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DECEMBER 19, 1908.

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# DECEMBEI CHATS WITH

# Anger Wree

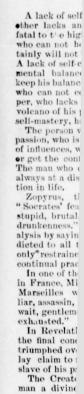
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### FIVE-MINUTE SERM ON. Fourth Sunday of Advent.

6

CRITICIZING OUR PASTORS. "Therefore judge not before the time." (I. Cor. iv. 5

These words, my dear brethren, were dged and ship of his Divine Master, betray Him We need for a small sum of money ? these words, my dear brethren, were addressed to those who judged and criticized God's ministers. We need them at this day as much if not more than those to whom they were written. than those to whom they were written. It would have been better for many to It would not been in mind at all times. By them we are prohibited from judging and criticising Go I's ministers. Why are we prohibited? Because by doing so we offend God, we impede the work of God in our part of the Church,

we injure seriously our own souls. How do we off-ad God when we judge and criticise His ministers? By meddquagmire of doubt, the black forest of temptations, where the lion, the panther ling with God's business. Those in auth-ority over us, our rectors and priests, and the she-wolf block the path that are what they are and where they are by God's appointment. Therefore, to judge and criticise them is to put oursudge and criticise tuben is to put our-selves in God's place, to assume to our-selves God's authority. God alone and those appointed by Him to judge them are the only persons on earth who have a right to judge the ministers of God. To these alone are they responsible. We offend God, therefore, and frequently offend Him gravely, when we judge His tion the wisdom and providence of God and from the general cowardice of Henry tion the wisdom and providence of God calling them to their several stations. In calling them to their several stations. How do we impede the work of G/d in our part of the Church? If the mem-bers of our part of the Church do not think, act, and speak alike, they cannot be of one mind, as St. Paul tells the best of the mind, as St. Paul tells the best of the church? If the mem-taion of the free will. "Still, although it seems almost im-possible to give an adequate answer to

faithful to be. They cannot work to-gether in harmony and in peace. If we do not work together in our own parish, the work of God that we have to do by all work of ode ther not only cannot advance, but will, through our own fault, cease entirely or drag on but very slowly. How does the judging and criticising of

doctrine and practice. We all read what Newman has written of the Gad's ministers injure our own souls ? It makes us discontented, lukewarn, indifferent, unwilling, and finally rebelliignorance of the people of England con-cerning the Catholic Church. Is this also true of America? It is worse, for the American rustic knows little or nothing ous. We are communded by God to do His work in this parish, to do it faithfully mind we will not do this, and God's work cannot go on. He who continues in this state of mind separates himself from the unity of the faith, which every one must preserve or lose his soul. We become a scandal to our neighbors, many of whom we make like to ourselves by means of our had example. What must we do, therefore product even of his own religion. He has given up the Bible. He does not read it as his forefather used to do. It has gone ell. If we get into such a state of

What must we do, therefore, my dear ethren, to keep from offending God in this manner-from impeding His work in this manner-from tuppeding His work in our parish, and to keep our souls from so said a fate? This we must do. Be of one mind with those in authority over us. Stop judging and criticising them. Let our motive be to please God in all we do. God's work in this could be the we do. God's work in this par sh is all arranged for us, those He desires to do it are already appointed for that very purpose. All we have to do is to suspurpose. All we have to no ho to sus-tain encourage, and push that work in the way God wills, evidently, it shall be carried on. There is but one way it can go on. If we push it on in that way sue-go on. If we push it on in that way suecoss is certain. If we oppose all will fail through our fault. He who encourages and advances God's work in his parish as laid out for him. makes a record in this world for himself, and apon the books of God, to be opened on Father has asked the members of the League of the Sacred Heart to pray the day of judgment, a record eternal in beaven. He who opposes finds out the work of God here a success, but that he fervently for a widespread increas devotion to the saints. No one who has followed attentively the course of has had no part in it, nothing to show for himself to God or man. He is left his pontificate can fail to observe the zeal and energy with which he has out in the cold through his own fault. endeavored to enkindle in all hearts Finally, remove from you the religious

tramps who neglect their own busin to attend to, criticize, and judge God's ministers and God's affairs. We must regard even the little we can do for God as a great privilege and inestimable. Let us thank God that we are permitted Let us thank too bat we are for Him. for it is our greatest glory that we are permitted to serve Him at all. to serve Him at mitted Therefore judge not before the time." Leave judging and criticising to God, Who reserves all judgment to Himself. particularly the judging of His min-the work of sanctifying his own soul and

so much of the present day heretics known as modernists. It is as difficult to answer this question as to answer the inordinate attachment to the world and to self, so that we love all things else in their relation to God. This was the secret of success in the saints, and it is within our reach as completely as it questions, How could Lucifer, who had seen heaven and known God intimately, fall from his high estate? and, How was in theirs. Let us strive to imitate them and God's help will not be lacking to assist us in our efforts. Keeping in view the supernatural motive which in-spired them, and praying as they did for could Judas, who had enjoyed the fellow-

""Why is it,' questions the young theologian, 'that Pusey and Gladstone could not see the truth as well as Man-ning and Newman? The whole pro-blem of conversion is a my tery of grace, divine grace, we can sanctify and render meritorious even the most trivial duties and ordinary actions of our daily lives. As devotion to the saints becomes more earnest and widespread among all classes, the resolution to imitate their example will become more very hard to fathom, and it is only after reading the story of their conversion by men like Newman. Ives and Brownson their example will become more universal, and the result will be a great that the young theologian realizes all the difficulties that have to be overincrease of love for God and for the Sacred Heart of Our Divine Lord.-Messenger of the Sacred Heart. come by the soul struggling through the

#### THE CHRISTIAN FAMILY.

leads to the top of the high mountain illumined by the light of faith. "Why are there not more converts? That's the problem that puzzles the young theologian primed with logic, with Scripture and with the fathers; a Readers of 'he daily press and of the popular magazine, readers who masticate and digest the food therein offered them, who are interested in things religiou and the things which relate to th problem that puzzles the old theologian, philosophy of human society can not fail to b. impressed with the fact that our too, not so much because he has seen so many of those who once had the faith lose it. He learns from the fall of Simon social and national life is being fed a deadly poison. Theorists in our so called non-sectarian colleges are preach Magus, of Tertullian, of Berengarius and of Lether, of Occhino and of Hyancinth ing away the divinity of Christ, and the div rce courts are destroying the Christian family and the Christian VIII. and of Louis XIV's Bishops that

In our own estimation, and in th estimation of the other nations of the world, ours may be the wisest, the greatest, the richest, the grandest to-day possible to give an adequate answer to the question why there are not more on the globe. But these conditions alone are not infallible guarantees that converts, in view of all the light that exists, we may find some explanation of the fact in secondary causes. The first is ignorance. In spite of all our public-ity of churches, schools, books and newsthe future will be a counterpart of the

apers, there exists outside of the

Church wholesale ignorance of Catholic

The second reason that there are not

nore converts is because of the scandal

**DEVOTION TO THE SAINTS.** 

It is not surprising that the Holy

ent. In the past other nations have attained a similar position, but their end was ignominious. Men saturated with the ambitions and

pleasures of the times may regard it as ssimistic dreaming to intimate that is nation even now is seriously beset with dangers which imperil its existence But they are not men who think. Neither are they men concerned about their country. For if they were, they could not fail to see that the Christian For if they were, they family, the foun lation of the nation i suffering from a deadly assault, which, if not checked, is as certain as death itself to work the nation's destruction. The cause and the effect are equally apparent.

Ou the family, on the home, rests civil society and the nation. The perpetuation of the family and the home de pends on the sacredness, the stability the marriage state. Every assault therefore, on the stability of marriage is an attack on the very foundation of the nation. Such being the case who does not see danger, and graves danger, in the one million, three hun dred thousand applications for divorce filed in our courts from 1887 to 1900 between two-thirds and three-fourths of resulted in absolute legal dissolu-Is there not danger here to the which re tion?

education, how can it possibly make for Christian home? With its perpetuation, therefore, thus

endangered, is there not occasion to pray for the Christian family ? Are we pray not drifting dangerously far away from the family at Nazareth, the model for all nations, and the spirit of which so many seem to be losing?-Church Progress

# THE MASS BETTER THAN FLOWERS.

that fire of divine love which burned so ardently in the souls of the saints. One of the methods in vogue of honor ing the dead at their funerals is the presentation of flowers, wrought into He would have us understand that what most needed in order to restore all appropriate designs. These floral pieces are expensive and sometimes meaning things in Christ is not profound learning or skill in controversy or even zeal for souls, but rather true and sincere

less. Often they are in fantastic shape and express rather the art of the florist than the respect for the dead which holiness of life. He wishes us all first reform our own souls and to adorn

they are intended to convey. Flowers are the symbol of the life, them with sanctity before we proceed to convert others. Charity, he would remind us, begins at home. If each and Flowers are the symbol of the life, the beauty and the joy which are pass-ing. They endure in all their lovely freshness for a day and then they wither away. The type which is sought is the emblem of immortality: flowers are the emblem of death. They are peculiarly out of place at a funeral. There, if nowhere else, there is evidence e work already of the decay which is the daughter of an esteemed and zealous member of the congregation are already of the decay which are blacked by the decay which the daughter of an esteemed and zealous member of the congregation are blacked by the decay which the daughter of an esteemed and zealous member of the congregation are blacked by the daughter of an esteemed and zealous member of the congregation are blacked by the daughter of an esteemed and zealous member of the congregation are blacked by the daughter of an esteemed and zealous member of the congregation are the set of the daughter of an esteemed and zealous member of the congregation are the set of the daughter of an esteemed and zealous member of the congregation are the set of the set making it more and more pleasing to God the task of converting mankind to the knowledge and love of Jesus Christ would with the help of God's grace ecome comparatively easy. The Church has always been solici-There, if nowhere else, there is evidence and zealous member of the congregation enough already of the decay which of Our Lady of Good Aid, has had hip touches man and nature. Some, it is true, seek to conceal the tous in urging due homage and vener-ation to the saints. They are the choicest products of her labors and the connect it is true, seek to conceal the repulsiveness of death by heaping the conin with flowers. And among the wealthy some go so far as to line the sides of the onen grava with health and the the the living proof of the efficacy of her doe-trines, her precepts and her means of the open grave with beds of But both of these succeed only grace. In the lives of the saints we see flowers. But both of these succeed only in accentuating the gloom of death and the honor of the grave. The open arms of hoaest Mother Earth are preferable to the deceit of flowers. the practical results which the Cathof honest Mother Earth are pretenate to the deceit of flowers. The Christian has learned to discount the gloom of death. For him there is no death. True life lies beyond the grave. The open grave is bright and glorions with the resurrection; it is the the line to the work of the state of the limb. Then came the Scottish Pilgrimage to Lourdes, which included some represent-atives from Motherwell, and among them vestibule to the joys of heaven. There is no need of a lining of perishable Those flowers are meant to e circumstances of death from owers. hide the those who fear to die. bose who fear to die. Pomp cannot add to or take from eath. The simpler a funeral is in its ircumstances the more solemn and and her intercessors, were abundantly and her intercessors, were abundantly and her intercessors were abundantly abund death. circumstances the more solemn and more fitting. The heaping up of flowers is always expensive. It invites a burden which many are unable to bear; it is often the expression of mere hypo-crisy. Not seldom does it happen that expectation of such a wonderful thing, her parents beheld their daughter walking\_through the house without any crutch at all! She had all at once se who care least for the dead are the best able to send costly flowers and to pretend a grief which they feel not.



quality of the flowers that are sent to his funeral. In reality, successful rascals often have the most flowers to decorate their tombs; possibly because they need them the most. It takes, in deed, a heap of flowers to conceal the injustice they have done. But their reputations wither with the flowers. Neither lasts long. And at best, what possible good can

flowers do the dead man? His closed eyes cannot see their beauty; his pinched nostrils cannot perceive their eyes cannot fragrance. They all seem a mockery in the face of the dread reality which they seek to decorate.

But is there anything to take their place? Is there anything which will express the love and reverence which the living would pay the dead and at the same time avail those who sleep

The answer is ready for the Catholic 'The Mass!" What better way of marking respect for the dead than the offering of the sublime Sacrifice of the Mass, and what of such avail for him as the Divine Victim Who is immolated on our altars? Instead of flowers, which wither and die, let Catholics have Masses said for their dead relatives. This is more Catholic, more sensible, infinitely more effective.

Over in the Tyrol, we are told, there a custom which might well be troduced here. When a man dies his friends and relatives send cards to his immediate family, informing them that the senders are having so many Masses said for the repose of the soul of the deceased.

It is customary for Catholic societies to send a floral offering at the funeral of a member. These floral pieces cost from \$10 to \$50. They serve no purpose whatever; they are a perfunctory tribute. They come by a standing vote on the minute book of the society. The committee looks after them : the bulk of the members scarcely know that they are there. And to what purpose are they ?

How much better a novena of Masses for the repose of the soul of the departed brother and friend ! We have read lately of some Catholic

societies here and there throughout the country adopting this Catholic and salutary practice. It is an innovation so practicable and so desirable that there should be no delay in introduc-ing it.—The Tablet, Brooklyn.

SCOTCH CURE AT LOURDES.

MOTHERWELL GIRL'S RECOVERY. That Our Blessed Lady honoured at Lourdes (writes a Motherwell corres-pondent) does not restrict her favours to those actually making a pilgrimage to ngregation joint disease from the age of seven: she is RAILS improvement on the limb, so that Sarah Mr. Dan Boyle, who promised that perishable Sarah's case would be recommended to meant to Our Lady's pity and love. Prayers were made, candles were burned, and the girl's name presented with others before devotion. rewarded. On Sunday, August 23rd some improvement was observed, which

that is given to non-Catholics by bad Catholics, both male and female. We find that the best material for conversion is a good Protestant or a good rationalist, one who observes the natural law. They are more ready to converts were good Protestants or good rationalists before their conversion, and they make the best Catholics. At least stability of marriage? And with God eliminated from our public system of

#### WHY ARE THERE NOT MORE CON-VERTS ?

IGNORANCE OF CATHOLIC DOCTRINE ON THE PART OF OUTSIDERS AND SCAN-DAL GIVEN BY BAD CATHOLICS,

"Why Are There Not More Con verts?" was the subject of an interest-ing address by Rov. Dr. Henry A. Brann at a meeting of the Catholic Converts' League, held in the rooms of the Catholie Club, New York, on Oct. 16.

olic religion is capable of accomplish-ing in elevating human beings like our-selves to a plane of noble, su'I'me and godlike life. The Church rejoices in The meeting, says the Catholie News, was probably the most successful in was probably the most successful in point of attendance that the League has ever held. The attendance taxed the capacity of the large ball-room, and many were compelled to stand in the fall. The president of the league, Mr. Jesse Albert Lorde merided Ber, P. their achievements because they show forth her divinely given power to sanctify mankind and thus promote the glory of God. As we all know, her chief aim, Jesse Albert Locke, presided, Rev. Dr. Brann was the first speaker, and he was the very reason of her existence, is the sanctification of souls. For the attain-ment of this end she received from our Brann was the first speaker, and he was followed by Mr. Ewers, one of the recent converts from the Episcopalian ministry. Divine Lord her three-fold office and authority as teacher, priest and pastor. Beann said in part:

The young Catholic theologian who Strongly as she insists on faith in all her doctrines, the worthy reception of her sacraments, and obedience to her laws, has all the controversial theses of theology at his fingers' ends finds it very hard to understand how a non-Catholic can be in good faith, especially one who she reminds us that all these are sub-sidiary to the charity or supernatural love of God and our neighbor in which believes in the existence of a Christian Church with a hierarchy that must have holiness essentially consists. What the Church principally intends

come down unbroken from the apostles. He knows there is good faith in many Christians outside the Church, for he however, in recommending devotion to the saints, is that we should imitate knows that even infidels are capable of do-ing good works and practicing virtue, altheir example. This implies that we should regard them as our models and endeavor to follow closely in their Though it may not be supernatural. Particularly a history of a sect like the Fansenists puzzles him. How could men footsteps, as they followed in the footsteps of Jesus and Mary. To do this is not so difficult as it appears at first Rike Racine, Beileau, Pascal, Nicole and Arnaud, with all their talents, remain sight. God's grace will never be want-ing if we ask for it, and with the help incapable of seeing the absurdity of their position, that they could remain in the Church in spite of the Church and of that grace san stity can be attained in any walk of life. Christian per fection consists in perfect charity—i obey and disobey the Holy See at the obey and disobey the Holy See at the same time? How could that graceful writer and sweet mannered lady, Madam de Switchine, and how could Mother Agnes and the nuns of Port Royal, when it has banished from our thearts when it has banished from our thearts not only what is contrary to charityladies of virtue and character, persist in disobedience to the most strict cenmortal sin-but also whatever prevents us from giving our hearts wholly to God. sures of the Church, while professing to be her devoted daughters? I mention the Jansenists because their secret Be our state of life what it may, we are the Jansenists because their secret in the path of the saints if we truly love working against the Church reminds one God above all things and are free from



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