Twenty-third Sunday after Pente cost.

HOW TO BE MASTERS OF OURSELVES. Many walk of whom I have told you often (an w tell you weeping), that they are the enemies of Cross of Christ; whose end is destruction, whose did is their belty; and whose glory is their shame or mind earthly things," (Phil, iii. 18.)

Sensuality is the bane of man's existence. The dominion of the passion over reason is the source of his greates misery. "Every passion," says St. Ambrose, "is a slavery," because it subjects man to an unjust and tyrannous

The present, or at least the ultimate happiness of the creature is wrecked unless he resists the attacks of sensualinterest in the attacks of sensuality and frees himself from the control of the passions. The Spirit of God and the spirit of the world, the flesh and the devil cannot exist together in the soul. Whoever seeks to serve at once God and mammon is of those "whose end is destruction, whose God is their belly, and whose glory is their shame," who are "the enemies of the Cross of Christ," because they strive to destroy a fundamental principle of the Christian re-ligion, namely, self-denial.

We must live in this world," says St. Francis of Sales, "as if our spirits were in heaven and our bodies in the We must live a dying life, and die a living and a life-giving death in the life of our King and most sweet Saviour! This we do by self-denial.

Yet the very word—self denial—fills the mind of some with terror, with thoughts of long fasts and of scourgings, of mental suffering and of bodily misery. These are they "who mind earthly These are they things." They things." They cannot appreciate the necessity of self-denial because they are insensible to spiritual things. Their world is the region of the senses. They love their bodies and serve them with fidelity, they devote their time to the study of how they can get the most pleasure out of life, and they wander. alone through their probation wondering why they find so little comfort for their

Self-denial does not consist in merbodily mortifications. Fasting and other corporal austerities are but means by which the animal man is brought into subjection. The real end of selfdenial is that the soul may be the master of the man. St. John of the Cross tells us "that there is great reason to lament the ignorance of some who burden themselves with indiscreet penances and with many other disorderly exercises of their own self-will, putting all their confidence in such acts and believing that they become saints by means of them. If they would but use half the same diligence in mortifying their unruly appetites and pas-sions they would make more advancement in a single month than in many

whole years with all other exercises."

"Be assure!," says St. Francis of
Sales, "that the mortification of the senses in seeing, hearing, and speaking is far more profitable than wearing even sharp chains or hair-shirts. It ought to be our 'principal aim to conquer ourselves, and from day to day to go on increasing in spiritual strength and per-fection. But above all it is necessary to overcome our little temptations to anger, suspicion, jealousy, envy, dupli-city, vanity, foolish attachments and so on, for by so doing we shall gain strength to resist more violent temptations."

A man's chief care, then, ought to be turned within himself, for a man who governs his passions is master of the world. We must either command them

### CURRENT COMMENT.

A CURIOUS VIEW OF RELIGION IN TRE LAND-SOME OF THE OLD PROTESTANT DELUSIONS.

Surely the following letter, signed "Govanite," is among the last possibili-ties in the way of examples of Protestant ignorance. It compels one to the conclusion that not priests, but minis-"keep the people in ignorance." Indeed, who but a Protestant minister ould so rely on a congregation's ignorant credulity as to offer it as fact the statement that straws from the Pope's bed are sold as relics? No one can assert that such statements are made for a Protest int could exhibit the plentiful lack of knowledge and information which "Govanite" so proudly airs? He writes: "Your humour about the saved Scotchman is much too crude and ur natural. I think you will at least admit there is as much salvation among our thrifty Scotch as there is among your bigoted, superstitious, ignorant Irish; I repeat that illiteracy and gross super-stition are and always have been the stition are and always have been the proverb al characteristics of the Irish." Especially when they were

SENDING MISSIONARIES TO SCOTLAND AND OTHER COUNTRIES ;

tallding colleges at home: and, in the sixteenth century, so crowding into the European Universities that special colleges at Louvain and Salamanca and other places had to be built to re-ceive them—vide Mrs. J. H. Green's "The Making of Ireland." According to "The Making of Ireland." According to a recent issue of The Irish Times, the Christian Brother's Schools "have done good and substantial work for education in Ireland during the last quarter of a century. A good indication of their value is to be found in the fact that boys have done really well in the Inter-mediate seldom fail to answer the more mediate sedom fail to answer the more liberal and searching test of the Uni-versities. Many of them have been conspicuously successful in obtaining conspicuously successful in obtaining entrance to the Indian Civil Service and other fine careers." Our poor dear "Govanite" meanders on: "Of course they (the Irish) are slaves to the priests, they (the Irish) are slaves to the priests, se policy it is to keep them in ignorance. Com are these miserable creatures to our holy, free, bible-loving people if you dare." (Wouldn't consult Catholics of Irish, Scotch, or any other nationality, by such a companion.) artificial trish, Scoten, or any other nationality by such a comparison.)
Thank God we have plenty of saved Scotchmen, and if not so, the fault is their own; they have the honest saved Scotchmen, and if not so, the fault is their own; they have the honest open bible, thanks to our reforming fathers, not the ungodly, corrupted version you Catholics have." (Thought the priests wouldn't let us have any

sort of "bible." Where did "our reforming fathers" get theirs?) "Europe is much indebted to Knox" (for the demolition of cathedrals and the approval of murder,) "Henry VIII., Luther" (for practising adultery, sanctioning polygamy, and falsifying the Scriptures,) "and Calvin, etc.; they are the fathers of religous liberty"; witness More, Fisher, Beaton, Servetus, etc. "Even the poor Irish are much indebted to them" (witness the infamous penal laws) "and, thank God, many of them in the North are grateful. Since the reformation in this country we have made much progress even in worldly affairs";

WITNESS OUR POORHOUSES, NATIONAL DEBT, AND UNEMPLOYED.

"See how we stand in education; our schools and colleges are something to boast of" (judged by this letter, our scholars are not): "our churches and cathedrals"—which were built by Catholics, and, when not destroyed, were stolen with the rest of the property of the old Church by our reforming father-"our grand universities of Glasgow, Edinburgh, St. Andrews, and Aberdeen etc., are famed the world over"; and founded by Popes, built and maintained by Catholies until the reformed fathers stole them. "In the bad old days our people were in darkest ignorance; now we are famous for thrift, morality, and a thousand other virtues"; witner "Holy Willie's Prayer," our divorce an illegitimacy statistics, and our drink problem. "Our Dear Bruce Wallace, Queen Margaret, and many other of our great national heroes looking down upon us from above"—they can't very well look "down upon us" from anywhere else; but it is satisfactory to learn or such unimpeachable authority that such unimpeachable authority that those Mass-hearing, Masshouse-building Catholics are "above"—"will indeed feel very, very proud of their people." In conclusion, would you please answer the following questions:—"By what right or following questions:—"By what right or authority has the Pope of Rome to sit in his stool at the Vatican and proclaim to the world at large that he represents Christ, and when he issues proclamations 'ex cathedra' they are powerful and as binding as if com rom the mouth of Our Saviour Himself! I may say I believe that at one time your Popes and your Church were right in their doctrine, but it is now admit-ted"—oh, no, it isn't!—"that she (sic) became greatly corrupted, and went very far astray, hence the need of the reformation." In other words,

THE GATES OF HELL DID PREVAIL. the Spirit of Truth did not abide with the Church, and so the promises of Christ failed; to establish "the need of the reformation" it is necessary to give the lie to the Founder of Christianity. "By what right do your priests take upon themselves the power to forgive sins; show me, please, their commifrom the Lord for so doing? priests believe that they can change bread and wine into the body and blood of Our Saviour. Who gave them power to make such a claim, and what is the need of such an impossible condition? Why do you give more honour and worship to an ordinary woman, Mary, than you give to God?" We don't; but if Govanite" really believes in the Divin ity of Christ, he cannot possibly regard His mother as an ordinary woman. For the rest, "Govanite" does not appear to have read even the mutilated, mis-translated portions of Scripture permitted to him by his reforming fathers, NO NEED TO ASK SUCH SILLY QUESTIONS

He should extend his erudite re

searches as far as the Catholic child's penny catechism, which will answer his queries, and help him to an understand-ing of Holy Writ. I am obliged to him for providing such amusing "copy," and would just point out that the priests are keeping the people in ignorance, then His Majesty's Inspectors, who periodically visit and inspect Catholic chools (which are under priestly man agement) and issue reports that excelent educational work is being carried lent educational work is being carried on therein, must be conniving at the priestly policy of keeping in ignorance, and issuing false reports; therefore "Govanite" should denounce them to the Board of Education. Will he do so? But his postscript is the gen of the whole delicious production. "To disprove the oft-refuted assortion that Royal kent her adherents in section that Royal kent her adherents in rance, can you really honestly me tion any Catholics that have ever dis-tinguished themselves in the literary artistic, scientific, or philosophic world?" Mark that the person who asks that question is identical with the person who accuses Catholies of ignorance. "Oh, what a thing it is to be an ass!" as Shakespeare feelingly exclaims. The editor declines to place the whole The editor declines to place the whole of this issue at my disposal for a brief roll call of illustrious Catholics, so I can only ask "Govanite;" Where is the "saved Scotch" equal of Dante, Tasso, Murillo, Raphael, Michael Angelo, a Kempis, Galvani, Descartes, Aquinas, Columbus, Copernicus—or Louis Pasteur!—M. C. in Catholic

### JOHN BULL'S OPINION,

There is a clever and widely-read English paper called John Bull. It has no prejudices in favor of Catholics, and has said things which we did not relish about us at times. But it cannot dorse the Pharisaic intolerance of the Protestant Alliance, and accordingly the editor addresses to the Secretary of that body an open letter which contains several quotable passages. Dealing with the plea that Protestant England could not tolerate an idolatrous proces-sion in the streets of London, the editor

"I am not a theologian, but in justice, it must be admitted, and you know it, that Catholies do not worship what you call a 'wafer.' They are not any more insane than yourself. They worship Christ. They believe He is mysterious by present in the Host. Therefore they ly present in the Host. Therefore they

worship the Host."

The most important part of the foregoing paragraph is the four words,

make a practice of telling lies about us for the purpose of keeping the minds of ignorant Protestants inflamed against us. We read such slanders every week, and we occasionally lay some of them before our readers, in order that they may see the real sentiments of this class of people towards us and may learn that of people towards us, and may learn that the argument which keeps the bulk of Protestants apart from us is not theolog-ical, nor historical but calumnious. We ical, nor historical but calumnious. We never knew a Protestant yet who be-lieved in faith without works, in the lieved in faith without works, in the sense in which Luther used the phrase. But we find them all believing that Catholics think they can win heaven for themselves by reciting many long prayers, giving alms, etc.; this is one of the lies they have learned from their teachers. We never knew a Protestant yet, who, when the real meaning of transubstantiation was explained to him. transubstantiation was explained to him, could say that there was anything irrational about it. But even when he eels compelled to admit that it must be possible for God to work such a change, he balks at the bending of the knee to the Host, just as he would hesitate to offer adoration to Our Lord if he saw Him face to face. We never met a Pro-Him face to face. We never met a Pro-testant yet, who would frankly say that Jesus Christ, as He appeared among men, was entitled to all the marks of adoration which we give to God. When school 1,300,000 children free of cost to the country, Catholics annually save the United States over \$50,000,000. In other terms, they present our Govern-ment each year five battle ships of the Dreadnaught class. Or again, as we saw above from the

United States census for 1899 for New

United States census for 1850 for New York State, the value of school property per capita of pupils in average attendance was \$117. Supposing that out of 1,300,000, children schooled by Catholies in parochial schools, 1,000,000 is asked if they believed in the Incaration they say they do but when they nation, they say they do, but when they are pressed a little farther they say that it is a mystery, that we cannot fathom it and should not try, and that questions concerning the precise honors due to God the Son and His Sacred Humanity, had better not be raised at all. The clear-cut doctrines of the Catholic Church, which teach that the Sacred Heart of Jesus and the Holy Eucharist are to receive all marks of adoration, irritate them. The high honor which we pay to Our Lady is another reminder that they de not sufficiently honor Our Lord. They know it is a question of deep theology which lie between us and them—we are speaking now of the official spokesmen of Protestantism—but they also know that it is useless to talk to their people about such questions. So they tell them that we are idolaters, that we put the Virgin Mary in the place of Christ and so on. When the Rev. J. Hirst Hollowell, a leader of his sect in England, felt annoyed at the interest excited by the Eucharistic Congress, he doubtless said to himself: "Their Mass is nothing more than our Sacrament of the Lord's Supper. Why Sacrament of the Lord's Support one of the Make any more fuss about it towards human greatness and that the words the greatness of God, and contrasted the patience of the and contrasted the patience of the street with the impatience than we do?" But outwardly he said:
"What the Catholics call the Host is
nothing more than a piece of toast, nor as good as a piece of toast on a cold morning." How shocked he would be if some one looking on at the celebration of the Lord's Supper in a Congregational church were to say: "A good swig of whiskey would be better than that thir wine or grape-juice on a cold morning. He would say that the faith of those who believe in the Lord's Supper should be respected, even by those who do not lieve in it. But neither he nor any of believe in it. But nettner he nor any or his class will grant that any respect is due to the faith which believes in the Real Presence, even though it be the faith of two out of every three Chris-

### THE GREAT LESSON OF NAZARETH.

One of the most wonderful of all Ou Une of the host which He taught Lord's lessons is that which He taught us at Nazareth. That He should have died for our sins we readily understand; and that He should have spent His whole life preaching the Gospel, we naturally would expect. He came teach a new and divine religion, utterly opposed to the passions of fallen nature sertion that Rome kept her adherents in ignorance are not passed of fatter nature. He came to revolutionize the whole world, and form a 'new civilization. Yet, instead of training an innumerable army of apostles, and preaching Himself in every country He could reach, He spent thirty out of His short life of thirty-three years hidden away in obscure Nazareth in labor and prayer. This, of course, He could not have done if it were not a more efficacious way of promoting the Kingdom of God and of saving souls than the former way which we would naturally expect. So He teaches us that the sanctification of our ordinary life of labor and suffering sanctification by prayer and Christian virtues—is the chief means we have of



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advancing the Kingdom of God. Preaching and miracles are means, but for the few; and they are often ineffica cious; but the intercession of the just is the ordinary means available to all and for all human souls. and for all numan souls. "The prayer of the just man availeth much;" "The prayer of the just man picreeth the clouds;" even Sodom would have been saved at the prayer of one just man, if the conditions which he himself had proed to God had been verified.

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Labor and sacrifice and sorrow are ur human lot, and no one can take them away or escape them, Our Lord's lesson and that of His apostles, is not only that we should accept them in resignation to the divine will, but even rejoice in them as the measure of our future reward and the means of saving countless souls This, too, is the lesson and purpose and reason of existence of the Apostleship of Prayer—to sanctify every day our labor and sorrows in union with the Heart of esus for the salvation of souls.—Leagu Leaflet.

#### THE "HURRY-OUT" CATHOLIC.

Only a few hours before the sudden lness which ended his life, the late Bishop Tierney, of Hartford, was discusing with a gentleman of that city the elaborate preparations being made for the formal opening of a new city bridge. He spoke especially of the street crowds, their patience and their enthusiasm in civic celebrations, their readiness to stand for hours in discomfort and without complaint for the sake of viewing a public pageant or catching a glimpse of a notable personage. He remarked upon the difference between this attitude towards human greatness and that of of many congregations in church. He had no use for what he called the "hurry-out, Catholic," and almost his last words in health were the expres-sion of a wish that Christians might acquire a better sense of proportion in regard to temporal and eternal values.

"The "hurry-out Catholic" is a type ommon to all localities. The notable thing about his religion is his anxiety to get away from it. His one sentiment in regard to religious exer-cises is a wish to cut them short. He shuns the High Mass because of its length. He objects to the sermon because it takes time. He attends the cause it takes time. He attends the shortest Mass he can get and can't wait for the end of the Last Gospel to rush away from that.

The strange thing about this expeditious and time-saving gentleman is that he is usually to be found occupying the curbstone when the congregation has dispersed, disseminating his valuable views on political situation or explaining the reasons for the failure of the baseball team. Then he saunters home to devote what is left of his precious time to the careful perusal of the Sun

The "hurry-out Catholic" as a rule fulfills his obligation of hearing Mass on Sunday. It is curious to observe he men study to do the very least that is required of them in the service of God and how ashamed they are to exhibit any lack of generosity in their relations with each. Men who would hotly resent any imputation of smallness in business or in friendship are habitually and conspicuously niggardly in religion withou a qualm. They hurry away from any religious exercise as they never can be made to hurry away from places where they have no right to be. They treat the Lord and Ruler of the Universe with a disrespect they would not dare show to a boon companion on the street. They steal time from God to do nothing in.

The trouble with the "hurry-ou he gave himself a little more time i church perhaps he might collect his thoughts from their various distractions long enough to realize something of the beauty, the stupendousness, the value to himself of the great Sacrifice he is witnessing. Perhaps in time he might even come to regard it as a privilege to be prolonged rather than as a duty to b cut short. If he would take his mind of his watch and give it wholly to the instruction he might learn many things to his advantage. If he ever let his mind really work on the subject of religion it might interest him to such an extent that he would discover the depths of his own ignorance and be tempted to en-lighten it. It has had that effect on greater minds than his. No Catholic who knows his faith, who stops to think of the dependence of the human soul on its Creator for everything in this world and in the world to come, who has eve realized the meaning and the mystery o the Mass, can be satisfied with a half hour's grudging service to God once

The "hurry-out Catholic" is a miser where he can never be generous enough. He is ignorant by his own confession where ignorance is most perilous and least pardonable.—Catholic Universe.

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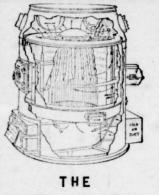
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tatesman, Gladstone, just previous to his death, said :

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earlier years. . . . . . Ibo et non redibo, (I shall go but I shall not return) were the prophetic words of Father Jogues when for the last time he

Lallemant was bound to the stake and for seventeen hours his excruciating

agonies were prolonged, his words of encouragement to his companions were:

encouragement to his companion.

"Brothers, we are made a spectacle under the angels and to men."

to the world and to angels and to men. to the world and to angels and to men."
When Marquette was setting out for
the source of the Mississippi, and friendly
Indians, who had known him, wished to
turn him from his purpose by declaring:

"Those distant nations never spare a stranger," the calm reply of the missionary was, "I shall gladly lay down my life for the salvation of souls."

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Rev. William I. Kip, in his "Early esuit Missions in North America,"

trast their desolate state in the solitary wig wam with the refinement and affluence which had waited on them in their

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