

more aids necessary, and the sad condition of our brother, who is a good man in every way, with a helpless family of little children, is a most worthy case for the charitable aims of the members of our Association.

Brother McDonough had a small property, which he has lost since his illness in securing treatment for his disease, and is now totally dependent upon charity for the existence of himself and family.

Branch 11 has delayed for a good while making this appeal, but the very serious and hopeless case of Brother McDonough and his children compels us to ask the members of the C. M. B. A. of Canada, at this season of "good will to all men," for an aid to a most distressing case, and also as a thanks giving offering from all those enjoying the inestimable blessing of health.

Brothers, we hope that you will, in your charity, send a contribution to help gladden the heart of our poor brother, that he may not have added to the knowledge of his own condition, the thought of his children and wife in want.

Yours fraternally,
JOHN F. O'NEILL, President.
E. C. ARMAND, Rec. Sec.

Approved by Rev. A. Chaine, Spiritual Adviser.

All contributions to be sent to E. C. Armand, Box 180 Arnprior, Ont., and will be placed in the hands of a committee of the branch for the care and support of Bro. McDonough and family, and acknowledged in THE CANADIAN.

Arnprior, Dec. 15th, 1890

London, Dec. 27 1890

E. C. Armand, Eq., Rec. Branch 11, Arnprior, Ont.

Dear Sir and Bro.—The appeal from your branch in behalf of Bro. John McDonough has been allowed by the Grand President and Board of Trustees.

Yours fraternally,
SAMUEL R. BROWN,
Grand Secretary.

JOINED THE BENEDICTS

Woodlee, Dec. 6 1890.

To Bro James J. Murphy, Chancellor of Branch 221

Dear sir and brother—We, the members of C. M. B. A. Branch No. 221, having heard with much pleasure that you have become a benedict, take this opportunity to express to you our congratulations. The news of your good fortune in choosing such an estimable young lady for your life partner gives us great satisfaction. No one can possess true friendship without rejecting in the prosperity of a friend. To one who has always been manly, true and noble, and who has labored persistently towards a particular end, success must be extremely gratifying. We also take this opportunity to express to you our high appreciation of the services you have rendered us as an officer of this Branch for the past five years. In the discharge of your duties you have been ever faithful and zealous, never sparing yourself, but were always ready and willing to give us your good advice. It will ever be our delight to hear that you are prospering in your undertakings, and if in any way we can serve you, you can rely upon our best endeavors. With every good wish for yourself and Mrs. Murphy.

Signed on behalf of the Branch Francis B. Fuertb, President; John Fitzgerald, Recording Secretary.

To the above address Bro. Murphy, on behalf of himself and wife, made a suitable reply, in the course of which he outlined the benefits to be derived from a membership in the Association, the advisability of securing a membership therein, and brought his happy remarks to a close by the expression of a wish that the society would continue to grow and flourish, and that the picture of his days as a member of Branch 221 of the C. M. B. A. of Canada shall with him always find a suitable resting place among the happiest pictures which hang on memory's wall.

ARE GAMES WASTE OF TIME.

At the opening of the Spalding Institute, the new High School for boys at Peoria, Bishop Spalding delivered a lengthy but masterly address on the subject of "Opportunity." He touched upon a variety of practical subjects, and as he has few if any intellectual superiors on this continent his words, although they may not meet with the approval of many who stand in the van of progress, are nevertheless worthy of the most serious consideration. We reproduce for the benefit of our readers the passage in his address dealing with recreation and work:

Bishop Spalding said—"The man finds or makes his opportunities and in turn they help to make him."

The multitude will not lay hold on opportunity unless it is thrust upon them; and even then they are listless and unresolved; and therefore are they condemned to remain inferior. The few who rise above the crowd are ever alert to discover how they may improve themselves and become helpers and leaders.

We are born to grow—this is the word religion, philosophy, literature and art ceaselessly utter—and we can grow only by keeping ourselves in vital communion with the world within and without us. Use or lose is nature's law; also, use and improve. If a little money is taken from us we make ourselves miserable, and all the while we are permitting the wealth which enriches the mind to slip from us as though it were the dirt from which the gold has been sifted.

There are few whom routine work keeps busy more than ten hours in the twenty-four. A few eight hours for sleep and two for meals, and there remain four for self-improvement. How is it possible, you ask, to live without recreation and amusements? Find them in the effort to upbuild your being, and joyfulness of life shall be yours beyond the reach of kings. Learn to think, and you shall never lack pleasant occupation. Bring your mind into unison with the currents of thought which are found in the books of power, and you need be neither lonely nor depressed. The transfusion of thought is more quickening than the transfusion of blood. As in the midst of battle the soldier is often unconscious of his wounds, so they who have a purpose and seriously pursue it, easily become indifferent to the troubles which make weaker men tremble.

Games and other amusements doubtless have their uses especially for the young, and for all who are feeble in body or mind, but when we consider that they are generally occasions for wasting time, and a cheap obstacle to human advancement, it is difficult not to condemn the apathy, the indifference to the meaning and worthy of life which makes possible their universal

prevalence. They are least harmful in the home, and even there, what irreparable loss they involve! Economy of time is more indispensable than economy of money; for it is a means not only of getting money but of getting what is vastly higher and more precious—wisdom and virtue. All else may be good, but time mispent is lost forever. It is the element in which life exists, and to squander it is to dissipate vital force. What increases health and strength of body is good, unless it diminishes vigor of mind or weakens the will to devote one's self to right human ends. The passion and persistence with which athletic sports are followed in our colleges and universities undermine moral and intellectual ambition just at the time when the formation of character and the acquisition of knowledge are of the highest importance. Those whose ideal is athletic are in danger of not looking higher than the prizes ring. True human power is not physical; its seat is in the mind, in the will, in the conscience. Let our school boys be happy and joyous, let them divert themselves, in a free spirit, like gentlemen, but let them not lay the stress of their attention and admiration on rowing or leaping or kicking a ball or hitting it with a bat, nor imagine that great skill of this kind is helpful or desirable. It is generally an accomplishment of those whose spiritual being is callous or superficial. These sports are not the best means even for promoting health and physical culture, which are the result of moderate, not violent, exercise, of temperance, cleanliness, sleep, cheerful thoughts and worthy aims followed in a brave and generous spirit. Mere strength of body is not a test either of endurance or of vitality. We die from sensual excess or from dependency or from both. Indulgence and disappointment kill more than work, which, if it be full of joy and hope, brings length of days. Worry, whatever its source, weakens, takes away courage and shortens life. Our sons murder us, said a rich man, speaking of a friend who had just died.

The sweet idleness praised by poets and lovers is not idleness, but leisure to give one's self to high thoughts and loftier moods. The really idle are oppressed by a sense of fatigue, and therefore tiresome to themselves and others. Let those who complain of having to work undertake to do nothing. If this does not convert them, nothing will. Those who live in inaction on the fruits of the labor of others lose the power to enjoy, come to feel existence to be a burden, and fall a prey to life-weariness. He sits uneasy at the feast who thinks of the starving; he is not comfortable at his own fireside who remembers those who have none. To know that life is good one must be conscious that he is helping to make it good at least for a few.

Work, not play, is the divine opportunity. The outcome of civilization, if we continue to make progress, must be that to each and every one work shall be given to do which, while it provides the necessities and comforts of life, will cheer, strengthen, console, purify and enlighten, and when this day comes the nineteenth century shall appear to have been but little better than the ninth, for a society in which millions are condemned to do dehumanizing work or starve is barbarous.

The century which is now drawing to an end has been so filled with wonders, with progress in science and wealth, with discoveries and inventions, that it seems to illumine the

pages of history with a blaze of glory. But it is not all light. The failure is as serious as the success is great. The individual has not risen as his knowledge has widened and his environment improved. What he is, is still held to be less important than what he possesses and uses. In the mad race for wealth multitudes are sacrificed as pitilessly as in warfare; they are dragged by competition to verge of starvation; they are driven to work under conditions which dehumanize. Greed has led to a world-wide struggle as cruel as that of nature, in which only the strongest or the most cunning and conscienceless survive. Our society makes criminals, and our penal institutions harden them in wrongdoing. The people are taxed to support vast armies and to supply them with more and more expensive and effective instruments of murder, and wars are waged, not to liberate and lift up weaker races, but to rob and oppress them and these crimes are committed in the name of religion and civilization. The great powers of Europe look on in stolid indifference while helpless populations are massacred; and America, which has always meant good will to men and opportunity for all, seems to be drifting away from what Americans have loved and lived for into the evil company of these old-world nations, drunken with lust for conquest and lust for gold. While knowledge grows, while man's control over the forces of nature increases, the individual seems to be losing his hold on the principles which underlie right life. The power of sustained thought, of persevering labor for high and unselfish ends, the spirit in sacrifice and devotion, faith and hope, the love of liberty and independence, are, it is to be feared, diminishing.

There is still evil enough in the world to save us from self-complacency, from the foolish and vulgar habit of self-laudation, but the triumphs of the nineteenth century have been sufficiently real and great to inspire confidence and courage in the young who are preparing to take their place in the twentieth as strong and faithful workers in every righteous cause.

Here in America, above all, the new age approaches, offering opportunity. Here only a beginning has been made, we have but felled the forest and drained the marsh, and bridged the river and built the road; but cleared the wildwood and made wholesome the atmosphere for a more fortunate race, whom occasion shall invite to greater thoughts and more godlike deeds. We stand in the front rank of those who face life, dowered with all the instruments of power which the labors of the strongest and wisest in all time and place have provided.

PREAD OF CATHOLICITY IN THE NINETEENTH CENTURY.

From the Tablet.

In England and Scotland, which at the beginning of the century contained but 12,000 Catholics, there are now 2,000,000 under the charge of 2 Archbishops, 18 Bishops and 2,750 priests. In the course of the century the number of Catholics has risen, in Germany, from 1,000,000 to 13,000,000; in Switzerland, from 712,000 to 1,170,000; in Scandinavia, from 200,000 to 5,000,000; in the Balkan Peninsula, from 27,000 to 6,000,000; in Persia, from 300,000 to 10,000,000; in North Africa, from 15,000 to 5,000,000. In Russia the Ruthenian Church, which existed at the beginning of the