ports. She has held them for religion, and has held them for good citizenship. No one can soberly reflect upon this great labor of education and restraint without being convinced that it has been a potent force in our public life. Nothing but a venerable and universal institution, which has weathered so many centuries, always the same, could have taken her incoming children and done for them what the Catholic Church has accomplished.

Under the same fostering care are the great majority of our working men and women, boys and girls, who worship in any church; for no matter how prosperous some of her members may be, this Church never desists from serving the laborer, the poor and the friendless.

Respect for authority, regard for persons and proprietary rights and habitual submission to law inculcated in the church, school and home, among so many employers and employed, must necessarily make for tranquility and industrial peace.

But few who do not recognize the Catholic Church as the greatest single moral force in our world, in the religion of a pulsant spiritual power, which legislates, prohibits and punishes. It appeals to the imagination, the senses and the heart, without too great a strain on the reason, and supplies the invigorating atmosphere which is necessary to strength character and adapt it to the usages of our present existence.

There is no country where this Church is not to be found, rewarding the hospitality that receives her; every field of the Old World finds her defending the various flags of every faith and upholding law and order. Froude, the historian, says: "Free from all prejudices, in favor of any nation or any political form of government, she allies herself with all the principles which successively prevail in the various organizations of society, accepts them all; but her faith and principles unchanged and incapable of change."

In every work of civic betterment, in every expression of patriotic aspiration, in whatever has been attempted for the well-being and uplift of the human race, the Church and its clergy have honorably and effectively labored in the foremost rank.

Questionably during the terrible condition from the middle of the sixteenth century to the middle of the seventeenth century, when Europe became drenched in human blood, and after the downfall of the Roman Empire and the so-called German Holy Empire had broken into discordant States, the Roman Church became the most potent organ for enforcing peace and law. Seated on the hills once occupied by the Caesars, representing supreme spiritual authority, great Pontiffs came, like the early Gregories, Leo and Innocents, who proclaimed at the various centres of Europe a true and beneficial law of nations, and the spirit of the blessed Founder of Christianity asserted itself in efforts to check the medieval flood of cruelty and war.

Catholicism was the religion of England's most glorious era, the religion of her most noble patriots. The body of the Common Law was given by the Catholic Alfred; he gave the elective system and that great bulwark of liberty, trial by jury. And Edward III, gave perfection to the representative system, and the statute against corruption treason was enacted. All through the Middle Ages the Catholic Church was the mainstay of the weak and protector of the oppressed. It has always been predisposed to look at the labor question in a light favorable to the laborer. For example in Germany the statute against child labor, which the Catholic priests have taken a foremost part in recent social discussions.

The Church manifested a remarkable genius in the development and reorganization of public charities, charity in fact, is the triumph of the Catholic Church; but not a charity which is an encouragement to improvidence and

The Martyrs to Diabetes

There are hundreds of martyrs to diabetes walking the streets of our cities and towns. They are to be found in every walk of life. They will be found principally among the stances for men, the men who have worked and eaten and drunk, not wisely but too well, who, in the frenzied pursuit of success and wealth, have neglected to take proper rest and proper exercise. These men are daily suffering untold mental and physical agonies. They are paying the price of neglect and heedlessness. They need their ability now more than ever, need to be fit and well. Instead, they are in the grip of the dread malady, Diabetes mellitus.

While they were pilling up their wealth or working indefatigably toward some goal of political or professional success, a scientist in far-off Germany was working in their behalf, working patiently, industriously to provide a means of saving for them their health, the greatest boon of life. He succeeded. They—the martyrs—may now enjoy the benefits of his research and work. He has given to the world in the form of Sano's Anti-Diabetes, (in the United States Espurgo Anti-Diabetes), which remedy has already made possible wonderful cures in Winnipeg and other Canadian cities. The makers have strong testimonials from residents of cities. A post-card will bring these addresses. The formula for this remedy has been secured for the exclusive use of the SANOL MANUFACTURING COMPANY OF CANADA LTD., 577 Main Street, Winnipeg, Man. The remedy is for sale by Anderson & Nelles, 288 Dundas St., London, Canada. Price \$2.00 per bottle.

self-surrender. In the eloquent words of Judge O'Doherty, "The Catholic Church is charity in action; the tongue of an angel would be required to do even measurable justice to Catholic ideals of charity."

With American Catholics there exists the most perfect harmony between loyalty to country and loyalty to Church; they are not only good Catholics in the Church sense, but broadly Catholic in the secular sense of the word. Catholic primates illustrate the perfect union of service to the State and service to God; they are a bulwark against atheism and anarchy; they stand for the moral and government upon which the foundation of a country depend.

Catholicism makes way at a growing rate in the United States because the Government let it alone. Here the enthusiasm which works miracles finds free scope. Perfect accord without a quarrel exists between the Church and State in free America, and in this fortunate country of our liberty and religion are natural allies, and go forward hand in hand.

CATHOLIC LAYMEN

In the early days of Christianity, each Christian was a missionary, zealous to bring all with whom he came into contact the good tidings of Christ's word. Each contributed something to that wonderful extension of the Church, which is rightly considered miraculous. But in later times, the lay members of the Church gave way to the tendency to allow the clergy to do everything and relinquished nearly all active co-operation in the advancement of religion.

History is replete with the stories of the heroic efforts made by the clergy to bring the Word of God to all men and of the success of their unassisted labors. Thus, too, our own early days have witnessed the priest, already overburdened with spiritual duties, stepping forward to take upon himself necessary social and educational works, and despite difficulties, attain a phenomenal success. But the co-operation of the lay members has often been lacking, that active interest of the individual Christian which has made the wonders of the early Church, and the great revivals of the later Middle Ages.

There are signs that to-day the layman is arousing himself to his work, and seeking the problems which for years past he has left to the priest alone. The laymen is co-operating with the priest in spiritual work. He comes in more regular attendance to the parish societies, and is making of his own society, the Holy Name Society, a force in the land for clean Christian living. He is more than ever interested in the great work of the St. Vincent de Paul Society, and is zealous for the intelligent carrying on of the work. This interest is the result of the highest kind of supernatural notions and a real desire for the advancement of religion and charity for themselves and others.

Further than this, the layman is putting the spirit of energy into other works. He has joined with his fellows to form the Federation of Catholic Soci-

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eties, whose influence for good is now felt in nearly every state of the Union. He is taking the first steps in the formation of a Catholic Young Men's Association, to supply an evident need of our boys and to offset the work of the Y. M. C. A. of evangelical churches. He is deeply interested in the evening schools, opening everywhere under Catholic auspices, to help our working men and women, and offers time and money in aid of them. It is laymen, laymen, who have started the society which has as its main purpose the combatting of Socialism, and which has just published the first issue of its journal, "The Common Cause."

The layman is rising to a sense of his duty, and with the knowledge of what the priest, alone and unassisted, has accomplished, he can legitimately hope for splendid results. Let the good work go on, let all follow the lead so auspiciously taken, let all look upon themselves as misadventurers to advance the work that Our Lord instituted, of leading all men to salvation, and religion will doubtless experience in our country the most fruitful extension and propaganda which marked it in the beginning. — Catholic Bulletin.

What is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life-road had no obstacles to surmount you would never get up? No one can climb on this air.

DIOCESE OF HAMILTON

CEREMONY OF RECEPTION AND PROFESSION AT ST. JOSEPH'S CONVENT, HAMILTON A solemn reception and profession of Sisters took place in St. Joseph's Convent, Hamilton, Ontario, on the 19th inst. Long before the time appointed for the ceremony the chapel was filled by the relatives and friends of the sisters who were to receive their vows and of the young ladies to be received into the Order.

As the bell sounded the hour the procession of candidates and novices approached the chapel and the expectant friends behind the young ladies entered in bridal robes, attended by little maids of honor. Then followed the novices and the members of the community. The Holy Sacrifice of the Mass was offered by Right Rev. Monsignor Mahony, V. G. In the sanctuary were Very Rev. Dean Galt, Rev. Fathers, Donom, Maloney, O'Sullivan, and Fahaven of this city; Rev. Fathers Padden and Cooney of Brantford and Rev. Father Doyle of Cayuga.

At the conclusion of the Holy Sacrifice the young ladies approached the altar and were received into the usual form by Right Rev. Monsignor. Having expressed their desire of being admitted into the congregation of living only for God and their neighbor they retired to divest themselves of their worldly attire and receive in exchange the habit of the sisters of St. Joseph. Having returned to the chapel Right Rev. Monsignor Mahony, V. G., who officiated in the absence of His Lordship, Bishop Dowling, discussed eloquently on the mystical meaning of the ceremony. He related to our Sisters a vision of the Holy Trinity, showing Martha's complaint against Mary by the words "Martha, Martha, thou art troubled about many things but one thing is necessary. Mary has chosen the better part which shall not be taken away from her."

Concerning the young ladies who have now received the Holy habit, more truly may it be said, continued the Rev. Doctor, that the "better part" has been chosen for them since their vocation had ever been in the eternal mind of God, had been fostered by good parents, strengthened by divine inspirations until the crowning grace, the fulfilling of God's design, was accomplished by the choice of a life of sanctity and good works.

The vows of poverty, chastity and obedience, their significance and power against the crying evils of the present age were most lucidly portrayed, and the parents, brothers and sisters of the participants in the ceremony, congratulated in having a daughter or a sister of the family committed to God, who through separated from them in a corporal sense were always spiritually united to them—one, whom the rising sun found praying for their interests, who for them daily from the Eucharistic Heart of the Saviour precious graces and blessings.

In conclusion God's blessing was asked on the noble congregation of St. Joseph which embraces every good work, that other devoted laborers might be found to continue and advance the interests of the community.

The names of the Sisters who pronounced their vows were: Sister Mary St. Koch, formerly Miss Agnes Hogan of Ushaw, Sister Mary Francis Joseph, formerly Miss Julia Golden, Sister Mary Agnes Placida, formerly Miss Catherine McConnell of Woodstock, Sister Thomas, formerly Miss Elizabeth O'Connor of Kenilworth, and Sister Mary Alberta, formerly Miss Maggie Meegan, of Hamilton. The names of the novices who were: Miss Clara Smith of Hamilton, to be known, in religion as Sister Mary St. Stephen, Miss Mary Holland, as Sister Mary Basilia, Miss Laila Bernicki of Berlin, as Sister Macarius, Miss Ina Gormica of Toronto, as Sister Mary Augusta, Miss Mary O'Connor of Brantford, as Sister Mary St. Patrick, Miss Mary Long of Cayuga, as Sister Mary St. Philip, Miss Margaret Gallagher, of Hamilton, and Miss Mary St. John, Miss McPhee, of Brantford as Sister Mary St. Gregory.

DEATH OF A RELIGIOUS

The Sisters of St. Joseph of Peterborough Diocese have suffered a great loss in the death of Mother Theodosia O'Meara, which sad event took place at St. Joseph's Hospital, Peterborough, Ontario. This distinguished Sister had completed the thirty-second year of her Religious life, and for much of that long time was superior of St. Joseph's convent, Cobourg, for twelve years, where "none knew her but to love her."

She was superior of St. Mary's convent, Peterborough, Mother Theodosia was one of the little band, who, upwards of thirty years ago, founded the first convent of her Order in the Diocese of Peterborough; and nobly has she always served her struggling community.

Her rare musical talent was a proverb with those among whom she labored, and she was possessed of marked ability as a teacher, and a genius for winning the confidence and affection of her pupils, who recognized in her not only a capable instructor but a sincere friend. Although she was in failing health during the past year, her pupils, at the recent examinations, achieved unusual brilliant success, and they testified their love and admiration for her by their spontaneous expressions of affection and respect for her. While possessed of this strength of character, or because of it, she was always bright and cheerful, and simple and child-like in all her relations.

But above all, she was a faithful Religious and when death came she received the voice of her Divine Master, and answered it as willingly and eagerly she did thirty years ago when He called her from the world to the convent.

There were present at her death-bed, Reverend Mother Superior and many of her devoted friends in the community. The prayers for the departing soul were read by Right Rev. Bishop O'Connor, who when Dean of Brantford brought her to the novitiate of the Sisters of St. Joseph in Toronto, and who had likewise assisted at the bedside of her dying mother. On Tuesday, October 15th, the solemn offices were celebrated in the chapel of Mount St. Joseph, whose walls have so often resounded to her melodious music, and her rapt hymning of the praises of God. Many Reverend friends of the community occupied the sanctuary, among whom besides the local clergy were Rev. Fathers Murray of Cobourg, Ven. Archdeacon Casey of Lindsay, and Rev. Father Scanlon of Grafton. His Lordship, Bishop O'Connor, aided by Rev. Father Fitzpatrick and Rev. Father O'Sullivan, gave the Requiem Mass. The Rev. Doctor paid an eloquent tribute to her life and services, emphasizing the willingness and generosity with which she undertook any work entrusted to her, and the enthusiasm which always resulted in its success. He referred feelingly to her almost thirty years of labors, and to the delight she had always shown in using this rare gift in the service of the church.

Then, in the presence of the choir in the usual order, headed by the cross-bearer, the remains being followed as far as the door of the chapel by the Sisters in procession, with incense, veils and lighted tapers. Mother Theodosia leaves to mourn for her, besides the members of her community, one brother, Mr. Thomas O'Meara of Brantford.

FAVORS RECEIVED A reader wishes to return thanks for a favor received after having three days' notice, to St. Joseph, to the Sacred Heart and a promise to publish in the Record.

A subscriber wishes to return fervent thanks to the Sacred Heart of Jesus for favors received through prayers to the Blessed Mother, St. Joseph, St. Ann, and St. Anthony and after having a Mass said for the body of St. Ann.

A Conception Bay subscriber wishes to return thanks to the Sacred Heart, the Blessed Virgin, St. Joseph, St. Anthony of Padua, and St. Patrick for favors received after having Mass said in honor of Our Lady of Perpetual Help for the souls in Purgatory and a promise to publish in The Catholic Record.

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I resolved that, like the sun, so long as my day lasted, I would look on the bright side of everything.—Hood.

The omission of a duty is not only an opportunity lost, but a guilt contracted.—Fr. Hayes.

Pain comes to us from the hand of God for our good. Great are the rewards in store for those who know its value and accept it as a mercy.

He who strives unwearingly to make himself more knowing, more helpful, becomes conscious of ever increasing inner strength and joy.

Smiles are as indispensable to true success in life as money, mind and might. As long as a man can smile he is not beaten.

It is selfish to dwell on our griefs as if some strange thing had happened to us, as though they were too important to be believed, or it were a virtue to smile under them. That benevolent seems rather sanctified which sedates the heart not over much, and softens without withering it.

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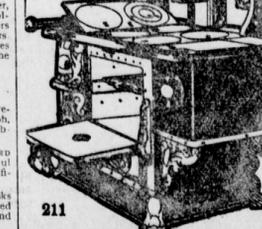
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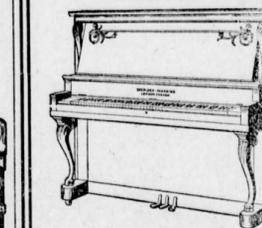


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