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LETTERS OF RECOMMENDATION

Apostolic Delegation, Ottawa, June 13th, 1905.

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attributes its origin to the operation of natural forces, there can be only one result in the long run, as Sir Oliver Lodge has pointed out.

If the man of science attributes, without a scintilla of proof, the origin of life to natural causes, the credulous man in the street who does not believe in miracles, will forthwith believe that the scientific guess is based on proofs strong as holy writ.

Proof? Prove your Bible; prove that Christ is the Son of God; prove that He ever existed; prove that He ever said anything attributed to Him; prove that man is not an ape evolved; prove that faith is not superstition and virtue folly.

But to ask Science to prove its guesses and assumptions, before proclaiming them as ascertained truths, is to "impose on modern thought the intellectual fetters of the Middle Ages."

A youth who was going to a school where the atmosphere was a good deal like that surrounding Professor MacCallum, said to a priest, who was talking with him,

"But, Father you don't believe that," "Certainly I do," replied the priest, and, somewhat surprised, for the youth was a Catholic, added, "why, that is an article of faith."

"But, Father, Science disproves all that now!" "Science! my child? What is science?" "Oh—ah—Science you know."

Such is, also, the mental attitude of the man in the street, and the callow University student who does not believe in miracles unless they be the miracles of science.

No doubt, to-day, there are a good many credulous sceptics in Toronto, who believe that Professor Schäfer has demonstrated, as a scientific certainty, that life can be produced from inorganic matter, and that Professor MacCallum vouches for the fact.

Of course neither the one or the other is true. Professor MacCallum mentions Sir Oliver Lodge; to Sir Oliver we shall go.

In his recent Becquerel lecture at the University of London, Sir Oliver made the same statement which Professor Schäfer made in his address before the British Association, that "if potentially living matter was ever artificially produced, it might become alive."

"But," he adds, "if this last step were taken it would be because something beyond matter, and outside the region of physics and chemistry, had stepped in and utilized the material aggregate provided—in the same way presumably in which it now stepped in and utilized the material provided in a seed or egg."

Only in that sense did he "anticipate that the artificial reincarnation of life would ever be possible." So discarding the fetters of the Middle Ages, modern thought is free to deny the creative act of Almighty God, and to believe that, given the adequate material, the necessary circumstances and conditions, and the aid of a mysterious outside something which lies beyond the limits of science, then "natural forces" may produce life.

We shall return to the subject next week, and show that even if this very old theory, revamped in terms of modern science, were proved, it would not affect theology in the slightest—unless perhaps Scotch theology.

REVISION OF THE BANK ACT

We are told so often of the excellence of our banking system that many accept the statement as a demonstrated truth. That our system is superior to that of the United States, it is financial heresy to deny.

Yet a shrewd American after studying the situation, while recognizing certain advantages of the Canadian branch system, finally decides that the American system of single banks, necessarily confined to their immediate neighborhood for the bulk of their business, has real advantages over our system.

Not the least of these is the fact that interests of the American bank are bound up with the commercial and business interests of the community which it serves. The development of the bank's business depends on the growth of the business of that particular community, and hence the vital interest of the bank lies in promoting the community's business, industrial, and commercial development.

While with our branch system the savings of many localities may be and are often withdrawn to further financial interests far away.

The fact is that twenty-five Canadian banks with a capital of \$110,000,000, control the enormous amount of \$1,000,000,000 of the people's deposits. Then, bearing in mind the fact that each bank tends to fall under the dominating control of one man, we can begin to realize the gigantic monopoly created by our banking system.

And now, by means of mergers, we are threatened with still further concentration of control of the national wealth. There is no reason why the revision of the Bank Act should be a party question, and there is every reason why, in the interests of the whole people, the further development of this gigantic monopoly should be effectively checked.

The law should be amended so as to require the consent of Parliament to the absorption of one bank by another.

Banking is no private business; it is essentially a public business. The capital invested is trifling compared with the amount of money controlled, and this money, over a billion dollars, is the accumulated savings of the whole Canadian people.

If there is any business that should be subject to the most rigid supervision and control that Parliament can devise, it is the business of banking.

POLITICAL PLATFORM THE BASIS OF CHURCH FEDERATION

An exchange tells us that the new "declaration of faith" of the thirty-two Protestant denominations composing the Federal Council of the Churches of Christ in America reads like a political platform. Its announcement at a Convention in Chicago was greeted with cheers.

So little did it differ from the vague and familiar party platform that the Rev. Walter Rauschenbusch of Rochester, N. Y., called attention to its similarity to the Progressive political platform:

"If the inner truth were known both these documents are the outgrowth of the same influence working in the hearts of the people. When the political parties and great corporations themselves have taken up social service problems, it is high time for the churches to do so. Ours is a great wasting government. We have wasted our forests, our water rights, our lands, our child life, our motherhood, but the greatness of all has been the waste of religious enthusiasm due to religious strife. As sectarianism declines the spirit of social service will ascend."

Yes, the evil fruits of private judgment and sectarian division are evident in the widespread religious indifference and unbelief of the people. So instead of holding up before an indifferent people the ideal of a Christian life "Churches of Christ in America," discarding creeds, formulate a "platform" on which all can stand, and call it a declaration of faith.

Following are some of the planks in the religious platform, some of the things for which "the churches must stand."

1. "For equal rights and complete justice for all men in all stations of life."

This has the familiar ring of the high sounding platitude which has done duty for all parties, the politicians knowing well that its enunciation commits them to nothing. Surely it is late in the day to discover that the Christian religion stands for equal justice to all men.

not disappear before the unifying influence of this platitudinous platform, it will be because the people will forget all about it in a few weeks, and continue to look to their respective ministers for bread, and to refuse the proffered stone.

The action of this convention of clergymen is as pathetic as it is futile. The only sanction that the churches have for their advocacy of social reforms, lies in the belief of the people that the churches are the witnesses of Christ's teaching. When they give up definite Christian teaching they abandon the very reason for their existence.

They lose all influence on political or social life. Definite Christian doctrine is the fulcrum on which such influence must rest. "Ye are the salt of the earth," said Christ. When accredited representatives of thirty-two professedly Christian churches meet and formulate a social creed, with never a mention of Christ's holy name, a creed on which Buddhists, Mohammedans and atheists could agree who shall say the salt has not lost its savor. "Ye are the light of the world."

But they grope in the darkness of political humanitarianism. All that is good in modern civilization is built on the rock of Christ's spiritual teaching. They would rebuild upon the sand. The leaven which has leavened and will leave the whole mass, is not political or social, but religious and spiritual.

"Go ye unto the whole world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be condemned."

That is the mission of the Church. Social reform is a necessary consequence. All true democracy, all extension of real liberty, all social betterment, is but the germination of the teaching of Christ's Church, which has always insisted on the dignity and majesty of the individual soul.

To the social reformers who profess to be ministers of Christ, we would recall His own words: "Seek ye, therefore, first the kingdom of God and His justice, and all these things shall be added unto you."

THE BAPTIST BIBLE

The Baptists of the United States have given the world a new version of the Bible. As might be expected, the words "baptize" and "baptism" are replaced by "immerse" and "immersion."

At this rate the principle of private judgment may be extended. Every man his own interpreter, and every sect its own Bible. While the Baptists are familiarizing themselves with the new terms, the Bible committee, before disbanding, might consider the question whether their name ought to be "Immersers" or "Immersionists."

There ought to be some "scriptural warrant" for the name of their Church. A great many people will be pleased to have a Bible in which there is no such disagreeable word as "hell," with its unpleasant associations. The American revisers only partly met this demand when they substituted the Hebrew word "Sheol." The Baptists insist that the proper translation is "underworld." While all agreed hitherto that the underworld was a way station, the Baptists assure us that it is the terminus.

The new translators will have nothing archaic, nothing but modern English. Even the diction of the Ten Commandments is "improved."

In the Canticle of Canticles the well known passage: "Arise, make haste, my love, my dove, my beautiful one, and come," is rendered thus: "Rise up, my friend, my beauty, and come away."

They have certainly the merit of modernizing the language familiar and beautiful of the old translations. "My beauty!" The following delicious comment is from a review in the Mail and Empire: There is also a great chapter in Isaiah beginning, "Comfort ye, comfort ye, my people," and the translators are to be complimented on not improving this to "Cheer up, folks."

THE PASSING OF THE ULSTER PERIL

The threatened civil war in Ulster, so far from materializing, is almost forgotten. T. P. O'Connor states that Unionists in England seldom even mention Home Rule at political meetings, and that much greater antagonism is shown to the Welsh Disestablishment and the Franchise Bill. Sir Edward Carson bitterly complains of the apathy of English Unionists. At a recent caucus, he announced the number of signatories to the famous Ulster Covenant. According to Sir Edward's own figures, the total number of names was 447,205, representing 218,206 males and 228,999 females.

Any one with experience of even small petitions knows how often they contain fictitious names. But accepting Sir Edward's figures as they stand, 447,205 Ulster men, women and children, out of a total population of 1,581,696 signed the Covenant of arduous legal phraseology committing them to nothing.

The total number of males in Ulster over fifteen is 528,820; the total number of males over sixteen who signed the covenant, 218,206. The "million Ulstermen who would live the ditches" can

only be made out from these figures, by including the women, and counting each Ulster man the equal of three male covenanters.

The Toronto Globe thus lightly comments on the passing of the Ulster Peril:

"The wooden guns have returned to those who gave them, and are once more serving a useful domestic purpose as water barrels; the painted imitations of the Napoleonic flint-locks have been broken into firewood, the tin pipes of the parade marshals once more adorn the walls of the Orange halls, and the gouty, half-pay Colonels who offered to lead this gingerbread circus into the jaws of death have sheathed their maiden swords and returned to the paths of peace and bloodless victory on the 'putting' greens.

A terrible calm has succeeded the storm. Sir Edward complains of the deadly apathy that prevails among Unionists, and whistles in vain for a gale. His wooden guns have proved more effective than he anticipated. They have killed Carson and Unionism in so far as these stand for the indefinite postponement of Irish self-government.

Carson's comic opera, with its gaudy parades, guards of honor, garish exhibitions of ancient relics and big drums, and the terrible earnestness of the artillerymen behind the batteries of wooden guns, was an awful revelation of the utter absence of the saving sense of humor in the ranks of the Ulster duodecimo editions of the immortal Scottish Covenanters. The parkinsons of the Ulster Scot converted an impressive drama into a side-splitting farce, for with the prudent instincts of the parent stock he resolutely declined to waste his "siller" by arming score-crows with real mauls. The cost of field artillery and the price of painted dummies express in relative terms the difference between honest political convictions and an impudent game of bluff.

MR. BURHAM

Mr. Burham, M. P., is at it again. He pays a high tribute to Quebec. Some of his constituents may object to despise Quebec, not so Mr. Burham. He knows that once the French acquire the English language, it is all up with Protestantism in Canada. That is Rome's design. He is going to frustrate it.

What is his object? Does he want to counteract the wicked suggestion, that may be whispered in the ears of some of his constituents, that he is hand in glove with the nationalists? He must believe that some people, at any rate, will take him seriously. Perhaps he is right; in the language that he loves:

"Un sot trouve toujours un plus sot qui l'admire."

A LITTLE INCONGRUOUS

A phrase from an automobile manufacturer's advertisement formed the subject for a sermon by Rev. F. J. Oaten, Ph. D., of Brussels, at Askin Street Methodist Church yesterday morning.

"Constructed up to a standard, not built down to a price," was the phrase, and as an additional text the preacher used, "Be Ye Also Perfect."

If incongruity is an element of humor a sense of humor would have saved the reverend gentleman from this juxtaposition of "texts." The lack of this sense, we suppose, excuses from irrelevance the suggested amendment to the original: "Be ye also perfect even as the Blank Automobile is perfect."

NOT SOUTH AMERICA

The following paragraph is worth reading. It is not about South America:

A startling state of affairs dealing with the exchanging of wires and the selling of babies for small sums of money and liquor is said to exist in the pine section of New Jersey, including the lower part of Burlington county and parts of Atlantic and Ocean counties.

A U. S. Government Inspector, who recently made investigations in the district, described the conditions as absolutely lawless, although in some instances the persons were law abiding.

MAURICE FRANCIS EGAN'S SLIP

A correspondent calls our attention to the inaccurate wording of Maurice Francis Egan's profession of faith in the Real Presence. We have no doubt that Mr. Egan believes explicitly as well as implicitly in transubstantiation, but in giving his reasons for going to Mass failed to give that attention to his choice of words which would have secured theological accuracy.

A NEW YEAR THOUGHT

The dawn of a new year sees the birth of new resolutions. Before us stretch the days and weeks and months fruitful of promise, and fraught with mighty possibilities. We look back over the past, and noting the mistakes that we have made, we resolve to do better in the days to come.

So we resolved last year, and all the years that we have known. How have we lived up to our resolve? If we find that we have fallen short of our ideal, let not that knowledge discourage us. Another year is given us in which to retrieve the mistakes of the past. So even though we have failed let us go on resolving, for

"Better have failed in the high aim than vulgarly in the low aim succeed."

A whole year stretches out before us, but let us not lay our plans as if we were to have the whole of it at once. It is this looking at life as a whole that

is apt to discourage us. We think of all the days and months and years, and we are frightened at the thought that we have to carry on the struggle for this long stretch. But really there are no long stretches. Life does not come to us all at one time. It comes only a day at a time. To-morrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done, and to-day's life well lived.

It has been well said that every day is a little life, and that our whole life is but a day repeated. We never get two days together, much less do we get years of days together. And surely we can all fight for one day? We can all carry our burden, however heavy, till nightfall. We can all do our work, however hard, for one day. We can all live sweetly, patiently, lovingly, purely, until the sun goes down. "Do to-day's duty; do to-day's temptations, and do not weaken or distract yourself by looking forward to things you cannot see, and could not understand if you saw them."

Remember, too, that even though we should fail, it is something to have tried to succeed.

"Endeavour to be good, or better still, And best? Success is naught, endeavour's all."

May the new year be bright and happy for all of us, and may our hopes blossom into realization in the months to come.

NOTES AND COMMENTS

FATHER LEWIS DRUMMOND, S. J., has been preaching an Advent course of Sunday evening sermons in the Church of Our Lady, Guelph. Taking the "True Idea of the Church" as his general subject, he

disipate the divine realities to which they bear witness, then the Romish Church, in spite of its superstition and its tyranny, will prevail against them and it will have a divine right to prevail." As it divine Truth—the Truth for which Christ died and for the perpetuation of which on earth He established a Church against which hell should not prevail—could co-exist with "idolatry, superstition and materialism." What confusion of thought is here, and how devoid of all significance the ordinary words of English speech to such a man. We can only hope that the inevitable gulf yawning open before him may reveal itself in time to be too late, and that the "kindly light" which has led other and many greater men into the right path may not elude, what we would faint call, the earnest gropings after truth.

BISHOP HICKEY'S SERMON

AT THE CONSECRATION OF RIGHT REV. EDWARD J. HANNA, D. D.

The Union and Times recently gave a brief account of the consecration of Right Rev. Edward J. Hanna, D. D., as Auxiliary Bishop of San Francisco. The ceremony attracted many members of the hierarchy as well as brother clergymen from many sections.

Bishop Hickey of Rochester was the preacher. He took as his text the words, "But you shall receive the power of the Holy Ghost coming upon you, and you shall witness unto Me in Jerusalem and in all Judaea, and Samaria, and even to the uttermost parts of the earth" (Acts 1:7-8). He spoke, in part, as follows:

"The ceremonial of the Catholic Church, which clothes with simple vestments the human mind and heart because of the warmth of belief and art so beautifully blended to the honor and for the worship of the omnipotent God. She has no ceremony that is without meaning, and she proclaims so often in her liturgy the wisdom of the Church of God.

"To stand beside her house of worship with the sign of man's redemption always bedecking her brow, to have one's senses touched by the representations of holiness and sanctity, to be reminded of the faithful to experience a quickening of one's spiritual nature. To pass beyond her portals and to behold the faith of men reflected in the worship of the unseen God, and to know that they before whom we stand are for the millions of men of our time, and tongues that have been told over and over again for more than nineteen centuries of time; to realize that during ages and among men there has been and there is a unity of belief not dimmed by even doubt and a full obedience to one authority—all this is to make us look for the solution to a cause that is beyond ourselves.

"Perhaps some of you have been in the most splendid church of Christendom, St. Peter's in Rome, on a high feast day, and as you formed part of that vast gathering, you observed the solemnity of the expected, born on the shoulders of men in the sedia statoria, while the silver music of the trumpets resounded through the arches, and tens of thousands of human souls bent low in reverent homage to the father of Christendom; and as their hearts thrilled with emotion as they beheld the scene you knew that it but echoed the love and loyalty and obedience of a world of men, who rejoiced to call him Father. As a spectacle of extraordinary and stately triumph, nothing to equal it is to be seen upon the earth.

"As you stand with all its splendor before you, and an unbidden, another scene from far off past flashes before our mind. It is in the distant East and near the shores of the lake of Galilee, where there once stood Jesus, called the Son of a carpenter, and with Him there were men whom He had asked to be His chosen disciples. In the quiet of place and hour, Jesus thus speaks to them, "Whom do you say that the Son of man is?" but said some, "John the Baptist, and others 'E'ias, and others, 'Jeremiahs, or 'one of the prophets, and Jesus said to them, "Whom do you say that I am?" Simon Peter answered and said, "Thou art Christ, the Son of the living God." And Jesus answering, said to him, "Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven, and I say to thee, thou art Peter, and upon this rock I will build My Church, and against her gates shall not prevail the gates of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed in heaven."

"In this dialogue, we discover the keynote to the whole story of Christian history, faith, love, zeal, obedience and loyalty. Jesus Christ is God; Christ builds His Church upon Peter; and therefore the Church of Peter is God's Church. In that memorable discourse we have to recognize the condition of their duty, and condemned their method of administering justice as leading to well-grounded suspicion of partiality. Mr. James Sinclair, another Ulster Protestant magistrate, after forty years' experience on the Bench, deposed that the Orange justices were "a very bad part of the population of the North." Mr. Kerman, a barrister of note, with over thirty years' experience of Ulster Courts, testified that the Orange Society had injured the administration of justice "very materially." "The verdicts," he said, "were generally in cases between Orangemen and Catholics, contrary to the justice of the case, and in some cases, civil and criminal, between Protestant and Catholic, justice is positively denied to the Catholic."

"In the light of this sublime truth, the divinity of Christ, we recognize the value of the words, 'Thou art Peter!' and the commission to feed the lambs and sheep of His fold; and we realize also as we stand again in spirit and truth on the mountain of Galilee, the tremendous force of the declaration of Christ, 'All power is given to Me in heaven and on earth.' Go, therefore, teach ye all nations, baptizing them in the name of the Father, the Son and Holy Ghost, teaching them to observe all things, whatsoever I have commanded you; and behold I am with you even to the consummation of the world."

"In this solemn act, the consecration of the Bishop, the Church seems to almost exhaust herself in the wealth of her ceremonial. As a striking preliminary, the voice of authority is heard from the chair of Peter declaring the election of the new apostle.

"This, then, is the supreme dignity of a Bishop: To be an ambassador of Christ, to proclaim His doctrine, to bear His message, and to speak by His authority; to rule, to govern, to legislate, and to enforce the teachings of the Church, the Spouse of Christ; to be the commanding officer always in the vanguard with a discerning eye to the danger to the fold, and the strong arm in the presence of tyrants who in the precious treasures committed to his care: to prepare to live, to labor, to suffer, and even to die for the cause of Christ the Great High Priest. Such is the dignity and responsibility which it doth please God to confer on man, who in turn is called upon to reflect before men the life of his Master in obedience, in charity, in zeal, in compassion, in tenderness, in courage, in prayer, and in the exercise of virtue, in order that He may reproduce in the precious folds entrusted to his care, the highest ideals of a Christian life."—Buffalo Catholic Union and Times.

ORANGE JUSTICES AND JURIES

At the present crisis, while the Orangemen of the North are maintaining every nerve to defeat the just aspirations of the vast majority of the people of Ireland, Father O'Cleary's book on "The Orange Society," published by the Catholic Truth Society of England, ought to be a great request in this country. The work was so much appreciated in Australia where its first edition in a short time. It gives an authentic history of this baneful society, explains its constitution and aims and clearly shows its primary object to be the preservation of hateful Protestant ascendancy. That this Ascendancy means not only the monopoly of place and power for the educated members belonging to its body but also immunity from the penalties of the law for the rank and file of its brutal and uneducated followers, whenever there is question of the dastardly outrages committed on Catholics, which by its very principles it encourages, is proved to the hilt by the author, who may be judged from the following extracts taken from the work:

In 1814 Judge Fletcher delivered his great charge to the Wexford jury. In the course of it he said: "In this respect (the administration of the Law in Ireland) I have found that those societies called Orange societies have produced most mischievous effects, and practically in the North of Ireland. They poison the very fount of justice; and even some magistrates under their influence have in too many instances violated their duty and their oaths." Referring to the behavior of the Orange yeomanry at fairs and markets, Judge Fletcher continues: "Murders have been repeatedly perpetrated by the armed yeomen on such occasions, and though legal proceedings have ensued, yet, such have been the baneful consequences of these outrages, that under their influence the peace of the Kingdom has been often jeopardized by the commission of these crimes. In the course of the trial before me, I have heard of the commission of these crimes, and I have seen the evidence of the same. I will say no further. But I have not the slightest idea of punishing a man on such evidence. Gentlemen, you are discharged."

In the same year, 1836, Lord Salisbury's Government took the Orange Party under its wing for the sake of the support which the lodges gave it on the bunting question of Home Rule. It proved its friendship to the brethren by sending the Belfast rioters to be tried by their confederates, the jurors of Tyrone. Not a single Orange juror was challenged by the Crown at these Omagh trials. In one case two Orangemen were returned for the murder of a soldier of the West Surrey Regiment and a Head Constable. One of the prisoners was put upon his trial twice. The evidence on both occasions proved unmistakably to his guilt. At the close of the first trial, Judge Lawson practically told the jurors that they had violated their oaths. "You are bound," said he, "to find a verdict (of guilty). And there is no question in the case or doubt at all. The fact has been proven before and there is no alternative but to do so." The jury still refused to convict. At the second trial Judge Lawson addressed the jurors in even plainer terms. "The juror," said he, "who would violate his oath under circumstances, such as surround this case, is a man who can be held in contempt of court. I look upon as second-guilt only to the man whose case he has been investigating." Again the jury refused to convict, and to this day the foul murders remain unavenged.

These extracts will give some idea of the nature of this valuable and deeply interesting work of Father O'Cleary. It is crammed full of facts of the kind which have such a intimate connection with the present crisis. From what has been laid out here the readers will be able to judge why the Orange faction have such an abhorrence of the very idea of a Home Parliament in Dublin. It would be able to curb their insolence, to punish their crimes and break down their unjust ascendancy. T. T. A.

Feccular Catholics

We have sometimes a class of Catholics who cultivate a deep interest in a Catholic paper when they receive it, but know it not between terms. We have others who bow down before the shrine of the secular daily paper which frequently bears a toll of lies and slanders and fiction made out of whole cloth to their doors, but are ready to withhold all courtesy from the Catholic paper because it is of the household of the faith.—New World.

GENERAL DEFECTION OF FAITH

One of the signs of the times is the threatening eclipse of faith among the common people, outside of the fold of the Catholic Church. From the leaders of all the Protestant denominations infidelity is trickling down—percolating through to the masses below. Belief in the divinity of Christ is no longer required as part of the Christian's membership for a Christian church. Christ has become to them merely the greatest of all reformers of the human race, alongside of Buddha, Confucius and Mohammed. He was the most divine of all human beings—but nothing more than a human being. Whether it is in the United States or in England, the Protestant pulpit and press sound the same note of an emasculated divinity. They little reckon that if Christ was not really God—the incarnation of the second person of the blessed Trinity—He was the rankest impostor in the history of the human race. What matters that to them? In the most essential things the Bible has become an obsolete book to them. The twentieth century needs a new Bible, and the Protestant sects are furnishing one according to their own liking. In fact, it is their pleasure to make up their own concepts of right and wrong, and then either ignore or twist the biblical texts to suit themselves.

An English writer in The Catholic Times and Catholic Opinion has the following reasonable comment on the lamentable condition:

"What may be called a wave of materialism has swept over the rolling multitudes and is carrying them along towards a goal where they hope to find an increase in their physical happiness and well-being. And one result of this is, that the masses of the people no longer regard religion as they did. Many of them have ceased to believe in any church at all. Many have ceased to recognize the value or the binding force of any religion whatever. More still are utterly indifferent to the claims or charms of supernatural faith, and content themselves with such manner of life as custom, respectability and law succeed in imposing on them. There is not at this day in this country a single church, with the probable exception of our own, which is not suffering from the effect of this gradual but steady decadence of religious conviction. The masses of men are drifting fast, where they have not already drifted, from belief in revealed religion, and from belief in the concepts of right and wrong which it enjoins. We may regret the fact, and it is most regrettable that it is the fact. Religious belief has decayed and is still further decaying amongst us. Were the Catholic Church to lose her hold upon the poor to whom she ministers spiritual consolation and material comfort in the great towns and cities, it would not be any extraordinary thing to say that, as a class, the boiling population of this island had lapsed from control by and even connection with the organized Christianity of the country. Whatever amount of Christian teaching and practice remains in the mind and heart of the masses, is not due to any special grace or blessing, but to the fact that, in the past, the Christian side of belief and conduct was laid down by creed and commandment."

This sad state of affairs among the toiling masses reminds us of the encroachments of Socialism, which under promise of Utopian benefits allures them to its standards, and the adoption of which, in the eyes of the Christian side of the world, is as the obliteration of God and religion. There is much reason for all Catholics to rise to renewed efforts in stemming this perilous tide, and by their word and example, to bring the masses of the world away from the truth, into the fold of the one, infallible and salvation-bringing Church of Christ—Intermountain Catholic.

ATHEISTIC SOCIALISM AND WOMANKIND

Among many of the works written by Socialists of the Marxian type, and circulated in order, as certain Socialists declare, to "keep the wounds of the social body in a festering condition" the Catholic Truth Society deals (through Father McMahon, S. J.) with that of Bebel entitled "Woman in the Past, Present and Future." The book is a masterpiece of its kind, and is well worth a reading, because much of it is delightful and much of it is too wild for serious consideration. Nevertheless, the work in question has obtained a great vogue among the proletariat, and in so far, it calls for notice and warning.

Among the many notable statements made in Bebel's work is that in which he says that Christianity thought slightly of women and even once allowed a public discussion as to whether or not woman possessed a soul. This says Father McMahon, is a legendary fallacy and arose from the fact that during one of the early Councils of the Fathers, who was evidently not a good Latinist, expressed a doubt whether her woman could be included in the term homo (man, i. e. mankind); yet an appeal to Scripture the objector yielded to the use of the term as a correct one. Scoffers as it made in Bebel's work is that in which he says that Christianity thought slightly of women and even once allowed a public discussion as to whether or not woman possessed a soul. 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FIVE-MINUTE SERMON SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

THE ACCEPTABLE TIME The time to serve God is now, and the place to serve God is right here. Such brethren, in the lesson of New Year's Day...

Now, many a one says: "I cannot be as good a Christian as I should wish because I am too busy to attend to my religious duties, and I cannot help it. My occupations force themselves upon me. I must work as I do, or I and my family will suffer. I answer: There must be something wrong about this. Is it really so, which on Sunday is compelled to work in such a way that you positively cannot receive Communion a few times a year; cannot say your night and morning prayers; cannot attend at Mass—is this really the case? If so, then you are a slave. There have been classes of men among us so situated, but they are not now because they rebelled against it, took effective measures to remedy the evil and succeeded in doing so. Have you tried? Have you asked leave to get off work to attend to your religious duties? Are you willing to lose a day's wages once in a while for the love of God? Think of these questions. Be honest with yourself. Do not blame your employer or excuse yourself until you have made your request and been refused.

The time to serve God is now, and the place is right here. That is the principle upon which on Sunday schools act. They are busy, industrious young men and women. They find time, however, not only to take care of their own souls, but to help parents and priests to save the children of the parish. Much the same may be said of the members of the choir, the gentlemen of the St. Vincent de Paul Conference, the Altar Society, and all others who unite themselves with us in the good works of religion and charity in this parish. To such souls, active and practical, every day is New Year's Day. They are always beginning or carrying on some good work for God, their neighbor, and their own souls, and doing it right here and just now. It is in this spirit, brethren, that I hope all the good wishes of a Happy New Year may be received by you to-day, and that you may be truly happy in body and soul, in your families, and among your friends. Amen.

THE CATHOLIC CHURCH THE SALVATION OF SOCIETY

branch, and cast—by the sentence of the Church—into hell-fire. What power was it that made the strongest and most tyrannical of these rude medieval chief kings, kings, and emperors, tremble before it? Ah, it was the power of the Vatican! It was the voice of the Church, upholding the rights of the people; shaming them with its strong arm, proclaiming that no injustice should be done to them; that the rights of the poorest man in the community were as sacred as the rights of him who sat upon the throne; and, therefore, that she would not stand by and see the people oppressed. An ungrateful world is this of ours, to-day, that forgets that the Catholic Church was the power that inaugurated, established, and obtained all those civic and municipal rights, all those rights respecting communities, which have formed the basis of what we call our modern civilization! Ungrateful age! that reflects not, or chooses to forget, that the greatest freedom the people ever enjoyed in this world, they enjoyed so long as they were under the rule of the Church's protection; that never were the Italians so free as they were in the medieval Republics of Genoa, Pisa, Lucca, and Florence. That never were the Spaniards so free as they were under Cortes, as the ruling voice of the nation was heard resounding in the ears of their monarchs, and respected by them. That never were the English so free as when a saint was their ruler, or when an Archbishop of Canterbury, with the knights of the realm around him, told a tyrant that he would abandon him and disperse him, unless he gave to the people that charter which is the foundation of the most glorious constitution in the world. And thus, I answer, the Church maintained the rights of the people, whenever those rights were unjustly invaded by those who were in

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

Have I not said with truth, that the Church is the salvation of society; that she formed society; that she created what we call the society of our day, and that if it had not been for her, a large percentage of all that forms the literature of our time would not now be in existence? The most powerful restraints, the most purifying influences that have operated upon society for so many centuries, would not have sent down their blessings to us, even under the most oppressive, from the remedy which the world's history tells us has always been worse than the disease which it has attempted to cure—viz, the remedy of rebellion and revolution. Such is the history of the Church's past.

But somebody might insist: Father, that is true, and yet what I say is true. I am too busy to attend to my religious duties, and I cannot help it. My occupations force themselves upon me. I must work as I do, or I and my family will suffer. I answer: There must be something wrong about this. Is it really so, which on Sunday is compelled to work in such a way that you positively cannot receive Communion a few times a year; cannot say your night and morning prayers; cannot attend at Mass—is this really the case? If so, then you are a slave. There have been classes of men among us so situated, but they are not now because they rebelled against it, took effective measures to remedy the evil and succeeded in doing so. Have you tried? Have you asked leave to get off work to attend to your religious duties? Are you willing to lose a day's wages once in a while for the love of God? Think of these questions. Be honest with yourself. Do not blame your employer or excuse yourself until you have made your request and been refused.

the man of woman that puts a divorce upon political society, and what guarantee have you for the future? You may see from the past what is to be in the future; for, when Luther broached his so-called "Reformation," the principle on which he was based was that the Catholic Church had no business to be an universal Catholic body; that she should break herself up into national churches—the Church of Germany, the Church of England, the Church of France, the Church of America, and so on. And in fact, Protestantism to this day in England is called the Church of England. The necessary consequence of this was, that the head of the State became also the head of the Church; that the essential Catholicity of the Church, which is communion with the Pope, was being broken and dissolved. The two powers were concentrated in him—one as Governor—head of the State, the other as Ruler and head of the national Church. He was to become King over the consciences of the people, as well as Ruler of their external actions. He was to make laws for the soul as well as for the body. He was to tell them what they were to believe and how they were to pray, as well as to tell them their duties as citizens. He was to lead them to heaven! The man who led his armies in the battlefield was to persuade his people that the way to heaven lay through rapine and

SUFFERED AGONY FROM DYSPEPSIA



"Fruit-a-tives" Makes Wonderful Cure

GLENCOE, ONT., Aug. 15th, 1911. "So much has been said and written about 'Fruit-a-tives' that I might seem unnecessary for me to add my experience. But 'Fruit-a-tives' were so beneficial to me when I suffered with distressing Dyspepsia, that I feel called upon to inform you of the remarkable and satisfactory results I have had from using them. Dyspepsia and indigestion as everyone knows, can give you more uncomfortable hours and days than most common complaints. I am glad to be able to say to you that although in the past I suffered excruciating agony with Dyspepsia, I am now in perfect health. 'Fruit-a-tives' accomplished the desired result and I have to thank them for my very favorable and satisfactory state of health." N. C. STIRLING.

Why don't you try "Fruit-a-tives"? See how, for 125c, you can get a box. All dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

autheps upon the measure—upon those who proposed it—upon those who aided it. It is not strange that the womanhood of the world does not fly to the Catholic Church for protection of their honor and dignity? Would it not be much better for those sturdy females who are looking for woman's rights, claiming the suffrage, and going about the country lecturing to man's attention to the infamous law of divorce, and if they will be agitators, to agitate for its abolition? Such is the Church's action on the morale of society. Tell her to shut up her confessional; tell her that her priests, sitting in those tribunals, are blasphemous usurpers of a power that God had never given to man. What follows from this? Oh, my friends, do you think that you, or that any of you would be better men if you were abolished to-morrow from all obligation of ever going to confession again? Do you think you would draw nearer to God? Would you look more sharply after yourselves? Do you not think that those very human agencies—the humiliation, the painstaking of preparation, the violent effort to get out whatever we must confess—do you not think all these things are a great restraint upon a man, and that they help to keep him from sinning, independent altogether of the higher argument of an offended God—the crucified Lord bleeding again at the sight of our sins. Most assuredly they are. Most assuredly that man will endeavor to serve God with greater purity, with greater carelessness—will endeavor to remember the precept of the Saviour, "You must watch and pray that you may not enter into temptation"—who is called upon from time to time to wash and purify every corner of his own heart, to analyze his motives, call himself to account, even for his thoughts and words—examine his relations in regard to honesty, in regard to charity with his neighbor—examine himself how he fulfills his duties as a father, or as a husband, as the case may be. The man who is obliged to do this is more likely to serve God in purity and watchfulness than the man who never, from the cradle to the grave, is obliged to ask himself, "How do I stand with God?" Remove this action of the Church upon the good conduct of society, and then you will have, indeed, the work which was accomplished, and which is reaping its fulfillment to-day—the work of the so-called Reformer, Martin Luther, who has brought it to this pass, that the world itself is groping under the weight of its own iniquity; and society rises up and exclaims that its very heart within it is rotted by social evil.

Disturb the action of the Church upon political society, and what guarantee have you for the future? You may see from the past what is to be in the future; for, when Luther broached his so-called "Reformation," the principle on which he was based was that the Catholic Church had no business to be an universal Catholic body; that she should break herself up into national churches—the Church of Germany, the Church of England, the Church of France, the Church of America, and so on. And in fact, Protestantism to this day in England is called the Church of England. The necessary consequence of this was, that the head of the State became also the head of the Church; that the essential Catholicity of the Church, which is communion with the Pope, was being broken and dissolved. The two powers were concentrated in him—one as Governor—head of the State, the other as Ruler and head of the national Church. He was to become King over the consciences of the people, as well as Ruler of their external actions. He was to make laws for the soul as well as for the body. He was to tell them what they were to believe and how they were to pray, as well as to tell them their duties as citizens. He was to lead them to heaven! The man who led his armies in the battlefield was to persuade his people that the way to heaven lay through rapine and

through blood! But so it was. And, strange to say, in every nation in Europe that accepted Protestantism, the monarch became a tyrant at once. The greatest tyrant that ever governed England was the monarch who introduced Protestantism. So long as Henry VIII. was a Catholic—although he was a man of terrible passions—still, the Church, reminding him of his soul, bringing him occasionally to the confessional, trying to shake him out of his iniquities—had some control over him; and he conquered his passions, and kept himself honorable and pure. The moment that this man cast off his allegiance to the Church—the very day he proclaimed that he was emancipated from the Pope, and did not believe in the Pope or acknowledge him any more—that very day he turns to Anne Boleyn, takes and proclaims her his wife—Catherine, his rightful wife, still living; and in a few days, when his heart grew tired of Anne, and his eyes were attracted by some other beauty, he sent Anne to the block, and had her head cut off—and he took another lady to be his wife; and, in a short time, he cut off her head, and so, Gustavus Vasa, of Sweden, when he became a Protestant, at once assumed and became the head of an absolute monarchy. The very kings of the Catholic countries imitated their Protestant brethren in this respect, for we find the Catholic monarchs of Spain, France, and Portugal, against authority became the ruler of the day; until at length the world is overrun with secret societies, which swear eternal enmity to the altar and to the throne.

And so my dear friends, we will see that we cannot move without the Church of God—that nations may go on for a time, and may be upheld by material prosperity, but that nations will certainly be overthrown. The moments are coming, and coming rapidly, when all the society of this world that wishes to be saved, will have to cry out with a mighty voice to the Catholic Church. Persecuted, despised, to-day, she will come to us with her light of truth, with her sanctifying influences—with her glorious dominion over king and subject, to save them from the ruin which they have brought upon their own heads. That will be a day of grace for man. It will be the day of the world's necessity. And when that day comes—and I behold it now in my mental vision, this uprising of the whole world in the hands of the Church—it will bring peace, security, holiness, and joy to society. I see these, O glorious Spouse of Christ! O Mother Church, I see these seated once more, in the councils of the nations, guiding them with a divinely infused light—animating them with the spirit of justice. I see these, O Mother, as of old I saw upon the seven hills a glorious city arise out of the ruins of the Goth and Visigoth and Vandal; so out of the men of this day—relapsing into chaos through neglect of these—do I see forming the glorious city that shall be: a society in which men shall be loyal and brave, truthful, pure, and holy; a city in which the people shall grow up formed by the God; a city in which all men, governors and governed, will admit the supremacy of law, the sanctity of principle, the omnipotence of the moral law. In other words, in the day when that retribution comes in that day of the world's necessity—the triple crown shall shine again upon the brows of thy chief, Peter's successor, and the Vicar of Christ; the triple crown, the most ancient and the holiest in the world; and the Prince of Peace shall be seated upon the throne of David, and every man will rejoice as in a new life!

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TEMPERANCE THOSE SO-CALLED JOKES

Speaking at the temperance rally held in connection with the recent convention of the Catholic Total Abstinence Union of America, the Very Rev. Peter J. O'Callaghan, C. S. P., President of the Union, paid attention to the course of his speech to the deplorable custom of making fun of the crime of intemperance. He said: "I am convinced that the so-called funny papers and the supplements to our big city papers are doing a tremendous injury by educating our growing boys to look upon drunkenness as a joke. The profession of a humorist, who is talking of drunkenness as a thing to be jesting about. No wonder, then, that intemperance has grown to be so common an evil. Even the family relations are not sacred. It is a common thing to see in our daily papers caricatures that make it a mere pleasantry, for the husband, in summer to forget that he is a married man. Such so-called wit tends to persuade the growing youth that it is a commonplace for a man to disregard his sacred obligations. The community that permits such jests and the community that will not protest against such jests is bound to deteriorate. "It cannot hold in honor the virtue of purity if impurity is a thing to be jested about. In like manner, it is impossible to hold the virtue of temperance in honor if drunkenness be a joke. And yet, good Catholics have laughed about it. Boys have thought it a matter for merriment for men to stagger along the streets. Even in the column devoted to temperance news, in some Catholic papers, there are humorous stories printed which help to make their readers believe that drinking and drunkenness are great fun."

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

PRESIDENT SUSPENDER NONE SO EASY

A SIGNIFICANT DECISION ON SALOONS

How many saloons, per capita, are necessary to supply the thirst of a community? asks the Catholic Citizen, citing the case of Chicago where recently was passed the Harkin saloon ordinance limiting the number of saloons to 1 to every 500 inhabitants. There are at present 7325 saloons in the city. The new ordinance will compel approximately 3,000 saloons to close with the end of the license year.

The liquor interest appealed to the Supreme Court, questioning the validity of this ordinance, but the court handed down a decision sustaining the ordinance. "The business of selling intoxicating liquors," reads the decision, "is attended with danger to the community and it is a recognized subject for regulation by the police power of the State. There is no inherent right to carry it on and it may be strictly prohibited."

EVIL OF MODERATE DRINKING In an article in the Ecclesiastical Review for November, Dr. Austin O'Malley discusses the vice of intemperance from the physician's point of view. It is a view that the average "moderate drinker" seldom finds presented for his consideration. Dr. O'Malley is merciless in exposing the physical consequences of even moderate drinking of intoxicants. Every moderate drinker is, of course, in danger of becoming a drunkard.

But we confess that we were startled by the array of diseases that Dr. O'Malley traced directly to the use of alcohol in one form or other. His statements, however, are not made rashly. Dr. O'Malley has the authority of the most distinguished physicians to sustain his assertions. The science of medicine to-day unqualifiedly condemns even the moderate use of intoxicating liquor as a danger and a cause of disease. But it is the proof as to the result of scientific tests, that even small quantities of alcohol decrease mental and physical efficiency, when taken into the system, that makes Dr. O'Malley's a convincing argument against the use of intoxicants. For centuries men have had recourse to liquor as a "bracer" or as a means to help them to greater exertion. All this has been proved illusory by science. Alcohol as a spur to greater effort or as a means to sustain effort is a delusion and a snare. The man who would keep his brain and his body at their high efficiency must not resort to alcohol in any form. He only deprives himself of physical strength and mental energy by its use. Gradually the old popular superstitions about the benefits to be derived from the use of liquor are being disposed of by science. Popular superstition has had much to do with starting men on the path to drink in the past. It was popularly believed that drinking was a tonic, both if not carried to excess. The danger of the old popular superstition pointed out, but it has remained for the science of our day to demonstrate that even moderate drinking—quite apart from the moral dangers attendant upon it—is a grave detriment to the health of the normal man, besides lessening his efficiency in any work in which he may be engaged—True Voice.

ARCHBISHOP GLENNON SEVERELY VASTS THE ANTICS OF THE SLEEPERS

In his sermon at the New Cathedral Chapel recently the Archbishop said in part: "To-day marks the beginning of the ecclesiastical year. It is called Advent (this being the first Sunday) because we are invited to begin preparation for the advent or coming of the Christ King, the Child Jesus, whose first advent to the world was on the Christmas night of the long ago. "And the epistle of to-day tells us that this is the occasion to 'rise from sleep' for now our salvation is at hand. It would be most interesting, I think, to begin with the character and need of this awakening, and to know our duty. An awakening supposes a sleep. The sleep that St. Paul refers to is not, however, the sleep of the body, what is more important, the sleep of the soul. "It was from the sleep of Paganism and the sleep of sin that St. Paul would arouse them. 'Cast aside the works of darkness,' he tells, 'and walk honestly, as in the day. Put aside,' he says, 'the shroud of sin, of impurity, of riotous living; break the bonds that bind you and put on the Lord, Jesus Christ.' "My dear friends, the Paganism and the sins that in St. Paul's day afflicted the world afflict it still, so that the preachings of St. Paul apply to-day just as much as then. He had Paganism (it is another name for worldliness) to contend with. So have we. In the sleep of worldliness our people are bound as with chains. "Yet the tissue of it all is of this world, of bodily pleasure, of mental recreation. It is encased around with Paganism, which no divine sun can penetrate. In its darkness they, the night

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M., 75 Yonge St., Toronto, Canada. References as to Dr. McTaggart's professional standing and personal integrity permitted by: Dr. W. R. Mead, Chief Medical Officer, St. Geo. W. Hosk, ex-Premier of Ontario. Rev. N. Burwash, D.D., Pres. Victoria College. Rev. J. G. Shearer, B.A., D.D., Secretary Board Moral Reform, Toronto. Right Rev. J. F. Sweeney, D.D., Bishop of Toronto. Dr. McTaggart's vegetable remedies for the liquor and tobacco habits upon the health, safe, inexpensive home treatments. No hypodermic injections, no publicity loss of time from business, and a certain Consultation or correspondence invited.

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wanderers, come and go, filled with the conceit of vain accomplishments and trifling deeds. "There is a vast army constantly marching to the grave whose souls become so steeped in sleep's nepenthe as to be regarded as altogether a negligible quantity, as of doubtful existence. "It is interesting to note the antics of the grand army of the sleepers. Some of them start in their sleep, and a fit philanthropy seizes them. They will prove that they are awake by the energy they display, by the money they donate or solicit; but, as they have no soul to give it, they soon lapse into sleep again. "And some of the sleepers there are who try to make their world fairer by promoting literature, art or science. With these, however, their enthusiasms chill, their disillusion vanishes and the soulless production proves to be empty a general wish. "Yes, many these are who sleep. Even a person can be nominally a Catholic and yet belong to the sleepers. He may go to church and help in charity, but his Catholicity sits so lightly on him it remains a form and not a fact. It is on the outside, like an overcoat. The soul within is asleep. "Now it is to this great multitude of to-day that the call comes to arise from sleep, to wake up to the great realities, the eternal verities, the binding laws of right doing, of soul life, of faith. It is the clarion call to life and duty. What answer will be made to it? "I cannot; there is only spiritual darkness all around, and if I waken up I cannot see, so why should you disturb me? Let me sleep on. "Others may answer: 'I will not; I am satisfied; this world is good enough for me. I will eat and drink and be merry; I know no better. I am satisfied with what is.' And this latter is the sad state of I fear, very many to-day. Their souls are sleeping, virtually are dead, and yet they do not care. All their life long they journey in the darkness with dead souls, and they are satisfied. "It is St. Paul, who to-day tells us to rise from sleep, from the sleep of sin, and prepare ourselves for our Redeemer; to awaken now, that we may work while the light is, and be prepared for Christ's second coming, which is the coming of judgment, when account must be rendered to Him of the stewardship of our immortal souls."

STIRRING UP RELIGIOUS STRIFE

In an effort apparently to unite the non-Catholic religious denominations in a movement in which all can agree, the Christian Herald has inaugurated war upon the Catholic Church in the United States. Week after week that paper prints anti-Catholic broadsides of the old fashioned A. P. A. style, and it appeals to its readers to enter the crusade to "crush the power of Rome." Its editors have asked Protestant ministers of the country to write for publication their views on the "menace of Romanism." One of the ministers who have replied to this invitation, the Rev. Francis E. Clark, president of the United Society of Christian Endeavor, says in his communication to the Christian Herald: "You have presented a most serious theme for our consideration. While I believe in giving to every Catholic every political and social right that any Protestant enjoys, I am just as strongly of the opinion that he should have no more sacred rights than any other citizen. "If, as seems probable from the expressions of Pope Pius, Archbishop Ireland and others, which you quote, there is to be an aggressive effort to make the Roman Catholic Church a power in political life of America, every Protestant should resist this effort. Though I am a Congregationalist, I should repudiate any effort on the part of Congregationalists to obtain control of the machinery of government for the sake of promoting the interests of my denomination, and I certainly should not voluntarily concede any such rights to any other denomination, however large or powerful it might be. "It is worthy of note that this good man's alarm is all based on an 'if.' "If" the Pope or an Archbishop or anyone else wants to make "the Roman Catholic Church a power in the political life of America," says Dr. Clark in effect, Protestants must answer the call to arms. But who among Catholics, it may be asked, has ever expressed the wish that the Catholic Church become a political power here? No one with authority to speak for Catholics. We American Catholics would consider it the greatest of crimes that could happen to our Church if it became a political power. Catholics here desire only such rights as belong to them as American citizens, just as the members of other denominations expect to enjoy such rights. They want nothing more. Neither do they consider it just that because of their religion they shall be discriminated against in any way. We submit that our friends who are Methodists, Baptists, Episcopalians or affiliated with any other Protestant body would

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CHATS WITH YOUNG MEN

TURNING OVER A NEW LEAF

As the year comes to a close, the above expression is frequently heard from many lips. The reference is, not merely to the end of one year in a man's life and the beginning of another, but also with the implied inference that, judged as a whole at the end, it has been found wanting: imperfect, faulty, unproductive of good. The turning over of a new leaf means the new beginning, the purposeful endeavor to begin a new life. The mistake that most men make, however, is that, having turned over a new leaf, they do not take care to see that it stays "turned." Perhaps so much enthusiasm was given to the effort of "turning" as to form a sort of moral inertia, which as a force, as we know from physics, tends to keep a moved object in motion. The leaf that was turned the first of January, in many cases, is still turning still. It was started too impetuously.

Medus est in rebus: There is moderation in all things. Therefore also in our reforms. When viewed through the inspiration of the intervening days, Reform in the future with a big R looks beautiful. Discouragement and the solitary loss of self-confidence will be the handmaidens of failure. But the failure will be occasioned, not because the reform was instituted, but because it got a false start.

Of course, if there be a question of mortal sins there can be no moderation. There are no mortal sins in this. To be guilty of one is to be guilty of the rest: also, we overcome sins by overcoming sin. The acceptance of the code is left to no man's choice; it is simply a matter of duty. To the Catholic, whose conscience reproaches him with serious sin, the turning over a new leaf means first of all a participation in the Sacrament of Penance. But the establishment in grace, by means of the Sacrament, is only a part of what is involved in its resolution. The new leaf is really a perseverance in grace. It is here that the moderation spoken of will hold good.

Severe penance and mortifications are impossible to the average man, who has just begun to walk in the light. Even devotions, which to others appear as quite ordinary, such as attendance at Mass or the daily recitation of the rosary, may be to him the joke which galls, and his sin will thereby suffer an eclipse. But the morning and night prayers and the Sunday Mass may be to him the inspiration to grow in holiness. What though he be the most neglected boy, a resolution looking to their observance is anything but trivial because invested with the magnitude of the unaccustomed.

Discouragement from others in the forming of a man's New Year resolutions means a great deal. But to the one who encourages, the same maxim holds good: Be moderate. Don't advise too much; and one good resolution having been made, be not insistent in urging further. Extremes meet. The result may be the same as if you had advised too little. Better to turn a little leaf and keep it turned, than to attempt too much and accomplish nothing.—The Tablet.

THE SEARCH FOR TRUTH

Go after truth? You may never get it all. Possibly it is best that you should not; but you will get a great many golden nuggets. The Saturday Evening Post tells of a boy asking his professor whether he could not hit his course in two. "It depends upon what you want to make of yourself," was the reply. "When God wants to make an oak he takes a hundred years, when he wants to turn out a squash or a pumpkin he takes a hundred days." For a long time, it has been said, and abroad, that superficiality is the striking characteristic of American education. Even our greatest educators admit this. Indeed there are those who proclaim it. If not from house-tops from under the porticoes and from the porches of our biggest and best schools. This shows two things; first, that they who speak, think, and observe, and second, that they are brave. They not only have the courage of their convictions, they have convictions.

One hears of avenues closing to opportunities. Why, there were never so many chances for young men as there were yesterday, as there are to-day and will be to-morrow. This land of ours is not only the haven that is lifting the entire world, it is as full of favors as the lap of Ceres in October is full of fruits. Some one has said that opportunity never knocks more than once at any man's door. Let us not wait for opportunity, but let us knock. Let us be up, out and doing. There's a law against shooting game birds from a lunch; there ought to be a law against lying in bed and waiting for opportunities to come knocking. The man that waits for things to turn up will wait for weeks after the Greek Calends.—James O. Monaghan.

TEMPTATIONS

The way some persons act, and the way they speak, too, they try to prove to us that at times it is impossible to overcome temptations. That we must follow our impulses, and cannot overcome overpowering temptations. Each life has its own besetting temptations, its own share of trials, and is menaced somewhere by danger. Strength is got through all this strain. That is the natural environment for growth in grace and virtue. It is the common human experience for the training of character; or the making of pure manhood. He who is not tried and has nothing to overcome cannot be a soldier. And there is one who is exempt from this battle. To refuse to see the moral significance is to empty life of any meaning at all. But when we have glimpsed of the great and inspiring thought that this is the will of God for us, even our sanctification, and we manfully try to overcome ourselves, we begin to see how it must be, that God is faithful. He will not suffer us to be tempted above or beyond our powers, but will with the temptation also make the way of escape that we may be able to bear it. The trouble with those who say they cannot overcome temptation is in their hearts they have a sneaking love for the fault, and take pleasure in it,

and therefore they are never able to rise above it and overcome themselves. NOT ALL AT THE TOP

We cannot all fill the high places in life, no matter how faithfully our work is done. An old English writer recorded a real truth when he said: "We cannot all be knights and gentlemen; there must be a large number of us, after all, to make and mend clothes and build houses and carry on trade and commerce, and in spite of all that we can do, the greater part of us must commonly work at something." Unless we do our share of the work of the world, we are shirking the load that has been laid upon all humanity. The boy graduate, or even the young man graduate from the university, who starts out with the expectation of making a living without work—by his wit, it may be—is handicapped far more than the fellow who starts out with the determination that he will do a good, thorough, honest day's work in return for every day's pay that he receives, and that he will add dignity and honor to the humblest occupation by doing his work to the very best of his ability. He is the boy who stands a fine chance of "making good" even though his education be limited.—Catholic Columbian.

SWEAR OFF

Gossiping. Anticipating evils in the future. Fault-finding, nagging and worrying. Dwelling on fancied slights or wrongs. Scolding and fying into a passion over trifles. Thinking that life is a grind and not worth living. Talking constantly about yourself and your affairs. Saying unkind things about acquaintances and friends. Lamenting the past, holding on to disagreeable experiences. Pitying yourself and bemoaning your lack of opportunities. Writing letters when the blood is hot, which you may regret later. Carping and criticizing. See the best rather than the worst in others.

OUR BOYS AND GIRLS

LITTLE TOM

As Officer James Murray was nearing the south limit of his beat, he saw his little friend, Tom Barna, the newsboy, standing near the lamp-post on the northwest corner of State and Madison streets. It was a cold December night, and from the light of the lamp which seemed to pierce his way through the flakes of snow, the officer could see the shivering boy, now kicking his heels together and again blowing his breath on his fingers in order to keep them warm.

"It's a wonder this government wouldn't wake up and do something for the likes of this little lad," murmured the officer to himself. "Now wouldn't it be better for Congress to take some of the millions of dollars which it wastes every year by printing useless matter and in the numerous other ways, and build homes for the orphans and the poor of this country? And sure, wouldn't it be far better for Andrew Carnegie to take a little of the money which he is building so many libraries and give it to some charitable institution for the poor? The mayor and the other high officials of this city see this poverty day after day and still they build subway, city halls and other buildings, but never a cent for the needs of the needy. Their hearts must be made of stone." By this time the officer came within speaking distance of the boy.

"Hello there, Officer Jim," said the little fellow, "ain't you late getting around to-night?" "Yes, I am rather late," replied Murray, "I've walked up Lake street some time; he was telling me about some changes that were made in the police department to-day. But what keeps you here? Sure you always left before this."

"I know," replied Tom, "but you see I didn't want to get 'stuck' on these 'extras.' I want to make a little extra money before Christmas to buy my mother a little present. I saw a shawl in a window down the street, I forgot what store it was, it was marked down from 75 cents to 30 cents. I know mamma would like it. I was going to leave an hour ago and try to sell these on my way home, but I wanted to tell you about the trouble we had here this evening. I suppose you know something about it?"

"Not a word," said Murray, with surprise. "Well," continued Tom, "there was a strike called in Burke's cafe just at supper time when everything was busy. One of the waiters threw a brick through the front window and smashed it into a thousand pieces. The policeman chased him, but he got away. I heard the day officer remark to another policeman, 'I'll bet there will be trouble here to-night. Murray will have his hands full.'"

"It's funny the sergeant didn't say something about this?" said Murray impatiently. "Perhaps he didn't know anything about it," interrupted Tom. "It only happened about five thirty." The officer looked in the direction of the cafe. Tom blew his breath on his cold fingers again, and looking up at the officer with a pitiful voice said: "You know that's the place where the cook always gave me the scraps of food that were left over. Last night he handed me two sandwiches. I ate one and brought the other home to mamma. I always have half for her. But she did not eat it. She said she was sick. I laid it on the table thinking she would eat it in the morning. When I kissed her I could see she was crying and when I asked her what was the trouble, she said, 'Nothing, my son, I'm not feeling just well.' Gee, I wish that strike didn't happen," and his head hung low.

There was a serious look in the officer's rough face. He slipped his glove off and taking from his pocket a silver coin, placed it in the boy's hand and said: "Go home at once, Tom. You're almost frozen. And meet me here to-morrow night. I'll have something for you. Don't worry about that present for your mother."

"Oh, thanks, thanks, Officer Jim. I hope I will be able some day to do something for you."

"That's all right, my boy. May God bless you!"

It was 9 o'clock when Tom turned his steps homeward. The snow was falling faster and faster, and the roaring wind blew cold against his uncovered hands. He ran down Madison street until he came to Fifth avenue. He stepped into a lunch room and bought a few bus for his mother. He stopped at the union depot for a while to warm himself, but he did not tarry long. At last he came to the alley which led to his home. It was so dark he could hardly find his home. When he opened the door from his home, he slipped and fell. His head struck against a rough stone and he lay on the snow, with the blood oozing from the wound. Presently he was unconscious. An hour later he came to himself. Dazed from the shock, he did not know which way to turn. All at once he thought of his mother and ran his hands through the snow to find the sun, but all in vain. He was covered with blood. The snow blinded him and it was only after much difficulty that he found the door to his home. He staggered up the broken steps. When he entered he could see his mother lying on a rough bed in the corner.

"Mamma, mamma," he called, "I'm here, I'm here, I'm here." "What's the matter with you, my boy?" she asked, "I guess I won't disturb her, but I'm awfully weak."

Taking off his coat he wrapped it around his head so as to stop the blood from flowing so freely and he threw himself on his own bed and tried to sleep. The night seemed like eternity. He could not sleep and the pain from his head was terrible. He became weaker and weaker and his sobbing became fainter and fainter. At last morning came. The little fellow turned on his side and in a weak and most pitiful tone, called: "Mamma, mamma," but she did not answer. He touched her, but she did not move. He rose to his feet and with his little strength broken with sobbing, cried: "O Good Lady in Heaven, do not leave me alone. I have always prayed that you would watch over my mamma and me. O Virginia Lady; do not take my mamma away, do not take my mamma from me."

He had not long to wait. Four days later his little body was laid away in the earth beside a newly-covered grave. A tall, well-built policeman stood hushed and silent while the coffin was lowered into its bed of yellow clay.—Notre Dame Scholastic.

THE NAME AND THE DAY

Rob had been trying the new fountain pen, which was one of the gifts he had got for Christmas, by scribbling over and over again the name of the feast: "Christmas, Christmas," all down the snowy page. That is why he started his father, who was reading near, with the sudden question: "Father, does Christmas mean Christmas Mass?"

"Well," said his father, looking up in some surprise, "but how in the world did you come to think of that?" "We heard in class the other day," answered Rob, with some pride, "that a good many names have some meaning, if one knows what they come from—why do you think a Christmas Mass?"

"Well," said his father, putting down his book, and looking thoughtfully into the fire, "you see the feast was named by those honest Catholic men who lived in England in the Middle Ages. To them the greatest thing on Christmas Day was the Holy Sacrifice that was offered in memory of Christ's birth, and so they called the feast Christmas. 'The men of that time, Robbie,' and here his father looked slyly at him, "thought a good deal more of the Holy Mass that was sung on Christmas morning than of all the good things which came later in the day."

"But they had jolly good times, too," said Rob, "at Christmas, didn't they?" "Yes, at Christmas we have now, and didn't they feast for a week or two, and have yule logs, and Christmas mimes, and Lords of Misrule, and plum puddings as big as a keg, and all sorts of fun?" "Yes, they had a great celebration, indeed," answered his father, "and many sorts of games and of fun, but it was all in honor of Christ's birth. They meant it all as a mighty expression of their joy and thanksgiving for the coming of the Great King."

"I'm afraid there are a good many people who don't look at Christmas in that light nowadays," said Rob. "It simply means a high old time to them, and nothing more." "That's only too true, and one consequence—though not the saddest one—is that people no longer have the merry Christmas they used to have of old. You see a man can't be truly merry unless his heart and his soul are right. Mere eating and drinking and giving gifts can make one hilarious, but never cheerful. To be that, he must have his heart and his soul set right, and feel some peace and joy from within him!"

"That's very true, Dad," said Rob, looking thoughtful. "Another reason why men were merry in the old-time Christmas is that there was more Christian charity in their hearts. It was the great feast of the hearth and the home; and what glorious homes those old English mansions were, with their grand old halls, and hearths as ample and wide as a whole room nowadays. And the cheer was not for the rich and the great alone; the sturdy yeoman had his yule log, too, and the poor man at the gate was welcomed and bidden in to share the Christmas board. None of your measured doles or charity baskets then—the poor were Christ's brothers, and welcome to Christ's Feast."

"But Dad, imagine such hospitality in one of these little houses—the apartments especially!" "We are getting back to the cave dwellers as regards our houses," said his father, "and I'm afraid some of us are getting back to the pagans for our feasts. Some know-it-alls declare that Christmas is only a heathen festival, which the Church found among our forefathers and changed to a Christian feast. If she did, it was a glorious change, and may God bless her for it—but many a man nowadays has changed back again to the old ideas, and makes

GILLETTS Gillett's Perfumed Soap. Conforms to the high standard of Gillett's goods. Useful for five hundred purposes. Made in Canada.

CHRISTMAS LITTLE MORE THAN A MIDWINTER SNORE

"Christmas doesn't mean Christ's Mass for them," said Rob, "any more than Thanksgiving means giving thanks."

"But even thanksgiving without giving thanks is hardly such an anomaly as Christmas without either Christ or Mass. So let us be thankful, Robbie, that we know where to look for the true joy and peace of Christmas—the holy place where you and I will kneel together to-morrow, to ask the Babe of Bethlehem to make his orricle in our hearts."—E. F. Garesche, S. J.

THE NEW YEAR

The universal expression of the wish of happiness which has become associated with the beginning of each year had its inspiration, in the Christian sense, from the proximity of the great feast of Christmas. As New Year's day as now established is at once the octave of Christmas and the beginning of the year, the desire to extend the Christmas joyfulness is natural and fitting.

In the olden time the beginning of the year was marked by the festival of the Saturnalia, which festival was characterized by heathen orgies and excesses. Doubtless the present custom of seeing the old year out and the new year in in a quiet and reserved manner is a mark of social reform.

The infant Saviour follows out the Jewish law. Thus from His very infancy He gives us the example of following the Law. We are confronted by Law which demands our fulfillment. As we look back upon the old year, we see the Law ignored, broken or forgotten; as we begin the new, the same law stands out for our observance.

The Law that binds us to the service of God is the law that would have us love the neighbor and would have us show that our love means something; the Law of justice, of purity, of truth all these confront us; all these bind us. Probably the year now dying saw them violated. Shall not the new see better things from us?—Providence Visitor.

WHAT MRS. S. SAYS

"Words are useless to express the wonderful magic of White Swan Yeast, Bread? Why have we never had such luxury on our table before?" Sold in packages of 6 cakes for 5c. Free sample sent by White Swan Spices & Cereals, Limited, Toronto, Ont.

THE AWAKENING OF SPAIN

The Christian social work done in Barcelona and its neighborhood within three years under the guidance of the bishop, Dr. Loguerra, has been rarely surpassed. Aroused by the events of the "Bloody Week" of 1909, when he was already nominated to the See, but not consecrated, he set to work to encourage, invite, and develop all the agencies of social betterment already in existence. One of his principal projects and achievements is the creation of parochial and diocesan associations, such as are everywhere springing into activity throughout Spain.

Industrial and agricultural societies, mutual insurance societies, savings banks, free schools or cooperative stores, popular lectures and publications—these and similar enterprises have multiplied with surprising rapidity. The great directing association of Popular Social Action in Barcelona, issued 1,300 popular addresses, issued 5,000,000 publications for the masses of the people, and performed 13,000 acts of social service, as they are called. There are now in existence 13 unions of working people, embracing all classes. One of these, consisting of the employees of commercial houses, has formed within its own circle of members a system of mutual assistance and insurance, with stock attached. This federation of working people is already far more influential than the socialist Social Federation of Labor. It aims at enlisting the sympathy of the employers, and already many wealthy establishments have solved the labor

question in the most satisfactory manner

and proclaimed that the Blessed Virgin Mary was, in very truth, the Mother of the Most High God.

SCORES IMMODEST DRESS

Cardinal Farley on Questions of the Day. In a special interview with Miss Sheila Mahon, the Catholic writer, Cardinal Farley scored immodesty in dress and made an appeal to Catholic women to wear modest attire. During the interview which took place at the Cardinal's residence, Madison avenue, prior to his departure for Denver, many important questions of the day were touched on among which were the proselytizing which was carried on among his flock by those who made offers of material advantages as inducements to the amalgamation of Catholic societies and the negro problem.

The Cardinal denounced strongly the low necked gowns and certain dances of the day, which he described as indecent. His face was stern and he seemed much moved. His usual serenity of expression had disappeared.

"Tell the fine ladies how much I abhor their indecent dressing," said the Cardinal. "Tell the working girls who imitate them the same thing. You cannot make my message too strong. No matter how strong you make it, it will fall short of my sentiments." "All American women are not like that," said the interviewer, "surely your Eminence doesn't class them all alike." "No," said the Cardinal slowly, "but too many of them are. It is time that this indecent dressing and indecent dancing were put down. Painted women in indecent costumes, what could be worse? Give my message to let our Catholic women take heed of the deadly pitfalls into which immorality in dress and dances are leading them—our Catholic women, who should be examples to the world, women of the faith, whose training should teach them differently, I feel ashamed to have to speak on such subjects."

"And what," said the Cardinal, "will be the morals of the children of the next generation if the mothers do not by example teach them modesty in dress and purity of thought? Instead of the very children are being contaminated. They are sent to dance schools, ranging from schools at 10 cents a lesson to the expensive society dance schools. They are taught absolute indecency in these fancy dances. Their young imaginations are bred with an unwholesome idea to appear on the stage, and their mothers, instead of trying to guard their innocence, expose them to temptation by catering to this morbid appetite for display. They are miniature actors and actresses instead of children."

The conversation then changed into other topics more pleasant. The Cardinal's blue eyes lighted up with animation as he spoke of the amalgamation of Catholic societies and the meeting held recently in the Hotel Astor. He spoke bitterly of the proselytizing which was carried on among his flock, and which made offers of material advantages.

NEW YEAR'S DAY AND OUR LADY

Every Catholic knows that on the first day of the year the Divine Child received the Holy Name of Jesus; but how many know that it has also been dedicated in a special manner to His Mother? Christmas week is filled with great festivals that it would be difficult to find room for a fitting feast of Our Lady, though the Greek Church, so earnest in its devotion to her, does hold, on the very day after Christmas, a special celebration under the title of the "Synaxis (Assembly for Communion) of the Mother of God." The Latin, or Western Church waits until the Octave, the eighth day after the birth.

The feast of the Circumcision became a day of obligation in the seventh century, and very soon the Blessed Mother was given a prominent place in the solemnity. Pope Benedict XIV, discarding the ecclesiastical writer, Micrologus, who lived in the eleventh century: "Late, when celebrating Our Lord's Nativity, we could not keep any special office in honor of His Mother: hence it is proper that she should have particular honor shown her on the Octave of Our Lord, lest it might seem to some that she had forgotten on the solemnity of her Son."

In ancient times it was the custom to celebrate two different Masses on the first of January—one of Our Lady, the other of the Octave of Christmas, Belleua, a writer of the twelfth century, tells us: "On the Circumcision two offices were commemorated; one referring to the Mother, the other to the Octave of the Birth. Hence it is fitting that we should celebrate two Masses on that day; one of the Blessed Mary, with the Introit Vultum tuum, and another of the Octave, beginning Puer Natus Est. And when, later on, the custom was discontinued, the two Masses were combined to make up the Mass of the Circumcision, as we find it in the Missal at present. In it the two prayers known as the Collect and the Post-Communion pray a special tribute of homage to Our dear Lady. Moreover the Mass which began Vultum tuum still survives in the Masses of the Voice Mass of the Blessed Virgin when it is used during Christmastide."

But it is especially in the Vespers of the feast of the Circumcision that Our Blessed Mother is venerated. The five psalms are those which are always said on her feasts, and the five solemn and stately antiphons, which are the same in both the Latin and the Greek Churches on this day, carry us back to the days of the great Council of Ephesus (A. D. 431), which smote the heresy of Nestor-

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ABSORBINE Cures Strained, Puffy Ankles, Lymphatic Swellings, Puffiness, Swellings, Lameness and allays pain quickly without blistering. Rubbing the hair, or laying the horse's feet in it, is a sure cure for swollen hooves. Absorbine is sold by all druggists. Price 10c per bottle. W. F. Young, P. O. Box 229, Lyons, N. Y.

Book Sale A Fine Collection at a Big Cost Reduction Order Today

Table listing various religious books for sale, including titles like 'Principles of Religious Life', 'The Decrees of the Vatican Council', and 'The Rosary Guide', with their respective prices.

Catholic Mind Pamphlet

Removal of Parish Priests (MAXIMA CURA) Translation of the Decree of the Sacred Consistorial Congregation, Aug. 20, 1910. 10c. Each

The Catholic Record

LONDON, CANADA. Postpaid to Any Address. Catholic Confessional AND Sacrament of Penance ILLUSTRATED. REV. ALBERT MCKEON, S. T. L. Paper, 10c. Cloth, 15c. Postpaid.

The Catholic Record

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The publishers of this admirable Single Volume Collection of Liturgical Music and English Hymns, that has been especially adapted for Choirs, Congregational Singing, Sunday and Parochial Schools, etc., beg to announce that the retail business for the whole Dominion of Canada will be, henceforth, entirely in the hands of the principal Church Goods Houses and Catholic Booksellers. Same prices will continue:

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DIocese of London

BLESSING OF TWO NEW ALTARS IN INGERSOLL

Ingersoll, December 13, 1912.

The reopening of the church of the Sacred Heart on Sunday evening by the Right Reverend Bishop Fallon of London will be a memorable day in the history of the church...

Over the reredos of the altar is a magnificent and valuable painting, which is a reproduction of Raphael's "Transfiguration" in the style of the Roman artist, Pignotti.

To the right of this altar is another altar, dedicated to St. Joseph the man of the Scriptures and foster father of the Lord.

With the congregation of the Church of the Sacred Heart, a visit from the Bishop is always anticipated with deep interest...

From the Ingersoll Chronicle Dec. 16. With inspiring eloquence Right Reverend Bishop Fallon, of the Diocese of London, officiated at the blessing of the two new altars in the Church of the Sacred Heart last night...

With the congregation of the Church of the Sacred Heart, a visit from the Bishop is always anticipated with deep interest, and the interest which prevailed yesterday was probably greater than at any other time on which he has visited this town.

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"I desire," began Bishop Fallon, in his preliminary remarks, "that my first expression of gratitude as Bishop of the Diocese of London, first to the Rev. Father Gnam, as pastor of this parish, for the untiring and very successful zeal with which he has directed his affairs since he came into the parish...

"I also believe I may make myself the mouthpiece of the parish in giving an expression of thanks to the donors of these altars. I am deeply indebted to them as I know are also the congregation of this church. It is an honor to commend Christianity that these altars have been raised. Not only this church, but the town of Ingersoll must feel proud of the further evidence of Christianity in its midst."

"You have gathered here this evening to witness the blessing of a new altar in this church," said Bishop Fallon. "I am going to ask the question and answer it myself. What is the altar here for? For what purpose will it serve? This altar is here not exclusively, but essentially for one great purpose, the celebration of the Holy Sacrifice of the Mass, which is the centre of the Catholic Church in the Tabernacle of Christ offered. The centre of the Catholic Church is the Tabernacle on the altar and in this church the most illustrious person who might occupy a pew would be no more than the most humble."

Proceeding, Bishop Fallon very plainly and in the most interesting manner defined the various forms of Mass. "The altar," he added, "has for its purpose the celebration of the sacrifice. There is no one that regrets more than I do, the miserable divisions that separate some branches of Christianity from the Catholic Church."

"What is the Mass?" asked Bishop Fallon in a most impressive manner. "The Mass is a tragedy. It is an action. It is not a form of prayer, yet it comprises the most beautiful prayers ever spoken by man."

He then spoke of the altar, and everything pertaining to it, the speaker explained, speaks of Christ and the Last Supper while the garb of the priest also was Christ-like.

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life, the agonizing suspense and ceaseless moans, the torch, the scalping-knife and the martyr's end for the love of Jesus Christ and the souls for whom He died, demand a courage and a devotion of a supernatural order, and belong only to supernatural men.

It is, indeed, a prose epic of the lives of men wholly self-sacrificing to the glory of their God. The narration of how a handful of people, unaggressive priests invaded a land peopled by men of primeval cruelty, immorality and heathenism, and of their triumphant martyrdom in a spiritual warfare waged with remorseless brutality on the one hand, and on the other by the loving-kindness and humility, makes story that lures and holds the most casual reader to the final page.

Dean Harris appears to feel that his book will appeal most forcibly to Catholics. If such is his view we submit that it is erroneous. We state with confidence that a reader who takes the extreme and unalterable position that five stories, were pure fanatics, that their quixotic sacrifices were unwarranted, will derive as much information from the book as his brother of the ancient faith, the same enjoyment and a goodly modicum.—Mail and Empire.

ENCYCLOPEDIA EDITORS

TO CONTINUE AS SUPERVISING BODY OF CATHOLIC WORKS

It has been announced that the editors who have had charge of the publication of the Catholic Encyclopedia, now practically completed, will continue their corporate existence and supervise the publication of other Catholic works.

The editors who have brought the Catholic Encyclopedia to its successful completion and who have worked together in perfect accord for the past seven years are recognized as leaders in the Catholic literary world.

A public celebration, under the direction of Cardinal Farley, will be held this month to commemorate the completion of the fifteen volumes of the Catholic Encyclopedia.

Chapped Hands - Rough Skin - Sore Lips - cured by Campagna's Italian Balm. Send two-cent stamp for postage on free trial size—mentioning this paper—to the distributors for Canada, E. G. West & Co., Toronto, Can.

"They Have Taken Away my Lord" R. C. Gleason in the Catholic Columbian. A writer in The Atlantic who uses the name of "Smith as the average American citizen, discusses the question of why Smith should go to church. Like all who recognize that a good many "Smiths" don't go to church, he tries to find a remedy—ignoring altogether the fact that Smith is not likely to go to church every Sunday unless there is a positive, definite law which is ready to obey.

As a stylist of repute Dean Harris is already familiar to Canadian readers. In the relentless cruelty of his descriptions of savagery, in the nobility of his appreciation of the heroic figures of the Fathers, one seeking comparison will turn naturally to the writings of Ferrero, and from Ferrero, the master of modern historians, perhaps even to Tacitus, the master of Ferrero and of all historians. And in its simplicity, its trenchancy, its entrancing vividness, this new book of horror and of pale grandeur will not be found to pale in such company.

Toward the end of the volume the author voices his opinion of his subject, an opinion which must be shared by every fair-minded reader, to the following effect: "Saints and martyrs whose names are forever blazoned on the calendar of the imperishable Church of God and on the pages of Canadian history. Rich men in virtue, whose memory is in benediction, and whose remembrance shall be sweet as honey in every mouth, and as music at a banquet of wisdom."

The Old Story "To-morrow," he promised his conscience, "to-morrow I mean to be good; to-morrow I'll think as I ought to; to-morrow I'll do as I should; to-morrow I'll conquer the habits that hold me from Heaven away." But ever his conscience repeated one word, and one only, "to-day."

To-morrow, to-morrow, to-morrow, thus day after day it went on. To-morrow, to-morrow, to-morrow,—till youth like a vision was gone. Till age and his passions had written the message of fate on his brow, and forth from the shadows came Death, with the pitiless syllable, "Now."

Catholic Truth Society

The second, third and fourth sermons of the series arranged by the Catholic Truth Society of Canada were preached on the 15th inst. in Toronto Rev. Father Clive of Ottawa preached eloquently at St. Basil's at the 10:30 High Mass, and at Our Lady of Lourdes in the evening. Father Arthur Hurley of St. Michael's college preached in his usual fluent style at St. Peter's church.

Substantial collections were realized which will go far to extend the work of the Truth Society. The members of the Society are most grateful to the reverend Fathers and the pastors of the churches mentioned for their interest in the work of the Society.

OF INTEREST TO MANY

William F. Butler, Loan & Trust Building, Milwaukee, Wisconsin, is giving profitable employment to men and women, everywhere, as his agents for the sale of high-grade, low-priced, eminently commended sacred pictures for Catholic homes.

As his offer is exceptionally attractive, it is advisable that all interested write to him promptly.

UP IN ARDMUURLAND

A DELIGHTFUL TALE OF LIFE AND ADVENTURE IN THE SCOTCH HIGHLANDS. By Rev. Michael Barrett, O.S.B. Scotland, among simple living Catholic people. The writer, whose delicate lungs enforce an indoor life during the bleak winter weather, has, at the suggestion of the pastor his twin brother, recorded the doings of the people and, in some instances, the story of their lives, with the result that we have a delightful book. There is much of pathos and not a little of humor in the telling. A real ghost is introduced. Most of the incidents of the story, especially that of the ghost, are actual happenings in his life. It is an unusual book, written in a simple style, and will hold the attention of the reader to the end. The price is \$1.25 net, postage 12 cents extra. (Benziger Brothers, publishers.)

FAVORS RECEIVED

A subscriber wishes to return thanks for temporal favors after praying to the Souls in Purgatory and promising to publish in the Record.

A reader wishes to return thanks for a temporal favor received after prayers for our Lady of the Sacred Heart and Rev. Father Peter Julian Eymard.

A reader wishes to return thanks for a temporal favor through the intercession of our Lady of Mount Carmel and promise to publish in the Catholic Record.

TEACHERS WANTED

WANTED QUALIFIED TEACHER FOR junior room C. S. S. No. 5, and S. Sandwich South and Main-streets. Duties to commence about Jan. 2nd. Salary \$450. School close 4:30 P.M. Steam and Electric R. R. Apply stating qualifications and experience to John J. Costigan, Maidston, Ont.

WANTED A TEACHER HOLDING A SECOND class certificate for a school in Kinkora, S. S. Salary \$500. Duties to begin Jan. 2nd. Apply giving references, experience and qualifications to John Walsh, Sec. Treas., Kinkora, Ont.

TEACHER WANTED FOR SECTION SCHOOL No. 15, Dover. Must hold a second class certificate. Able to teach French and English to Catholic French-Canadian children. Duties to commence Jan. 2nd, 1914. Apply to Frank Mettler, Sec. Big Point, Ont.

CATHOLIC TEACHER WANTED MALE OR FEMALE, fully qualified to teach and speak the French and English languages for school section No. 4, Dover East, Kent County, Public school. Salary \$400 per year. Duties to commence on January 2nd, 1914. Apply to Joseph Cadotte, Sec. Treas., Painscourt, Ont.

TEACHER WANTED FOR S. S. SECTION No. 2. Howland Island. Holding a 2nd class (Normal) certificate and a 1st class (Elementary) certificate. Duties to commence Jan. 2nd, 1914. Apply to John Goodfriend, Jr., Sec. Treas., D'Arcy, P.O., Howland Island.

TEACHER WANTED, FOR AFTER NEW Years for S. S. 4, Westmeath. Holding Ontario Normal certificate. Salary \$300 and upwards according to experience, etc. Will receive applications from qualified 3rd class teachers also. Address Gilbert Gervais, Jr., Sec. Treas., La Passe, Ont.

WANTED AN EXPERIENCED QUALIFIED teacher for separate school section No. 13, "A. Loche". Applications state salary expected and apply to Peter McDougall, Sec., Box 98, Glen Robertson, Ont.

A TEACHER WANTED HOLDING A THIRD class certificate in French and English for school section No. 1, Painscourt. State salary. Apply to Cyrille Primeau, Sec., Painscourt, Ont.

WANTED QUALIFIED KINDERGARTEN teacher for separate school No. 5, Normandy. Normal trained. Salary \$500. Address all communications to M. E. Murray, Sec. Treas., Ayrton, P.O., Ont.

WANTED, NORMAL TRAINED EXPERIENCED teacher for separate school No. 12, Percy and Seymour, Ont. For further particulars address John J. Costigan, Sec. S. S. No. 10, Ayrton, Ont.

CATHOLIC TEACHER WANTED, WITH 2nd or 3rd class certificate, for No. 2, Trout Creek, Ont. Apply stating salary and qualifications to Casper Vralogues, Sec. Treas., Trout Creek, Ont.

TEACHER WANTED FOR CATHOLIC separate school section No. 5, Normandy. Normal trained. Salary \$500. Address all communications to M. E. Murray, Sec. Treas., Ayrton, P.O., Ont.

WANTED A QUALIFIED TEACHER FOR separate school No. 15, Augustus. Salary \$350 per annum. Duties commence Jan. 2nd. Apply to John J. Costigan, Sec. Treas., Ayrton, P.O., Ont.

WANTED, NORMAL TRAINED TEACHER for separate school No. 10, Normandy. Salary \$500 per annum. For further particulars address John J. Costigan, Sec. S. S. No. 10, Ayrton, Ont.

TEACHER WANTED FOR SCHOOL SECTION No. 15, Dover. Must hold a second class certificate. Salary \$500 per year. Apply stating experience to Frank Mettler, Dubuque, Ont.

TEACHER WANTED FOR SCHOOL SECTION No. 2, Medonte. Salary \$500 per annum. Duties to commence Jan. 2nd, 1914. Apply, enclosing testimonials to John R. Frazier, Jr., Sec. Treas., Mount St. Louis, Simcoe County, Ont.

BLACKSMITH WANTED A BLACKSMITH WANTED. A FIRST class shop in a thriving Catholic village and community. Work and machinery for both wood and iron. The owner must leave in South May St., A. Clergyman, Catholic Record, London, Ont.

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BUSINESS COLLEGE LADIES' BUSINESS COLLEGE, CATHOLIC Bond street, Toronto—Day and evening, prospectus free. 1752-3

LOAN AND INSURANCE AGENCY WANTED AGENCY FOR GOOD LOAN AND Insurance Companies. Correspondence solicited. Daniel Burke, Barrister, Swift Current, Sask. 1754-2

CHILDREN FOR ADOPTION Three girls, six to eight years of age; six boys, four to eight years of age, are available for adoption into good homes. These are all Canadian children and should do well if taken into homes where they will have fair opportunities of growing up to good citizenship. Applications received by Wm. O'Connor, Inspector Children's Branch, Parliament Buildings, Toronto.

Free Offer of Borrowman's Fit and Nerve Cure

(Sure and Safe, and does not contain harmful drugs) So many have been cured of Epileptic Fits, Nervousness, Falling Sickness and other Nervous Diseases, that we believe it will cure the majority of sufferers from above diseases, and will send one bottle of Fit and Nerve Cure to any sufferer to try at my expense.

All you have to do is to send your address and name, and express office and the medicine will be sent to you express charges collect. If the Fit and Nerve Cure helps you and you want more, you pay for this bottle less the express charges. If it fails to help you, it does not cost you anything. The regular price is \$3 per bottle.

Manufactured by G. S. BORROWMAN Druggist & Chemist, Leamington, Ont

On the theory "that seeing is believing" John A. Smith of Milwaukee, wanted everyone to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to send a 50c. box FREE to every one who will enclose this advertisement and send name and address. Mr. Smith has suffered all the agony and

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 try anything more until he knew what 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 sample boxes to all who apply.

At the U. C. College, Toronto, it cured Mrs. J. Whiteley, who had suffered excruciatingly. Fred K. McDonald writes from Sunny Brae, N. S., that "Gloria Tonic" has cured him of a case of rheumatism of many years' standing. From Ambrose M. Melanson, Meteghan River, Digby County, N. S., comes a letter that he has been cured of a severe case.

Even the first sample box cured Mrs. B. Brett, at 12 Powell St., Guelph, Ont. Two boxes left Mrs. Geo. Wright, of Coaticook, Que., well and happy.

Mrs. T. Delane, West Plain, Ont., writes that she could scarcely dress herself because of rheumatism, but that "Gloria Tonic" has completely cured her. Mr. George Lees, of Dundas, Ont., says that he tried many different remedies, but found no relief until he tried "Gloria Tonic" while Clarence A. Scott writes from Tooleton, N. B., that he feels that he owes his life to this great remedy.

A case of 13 years' suffering is reported by James McFarlan, of L'Amable, Ont., but "Gloria Tonic" cured it quickly. Even prominent physicians have to admit that "Gloria Tonic" is a positive success, among them Dr. Quintero of the University of Venezuela, to whom it was recommended by the United States Consul. In hundreds of other instances the result has been the same. It cured many cases which defied Hospitals Drugs and Electricity, among them persons of upwards eighty years of age.

Mr. Smith will send a 50c. box FREE along his illustrated book on rheumatism, absolutely free of charge, to any reader of The Catholic Record, for he is anxious that everybody should profit by his good fortune. Simply tear out this advertisement and send it together with your name and address, to

JOHN A. SMITH, 1469 Laing Bldg., Windsor, Ont.

If You Have Rheumatism Read This Offer

A 50c. Box Sent FREE to All

John A. Smith and His Remarkable Rheumatism Remedy. Cured Himself First and Now Proposes to Cure the World

Cured Many Cases of 30 and 40 Years Standing

On the theory "that seeing is believing" John A. Smith of Milwaukee, wanted everyone to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to send a 50c. box FREE to every one who will enclose this advertisement and send name and address. Mr. Smith has 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 found remedy "Gloria Tonic." Those of his friends, relatives and neighbors 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, U. S. A., 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 try anything more until he knew what 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 sample boxes to all who apply.

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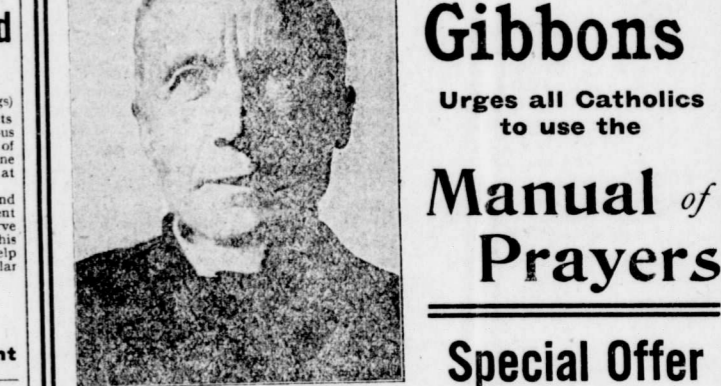
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