

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname.)—St. Paclan, 4th Century.

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1573

## Why Mother is Proud.

Look in his face, look in his eyes,  
Roguish and blue, and terribly wise—  
Roguish and blue, but quickest to see  
When mother comes in as tired as can  
be;  
Quickest to find her the nicest old chair,  
Quickest to get to the top of the stair,  
Quickest to see that a kiss on her cheek  
Would help her far more than to chatter,  
to speak  
Look in his face, and guess, if you can,  
Why mother is proud of her little man.  
The mother is proud—I will tell you this;  
You can see it yourself in her tender  
kiss.

But why? Well, of all her dears,  
There is scarcely one who ever hears  
The moment she speaks, and jumps to see  
What her want or her wish may be.  
Scarcely one. They all forget,  
Or are not in the notion to go quite yet;  
But this she knows, if her boy is near,  
There is somebody certain to want  
to hear.

Mother is proud, and she holds him fast  
And kisses him and kisses him last,  
And he holds her hand and looks in her  
face,  
And hunts for her spoon, which is out of  
place,  
And proves that he loves her whenever  
he can—  
That's why she is proud of her little  
man.

—The Independent.

## INTELLECTUAL SLAVERY.

REPLY TO CRITICS OF THE CHURCH, BY  
REV. B. H. BENSON, M. A.

The charge of "Intellectual Slavery" is one frequently brought against the Church. Father Benson, in the course of a series of lectures on "Paradoxes of the Catholic Church," dealt in a very masterly way with this subject. The truth made them free, he said, and yet before they could grasp the truth they had to bring into exercise every thought. They knew the common accusation brought against the Church, that she was the home of intellectual slavery. The world was always sneering at Catholics; they were intellectually bound by restrictions and regulations. First of all, they were told that Catholics had no liberty of thought; their every thought was dictated by the Church. They had no right to make up their minds on any point whatever. They said there was no intellectual activity in the Church; nothing but intellectual stagnation. The Catholic religion, they were told, was an enormous collection of interpretations—every point was settled; there was no room for thought or discovery; that the Church was always behind the age; never got up to the age; and that in short, to become a Catholic meant to bid good-bye to all intellectual freedom. Look cried the world, the extraordinary freedom of the Gospel; the whole spirit of Christianity was one of freedom! But look at the Catholic Church, she was bringing back the ceremonial law of Moses, so exaggerated by the Pharisees, and all liberty was swept away! Look at these poor Catholics, how their every movement was dictated by the Church; and whether a man liked it or not, he had to abstain from meat on a Friday, and had to go to church on Sunday, whether he liked the service or not—he had to be there. "While we," cried the world, "are really free; we have true intellectual freedom. We need do nothing we do not like. We can select the minister whose views are like our own. It really does not matter what we believe, so long as we live up to the spirit of the truth; nothing else matters at all." There are ten thousand people who honestly believe that the Catholic Church was going back to the Pharisaical system and that all liberty was being swept away. Protestants, they said, had the true liberty of the children of God. That sounded reasonable and sensible enough but nearly everything the world did said sounded very sensible and very reasonable. It was only when they went to look into it that they saw how very shallow the world is. They had first to understand what was meant by liberty. Liberty was one of the most difficult things in the world to define. Let them try to understand liberty by some kind of an illustration. Let them think of some savage race in the beginning of civilization, some savage tribe living in a country where there were no laws. At first sight that seemed to be a tribe which had got true liberty. If they compared their own life with the life of the savage they thought the savage more free than themselves. For all through their own life they were bound by certain restrictions, they were not at liberty to do exactly as they liked, but the savage had more or less liberty. But imagine some country where there was no law against stealing. First of all, it seemed as though there must be more liberty in that country, but had they ever thought how impractically that worked out? There was no law against stealing in this tribe, and therefore the strong man, when he wanted anything, helped himself. Did they not see that the savage who had no law, nothing to restrict his action—although in a shallow sense he was more free—was in the real sense individually less free, much less free as regarded the disposal of his time. The savage had continually to be on his guard for fear his goods should be taken from him by the strong man who helped himself as he liked. A good law was, therefore, no restriction on liberty but a help to liberty. It left them free to carry out activities that otherwise were useless. Liberty was not a license; it was not liberty to do exactly as they

liked. Laws were not restrictions, they were avenues to freedom. Wherever there was a good law, it actually helped instead of hindered true liberty. In this physical world, continued the preacher, there were certain immutable laws going on whether they liked them or not. If they fell from a great height they were killed, if they ate a deadly thing they were killed. Did they say to the scientists who told them such things that they were interfering with their liberty? Did true information, given them to help them, make them more free or less free? Information, if true, helped, instead of hindered their liberty. It was only by absolutely obeying those laws they could have power over nature.

Truth about nature made them free. Now the soul lived in the spiritual world, and the spiritual environment of the soul is as real and as inextricable as the physical environment of the body. Did true information restrict their spiritual liberty? There are certain great laws of God, whether they liked them or not, which had their consequences upon their souls. Almighty God in the Old Testament revealed certain great broad principles. Was the liberty of the children of Israel restricted by those laws in the spiritual world, or was their liberty enormously increased? He contended they did increase their liberty. If their knowledge of nature, of the laws of society, really increased their effectiveness in the physical world, why should not that also be true of the spiritual world? Scientists revealed to them the great laws of the physical world that worked whether they liked them or not. The scientist discovers a certain herb to have certain properties, but the doctor told them whether or not they were to take it for their bodily health. The Catholic Church revealed to them certain great laws of the spiritual world, and she, like the scientists, told them the great facts about the spiritual environment in which their souls existed. She also in the spiritual world did the work of the doctor. She not only revealed the law, but she translated those great religious principles into terms of action. The Catholic Church in promulgating God's Commandments, went further and said to the sinner: "Transgress this law, and your soul is sick unto death," any "You must do this thing!" Did they say to the doctor he was restricting their physical liberty? No one spoke of doctor-craft or the tyranny of his position. Then how dare they say that the priest tyrannized over them, for the priest did exactly as the doctor did, neither more nor less, and if they did not take his advice, he washed his hands of responsibility. If the doctor did not tyrannize over them, he could not understand why they should say that the priest did. The fact that he laid down certain laws did not restrict their liberty, and if the doctor's advice reasonably increased their effectiveness in this world so the advice of the priest increased their chances of survival in the Presence of God. The preacher went on to show how the scientists were working out more and more the details of the principles of nature that had existed from the beginning. In exactly the same way the Catholic Church had begun with certain great principles of truth, and as time went on she elaborated these. The Catholic Church thought out the centuries had elaborated the original principles on which she began. She added nothing to these principles. As a matter of fact what the Church believed now the Church always believed, for she cannot err in the deposit of revelation. But she worked out that deposit to the smallest details. And if these things are true, knowledge of them could not restrict their intellectual liberty no more than a knowledge of the physical world restricted their physical liberty. So neither could their knowledge of the laws of God and of the conditions of the spiritual world restrict their intellectual or spiritual liberty. The Catholic was more free than the non-Catholic because, certain spiritual laws being decided, his faculties were free to apply to other things. There were certain great principles settled once and for all. Protestants might say: "You are begging the whole question: what if the Catholic Church were not true?" That was not his subject that day; there were ten thousand reasons for knowing that the Catholic faith was true. His whole point had been to expose the extraordinarily shallow reasoning of the world that an increase of spiritual knowledge was a decrease of liberty. If what the Catholic Church says is true, if her methods of applying the laws of God to man are best then, instead of the Catholic being in a state of intellectual slavery, he was infinitely more free than the Protestant.—Catholic News.

## What Serving Holy Mass Means.

Theologians tell us that the more real part you take in offering the sacrifice of the Mass, the more largely you partake of its benefits. They teach that the acolytes are especially favored in this respect. To serve Mass is the nearest approach one who is not a priest can make to celebrating it. You gain more merit and grace by serving Mass with faith and devotion than by merely hearing it. He who serves Mass kneels and moves amongst the angels. The angels look upon him with a kind of holy jealousy. He discharges an office in heaven, which they discharge only in desire. They associate him with themselves, for he has become a ministering Spirit in the flesh to the King of Kings and Lord of Lords, to Jesus Christ, the Man-God.—Cardinal Vaughan.

## WHEN CHURCH INTERFERED.

BOURKE COCKRAN'S RINGING "CHALLENGE TO BIGOTRY AND IGNORANCE."

The address of the Hon. W. Bourke Cockran, of New York, at the closing mass meeting of the Catholic Missionary Congress in Chicago was a timely and comprehensive exposition of the position of the Catholic Church towards the state from the time of Constantine down to the present, refuting in detail the recent charges of the Lutherans. The Chicago Daily Tribune characterized it as "the oratorical effort of a lifetime" and said it was "not a defense, not an apology, not an excuse, but a thundering, aggressive, exultant challenge."

Mr. Cockran declared that all free institutions are the natural, inevitable result of the teachings of Christ. He traced back the constitutions of modern times to Church influences. He told of the interference of the Church with the state and gloried in it, declaring that if the same situations arose again the Church would win all the power at her command again interfere.

He outlined the danger that he saw before the republic and declared that only the continuance of the faith of Christ in the hearts of men could preserve the thing that that faith had brought forth. In conclusion, he took up the charge that Pope Leo XIII. and Pope Pius X. had stated that the Church and state could not be separated and declared:

CHURCH AND STATE INTERDEPENDENT. "No they cannot be separated. Never as long as democratic governments are relied upon to rule men. It is true that their organizations may be separable and interdependent. It is true that the state need no longer support the Church. But under democratic government the Church must ever be the mainstay of the state. "It is time that there should be a plain, clear, unmistakable, unanswerable definition of Catholic position on this important point," he said, after referring to the letter of the Lutheran synod and the resolution of the Baptist ministers. "There should be a statement as to what attitude Catholics should take in this matter, not the position some may assume, but the absolute, unqualified duty that loyalty to the Holy Church imposes upon all.

"Is loyalty to the Catholic Church injurious to democratic government? "It is not! It is impossible that true Catholicism should weaken, but inevitable that it should strengthen liberty and democracy. "More than this. It is absolutely the only force which our form of government can be preserved from the innumerable insidious assaults being made upon it. "This is well enough to say, you say, but are these propositions capable of demonstration? "If they are not, then this gathering, this tremendous congress just held, is just cause for apprehension and fear on the part of all good citizens. But it is capable of absolute demonstration—demonstration here and now.

"Is it hard to demonstrate that all democracy is the direct result of the preparation of the gospel of Jesus Christ? "Democracy differs from all other forms of government in that it depends upon belief in human goodness. All other forms of government are founded on distrust of human virtues. All despotic government is organized on the theory that human depravity is so general that only tyrannical arbitrary force can prevent men from lying at one another's throats or taking one another's properties."

WHEN THE CHURCH INTERFERED. Mr. Cockran then followed the history of the Church through the Middle Ages, showing that she had interfered with the tyranny of governments, with injustice, and immorality as in the denunciation of slavery, of gladiatorial combats, of robber barons, excesses, of royal licentiousness, of all criminality when it was a part of the laws of the state or recognized and encouraged by it. "Where do we see first the idea on which our free governments are founded first suggested?" continued the speaker. "We find them in the teachings of Christ, the teaching of the measureless perfectibility of man. "It is true that democracy was the ultimate, not the immediate, fruit of Christianity. It was a struggle of eighteen centuries between the recognition of the equality of man as an abstract Christian principle and the conformation of human government to that principle, but throughout all those centuries the seed was growing in the heart of the Church."

The occasions on which the Church has interfered in the affairs of the state are the glory of Catholics and of Americans, said Mr. Cockran. INTERFERED TO ABOLISH SLAVERY. One of the first cases of Church interference with the state was in the matter of slavery. Slavery was an established institution of the Roman empire, but she turned all her weapons against it. She denounced it in the pulpit, in the confessional. She made the purchase and manumission of slaves the greatest work of charity. "As strong an institution as slavery were the gladiatorial combats. They were conducted by emperors, authorized and supported by the state. They were as much a part of the state as our army or navy. But disregarding the possible censures of synods and conferences, she interfered through pulpit warnings, confessional commands, and denunciation of emperors, until one of her monks, T. Le-machus, by his martyrdom, and dying prayer, put an end to them.

PROTECTED WEAKNESS FROM MIGHT. "The Roman empire was succeeded by the age of feudalism. There was no

law but might. Government was organized but for rapine and plunder and the distribution of the fruits of war. The weak man who incurred the enmity of a stronger had no recourse from his wrath. This was the law of the states of the time. Might wrought its vengeance at will upon weakness.

"At the extremity the Church again interfered with the state. She threw open the doors of her churches to the fugitives from the justice of that day. Think of that interference. Within her churches the humblest, weakest fugitive was safe from the pursuit of the most powerful potentate. This led to the creation of tribunals in which the guilt or innocence of men could be sanely determined. She gave the world its system of law.

"In all these days of tyranny, oppression and injustice she was the one refuge of the unfortunate, the poor, the orphan, the blind, the orphan, the allied found homes in her monasteries—homes, not institutions—and against wicked kings and emperors the Pontiffs hurled bulls—the bulls to which our Lutheran and Baptist fellow-citizens have taken exception.

"Do the reverend Lutheran and Baptist gentlemen realize where we find the political germ of the constitution? We find it in the Magna Charta. Do the reverend gentlemen know that the Magna Charta was wrested from his lawful overlord by a Catholic prelate at the head of rebellious barons? "Do they know further that the Magna Charta was but the confirmation of ancient statutes and laws? Those of good King Edward. Do they know that King Edward the Confessor, is a canonized saint of the Catholic Church? "Where did we get our great system of equity law? It was from the interference of the Church in the affairs of the state. Even to-day the chancellor of England is the keeper of the great seal, the keeper of the king's conscience. This is because it was the king's confessor who forced him to use his prerogative to do justice—equity in cases where the strict rules of the law were powerless.

OUR CONDUCT IN REGARD TO THE BLESSED SACRAMENT. THE TEST OF OUR QUALITY AS CATHOLICS AND THE MEASURE OF OUR HOPES OF SALVATION. From the Monitor, Newark. At the close of a series of conferences given at Cambridge, England, a decade ago the Rev. Joseph Rickaby, S. J., used these meaningful words: "As I am a part of you I say to each of you here: Ever remember this: all your life long your conduct in regard to the Blessed Sacrament will be the test of your quality as a Catholic and the measure of your hopes of salvation."

"Greater than the mystery of the Eucharistic life is the mystery of the dead, callous world around it. It is the unspeakable privilege of us Catholics to recognize the God dwelling among us. The consciousness of the Real Presence is our bright light. As the gates are lifted in the holy Sacrifice of the Mass, we behold the entrance of the Royal Guest. Tabernacled for a season in silence and gold on our altars, His home and abiding place is some human heart. And how do we act? Measured by the standard of our 'conduct' in regard to the Blessed Sacrament, what is the quality of our Catholicity, what are the prospects that we will save our souls?"

How many Catholics there are who miss Mass Sunday after Sunday, who allow the years to steal by without making their Easter duty! They are the barren fig trees. Vesture and leaves but no fruit. They call themselves Catholics, but produce no fruit worthy of their calling. Sometimes they are good fellows, as the world goes; sometimes they are specially kind to their wife and family; sometimes they are the loudest in their profession of their allegiance to the Church. We try to excuse them. We accentuate their fine qualities, generally their generosity; we admire their fidelity to their home; we point with satisfaction to their long-continued Catholicity. But what does it all amount to? They are weighed in the balance and found wanting. Their painted virtues are only surface tints to hide the emptiness beneath.

It is a consolation to know that the good, ordinary Catholic both attends Mass regularly and makes his Easter duty. But is that enough? There was a remnant of fanaticism dragging itself into extinction during the first part especially of the last century. It prevailed even in Ireland, and possibly it came from some exiled French priests, who taught in Maynooth for a time. Its spirit and suggestion were to ap-

proach the altar rarely and at long intervals. We have noticed it even among fervent Catholics of Irish descent—a sort of excessive fear, a sense of unworthiness that held eager hearts back.

The Easter duty is not enough. Our Holy Father Pius X. has suggested even daily Communion for all who are striving earnestly to lead holy lives. And we cannot praise too highly those fervent few who attend Mass every week morning. They are like the handful who cling close to our Lord during His earthly pilgrimage. There is no devotional practice comparable to the daily attendance at Mass.

There are some Catholics who visit the Blessed Sacrament—some frequently, some daily. And what practice more salutary to their souls? Would that devotion to the Blessed Sacrament were more actively widespread! We are accustomed to say that the indifference is not due to lack of faith, but to lack of thought. Well, let us hope so. There is a variety of devotions in the Church, but the best of all is devotion to the Blessed Sacrament. The devotion which does not lead to the foot of the tabernacle is of doubtful value. The devotion which delays our feet too long in that journey of love is in need of reformation. Whilst the Church does not condemn, but even countenances, a variety of devotions, their effect is only confusion to our soul, unless the star of the sanctuary lamp glimmers invitingly in the distance. No matter what other devotions fervent Catholics may desire to cultivate, first among them all, and most urgent should be devotion to the Blessed Sacrament.

Our conduct in regard to the Blessed Sacrament is "the test of our quality as Catholics and the measure of our hopes of salvation."

PRIEST GIVES UP HIS LIFE. SAVES THE SACRED HOST. A letter from Denver, Colorado, informs the New World that Rev. James A. Ryan, of that city, is rapidly sinking into death as a result of a heroic deed by which not only a church, but the lives of hundreds of parishioners were saved. Since the young priest is a native of Chicago the record of his self-sacrifices will prove of distinct interest.

Sunday week a candle ignited the draperies of the main altar of St. Leo's church, Denver. Instantly Father Ryan grasped the flimsy material and extinguished the flames with his own hands, sustaining painful burns, and even as he fought the fire, calmed the vast congregation which had started madly for the entrance of the church. It was during the solemn moment of the Consecration when the faithful knelt in prayer that John Ryan, an acolyte, stepped up to Father Ryan, whose head was bowed in prayer, and called his attention to the fire which had started. Forgetful of himself, Father Ryan tore the draperies, soon a great mass of flame, from the altar. The worshippers broke into a panic. Men shouted and women called for help. Turning to the congregation the priest exhorted them to calm themselves, and his words had the desired effect. The people marched quietly from the church. Before the department arrived the flames were out.

When notified of the conflagration, Father Ryan's first thought was of the Sacred Host. He hurriedly carried it into the vestry before the congregation realized that the church was afire. Running back, he began beating the fire with his hands. The worshippers, seeing the danger, rushed to their knees. Someone far back in the immense church shouted "fire" and it was the signal for a rush for the aisles.

Realizing that a panic would endanger more lives than the fire possibly could, Father Ryan turned to the congregation and from the steps of the altar, holding up his hands from which the skin already had been burned, entreated them to preserve presence of mind and assured them that there was no danger. Even at that moment the sac-cloth which he wore was smouldering in fire. The people, seeing their pastor so calm, regained their composure. Some filed silently from the church, while others started for the altar to assist Father Ryan. But the priest already had torn away most of the inflammable material from the altar and, aided by the acolytes, was beating it out upon the floor.

Father Ryan modestly declined to discuss his successful efforts in not alone keeping the church from destruction but saving the lives which might have been lost had a panic ensued. Father Ryan was in the Iroquois Theatre when it burned in 1903 and six hundred lives were lost and the memories of the day and the fearful panic which then ensued caused him to shudder when he saw what might have happened in the church.

At first it was thought that he would soon recover, but after a few days septicemia set in and the doctors gave up all hope. A marvelous result of his heroism, however, is the conversion of a Protestant Episcopalian, John Webster Hancock, of 109 Fifth avenue, New York. Writing to the Denver daily press Mr. Hancock states that he was present at the scene, and adds: "I return to New York with a higher idea of the Roman Church and its priests than ever I had before. If the Catholic Church produces men like Father Ryan—and it has demonstrated its ability to do so—if the Catholic Church is good enough for men like Father Ryan it is good enough for me. I return to New York with the fixed purpose of placing myself under the instruction of the Paulist Fathers and entering the Great Catholic Church. My move is born of conviction. When I return to Denver after Christmas I will certainly make

the acquaintance of Denver's most heroic young priest not as an Episcopalian, but as an humble son of the Mother of Churches, a simple Roman Catholic."

## CATHOLIC NOTES.

Thirty years ago, when the first Catholic parish was established in New Bedford, Mass., there were 200 families and one church. Now there are five churches, two convents, three schools, 3,600 families and 19,000 souls in the parish.

A renewal mission was given lately in Chatham, N. B., by the Redemptorist Fathers from Roxbury, Mass., Rev. T. H. Mullaney, Rev. C. McCormick and Rev. R. Donoghue. The occasion called forth a demonstration of Catholic faith which must be a consolation to the good Bishop of Chatham, Right Rev. Thos. P. Barry, and his faithful clergy.

The Rev. Father D. J. Riordan, of Chicago, says "That if all the parochial schools in that city were closed it would cost Chicago tax-payers \$10,000,000 to erect school buildings enough to accommodate the new pupils and \$2,000,000 a year additional to pay the wages of the increased number of teachers that would be required."

A notable gathering of prelates, priests, ministers of several denominations and citizens of all creeds paid a final tribute to the memory of the late Dr. D. J. Stafford by their presence at the blessing of the memorial pulpit erected in his name in St. Patrick's Church, Washington. The dedication services took place last Thursday, Nov. 10.

If the Holy Father has will anything to learn, says Rome, about the geography of the Catholic Church he is learning it rapidly these days. He finished an audience with a Bishop from Central Africa to begin another with a Bishop from South America and then another from the heart of China, and so on every day during these stirring times of the Jubilee.

The English House of Commons on Tuesday afternoon by a vote of 233 to 48, agreed to the first reading of the bill introduced by William Redmond to remove the existing Catholic disabilities, including the prohibition of street processions, and to abolish the anti-Catholic clauses in the oath taken by the sovereign on his accession to the throne.

So great was the crowd in St. Joseph's church, Newark, N. J., at the close of the non-Catholic mission recently that it was necessary to allow people within the sanctuary rail. There were sixty-two converts, one of them a man eighty years old, as the result of the mission. The sixty-two who accepted the Catholic faith during the week were confirmed by Bishop O'Connor.

News-papers rumor states that Bishop Byrne of Nashville, Tenn., is likely to succeed the late Bishop Horstmann in the see of Cleveland, Ohio. The name of Bishop Byrne is the first of three recommended by Pope Pius X. by the Archbishop of Cincinnati Province as successor to Bishop Horstmann, and the transfer of the Nashville prelate to Cleveland is considered most likely to occur at an early date.

Princess Henry of Battenburg, when at home on the Isle of Wight, pays daily visits to the convents of French nuns of several orders who settled on the Isle after they were expelled from France. The constant association of the king's sister with the nuns has given rise to the report that she is being instructed in the Catholic faith, to which her daughter, the Queen of Spain, was converted before she married King Alfonso.

The opinion of the bar and the press as expressed since the announcement of Lord Justice Mathew's death in London last week is that the deceased was one of the greatest judges of the age. Sir James Mathew was born in Cork on July 10, 1830. He was the nephew of Father Mathew, the apostle of temperance, and not only was there sympathy, but a distinct likeness, between them, especially in the ardor and geniality of their characters.

There has been established in Amherstburg, Ont., a new Ursuline convent built of brick with the ornaments of Ohio free-stone. This will be a great boon to the Catholics of that district and we congratulate Father Brady, the pastor, upon the possession of an institution which will aid materially to promote spiritual blessings for his people. The new convent and school will afford the children of Amherstburg splendid educational advantages.

Mrs. Carrie Shean, of Los Angeles, Cal., who died last week, was a convert from Methodism. A nurse by profession, she came in contact with many Catholics. Administering to the sick and dying day and night, she learned to understand the happiness, contentment and peace exhibited by the Catholics in their dying moments on the one hand, and then the uncertainty, alarm and fear of those who faced death without any fixed faith or belief. Deathbed scenes were the principal cause of her conversion.

The Rev. Thomas Adams, a priest who attracted much attention fifteen or twenty years ago for the cures which he was said to have been instrumental in effecting through prayers and the application of relics of various saints, died on Friday at his residence in Brooklyn, N. Y. Father Adams never made any claims for his own powers, but always told inquirers that he believed in the power of faith and prayers. He was said to have possessed relics of St. Francis of Assisi, St. Theresa, St. Marguerite, St. Anthony of Padua, St. Francis de Sales and other saints.





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THOS. COFFEY, L.L.D., Editor and Publisher.

Advertisements for teachers, situations wanted, etc., are inserted in this paper...

LETTERS OF RECOMMENDATION.

Mr. Thomas Coffey: I have noted with satisfaction that it is directed with intelligence and ability...

Dear Sir: For some time past I have read your admirable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published...

LONDON, SATURDAY, DECEMBER 12, 1908.

THE PRESIDENT'S ADDRESS.

Without attempting to connote all the addresses delivered at the Church Extension Congress, some there are which should not pass unnoticed...

we feel abashed at the selfish staying at home and stagnant inertness in our own midst. Then there is the appalling scarcity of priestly vocations...

ADVENT THOUGHTS.

How much more beautiful are the seasons of the Church's year than those of the natural year. Just as the world of grace is brighter, vaster and more magnificent than that of physical nature...

time—what mutual love between them. It is not the love of saint or friend— or even that of an ordinary mother for the babe she bears...

THE POPE'S JUBILEE.

Monday, Nov. 16th, witnessed one of those historic events in St. Peter's at Rome which are magnificent in pomp and ceremony and touching in unity of faith...

posed revision of St. Jerome's Vulgate are the other chief events marking the pontificate of our Holy Father now happily reigning...

The Mass was the religious ceremony of the Jubilee. For a week before the balls of the Vatican were brilliant with royal deputations...

HEALING BY SPIRITUAL MEANS.

Bishop Williams of this city is about to appoint a committee to investigate healing by spiritual means. Several medical men have associated themselves with the movement...

ON DECEMBER 1st, at the Cathedral, Pembroke, took place a most imposing ceremony when Rev. E. A. Lalupipe, formerly parish priest of Haileybury...

dangerous trial. It minimizes religious fervor by limiting its care to the body; and it confines God's blessings largely within the narrow bounds of earth and time...

CHURCH UNITY.

We publish elsewhere a rather strong argument against the proposed idea of some of the sects to unite. These things strike different people in different ways...

IT IS A SOURCE of pleasure to all Irishmen the world over to note the splendid unity of the Irish Parliamentary Party in the House of Commons...

THE DEATH OF MR. JOHN CAMERON, Postmaster at London, and founder of the London Advertiser, removes one of the most estimable characters in the community...

AN EXCELLENT Catholic organization in Toronto is the St. Elizabeth's Visiting Nurses' Association. It is under the patronage of the Most Rev. P. P. McEvay, Archbishop of Toronto...

shoulders—a task which in some regards is like unto that which was assumed centuries back by the noble and heroic missionaries of the Jesuit order...

THOS. AUGUSTINE DALY, editor of the Philadelphia Catholic Standard and Times, on the invitation of the Canadian Club, paid London a visit on Friday of last week...

"A FIGHT TO THE DEATH," to preserve the liquor traffic in all its strenuousness is what the License-Victuallers' Association of Quebec appears to be now engaged in...

ON THE 2ND OF DECEMBER there was a striking demonstration in the diocese of Antigonish, the occasion being a loving farewell from the Bishops, priests and people to the Very Rev. Alexander MacDonald, Bishop elect of Victoria...

THE CATHOLIC RECORD trusts abundant success will crown their splendid efforts in the cause of charity.

ANOTHER PRIESTLY martyr to duty! This time "down by the sea." For some time a particularly malignant type of diphtheria has been prevalent at North Sydney, C. B. The pastor, Rev. Father Mullins, although in delicate health, and although he had a curate as devoted as himself, insisted on administering the last rites to the worst cases...

A happy of St. And invite as t cil, M. P. late there Province o come more public me This is a present da progress it which eve at heart. the banque as an orato also that w ism in the ence. It i Marcell to itets of a ons commc of the An the visits Canadian crease an Amongst the stamp regime, th welcome t below the remarks a "The B responded M. P. TI Mr. Alex. In comm ell point London v keep two C. S. Hyn the Hous made to M be present of French province. "If the is not res Marcell. Irish, I ar adian. I Canada's barriers vices fre away, an ces mingl en. I French-C vited to On ario, passed." He ref speaking ad from pointed c assist in to be do: Scotelm: that bat Quebec s The E many nat based on consent c the sne ment of Both his army Govern for supp pointed who die vain, co the futu ing eve people of South day bet the cha To-da Canada, shrines, the san always i true-he serving In the 1837, t found t British of the f "I an but a this is sleepal rence, future its be Scotch foemer victory To-day build the be Mr. was c system time Canad ally, treatio tion It wot be tw soon c Engla econo On on of II foreign not be nation give Unite would Th that to gi It wa onies they soon must defer in ti the that

MR. CHARLES MARCIL, M. P.

A happy thought it was, on the part of St. Andrew's Society, of London, to invite as their guest Mr. Charles Marcil, M. P., to their annual dinner. Of late there is increasing evidence in the Province of Ontario of a desire to become more intimately in touch with the public men of the sister Province. This is a most agreeable phase of our present day life, because it ensures solid progress in that work of nation building which every true Canadian has so much at heart. The speech of Mr. Marcil at the banquet places him in the first rank as an orator, but in his remarks there was also that which stirred the fire of patriotism in the hearts of his Canadian audience. It is truly such statesmen as Mr. Marcil to whom we may look as the architects of a grand and free and prosperous commonwealth on this northern half of the American continent. We trust the visits to Ontario of our French Canadian fellow-countrymen will increase and multiply with the years. Amongst them all, hearing as he does, the stamp of the greatest men of the old regime, there will be none more heartily welcome than Charles Marcil. We give below the Advertiser's synopsis of his remarks at the banquet:

"The British Empire" was the toast responded to by Mr. Charles Marcil, M. P. The toast was introduced by Mr. Alex. Fraser, who spoke briefly. In commencing his speech, Mr. Marcil pointed out that his coming to London was the result of his desire to keep two promises, one made to Hon. C. S. Hyman, with whom he had sat in the House of Commons, and the other made to Major Beattie. He was glad to be present in an Ontario city, although of French extraction and from a different province.

"If there is one thing for which a man is not responsible it is his birth," said Mr. Marcil. "Although my mother was Irish, I am looked upon as a French Canadian. I am proud of being a Canadian. Canada is making rapid strides. The barriers that formerly separated province from province are being swept away, and now the people of all provinces mingle freely and forget their differences. It was not so long ago that no French-Canadian would have been invited to speak at a Scotch banquet in Ontario. But that day has happily passed."

He referred to the Scotch history, speaking particularly of the renowned achievements of her heroes in war. He pointed out that while a Scotchman did assist in the capture of Quebec, it had to be done by the French language. A Scotchman was the aide of Montcalm at that battle, and to-day the Scotch in Quebec speak the French language.

THE BRITISH EMPIRE. The British Empire was composed of many nations, but the Government was based on the trust of all principles, the consent of the governed. The secret of the success of the British Government was shown in the case of Botha, five years ago, leading his army of Boers against the British Government, but to-day he could appeal for support on an imperial platform. He pointed out that those French soldiers who died before Quebec had not died in vain, could they but have looked into the future and seen their sons occupying every position in the gift of the people of Canada. The same was true of South Africa to-day, and will some day be true of India, when it is ready for the change.

CITIZENS OF CANADA. To-day all were true citizens of Canada. Men may kneel at different shrines, but they were working towards the same ideal. He was certain that true-loyalty in Quebec, there would be found true-hearted men, who will assist in preserving both the nation and the empire. In the troubled times of the past, in 1837, the French-Canadians had been found to be the steadfast upholders of British government.

The time, however, had come to think of the future, not dwell on the past.

THE FUTURE. "I am a Canadian," said Mr. Marcil. "I have never seen France. It is to me but a nation across the seas. For me this is my native land. My forefathers sleep alongside the slow-moving St. Lawrence. With Canada all my past and my future is bound. Each nationality owes its best to this country. When the Scotch conquered Quebec, they found women worthy of their steel, or their victory would have been a hollow one. To-day we are one with you in seeking to build up in Canada a nation worthy of the best traditions of every country." Mr. Marcil pointed out that the time was coming when the present colonial system must be done away with.

SUPPORT FOR THE NAVY. The speaker dealt with the criticism that the Canadian people had refused to give support to the British navy. It was not fair to ask any of the colonies to support a navy over which they had no control. The time was soon coming, however, when Canada must take up its burden of imperial defense. Canadians desire to remain in the empire. At the present time the Americans were even now asking that the barriers between Canada and

the United States be thrown down. The question will be whether Canada will follow the geographical lines of trade and deal with the United States, or whether closer relations, both commercial and imperial, shall bind this country to the mother land. It would be well for the future of both countries if British statesmen understand that Canada is the keystone of the imperial arch. If that is realized, as it should be by the statesmen in the old land, there will be no doubt that the call of the United States will be forgotten. It was not fair to ask Canada to support a navy that protects the fleets of the United States, Argentine and other countries. He hoped that the British preference would be developed into a broader and better form of mutual benefit.

A PROCESSIONAL YEAR.

Catholicism is militant in the public eye just now. It has begun to loom up large over all the horizon. Its legions move in splendid array, banners and bright-badged, bearing along the whole length of the ordered lines the sacred emblem for whose cause they muster, and glorying in the profession which they publicly make that for the Cross they live and for it they are ready to die, if need be. Great processions in honor of the Holy Name have proclaimed in many cities of New Jersey that they abhor the impious use of the name at which every knee should bow by profane lips and for the most debasing purposes. Over in Brooklyn similar imposing demonstrations have testified the desire of that borough's Catholic population to inspire reverence for that name among all classes and crowds. As many as fifty thousand members, it is estimated, took part in the cities of the Newark Diocese alone, while the Brooklyn demonstrations were reckoned at half that number again.

It is only Catholics, it is not irrelevant to note, who have instituted any movement for such a purpose. There are many other denominations professing allegiance to the teachings of the Saviour and singing hymns in His praise, but who have made no movement to protect His name from disrespect and insult. Profanity is a distinguishing tendency among the general male population in many parts of the United States. Even boys of tender age often sneer reverent cars by their constant use of the sacred name. This profanity amounts to a national sin, of a deeply painful and humiliating character—a widespread reproach and moral blight—all the more conspicuous because of the annual call to the nation, made by its President, to give public and private tokens of gratitude to the Almighty God who told the world that this should be the name of the Word made flesh in order to be the Redeemer of Mankind. It is surely time that the general conscience should be stirred over so heinous a reproach to professing Christianity. The Catholic body can help such an awakening by a persistent procession to processions of the Holy Name Societies and by sending still further the ranks of those societies.

Besides these significant outpourings the world has witnessed a great array of moving hosts celebrating the founding of Catholic dioceses in the United States. The number participating in the New York centenary procession was given out as fifty thousand, and that in the Boston parade as forty thousand. A like number is credited to the function of laying the cornerstone of the St. Louis Cathedral. Our own local festivities during Founders' Week gave evidence of the power and zeal of our Catholic organizations. Besides these imposing displays of strength and solidarity on the American continent, there must be taken into the survey the unique outpouring in London in connection with the Eucharistic Congress—an event which challenged the attention of the whole world as the opening of a new and momentous chapter in religious history.

Lastly, but not least, there was the remarkable display of German Catholic spirit made in Dusseldorf, when as many as sixty thousand workmen passed in procession through the streets to celebrate the opening of the German Catholic Congress. When it is remembered that not a particle of such motives as inspired military or political gatherings animated the assembling of those enormous masses of men, it will be conceded at once that in the spirit of Catholicism is to be found the only vital energizing force that can claim a perpetual and unextinguishable power to move the mundane world to thoughts of God and the future life, and pass on the message of Redemption and Salvation through the Cross until the glass of Time has exhausted its last grain of sand.—Philadelphia Catholic Standard and Times.

CHURCH UNITY.

Not long ago some of the religious denominations in this province discussed the advisability and the possibility of amalgamating their societies, that is, of building a new Christian Church. The chiefs of the undertaking were surprisingly outspoken in condemnation of their divided condition; they enumerated the temporal advantages and the blessings that would be the result of a union; and several of their prominent ministers assured an expectant public that in a short time there would be in Canada a new, powerful, dominant Church. But, after a few initial advances had been made in the undertaking, objections and obstructions, that had never been dreamed of, came so threateningly in view, that the efforts of the unionists gradually abated, and now the denominations that had been so ardent for a union have seemingly fallen back into the even tenor of their old ways.

During the heat of the agitation, Catholics held their breath, neither in joy nor in fear, but in amazement. The very thought of building a new Christian church is so foreign to a Catholic that he cannot even conceive of its possibility. He knows, if he knows anything, that his Church is the Christian Church, that it was built by Christ

Himself and established by His Apostles, and that it has had an unbroken continuation to the present time. How, then, he asks, can there be any other Christian Church? Has Christ ever authorized any man or any body of men to build even a second church, which would necessarily be more or less a rival to His own Church? Perhaps it may be well to give a fuller outline of a Catholic's view of this matter.

The Lutheran, Moshelm, in his Ecclesiastical History, translated by MacLaine, says:

"The Church, founded by the ministry and death of Christ, cannot be represented by any man or any body of men, but should exist everywhere. Christ is present in all assemblies; and then, to establish one assembly, and to interpret of the divine will, who should enforce and repeat the doctrines delivered by the former, and maintain the people in their holy profession, and in the practice of the Christian virtues. For the best system of religion must necessarily exist, and nothing can be more grossly corrupted, if it is not perpetually indicated and explained by a regular and standing ministry."

This is substantially what the Catholic says about the matter. He, always depending upon the words of our Saviour, says that the Church, "the congregation of all the faithful," was built by Jesus Christ Himself, "upon this rock I will build my Church," that it was built or organized for the purpose of preparing mankind for a happier state hereafter, that it was to endure to the end of time, and that it was to be so divinely protected that the gates of hell should not prevail against it. This Church, the mystical body of Christ, was to be the pillar and ground of the truth. Can the Church which He built be His body, and a totally different church built by man be also His body? Can He have two different bodies? If the Church which He built is the pillar and ground of the truth, as Scripture says it is, how can a man-built Church, a church reared in opposition to His Church, be also the pillar and ground of the truth? If, as He promised, He would send the Comforter, the Spirit of truth, to the members of His own Church, can it be supposed that He would also send the Spirit of truth to the members of a rival church? In his epistle to the Ephesians, St. Paul says that Christ loved His church, would He love a church erected to wage warfare against His own Church? He gave Himself for His Church; He gave Himself for no other Church. In the tenth chapter of St. John's gospel, Jesus says that He is the Shepherd of the fold, that is, of one Church; how, then, can He be the Shepherd of other folds? If, as St. Paul says, in his epistle to the Romans, Christians are One Body in Christ, and every one members one of another, how can Christians exist as different bodies? In his epistle to the Ephesians, the same apostle says, there is One Body and One Spirit, One Lord, One Faith, and One Baptism; and, in his epistle to the Romans, He tells His brethren to mark them that cause divisions and avoid them.

When Catholic preachers on these Scriptural teachings, he sees plainly enough that no Christian has, or can have, a warrant for church-building; and that, when a church-builder ventures on such an undertaking, he does so in defiance of the gospel. If a man wishes to be a Christian in good standing, he must be in communion with the Church that was built by Jesus Christ, that was established by the apostles, that has unremittably taught the Christian faith to the nations down to the present, that is still engaged in the holy work, and that will continue to do so till the consummation of the world. J. P. T.

THE BIBLE AND RELIGION.

ANOTHER IMPRESSIVE ARTICLE FROM THE PEN OF MGR. MINOT.

Following his timely article upon "Science and Religion," Mgr. Minot, Archbishop of Albi, contributes again an impressive article, under the above caption, in Le Correspondent (Paris). If Israel, he says, had produced, after many attempts, a merely religious form, just as Greece produced a type of civilization, there would be nothing to marvel at. But to produce, at once, and in its scope, without premeditation, everything to have given in every thing, has revealed God at once, and all His perfections, and to have revealed the coming of His Kingdom—all this spoke of inner workings which depended upon a greater will than that of mere man.

If proof were wanting that the divine inspiration was manifest in the event, it is not shown in the fact that the comparatively humble and politically insignificant nation of Israel was chosen to execute the momentous design?

Could mere hazard, asks the Archbishop, have produced a set of Gospels the significance of which appeals to our own time even as it appealed to the time in which they came into existence, and which must continue to appeal to the soul as long as man exists. Their matter is eternal and their sublimity has been created to move the souls of men for all time.

The effect produced by their simple personality does more of itself to attest the divinity of their origin than all the disquisitions that might be written upon them; and if they are not of divine, but of human origin, it is indeed we are in the presence of the miracle of miracles, for any man may, in that case, write the truth or speaker speak the truth without possessing any conviction whatever, clearly an impossibility, as the veriest type in either art can testify.

One singular truth is disclosed throughout all parts of the Bible, a teaching of which is opposed to the notions of most modern scientists and politicians, namely the perfect unity of the human race without distinction of color or of kind. According to the Bible, all men are equal, and this doctrine of human unity would of itself suffice to place at the head of civilization a people which became exclusive only through long ages of suffering and trial through which it passed, and which has ever suffered willingly for the faith of its fathers.

For the theory of sin was not as it was in the pagan codes, a violation of what was due to our fellow-creatures and to ourselves, but a clear understanding by His people that since the Father was good and just, He expected that His children should be good and just. Yet the idea of repentance for a wrong done was never absent in their earliest teachings; for the Jew, sin was an act which separated the soul from its Creator, which led to infidelity and hypocrisy. Yet even the first sin of all was forgiven after due repentance, and far from confession being a politic move on the part of the Early Church in order to quiet the family to the priest. The movement is fostered by the Catholic clergy of New York and was chiefly inspired by the increasing influence of some of the college settlements, which

are believed by Catholics to be weaning their growing boys away from the faith of their fathers.

Mr. Mulry was for years a successful contractor, and is thoroughly familiar with the labor situation. The assisting force of the boy who works for his living is one of the main objects of the association.

Archbishop Farley is in full accord with the movement and sent the following letter to the meeting at which the Ozanam Association was organized:

"My Dear Mr. Mulry:—I heartily approve of the suggestions made by you in the matter of caring for the Catholic boys of the city. The formation of a society such as you have in mind under the patronage of the exemplary and the saintly Ozanam is bound to accomplish much good, and will carry it God's choicest benedictions.

Under the special supervision of the Right Rev. Mgr. John H. McMan, who is appointed spiritual director, this association will make strongly for the spiritual welfare of our Catholic youth, and will by its very nature tend to counteract the many baneful influences that constantly surround them and still shield them from the dangers that await them in a great city like ours.

"Prayer for the society every Sunday and blessing, I am, faithfully yours in Christ,

JOHN M. FARLEY,

Archbishop of New York.

The association has acquired the clubhouse which was founded by the priests of Father Drumgoole's Mission, on West Fifty-sixth street, and there are buildings on Sullivan street and on Sixteenth street, near Eighth avenue, which are to be made over by the association into model and attractive clubrooms for the boys. This is by way of a beginning. It is believed that in time the project will prove one of the greatest movements ever undertaken for the uplifting of Catholic youth.

Although the association is still in its infancy, it is apparent that it will receive the hearty support of the Catholic community. One man of wealth has volunteered to support at his own expense one of the boys' clubs, and many other offers of assistance have been made. The Society of St. Vincent de Paul has pledged itself to supply any deficit which may arise until such time as the Ozanam Association shall be self-supporting. The officers and board of directors include the most prominent Catholic business and professional men of New York. They are bending every effort to make these boys' clubs equal to the finest organizations of their kind and are studying the various associations of like character with the intention of adopting their best features. The evils to be carefully guarded against, and which frequently creep into such organizations, is the domination of certain cliques.

THE OZANAM ASSOCIATION FORMED.

CHAINS AND CLUBS AND GYMNASIA FOR CATHOLIC BOYS OF NEW YORK STARTED BY BUSINESS MEN OF THE CITY. PRACTICAL EFFORT TO PROVIDE V. M. C. A. ADVANTAGES FOR OUR YOUTH.

The Ozanam Association is an organization started this year by the Catholic men of New York who deserves to be more widely known and understood than through a casual news item. It was organized to fill a need and meet a condition which exists in every large city. Its object is to better the physical and social condition of Catholic boys and young men. Also in order that there may be some permanent and inner basis for this outward improvement, it frankly proposes to inculcate instruction in Catholic doctrine and practice as an essential part of its activities.

The Ozanam Association was founded this summer by Thomas M. Mulry, a well known business man and a leader of charities in New York City. He is president of the Irish Emigrants' Bank and head of the Society of St. Vincent de Paul. The association has in view not a single headquarters or work in any limited section, but a chain of boys' clubs located in New York city, which will be sufficiently attractive to the rising generation to draw them into the club-rooms from the streets and more unattractive surroundings. Gymnasias and bath houses are to be installed at every clubroom. Competent physical directors will be in charge and every effort made to bring the Catholic youth of the city to a higher standard of physical, moral and spiritual well-being.

The spiritual director of the association is Mgr. James H. McGeon, rector of St. Peter's church, Barclay street. The movement is fostered by the Catholic clergy of New York and was chiefly inspired by the increasing influence of some of the college settlements, which

It is customary, in order to show that the religion of Israel is like any other product of human thought, for thinkers of the new school to show us the hymns and sacred prayers of other nations.

Without at all attempting to deny the beauty or the piety of such works, we can only declare, says Mgr. Minot, that pagan or lay religions have never left their impress upon human nature. The effect produced by the Bible upon all ages is often the only relic remaining to us of any special age. Pagan thought never calculated with the notion of sin, which it, moreover, failed to recognize. Israel alone recognized it as the source of all evil for mankind, and it found God anew in its doctrine of expiation. In every phase of the teaching of the Eternal Book, the merely human is accidental and evanescent, while the true divinity of its spirit is everywhere abundant.

THE "LAW" AND THE EUCHARISTIC PROCESSION.

(From the Irish Bessary.)

One single point is harped on by the pen of the legalist—legality. It is a pity, say the broad-minded, that the procession should have to be interfered with; still the law, however unfortunate and unnecessary it may be, must be maintained till it is amended. But lawyers who prate so much about "the flexibility of the British Constitution" will tell you that it is the custom rather to abolish old laws to become obsolete. The sticklers for legal compliance may not know that the Statute Book still contains a series of codes dictating the style of clothes that each class in society shall wear. There is another unrepented law prescribing a rather drastic punishment for certain offences. Were it insisted on that it also should be observed, a number of people would have to be forthwith boiled alive. The simple truth is that the law, according to modern lights, exists for protection, not for persecution. Where protection is the object, its right enforcement is a duty. As an illustration, showing where it might legitimately interfere, I may quote the statement made to a Daily Chronicle representative by Mr. D. S. Hyslop, Organizing Secretary to the Protestant Alliance:

"There is one thing we are perfectly certain about. And that is that if the Host had been carried there would undoubtedly have been bloodshed, and the Host would have been brought to the ground. I am not giving away any secrets when I say that there was not one arrangement made with this end in view, but dozens of such arrangements." Here it is plainly avowed that there were dozens of conspiracies to cause bloodshed; and bloodshed, as we know that extends to murder. Now the law relating to conspiracy is not obsolete; on the slightest shadow of pretext its wheels are set going in Ireland. Very well then. What about the conspirators whose determination to cause bloodshed in the open thoroughfares was well known to Mr. Hyslop, who, in his passion for legal observance, cannot decline to give the police a full list of them?

THE SUBMERGED CLASS.

At the meeting of the Charities Conference in Toronto Rev. Father Minihan advanced some plain truths in regard to the cause of poverty. From the Globe we take the following synopsis of his speech:

If you will enforce the terms of the marriage contract, and if you insure that the contracting parties are fit to undertake that contract, you will cut the main root of poverty. There were many causes of poverty, including shiftlessness, want of technical education, and drunkenness. But we ignore the responsibility of parents under the nuptial contract. I have seen in this city little children not a year old physically weak. In any contract, but that one on which the whole of society rests, fitness in the contracting parties to carry out the agreement is required. If the law would see that only fit people were married and that they carried out their duties it would cut the main root of poverty. When a child becomes a charge upon the community the authorities should find out why. If the parent is to blame, punish him or her so that the example will act as a deterrent. The questions of marriage have been neglected because through all the ages our men of literature have cast a glamour or romance about it and about the things leading up to it. They hide the stern things. We need the glow of romance, but we need truth too. It is not at all to our credit that the unclean problem play and problem novel have been bringing us face to face with some of the serious things in marriage.

DEVOTION TO THE SAINTS.

It is not surprising that the Holy Father has asked the members of the League of the Sacred Heart to pray fervently for a widespread increase of devotion to the saints. No one who has followed attentively the course of his pontificate can fail to observe the zeal and energy with which he has endeavored to enkindle in all hearts that fire of divine love which burned so ardently in the souls of the saints. He would have us understand that what is most needed in order to restore all things in Christ is not profound learning or skill in controversy or even zeal for souls, but rather true and sincere holiness of life. He wishes us all first to reform our own souls and to adorn them with sanctity before we proceed to convert others. Charity, he would remind us, begins at home. If each and every Catholic would take up in earnest the work of sanctifying his own soul and 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 become comparatively easy.

The Church has always been solicitous in urging due homage and veneration to the saints. They are the choicest products of her labors and the living proof of the efficacy of her doctrines, her precepts and her means of grace. In the

NO MORE HEADACHES

Buffered From Constant Headaches—Cured by "Fruit-a-tives" When Doctors Failed.



"I was a sufferer from fearful headaches for over two years, sometimes they were so bad that I was unable to work for days at a time. I took all kinds of medicines, was treated by physicians, and yet the headaches persisted. I was rarely free from headache. A short time ago I was advised to try 'Fruit-a-tives' and I did so with, I must confess, very little faith, but after I had taken them for three days my headaches were easier and in a week they left me. After I had taken a box of the tablets my headaches were quite cured. My appetite was always poor and my stomach bad, and now my appetite is splendid and my digestion is excellent. I had become thin and weak from the constant headaches, but now not only have I been cured of all these afflictions, but my strength is growing up once more, and I feel like a new man. I have taken in all three boxes of 'Fruit-a-tives'. I am exceedingly grateful to some other sufferer of headaches, who has been induced to try 'Fruit-a-tives' and will be cured."

Taylorville, Ont. (Sgd.) B. Cornell. "Fruit-a-tives" is new put up in the new 50c trial size as well as the regular 50c boxes. Write Fruit-a-tives Limited, Ontario, if your dealer will not supply you.

Lives of the saints we see the practical results which the Catholic religion is capable of accomplishing in elevating human beings like ourselves to a plane of noble, sublime, and godlike life. The Church rejoices in 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, the very reason of her existence, is the sanctification of souls. For the attainment of this end she has received from our Divine Lord here three-fold office and authority as teacher, priest and pastor. Strictly as she insists on faith in all her doctrines, the worthy reception of her sacraments, and obedience to her laws, she reminds us that all these are subsidiary to the charity or supernatural love of God and our neighbor in which holiness essentially consists.

What the Church principally intends however, in recommending devotion to the saints, is that we should imitate their example. This implies that we should regard them as our models and endeavor to follow closely in their footsteps, as they followed in the footsteps of Jesus and Mary. To do this is not so difficult as it appears at first sight. God's grace will never be wanting to us if we ask for it, and with the help of that grace sanctity can be attained in any walk of life. Christian perfection consists in perfect charity—in the complete dominion of divine love over all our thoughts, words, desires and actions. This charity becomes perfect when it has banished from our hearts not only what is contrary to charity—mortal sin—but also whatever prevents us from giving our hearts wholly to God. Be our state of life, what it may, we are in the path of the saints if we truly love God above all things and are free from inordinate attachments to the world and to self, so that we love all things else only in their relation to God. This was the secret of success in the saints, and it is within our reach as completely as it 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 inspired them, and praying as they did for divine graces, 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 universal, and the result will be a great increase of love for God and for the Sacred Heart of our Divine Lord—Messenger of the Sacred Heart.

THE LIQUOR TRAFFIC AND CHURCH SUPPORT.

A leaflet published by the Priest's Total Abstinence League gives an apt answer to an old question. It says: "Should the liquor traffic be asked to contribute to the erection and support of churches? Ask something easy, but if you insist on an answer: When the traffic produces more than half the orphans, wayward and aged poor, which the church has to support, shelter and try to reform, should it not pay part of the bill? It takes a great deal of money, not too plentiful among the Catholic public, to care for these victims of the traffic. But the pastor who does not ask such help loses little if anything by it; and if it is given, as it generally will be by Catholics, it should not be advertised. The donors will be just as well pleased, and the people a great deal better."

FIVE-MINUTE SERMON.

Third Sunday of Advent.

JOY IN GOD'S BLESSINGS.

"Rejoice in the Lord always: again I say rejoice." Epistle of the day.

Brothers: It seems to me like a reproach from God that we should have to be reminded to rejoice. It is as if a friend made you a handsome present and, observing your ingratitude, requested and urged you again to be thankful. Blessed is the man who remembers—the man who is thankful for favors received, for there is much in that remembrance to make the heart thoughtful, cheerful, hopeful.

Now, Catholic men and women, living in a Catholic atmosphere, you have much to remember, much to be thankful for and much to rejoice over. With the prophet Isaiah, you have good reason to say to yourselves: "I will remember the tender mercies of the Lord," and, remembering them, the command to "rejoice and again rejoice" will come home to you with profitable results.

I say it is like a reproach that God should have to call upon us, as He does in the first words of the holy Mass to-day, to rejoice. And why? Because as a matter of fact, we do not rejoice half enough over the blessings God is constantly bestowing on us. I take it for granted that these words are spoken to Catholics who have the great and inestimable privilege of living in a Catholic atmosphere, of living where they have ample opportunities of attending Mass, of hearing the Word of God, of having every desire of their Catholic hearts fulfilled—and to such Catholics, I maintain, it is a reproach that God should be obliged to command them to rejoice. And, brethren, is it not for true that we do not rejoice as we should over these advantages and blessings God bestows upon us? Who are we? What are we better than our fellow-men that we should enjoy the many blessings of which they are in part or wholly deprived? We think it a great sacrifice to walk a few blocks to attend Mass at any hour we please, while there are thousands of Christians who rejoice to hear Mass even though they have to travel miles to enjoy this blessed privilege. They who really make the sacrifice rejoice, while we sluggards fancy we are doing great things in fulfilling the ordinary and easy duties of religion.

No wonder, then, that God would be obliged to command us to rejoice. We are fools and ingrates if we do not, because of the advantages that are at our very doors. We seldom realize them until we are deprived of them, as the man who never realizes the value of money until he feels the pangs of hunger and discovers that he has not the means to supply his wants. Oh! God forbid that we should be ungrateful for the joy we have abundant reasons to rejoice. Think, my brethren, of all that God is doing for you. You might have been an outcast; you might have been brought up without the faith; circumstances might have placed you where the consolations of religion would be removed far from you—all these you have, the faith, the sacraments, the Mass, the frequent hearing of the Word of God—in fine, you have the Emmanuel, God with you, with all these blessings you have reason to rejoice.

Be joyous, then, from the bottom of your hearts; be thankful for the opportunities placed at your disposal; and if at times the difficulties you encounter discourage you, again I say, rejoice and think of those who have all these same difficulties without the advantages which you enjoy. Let your hearts be filled with joy on this mid-Sunday of Advent this season of expectancy, of hopes and joys to be fulfilled. Let the tender mercies of the Lord remind you of your great privilege, as well as duty, to rejoice always in the Lord.

QUESTION BOX.

WHAT MUST I DO TO BECOME A CATHOLIC?

From the Apostolate.

Question—"Suppose I wanted to become a Catholic and join the Church, tell me just what I should have to do."

Answer—I could tell you that much better in a personal interview, because from your question I can't tell just how far you are along. There are persons at all distances outside the Church, some of them very near and some of them afar off, and one would have to know just where you are and what's the matter with you to answer you satisfactorily.

If your watch is out of order, you may look at it and poke at it, and your friends may take a hand and work at it for a week and then not know what's the matter with it or get it going right. But if you take it to the jeweler, he tells you quickly what's the matter, cleans it up and gets it running all right. See a priest; see the experienced jeweler of souls.

In general and in all cases I may say: You would have to pray, to study the catechism and to believe.

You would have to pray hard and persistently to God for the grace of His Holy Spirit to see the truth, and strength to accept it at all sacrifices when seen. There can be no true conversion without plenty of prayer. "Ask and you shall receive." You can do nothing worthy of God without God's grace, and you must ask that humbly. "No one can come to Me unless the Father draws him," says our Lord. When Christ personally converted St. Paul, He first threw him down on the road to Damascus and overshadowed him by the splendor of His majesty. Then Paul asked: "Who art Thou?" "I am Jesus Whom thou persecutest." And Paul said: "What wilt Thou have me to do?" And Jesus told him to go into Damascus to one who would instruct him in all the details. Paul followed the advice and became the greatest apostle of the Church.

So you must ask, as St. Paul did, ask Jesus in prayer, and ask vehemently: "What wilt Thou have me to do?" And then do it with all your soul. Say one Our Father and one Hail Mary daily, and repeat incessantly: "Jesus, what wilt Thou have me to do?"

Having prayed and humiliated yourself, then seek a priest, who will instruct you in the elements of the Catholic religion. Get a little catechism; read and study it. Get a copy of "The Faith of Our Fathers," by Cardinal Gibbons, to supplement your study and ground you in the proofs.

Before you can become a Catholic and be baptized, you must believe, you must have faith in Christ and in the teachings of His Holy Church. That faith is a most precious gift of God to you, but you must be disposed in mind to accept it and believe. Be careful that you do not obscure the light of faith coming to you, and that you refuse it not when it comes. Let nothing tempt you to wait or delay when the gift comes. It may never be offered again, and you may be eternally responsible for the call. It is a most serious mistake to allow worldly considerations to interfere in your conversion to God.

Question—"Can non-members of the Catholic Church go to confession to a priest?"

Answer—Non-Catholics can and do go to confession to a priest, but they cannot receive the sacrament and do not receive absolution. They often make confidants of priests in their spiritual affairs and receive much good advice and help, and it is often a means of grace which finally brings them into the Church to receive all the graces of the sacraments.

Question—"Are not all churches working for the same end?"

Answer—If a canvass were taken, it may be doubted if all the churches would return the same answer. On general principles they all may be supposed to be working for the same end in theory, and some of them no doubt in good faith. But it must also be assumed as certain that Christ had but one end in view, and that He adopted but one Church to secure that end. He had but one truth and one object, and though it must be attained in various ways and by various means, we must be certain that He in His divine wisdom provided His one Church with the knowledge of all these ways and bestowed upon it all these means necessary to attain His end and object.

Christ's plan is divine. The "other churches" are but man-made, and the preference must be in favor of His plan. Christ founded one Church to be the salvation of all men. He could not be the author of the conflicting theories of to-day or of the various and contradictory means we see outside of the Catholic Church.

OUR SPOILED WALLS.

By Rev. J. J. Kavanagh, S. J., Loyola College, Montreal.

Many of the readers of the CATHOLIC RECORD, both lay and clerical, are interested in the preservation of the purity of their white plaster walls, while some have had painful experience of the spoiling of mural decorations by the appearance of dark bands upon the frescoed surface.

The defacement of lath and plaster walls and ceilings by the laths showing through is a common matter of complaint. Certainly the dark lines in question are very unsightly on a plain white surface, but they are more than unsightly when they appear upon a decorated surface. However, it is a mistake to suppose that these lines are due to the laths showing through. In point of fact, they really mark the intervals between the laths. This assertion can be easily verified by the prod of an awl, but the explanation of the fact may need some reflection.

Few people appreciate at its fair value the amount of ventilation that goes through brick and plaster walls. Air or any other gaseous substance simply cannot resist their natural tendency to penetrate into the smaller than microscopic pores that permeate most solids. Selecting common illuminating gas to illustrate my point, I find I can get light enough to write these lines from a jet, the gas for which has to pass through four inches of pressed brick or plaster. If the brick or plaster were damp, or would be stained. This easy passage of air through dry unpainted brick and plaster explains why the atmosphere of new edifices, halls and churches, maintains itself so much purer than after the paint brush of the decorator has checked this desirable and draughtless supply of fresh air.

In some cases, however, this transpiration is not desirable. For instance, if a living room be above a kitchen or next to it, then heavy painting on wall and ceiling will conduce to a pleasanter atmosphere, and a less general diffusion of news from the kitchen.

We may now undertake the explanation of the dark lines which are always and unobscurely and sometimes so disastrous. The splendid Mayer frescoes in the Gesù at Montreal barred and marred by them is a case in point. The air of our dwellings and assembly halls is always more or less charged with a very varied and unnamable assortment of dirt. This dust-laden air oozes through the plaster, and all the more abundantly when there is no wood backing. As it filters through, it leaves behind on the surface all its solid or non-gaseous cargo; more air passes where there is no lath, and it is along the line between the laths that most dirt is deposited and greater blackening takes place. The dryer the wall, the more abundant is this transpiration; hence it is that there is more blackening near ventilators or heating apparatus.

Near taking up the question of prevention, one cannot refrain from suggesting that our walls and ceilings ought to get more cleaning than they do. If one has a fancy for germ hunting, the wall of a living room would afford ample and diversified sport.

If the objectionable banding is to be avoided and the plaster surface be still retained for purposes of fresco decoration, one has the alternative of completely suppressing the transpiration, or equalizing this transpiration all over the wall. Heavy painting might avail for the former, while the latter might be secured by inserting seamless paper in the thickness of the plaster and backing it with close-jointed boards. The new ready-made plates of plaster ought to be perfectly effective in this relation, equalizing this transpiration the most of the trouble in question they would soon find means to suppress it.

Peace is not in the heart of the carnal man, nor in the man who is devoted to outward things, but in the fervent and spiritual man.—A Kempis.

Harry Lauder the great Scotch comedian, will not be in Canada this year, but he may be heard on the Victor Gram-o-phone and in your own home. The following Lauder selections are particularly fine: 52001—I've Something in the Bottle for the Morning. 52002—I Love a Lassie. 52003—Stop Your Ticking, Jock. 52008—Tobermory. 52009—Killiecrankie. 58001—The Wedding of Sandy McNab. The first five selections are 75c each and the last one \$1.25. Send for complete catalogue—free.

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Were True Missionaries Without Knowing it. At the dedication of a new church in England recently, the rev. pastor declared that he knew personally many of the most distinguished and intelligent Protestant families who were converted to the Catholic faith by the pure, excited and virtuous lives of their domestic maids, and under the pre-emption laws; they, arguing logically, that a Church which could plant the seeds of such eminent qualities in simple and un-cultured minds, and cause them to bloom so profusely in rare virtues, must be all true, divine, and full of heavenly beauty. What an incentive ought a statement like this to be—one founded upon the experience and observation of a worthy priest of God—to encourage and animate domestics in fidelity, honesty and virtue in general! Many a poor soul might thus in heaven reap the reward of having been, really and truly, a missionary here on earth.—Exchange.

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DECEMI CHATS W A JESUIT ADMONIT Rev. addressed Francis' part He spoke pr the need am an ambition I development "If you said, "If you to a higher p to heap up distinction ar must cultiva will. You m thinking, hov burdened, v devote our e of our mind able to show advantages t use of the op of the mean-time is at yo winter even useless amus to means tl with quick select in the friends. F guidance. THE "To India to your inte call to mind education. gree of culti in the high not almost position of l a well discip not a traine noblest enjo the pleasur those of the erable amon even intelle of citizens, h knowing for To vote rea the points parties and judgment i and practic influence a regative of Father V necessity o be an educ said, "and You may be a curs- ledge is po when it is sary contri We check; lea cause our i stored awa the bidding do as they they will a sible miser man who is sious. Ju avarice; I human res fruses. R Relig conscience in our at whatever ourselves high, nob power on accomplish lows may criminals, agent. R gigantic t tion that fluence t institutio How I m puttable I has made the Red paved tl world to Patrick I elicity to land. St. to Franc St. Bonii quette a As the moral se ding ur habits. "Hab he said, our live circums habits v eration. I form lasti act wit tion of hav ti wrong, acts in good m lasti the oth tomed ideas c habit c pietry. "Do men? good i move? happy? ling, m differe tempo lasti nobler good l do goc comm Every money lasti these state recit- to ma mean How repe ment our h so n nobl view defe

CHATS WITH YOUNG MEN. A JESUIT FATHER'S PRACTICAL ADMONITIONS TO YOUNG MEN.

Rev. Father Wilberding, S. J., recently addressed the young men of St. Francis' parish on "Self-Improvement." He spoke practically and forcefully of the need among Catholic young men of an ambition for culture and intellectual development.

"If you wish to be somebody," he said, "if you wish to rise from a lower to a higher grade of society, if you wish to heap up wealth, if you wish to gain distinction and power and influence, you must cultivate your mind, form your will. You may object in your mind now, thinking, how can we, who are so overburdened with hard, manual labor, devote our energies to the improvement of our mind and will? Believe me, I am able to show you that you enjoy special advantages to do so, if you make a good use of the opportunities offered to you, of the means at your disposal. Much time is at your disposal during the long winter evenings. Shun dangerous or useless amusements or enjoyments. As to means there are libraries, contact with quick witted, sharp men. But be select in the choice of your books and friends. Read under direction and guidance.

"The intelligent voter. To induce you to give your attention to your intellectual improvement, I may call to mind the manifold advantages of education. Without a considerable degree of culture, it is impossible to move in the higher circles of society. Is it not almost impossible to ascend to a position of honor in city or state without a well disciplined mind? Besides, does not a trained mind feel the highest and noblest enjoyments? How superior are the pleasures of art and literature to those of the senses. Without a considerable amount of education, you cannot, even intellectually, discharge the duties of citizenship. How many vote without knowing for what they cast their ballot? To vote reasonably you must understand the points at issue of the different parties and be able to form a correct judgment in regard to their usefulness and practicability. Finally, who possess influence and power? Power is the prerogative of the educated man."

Father Wilberding also spoke of the necessity of moral culture. "You may be an educated man, a learned man," he said, "and yet you may be a failure. You may be an educated man and yet be a curse to your fellowman. Knowledge is power, but power is useful only when it is under control. This necessary control comes from our moral training. We must keep our passions in check; learn to master them; else they cause our ruin. Our passions are powers stored away in our being to be used at the bidding of reason, but if we let them do as they please, if we let them rule, they will soon drag us down to irreparable misery and ruin. Every boy or man who is ruined, is ruined by his passions. Judas afforded an example of avarice; Herod of sensuality; Pilate of human respect.

PRISONS CANNOT DESTROY CRIMINALS. "Religious principles, the voice of conscience, the means of grace, help us in our arduous struggle to conquer whatever is low, mean and base within ourselves; to draw forth whatever is high, noble and virtuous. No other power on earth is strong enough to accomplish this work. Prisons and galleys may frighten, they cannot destroy criminals. There must be a more potent agent. Religion alone is equal to the gigantic task. There is but one institution that possesses the power and influence to uplift the masses and that institution is the Catholic Church. Here I may call to your minds the indispensible fact that wherever civilization has made headway since the coming of the Redeemer the Catholic missionary paved the way. The history of the world testifies to this statement. St. Patrick brought civilization with Catholicity to Ireland, St. Columba to Scotland, St. Austin to England, St. Clotilda to France, St. Paul and James to Spain, St. Boniface to Germany, Father Marquette and De Smet to America."

As the primary means to mental and moral self-improvement, Father Wilberding urged the cultivation of good habits. "Habits once formed, good or bad," he said, "become the ruling powers in our lives. In unforeseen, in unexpected circumstances we act according to the habits we have formed in hours of deliberation. What then is a habit? How is it formed? A habit is a more or less lasting quality that disposes a faculty to act with readiness and ease. A habit is formed by the frequent repetition of the same act. Almost all boys have the same ideas about right and wrong. But one boy is good because he acts in accordance with his ideas of goodness, obedience, holiness, charity; the other is bad because he has accustomed himself to act contrary to his ideas of goodness and has formed the habit of disobedience, rudeness and impiety.

TO BECOME USEFUL AND HAPPY. "Do you wish to be useful, happy men? Do you wish to be a power for good in the circle in which you will move? Why is one family peaceful, happy? Why is the other family, quarrelling, miserable? Good habits make the difference. Your personal interest, your temporal and eternal welfare, your own self-respect, above all, your higher and nobler aspiration—all these depend on good habits. Your aim must ever be to do good—not only to self, but also to the community in which you happen to be. Every boy must desire, not only to make money, to gain honors, and to secure happiness for himself, but also to bestow these advantages upon his family, parish, state and country. From all these you receive benefits—is it not fair and just to make some return? How hateful and mean is a selfish and narrow spirit. How attractive a noble-minded one. I repeat it, the betterment, the improvement of all in our society, morally and mentally, must be our motive-power in our high endeavors. Nobility of soul is no necessary in our material age. Be noble-minded, world-embracing in your views and aims. Be even ready to defend our holy religion; become men,

OUR BOYS AND GIRLS. Worthless Bobby.

"Please, Mr. Harro! Oh, please try me a little longer. A week—just one week. Please, Mr. Harro!"

Mr. Harro looked into the pleading little face before him, and once more the kind heart was touched and softened. "I can't depend upon your Bobby, that's the trouble; you neglect my work. Understand, I appreciate your love for books, I am glad you love them; but your first duty is to attend to the business that I give you to do, and you don't do it, Bobby; you know you don't."

"Oh, Mr. Harro, I will try to be good. Take my books away from me, and try me just once more." "I will not take your books from you, that would be no test; but I shall put you on your merit once more, Bobby, and see what you will do, but if there is no improvement, it is your last chance—you will have to go. You understand now, do you?" said Mr. Harro, as he stepped into the carriage.

Bobby turned away to hide the tears, as Marion Harro, a sweet girl of nineteen years, ran merrily down the path and took the seat beside her father. "Well, Marion, that youngster has gotten the best of me again, and I have taken him another week on probation."

"Dear father, I am so glad"—her face brightening—"I thought you would give him another trial."

"What a tender heart you have, dear; but I love you to be so; the more of your sainted mother I see in your character the more I feel you are developing into the highest type of womanhood. Foster it, my darling; cultivate it; there are always plenty to say the hard, sharp word, and under a cloak of frankness wound even those whom they really love."

They were driving along the beautiful country road to the station, and as they drew up to the platform for Mr. Harro to alight, Marion put her hand tenderly over his face and said, "Dear father, I am trying to be like her."

"Surely, the mantle of the mother has fallen upon the daughter," replied Mr. Harro, with quivering voice, "and you will never know, my darling, what hope and joy you bring into your father's life."

As Marion drove leisurely home her thoughts turned to Bobby. How could she help him? He was one of seven, his father was dead, and his struggling mother trying to keep the family together. They were honest and respectable, but very poor. Bobby was thirteen, John, the eldest, a boy of fifteen, had a position in the village grocery store, which was a great help to his mother. He was an industrious, hard-working boy, but Bobby did not love work, and would shirk everything that he possibly could to pore over his beloved books. History, geology, anatomy, astronomy—anything that fell into his hands—he would read, and think and wonder, though he could not understand. That, in fact, was the fascination. He wanted to know about things, and he knew there were men in the world who did know, or these books would never have been written. Mr. Harro, knowing how the boy yearned for education, offered to take him in his home, allowing him the school privileges, and paying him well for doing chores about the place thereby laying some money aside for his higher education, for it was very plain that Bobby would never earn a living by the sweat of his brow. "Absolutely worthless!" was the opinion nearly everybody had of poor Bobby, and it was through much apparent tribulation on their part that Mr. Harro and Marion were trying to make something out of the boy. He had been with them six months, and Mr. Harro, thoroughly discouraged, had threatened often to send him back to his mother—only to be won over every time either by the stress of the boy or the coaxing of his idolized daughter.

This was a day earlier in November, and the light clouds that had hovered around in the morning thickened and gathered, and by noon rain was falling. A great storm was upon them, that hourly increased in its fury. Trembling hands were held on either side of the anxious face that peered into what was already the darkness of night as faithful John, who acted as coachman and man-of-all-work about the place, drove down the carriage drive and out into the street on his way to meet his master.

Two hours passed and they had not returned. Marion walked restlessly about the house. "Where is Bobby, Hannah," she said, stopping at the kitchen door, where the odor of the savory dinner would have been most appetizing had it not been for the great anxiety for her father's safety.

"Clar to goodness, Miss Marion, I dun know! Seem's if dat boy don't know 'nuff to come in out a' de rain. He tok de lantern and went out to de barn, an' I just 'specks he's scared to come back."

In the meantime John had safely reached the station, and after waiting a long time for the belated train, Mr. Harro finally appeared at the carriage door. The usually sluggish little stream that ran between the home and the station was a river. It had risen until even with the bridge, and the opposite end had loosened from its foundation and was ready to break away; but they

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did not know that, and were about to urge the frightened horse above the howling waters when they saw a lantern swung back and forth upon the other side. "Stop, John," cried Mr. Harro, quickly; "that's a danger signal."

"I saw it, sir," said John, backing the horse and taking to the street; "that means a five-mile drive to the upper bridge."

"Yes, but our lives are spared. Nothing could have saved us if we had gotten into that torrent. I haven't seen such a freshet for many years. Some brave fellow has risked his life for others in this storm to-night."

The upper bridge, some the storm seemed to abate somewhat in its fury. Both looked with eager eyes for the lantern at the lower bridge. Finally they reached the spot. The light was still there—but the bridge was gone! Mr. Harro leaped from the carriage to thank his benefactor, just as the bearer of the lantern came rushing forward.

"Dear, dear Mr. Harro! Are you safe?" "Oh, Bobby! Brave little Bobby!" cried Mr. Harro; but Bobby had fainted. Tenderly he was lifted into the carriage, and Mr. Harro supported the dripping unconscious little form as John drove home as rapidly as possible.

Weeks of fever followed, and with moist eyes Mr. Harro would bend over the little sufferer in his delirium he would frantically swing the imaginary lantern or cry out to Mr. Harro not to cross the treacherous bridge.

One day, while convalescing, Bobby put his little, thin hand upon Mr. Harro's and said, "Mr. Harro, I'm most afraid to get well, for fear I will not be good, and you will send me away."

"Why, Bobby, you saved my life, and I am not going to let you go away from me again; this is your home now. You shall go through college and choose for your life-work whatever you love best. You have a bright mind and I am sure I shall not be disappointed in you."

And be it said for Bobby that Mr. Harro was right.—Catholic Citizen.

A BLASPHEMOUS TOUGH.

While standing on the platform of a Fulton street car a few evenings ago I noticed three young men, fellow-passengers, chatting in a seemingly gentlemanly manner. Suddenly the car gave a jolt and one, whose back was turned to me, let an oath that was blood-curdling. His companions, seeing me, tried by winks, nods and facial contortions to inform him that some one was near whose ears were offended by such language. But he was too occupied, too boisterous in his blasphemy to notice anything of any body. Finally I said to him: "Why do you use the name of our Blessed Lord so foully? I am a priest, and to me as to all gentlemen such profanation is horrible."

The young man's face showed pain, perhaps sorrow. Then quietly ingenuously, he said: "Really, sir, I don't know." From his answer I knew he was not a Catholic, and for this I felt a kind of joy, a negative joy if you will, but all the same a joy. We then exchanged a few kind words and tipping his hat he and his companions left me.

Alone with the conductor, I asked him if such blasphemy was very common on his trips. He answered: "Yes, particularly among young fellows who want to be tough." Was the conductor right? Did that young man want to be tough? He certainly did not. And, like thousands of his kind, he would be indignant if told that his blasphemous expressions proved him the tough. Yet what else is such a one, knowingly or unknowingly, but the worst kind of a tough—a blasphemous tough?

Why will men, young or old, insult the sacred name of Jesus Christ, a name at whose mention the angels in heaven and the demons in hell bow? "God hath exalted Him and hath given Him a name which is above all names, that at the name of Jesus every knee should bow of those that are in heaven, on earth or under the earth." No man has ever advanced a reason for the blasphemy of His sacred name. For all other sins, reasons, fallacious or otherwise, may be adduced, but for the blasphemy of Christ's name none can be adduced. The liar hopes to gain by deceiving others, the hypocrite simulates or dissimulates to accomplish his ends and the glutton, the drunkard or the impure man wallows in the mire of sensuality to satisfy his animal cravings, but what does it profit or what gratification is derived by the lips that blaspheme the sacred name of Jesus Christ? Does the possessor of such lips feel himself more a man by his blasphemy? Does he think his value to society is enhanced, his word more honored, his voice more

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musical, his breath more sweet? Well, he has been said: "Most sinners serve the devil for pay. But swearers and blasphemers serve him gratis, and these he rewards by dragging them down to hell."—From the Nativity Mentor, Brooklyn. We may not take up the broken threads of the life that is gone and weave them into a web of joy and hope; but to those who are still left to us, who have ears to hear, and hearts to throb with pain and grief, we may be generous and just, forgiving, loving and kind.

If You Have Rheumatism Read this Offer A Fifty-Cent Box Mailed Free to All.



Mr. JOHN A. SMITH Discoverer of the Great Rheumatism Remedy, "Gloria Tonic."

On the theory that seeing is believing, John A. Smith, of Windsor, Ont., wants everyone to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute Fifty thousand 50-cent boxes among all persons sending him their address. Mr. Smith had suffered all the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism and after much experimenting, finally found a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new remedy "Gloria Tonic." Those of his friends, relatives and neighbours suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him saying if Mr. Smith would send him a sample he would try it, but as he had suffered over thirty years and wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more, until he knew it was worth something. The sample was sent, he purchased more and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending out free samples boxes to all who apply. At National Military Home, Kansas, it cured a veteran of rheumatism in hips and knees. In Hannaford, N. Dak., it cured a gentleman who writes: "Since taking 'Gloria Tonic' I

I am as supple as a boy." In Slayner, Ont., it enabled a lady to discard her crutches. In Westbury, R. I. R. No. 1, it cured a farmer, 72 years old in Fountain City, Wis., it cured an old gentleman after suffering 33 years and after seven physicians had tried in vain. In Hull, Quebec, it cured a gentleman of chronic inflammatory rheumatism which was so severe that he could not walk a block without sitting down. In Lee Valley, Ont., it cured a gentleman of lame back and Salt Rheum. In St. John, West N.B., it cured a case of Sciatic Rheumatism after other remedies had failed. In Oconto, Ont., it cured an old gentleman 80 years of age.

Mr. Smith will send a fifty-cent box, also his illustrated book on rheumatism, absolutely free of charge to any reader of the Catholic Record who will enclose the following coupon, for he is anxious that everybody should profit by his good fortune. Don't doubt, fill out coupon below and mail to-day.

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