man talks learnedly of "Arabic and Islamic studies" and of "Comparative Religion."

ALONG THE same line was a discourse in a Toronto Presbyterian Church commemorative of St. Andrew as Apostle of Scotland. The great Apostle may, in the estimation of this preacher, be the Patron of Scotland (though, in his environment, it would puzzle him to define the term), but before the same tribunal there is no room for a "may be" in regard to John Knox as the father of liberty in Scotland. The Kirk has deoreed it : therefore it must be so. But let any man of, we will not say unbiased mind (for unfortunately, on such an issue it would be hard to find an unbissed mind in the Scottish kirks) but of ordinary intelligence, read the history of the Reformation in that country as related even by their own secular histovians, and, crossing his heart (as the children say) call Knox an Apostle of liberty. Knox never knew what liberty was, as he certainly never put it into practice towards adherents of the old religion. Hatred and intolerance were the very keystones of his religion, and we have the testimony of so erudite and impassioned an historian as Prof. Maitland, that never had any country suffered under so grinding a tyranny as Scotland in the first hundred years succeeding the Reformation. To those, therefore, who call Knox an apostle of liberty words have ceased to have any meaning or signification. And so it goes all down the line.

Duan READER, when you have heard as you must often have heard, a Presbyterian Scotsman speak of Saint Andrew as the Patron Saint of Scotland, did it ever occur to you to ask him what he meant? If not, just try it once and watch the result. We recall an experience of our own in this regard. It was on a Saint Andrew's day, and we were asked if we proposed attending a big St. Andrew's Society dinner which was on the cards. Some conversation resulted and it occurred to us to ask what our interrogator mean by the term Patron Saint? The look of pained surprise which was turned upon us at the question was in itself diverting. Could it be possible that we had lived so long in a Scottish community and were ignorant on such point? Why, every child knew that, and so forth, and so forth. The point was not, we ventured to interpose, to what extent we were fundamentally ignorant on the subject - but, would our interrogator please enlighten us as to the extent of his knowledge. Then began a series of word jugglings which were exceedingly entertaining, and finally, after admitting that it was an old Catholic term, inherited from ages before the "Reformation" was dreamed of, the admission was elicited from this schelarly gentlemen that he had not the faintest idea of what was meant by calling Saint Andrew the Patron Saint of Scotland—another proof, if any were needed, that in the modern non-Catholie world, words, as bearing upon the subject of religious belief, have lost all primary signification.

WE PRESUME we may call it a hopefu sign that, notwithstanding the widespread decay of definite religious teach ing in the sects, there are not wanting earnest souls who shrink from the awful gulf impending, and would fain recall even the narrow religious tenets of bygone generations. Such a one is Canon Ker of the Church of England, who, in a letter to the Globe, utters a warning note to his co-religionists, and to Protestants in general. He compresses the whole matter into two postulates and despairingly asks:

(1) "What is the use in talking and discussing Christian Union, as it is termed, when the parties themselves appear to have lost the faith which can alone vitalize the dead bones of nominal Christian profession?

(3) "What an amazingly inconsistent thing it is to go to the heathen world with a religion in which we ourselves have lost all faith in its essential super-

natural elements!" The Canon has set himself a hard task. and we doubt if his warning will be heeded. So long as the theological colleges of Protestantism are under the domination of German rationalism-miscalled Higher Criticism-and their inmates puffed up with an insane pride of mates puffed up with an insane pride of intellect, they are in no mood to worry over so inconsequential a thing as dogma has under their manipulation come to be regarded. They have time and to spare to devote to the task of and to spare to devote to the task of undermining the faith of Catholic nations, but none to the conservation of what remains to their own of Christian

Kindheartedness in one's dealing with others is the great charm of life. A mind attentive to the wants of A mind attentive to the wants of others, which avoids everything calculated to give them pain, which is gracious, which does not keep silence out but of touchiness and pride, that mind is the mind of the Christian, and is the joy of everyone who comes in contact with it.

A TERRIBLE INDICTMENT-MODERN RELIGIOUS CONDITIONS

To the Editor of The Globe: This month's issue of The Century Magazine contains an article well calculated to arrest the attention of every thoughful professing Christian in the community. professing Christian in the community.
The article, under the caption of "The
Hungry Sheep," is from the pen of William Lyon Phelps, Lampson professor
of English literature at Yale University. It contains probably less than 1800 words, but it would be extremely diffi cult indeed to present a more serious indictment against modern religious con ditions than it contains. The gravamen of the professor's charges may be gath ered from the following excerpt: "The ered from the following excerpt: "The Protestant clergy of to day are sadly weakened by a spirit of compromise. They are afraid to preach Christianity, partly because they don't believe in it and partly because they are afraid it won't draw." They attempt to begulie men into the Church by announcing secular themes, by the discussion of timely political and literary topics. As a matter of fact, the ungodly respect matter of fact, the ungodly respect eartily a Christian minister who is ab heartily a Christian minister who is absolutely sincere and who confues his sermons to religion, and they despise a vacillating and worldly-minded parson who seems to apologize for his religion, and who substitutes lectures on politics and Socialism for the preaching of the Earlier in the same article Profe

Pheips instances the following:—"A United States Senator met three clergymen in three different parts of the country, and each complained that he country, and each complained that he could not get a larger audience. The Senator asked the first man if he believed that the Bible was the word of God. The cleric smiled pityingly and said that of course he did not in the crude and ordinary sense, and then he launched a mass of vague metaphysical phrases. The Senator asked the second man if he believed in a future life, and the reverend gentleman said that he did not believe in personal immortality but that the essence of life was i structible, or some such notion. The Senator asked a third man, a pastor Senator asked a third man, a pastor of an orthodox evangelical church, if he believed in the Divinity of Jesus Christ. The shepherd of souls replied that all men were divine . . . if an honest man cannot believe we surely ought not to blame him or quarrel with him, but he has no business in the pulpit. Christian faith is just as necesars a perguisite for a clergyman as a sary a prerequisite for a clergyman as a knowledge of mathematics is for a civil

Now the point to be observed in regard to this important contribution to a vital problem is that the conditions which the United States Senator encountered are conditions that are to be met with are conditions that are to be met with in every department of Protestant theology, and numberless pulpits all over the country may be said with truth to have everything in them but Christ. There is a good deal of what may be termed "Churchlanity" rather than Christianity. There is a ceaseless, and perhaps in itself a praiseworthy effort to find some workable substitute for a supernatural religion, and hence we have got a society for almost everything, except one for keeping the Ten Command. cept one for keeping the Ten Command-ments; even the St. Andrew's Brother menus; even tue St. Andrews Brother hood, that began in the Spirit, has, like all the rest of them, ended in the fleeb, or its equivalent, the convention— everything winds up in a convention of

The religion that has come out of the cracible of higher criticism, as it is termed, is a hybrid thing—a mixture of intellectualism and philosophy, veneered with Christian terms that have eered with Christian terms that have lost all zeaning alike for the pulpit and the pew. It is little short of appalling to think how little St. Paul, who gave his life for the faith knew of the Gospel which he preached, as compared with a modern theological prefessor, or even a modern theological graduate. According to these modern wise acres the apostles were an ignorant lot of men. quite incapable of literary insight and foolishly credulous, and, although St. Paul was better equipped in scholarship than any of the apostles, yet the critics contend he was the victim of his early prejudices, and when a Presbyterian student two or three years ago in New York was told that his views were directly opposite to those held by St. Paul he simply replied: "It is all the worse for St. Paul."

Two important questions suggest

themselves:
(1) What is the use in talking and discussing the matter of Christian Union, as it is termed, when the parties themselves appear to have lost the faith which can alone vitalize the dead bones of nominal Christian profession? (2) The second is like unto the first

What an amazingly inconsistent thing it is to go to the heathen world with a religion in which we ourselves have lost all faith in its essential supernatural elements!

The churches to-day are obsessed with the view that salvation is largely a matter of the stomach, and, at any rate, if you want men to reach heaven you must wheedle them along, not according to the Christ method of cross-bearing, but by a perpetual vaudeville which begins at the cradle and ends at the coffin. The modern church under these conditions has become little better than a club, where rival coteries play their little parts, vent their petty spites and demonstrate how little of the spirit of Christ there is in a modern The churches to-day are spired for the journey through the "valley and shadow of death" by a membership in a half million church edifice? Professor Phelps rightly says that men are hungry for the old gospel, and that it is not found in the modern pulpit, and he might have truthfully added, nor in the accessories of religious worship; the modern hymn is as barren of spiritual influence upon the heart as the modern pulpit, and whetever may be said of the music, the words have lost all meaning. Take, for example, some of the hymns which are at once popular and in themselves spiritual, and it will be found that they speak in an unknown tongue to the average worshipper:

"He breaks the power of cancelled sin, He sets the prisoner free;"

His blood can make the foulest clean His blood availed for me."

It turn to our own Anglican Book of Common Praise, and I find, as might be expected, that the above verse is omitted in hymn 568. Why? Why be-cause all such references to "the blood" omitted in hymn 508. Why? why be-cause all such references to "the blood" are in bad taste, if not in bad theology. But to the sin-conscious soul it is in the words of the Psalmist. "Like as the dew of Hermon which fell upon the Hill of Sion." Again, take such a hymn as

"Come, O thou traveller unknown, whom still I hold, but cannot see,
My company before is gone and I am left alone with Thee.
With Thee all night I mean to stay And wrestle till the break of day.

This magnificent hymn, so full spiritual experience, is not in our B. C. P. But there is no occasion to multiply evidence on a point with which almost every church goer must be familiar, knowing that it is left to the choir to murder the sense by exalting the music. On the whole, then. Professor Phelps has done good service by presenting such a scathing indictment against the modern pulpit, and, coming as it does at this solemn season of Advent, it is a literal fulfillment of the prophetic alarm: "Blow ye the trumpet in Zion, and sound an alarm in my Holy Mountain; let all the inhabitants of the land tremble for the day of the Lord cometh, for it is nigh at hand." for it is nigh at hand."
Advent, 1912. ROBERT KER, Canon

NON-CATHOLIC TRIBUTE

BOYD WINCHESTER PRAISES THE DATHOLIC CHURCH FOR HER WORK IN AMERICA

A noteworthy appreciation of the Catholic Church, in which special em-Catholic Church, in which special emphasis is laid upon her power and influence in the United States, appeared not long ago in the Courier-Journal of Louisville, Ky. It was written by a non-Catholic, Boyd Winchester, and conveys a good idea of the manner in which the beneficient work of the Catholic Church, appeals to fair minded olic Church appeals to fair minde Americans who are without her fold.

In the course of his review he de-clared that the Catholic Church "stande alone, among jarring sects and creeds, majestic, venerable and invulnerable, which time could not crumble nor, revo-

lutions change. * * *
" With transcendent calm the Catho lic Church requires of her clergy and religious orders that they shall renounce home, forsake their kindred, labor without reward and die without the control of the contro labor without reward and die without notice. The chosen idea of life in Catholiciam has always been asceticism, the standard heroism. A good priest or Sister of Charity is unused to selfor Sister of Unarity is unured to self-denial and ready for self-ascrifice and expects to be found in some minority which wins by suffering.

The Sisters of Charity bind them-

selves to service by the triple vows, for life, of poverty, chastity and obedi-ence; they take needful food to the cothearth, attend the dying bed of the humblest and administer consolation in life's extremest hour.

"Every one must respect and rever the priesthood for their learning, the the priesthood for their learning, their talents, their plety and their untiring labors in the diffusion of light, hope and consolation; postponing all the gratifi-cations of worldly pride to the severe out heaven gaining glories of their pov-

"In them there remains the consoling "In them there remains the constitue, evidence that the simplicity of the patriarch, the plety of the saints and the patience of the martyrs have not wholly vanished. Lamartine writes of the priest as a man of no family, but who belongs to all classes, to the lower on account of his poverty and often by humble birth, and to the highest classes by virtue of his culture and the ex-alted sentiments which his religion in-

THE CHURCH, A GREAT MORAL POWER "Americanizing and Christianizing of but not many," was his answer. country from all parts of the world, is one of the greatest problems by which the Casholic Church has rendered signal service. For long years she has signal service. For long years as similating, one influx after another, of foreign people. Under her fostering care come, it is estimated, fully one-half of the wast number of immigrants daily arriving at our ports. She has held them for religion, and has held them for good citizenship. No one can them for good citizeuship. No one can soberly reflect upon this great labor of education and restraint without being convinced that it has been a potential force in our public life. Nothing but a venerable and universal institution, which has weathered so many centuries, always the same, could have taken her incoming children and done for them what the Catholic Church has accomplished.

accomplished.
"Under the same fostering care are the great majority of our working men and women, boys and girls, who worship in any church; for no matter how prosperous some of her members may be, this Church never desists from serving this Church never desists from serving the laborer, the poor and the friendless. * * * Respect for authority, regard for personal and proprietary rights and habitual submission to law, inculcated in the Church, school and home, among so many employers and employed, must necessarily make for tranquility and industrial peace.

"But few who do not recognize the

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

and principles unchanged and incapable

f change."
"In every work of civic betterment, in every expression of patriotic aspira-tion, in whatever has been attempted for the well being and unlift of the for the well being and unlift of the human race, the Church and its clergy

"Unquestionably during the terrible ondition from the middle teenth century to the middle of the seventeenth century, when Europe be-came drenched in human blood, and after the downfall of the Roman Em ster the downfall of the Roman Empire, and the so called German Holy Empire had broken into discordant States the Roman Church became the most potential organ for enforcing peace and law. Seated on the hills once occupied by the Casars, representing supreme spiritual authority, great Pontiffs came, like the early Gregories, Leos and Innocents, who proclaimed at the various centers of Europe a true and beneficial iaw of nations, and the spirit of the blessed Founder of Christianity asserted itself in efforts to check the mediaeval flood of cruelty and war. of cruelty and war.

THE CHURCH IN THE MIDDLE AGES Catholicism was the religion of Eng-"Catholicism was the religion of England's most glorious era, the religion of her most ennouled patriots. The body of the Common Law was given by the Catholic Alfred; he gave the elective system and that great bulwark of liberty, trial by jury. And Edward III. gave perfection to the representative system, and the statute against con structive treason was enacted. All through the Middle Ages the Catholic Church was the mainstay of the weak and the protector of the oppressed. It has always been predisposed to look at the labor question in a light favorable has always been predisposed to look at the labor question in a light favorable to the laborer. For example to to the laborer. For example in Germany the Lutheran clergy have held aloof, while the Catholic priests have sken a foremost part in recent social

"The Church manifested a remark "The Church manifested a remarkable genius in the development and reorganization of public charities, charity
in fact, is the triumph of the Catholic
Church; but not a charity which is an
encouragement to improvidence and
self-surrender. In the elequent words
of Judge O'Doherty. The Catholic
Church is charity in action; the tongue

Church is charity in action; the tongue of an angel would be required to do even measurable justice to the Catholic ideals of obsrity."

"With American Catholics there exists the most perfect harmony between loyalty to country and loyalty to Church; they are not only good Casholics in the Church sense, but broadly catholic in the secular sense of the word. Catholic primates illustrate the perfect union of service to the State and service to God; they are a bulwark against athelsm, and anarchy, against tearing down of morality and government upon which the foundations of a country depend.

ountry depend.
"Catholicism makes way at a growing rate in the United States because government lets it alone. Here government lets it alone. Here under the enthusiasm which works miracles finds free scope. Perfect accord, without a concordat, exists between the Church and State in free America, and in this ortunate country of ours liberty religion are natural allies, and go for ward hand in hand."—Catholic Bulletin

MONASTIC HOSPITALITY

A writer in the Glasgow Observe who has recently visited the famous hospice maintained by monks in the Alps, says: The door of the Hospice stands ever

oren. All are welcome. No questions are asked. Man or woman, Jew or Gentile, faithful or skeptic. Catholic or Protestant—all are kindly received, all are treated slike.
You are not asked your name, your

country, your creed. People go there from the ends of the earth. I told the Father Superior I came from Scotland, "We have had visitors from Scotland, sat down to dinner—amongst them a young Italian couple on their honeymoon. Your room is scantily furnished but clean; your food plain, but plentiful. An open door, a free table, a room writer says: ful. An open door, a free table, a room and bed that cost you nothing, are bound to attract. So the monastery on the Great St. Bernard is a popular sum mer resort. Over twenty thousand visit it in the course of the year. Of these only about two thousand make an offering. The alms they give is on the average less than they would pay in a second-class hotel. The cost of erecting a public hospice 8 120 feet up in the air, of furnishing it, of stocking it with a sufficiency of provisions from the valthe Great St. Bernard is a popular sum a sufficiency of provisions from the val-leys beneath, and of hiring servants for the special convenience of these summer visitors is a matter that does not in the visitors is a matter that does not in the smallest way affect or interest them. It is beneath their notice. So each year the monks not only sacrifice their health and their time, but their money

health and their time, but their money for sweet humanity's sake.

A small box hung up in the corridor and labelled "alms" is the only remin der of one's financial obligation to the hospice. What is given is given in secret. But, as I have already stated, the offerings are small, while the expenses run from 50 000 to 60 000 francs £2 000 to £2,500—each year. Some time ago the monks, for the better accommodation of the visitors, added one story to their plain and simple hosone story to their plain and simple hos-pire. It cost over £3,000.

Monastic hospitality ever was and is

Monastic hospitality ever was and is yet proverbial. Our own country was once studded with monasteries, where the poor were welcomed and their wants relieved. The monks' lands, like Nabosh's vineyard, were, however, coveted by greedy, avaricious eyes. Soon they were selzed, the inmates driven out with blackened characters, and the public hoodwinked into believing that a great work of God had been accomponce studded with monasteries, where the poor were welcomed and their wants relieved. The monks' lands, like Nabosh's vineyard, were, however, coveted by greedy, avaricious eyes. Soon they were selzed, the inmates driven out with blackened characters, and the public hoodwinked into believing that a great work of God had been accomplished in the suppression of these monastic institutions. The whirligig of time brings great changes. People are now awakening to the good done by these old religious houses. We have now the Chancellor of the Exchequer taking the girdle of the monks to despoiled them, telling them their "family trees are laden with the fruit of sacrilege," their "hands are dripping with the fat" of stolen monastic property, and their sideboards groaning to discovere the poor of the fat" of stolen monastic property, and their sideboards groaning to discovere the poor the property of the poor the property of the poor the property, and their sideboards groaning to discovere the unbelievers, until the day of the property and twill take Thee up unto deep the above the unbelievers, until the day of the property and twill take Thee up unto deep the levers; and I will place those who followed even by some Episcopalisa, the theologism, for the most will the above the unbelievers, until the day of the property and twill take Thee up unto Me, and I will place those who follow the unbelievers, until the day of the property and I will place those who follow the unbelievers and as our dotries from the unbelievers, until the salow of the property and I will place those

under the weight of plundered Church I descended Mount St. Bernard with

out regret. Hospitality entertained and pressed to remain, I nevertheless found life amid such awful surroundings too depressing. My heart, certainly, never could be in these highlands. But my sympathies flowed out freely to the brave, self-sacrificing monks whom I left behind in those savage heights. Their comforts are few; their hardships countless; their life is a constant sacri-fice. From afar I salute them. They are the pride and boast of our com-mon humanity, an honor to the Church, a glory to their religious brethren, a friend to the wanderer.

HOW SHE CAME TO THE TRUE FOLD

CONVERSION OF SARAH A. SLACK ATHENS, ONT., BROUGHT ABOUT BY READING AN OLD TATTERED PRAYER

After Sarah A. Slack was received in to the Catholic Church she explained her conversion as follows: I was born her conversion as follows: I was born and raised a Presbyterian but married a Catholic. I was married by a Methodist minister, a local preacher, for I thought then, better to be married by any kind of a minister than by a Catholic priest. I had no the method the what they what was of changing my ter than by a Catholic priest. I had no thought then whatever of changing my mind and it was over ten years afterwards before I joined the Catholic Church. When I had been married about four years my husband one day took something from his pocket and placed it on the window behind the curtain. Previous to this I had been trying to convert him to Protestantism but was managessful; and I had never read a

and I had never read a Catholic book that he kept in the house. At this time we had one child, a year old, which had not been baptized and I felt determined that it never would be unless it was baptized by a minister.
One day while I was alone the thought
struck me to look behind the curtain
and see what my husband had placed
there. Lo and behold I discovered it
to be a Catholic prayer book minus its

A hot flush rose to my face and I felt like tearing it to pieces. I laid it back on the window, but later decided to read it and see what was in the thing any way as I said to myself. I read it at intervals until I finished, and then I came to the conclusion it wasn't too bad after all.

I had heard some dreadful things about

the Catholic Church but after read-ing that prayer book I came to the con-clusion that the stories I heard must be

I read the book again and began to arithmetic question to me. I could not understand the doctrine of the Real Presence of Christ in the Blessed Sacrament nor how confessing one's sins to a man was of any use. But, however a little of the old prejudice left me and in a few weeks I took my baby to the Cath-olic Church and had it baptized and aised to have it brought up a Catho promised to have it brought up a Catho-lic, but at the same time was not sure whether I would keep the promise or not.

whether I would keep the promise or now.

I kept it, but not until some years
afterwards did I join the church. While
on a visit to a friend I met Rev. Father
Kelly. I had a private talk with him and
was impressed by his conversation. He
touched on religious matters and before
we parted I promised that in the near
future I would join his church. I met him frequently and he always had a pleasant smile and a kind word for me I went to Mass, listened to him preach and learned the different mysteries of Catholic belief. He gave me some books to read and while a mission was being held I joined the church for which I am very thankful to God.

JERUSALEM

The Catholic Bulletin ha

which it has always been held. The writer says:

What memories does the name of Jernsalem recall to the mind: Jernsalem, the Holy City of the Old Testament since the days of David; Jerusalem, the scene of the great Sacrifice of the Cross and the last days of Our Saviour's earthly life; Jerusalem, the sanctified place where the Holy Ghost came down on the Apostles and the first faithful and where the Catholic Church had its origin; the Catholic Church had its origin Jerusalem, the center of the conflicts for ages between the followers of Moham med and the Crusaders; Jerusalem, for many ages looked upon with profound reverence by Jews, Christians and Mo-

The Jews love Jerusalem with undying love as their Holy City; the Christians because it is the original home of their because it is the original home of their religion; and the Mohammedans because they profoundly revere Christ as one of the greatest of prophets.

This latter fact seems to be little known. For the sake of Christ the Mohammedans cherish feeling of great respect for all places once hallowed.

the Monammeans cherist leading of great respect for all places once hallowed by His presence. Next to Mecca and Medina, Jerusalem is a Holy City to the

Medina, Jerusalem is a flory city to the Mohammedans.

Their sacred book, Al Koran, speaks very reverently of the Virgin Mother of Our Saviour, and in chapter 3 has the following remarkable words: "God said, 'O Jesus, verily I will cause Thee to die, and I will take Thee up unto Me, and I will deliver Thee from the unbelievers: and I will place those who follow

"But the name of "Jerusalem" reaches up to a still higher antiquity. In 1887, about 180 miles south of Cairo, Egypt, a remarkable collection of letters, the Amarna Letters, inscribed on clay the correspondence between two Egyptian kings who lived in the fifteenth or tian kings who lived in the nicetith or fourteenth century before Christ and their officials in Palestine, Phoenicia and Syria and some friendly Eastern rulers. In these Amarna letters Jeru-salem is called "Urusalim." This conclusively shows that the name

into antiquity reaches the name of Jerusalem, at least in an abbreviated form.

In (Genesis xiv., 18.) we read that Abraham met Melchisedech, king of In (Genesis xiv., 18.) we read that Abraham met Melchisedech, king of Salem. It is generally admitted that the city of Salem mentioned here was Jerusalem. This brings the antiquity of Jerusalem to the days of Abraham, who was a contemporary of the well-known Babylonian king Hammurabi about 2240 B. C. How long before this time Jerusalem had been inhabited as a city we have no means of telling.

we have no means of telling.

Standing on an elevated plateau on the summit of the ridge of the Judsean the summit of the ridge of the Judsean mountains, Jerusalem, as long as people inhabited that part of the country. Was an inviting place to build a city. Hence it is probable that the city of Jerusalem was built as soon as people came into the neighborhood. Who the first of these people were we do not know.

When Abraham entered the land he found there people called "Cansanites," closely related to the Amorites, as the similarity of their languages proves, ac-

similarity of their languages proves, ac-cording to the opinion of Oriental scholars. The Canaanites were probably a branch of the Amorites; the Amorites dwelt along the Lebsnon mountains, and the Canasnites on the neighboring low-

In 1909 Albert T. Clay, professor of Semitic Philology and Archeology in the University of Pennsylvania, pub-lished a book very interesting to students of Oriential Archæology on "Amurr the Home of the Northern Semites In this book he endeavors to prove that the religion and culture of Israel were not of Babylonian orgin, as often and Aram had imported their religion and culture into Babylonia long before Abraham, slowly but effectually crowding out the Samerians, the older inhabitants of Babylonia.

If this view prove correct, Syria and Palestine must have been inhalted long before Abraham's day, and Jerusa em with its natural advantages for a well defended city must have been in-nabised since people lived in the eighborhood.

Jerusalem is not only the most widely revered city of the world, it may also be the most ancient of all cities still in-habited.

WHAT CATHOLIC THEOLO-GIANS, FOR THE MOST PART TEACH

An Episcopalian periodical that pro-fesses to be of some authority in theo-logy prints the following:

" Catholic theologians have, for the

most part, taught that those bless most part, taught that those bleesed dead of peculiar sanctity pass, after their time of purification, into the Beatific Vision. Resting, as this must inevitably do, upon devout speculation rather than upon revelation, is would rather than upon revelation, is would hardly be proper to say that the teaching is 'Catholic doctrine,' not com ng within the Anglican test of Article XX, nor possibly within the larger Vincentian test, yet the teaching has been so widespread among Catholic theologians that it may probably be termed the prevailing view. It has, of course, been controverted and obviously cannot be said to be proven."

Our readers know that in this, as in other matters, an Episcopalian is free to think pretty well as he pleases. He may be an evangelical, thinking very listle about the beatific vision, and looking upon heaven as an nday in which

"Congregations ne'r break up And sabbaths have no end ;"

or he may, like a revivalist, take it to be an elysium of palm groves and lowery fields and murmuring streams, llowery fields and murmuring streams, where he shall enjoy a perpetual picnic with his friends who have "gone before;" or he may be a Broad Churchman, and doubt about the whole affair; man, and doubt about the whole anary, or he may even take a medium's view of it. Many of the High Church party have got hold of the truth that the essential happiness of heaven consists in the vision of God, but they mix with it the vision of God, but they mix with it the heresy that this vision is to be enjoyed only after the general resurrection. This gets them into trouble, as heretical opinions must do. Not only does it go contrary to the general belief of Catholic Christians from the beginning, but it brings them into collision with St. Paul, who expected very confidently to be with Christ as soon as he was freed from the body and released from this world. Hence, they try to straighten things out by the theory we have quoted.

have quoted.

When they attribute that theory to

"Catholic theologians, for the most
part," they exclude all ours, and so run
into another contradiction beyond the into another contradiction beyond the power of even an "American Catholic" theologian to explain. According to him, "Catholic" is a generic notion, and Roman, English, Greek, Russian, American, etc., represent specific differences. Hence, he must admit that our theologians are as much Catholic as his own. As our numbers are much greater and as our doctrine is followed even by some Episcopalians, the theologians.

For all true Catholics this is not an opinion, but a matter of faith. Pseudo-Catholics, who in the circus of private judgment try to perform the stupendous act of riding with one footon Article XX, and the other on St. Vincent of Lerins, should not concest this when explaining to the spectators what "Catholic theologians, for the most part," teach.

TO PURIFY THE STAGE

A movement, which its pron hope to make nation-wide, has been started in New York for the purpose of plays, thus improving the moral tone of theatres. It was started under the auspiecs of the Daughters of the Faith, an organization of which Miss Eliza Lummis is the founder, and it has the endorsement and support of His Emin-

ence Cardinal Farley and many other prelates.

The primary purpose of this national Catholic theatre movement is "te unite the Catholic laity in demanding purer ideals for the drama: to provide for Catholic supervision of plays; to give substance to Catholic protest; to open the way to the public demonstration of Catholic principles through the medium of the stage."

tion of Catholic principles through the medium of the stage."
While the primary object of the promoters is to organize Catholics throughout the country in an effort to bring about an improvement in the moral time of the plays presented on the American stage, they seek the co-operation of all, irrespective of creed who are interested in this reform. They wish to organize a in this reform. They wish to organize a national union for the eradication of immoral shows and the improvement of onditions in the theatrical world.

A practical test of reputable plays will be made in New York and if successful, they will then be reproduced in other cities. If these plays are not all that is to be desired from the moral point of view they will not be staged

lsewhere.

The plan of organization provides that a national committee shall invite the fermation in every city of a Catholie civic committee under the supervis-ion of the Bishop of the diocese, and this committee shall endeavor to secure the co-operation of all people interested in uplifting the status of the theatre. in uplifting the status of the theatre. Such a nation-wide organization is expected to bring sufficient pressure upon the owners of theatres and the prometers of theatrical enterprises as to make it difficult, if not impossible, for any play that is not up to a certain standard to secure the patronage of the public.—St. Paul Catholic Bulletin.

A selfish purpose narrows and numbs all that is noble and good within us. Bitter experience may be most whole ome. The efficacy of medicine is not letermined by its flavor.

Muller's Masterpiece Written for the CATHOLEC REC I gazed both long and lovingly Upon the masterpiece renowned, It spake of sweetest purity That virtue, ah! too rarely found.

I saw the sparkling ocean wave, I marked the szure-tinted sphere, The sun its dazzling splendor gave From out the clouds, as crystal Then things supernal filled my mind

A vision fair did greet mine eye, A vision of such wondrous kind That Heaven to earth seemed drawing

It was a maiden I did see Surmounted there all else above, She breathed of sweet virginity Blended with a maternal love.

It was the maiden undefiled romised to man long years ago To bear the sin-destroying Child And vanquish th' infernal foe.

And as I stood entranced there Loving the Virgin Mother more I sent to Heav'n a little prayer Her sweet protection to implo

O Mary, Queen Immaculate Who now enthroned in Heaven art As noble women elevate The children of the Sacred Heart. -KATHARINE SMITH CHISHOLD

> -WHISKY HOLDS ITS VICTIMS

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Liquor sets up inflammation and irritation of the stomach and weakens the nerves. The steady or periodical (spree) drinker is often forced to drink even against his will by his unnatural physical condition.

against his will by his danate against his will by his danate all condition.

Samaria Prescription stops the craving, steadles the nerves, builds up the general health and makes drink actually distasteful and nauseous. It is tasteless and odorless and can be given with brwithout the knowledge of the patient.

Thousands of Canadian homes have been saved from misery and disgrace by some devoted wife, mother or daughter through this wonderful Canadian remedy. The money formerly wasted in drink has restored happiness, home comforts, education and respect to the fimilies formerly in want and despair.

Read the following, one of the numerous unsolicited testimonials received:

I can never repay you for your remedy. It is worth and the pen offers.

Ous unsolicited testimonials received:

I can never repay you for your remedy. It is worth more than life to me. My husband has been offered hiquor several times, but would not touch it. Being the said it had no charm for him now. May God's choice blessings ever rest on you and yours are my prayers ever. No one knows it but those who birdy tried it. As soon as I can I will see others that I know would give anything to stop their husbands from drink. I will give them your address.

Now if you know of any family needing this remedy, tell them about it. If you have any friend or relative who has formed or is forming the drink habit, help him to release himself from its awful clutches. Samaria Prescription is used by physicians and hospitals.

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for their sins of omission and commission, their souls are purged after death by means of purgatorical pains.

The souls which, after the reception of baptism, have incurred absolutely no stain of sin, and those souls also which, after contracting the stain of sin, have been purged either in their bodies, or after their bodies have been put off, as we said above, are straightway received into heaven, and see clearly God Himself Three and One.'"

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