## ROMAN CATROLIC TRUTES.

The Roman Catholic Church, which has existed in every minute, hour, day, month, year and century since the corrownil death of God, the Saviour of the world, on Calvary, whose missionaries have crossed turbulent seas, pene trating the wilds and fastcesses of these colleges where mortal danger. climes where mortal danger atten climes where mortal danger lurked at every step, planting the banner of Coristianity in the very teeth of the torbidding forces of nature and the still more formidable objections of savage races, teaches nothing that staggers reason or appalls intelligence. To the frank, unprejudiced mind, seeking to an hon-rable manner truth, and to the whole read as well, the Catho to the whole world as well, the Catho

to the whole world as well, the Catho lie Church is as clear as the light of day — absolutely devoid of even the very shadow of secrety.

Down through every age, from the arena of Rome, from the defeat of great indicel hirdes who sought to destroy Caristianity; from the battlefields of many nations, from cities and countries stricten with deadly disease, her devoted missionaries, whether as priest, monk or nac, have gone, down into un timely graves by untold thousands for love of the Saviour, to propagate His doctrines and to minister to His dying children, unwept, unhonored and unsung.

And what of those doctrines-what

That God, because of man's from purity and perfection, came down from heaven to die in the flesh an ignomin ious death to redeem man by satisfying His own divine and immutable justice— a justice so unchangeable that it must a justice so unchangeable that it thuse of absolute necessity hurl men into perdition if there be no Godly explation. That He left to weak human nature His Body and Blood to eat and drink for spiritual nourishment against demoniac temptation, and the admonition of St. Paul, in the eleventh chapter of First Corinthians, wherein he says, be that eateth and drinketh unworthily the Body and Blood of Christ eateth and dripketh judgment to himself, proves that God teft us His Body and Blood in the Holy Eucharist of the sitar class how could we cat and drink

That He decreed us to be baptized for the remission of original sin, the sin we inherit from our first parents. cause of their disobedience and fall because of their disobedience and fall, and that for actual sins, sins committed after baptism, we were to have resures to penance, as fasting, alms deeds, prayer and confession. In the twentieth chapter of St. John, the Savier of the world, after He had risen from the dead, appeared to His eleven apostles, and He said to them:

\*\*Peace be to vol. 34 the Father hath de Peace be to you, as the Father hath sent Me, I also send you, and when He said this He breathed on the n, and He said to them, Receive ye the Holy Gho-t, whose sins ye shall forgive they are forgiven them, Whose sins ye shall retain they are retained."

Here we see a divine commission given to eleven human beings to forgive sins, and we see in the acts of the Acostles, Mat hiss, successor of Judas Iscariot, and Stephen, the first martyrs Timothy, Titus, Barnabas, and many others, ordained with the same powers as the first sleven by those cleven, and others, ordained with the same powers as the first sleven by those cleven, and exercising their power of succession both during the life of the original eleven and after their death. We read that the Revelations of Sc John are addressed to the seven churches of A-la, and that St. John was blinkely had of the Course, in was himself head of the Church in

But the sixteenth chapter of Matthew, Bt. Peter is given extraordinary power. Coming into the country of Cesarea Pallippi, Jesus says to His apostles: Whom do men say that the Sun of Man is? And His apostles the Sun of Man is? And His apostles as wered Him and said: Some say Whan Karan ran attribute. In the sixteenth chapter of Matthew, an we'red Him and said: Some say John the Baptist, some say Elias and others say Jeremiah and various o'her But He said to them: whom do ye say that I am? And Peter alone making answer said, Thou at Christ the Son of the living God. And Christ the Son of the living God.

And Christ said to Peter: B'essed art thou, Somen Bar Jona, for fleeh and thou, Somen Bar Jona, for fleeh and the poor woman's d smay, she found that when she approached the subject he would not listen. He continued obdurate for long weeks; but his sister did not abandon hope, and persevered in her appeals and prayers. Courch, and the gates of hell shall not prevail against it, and I will give to the keys of the Kingdomoi Heaven and whatsoever thou shalt bind on earth it shall be bound also in heaven; and the special shall be bound also in heaven; and the special shall be bound also in heaven; and the special shall be shall be so on earth tree near. Saddenly as a special shall be shal whatsoever thou shalt loose on earth it shall be loosed also in heaven."

In the fith chapter of the Acts of the Apostles, it is written that St. Peter took the lives of Ausnias and S phira, his wife, because they lied concerning the amount of money they had received for land that they had markable power from God, he would have been a marderer. And the Cath olic Courch, when she venerates the relics of saints, can point to the ninth chapter of the Acts of the Apostle-, where the shadow of St. Peter is cur ing diseases. And again, in the nice teenth chapter of Acts, we see had terchiefs and aprons from the living body of St. Paul curing all manner of

The world erects in every age statue to great statesmen and warriors, and on their b rthdays decorates then with mighty deeds for God, men who are a thousand times greater in the eyes of God than heroes of human achievemeats, the same world says, Behold the

superstitious Catholics.
The Catholic Courch erects beside every altar statues of St. Joseph and the Virgin Mother of God, that glorious Mother that participated in every agony of Christ, her Godly Son, from Bethlehem to Calvary, that gentle Virgin that was predestined before all ages, who uttered that memorable prophecy in the first chapter of the go-pel of St. Luke that from heaceforth all generatives abund call her blessed. all generations should call her blessed, which has been fulfilled during the 1990 years that followed, and when the Oscholic Church does so, she is doing that which is in accordance with the

Those recently formed sects that themselves upon her; and prayed, too

maintain they are the true Churches of God are treading on dangerous ground. They are unconsciously imaging the divinity and utterances of Curist Himself, for they say in substance that the world was in error and darkness until they came, and that the countless bil lious who have died since the time of Christ have gone down into their graves believing error in spite of the Christ have gone down into their graves believing error in spite of the fact that Christ said to His apostles in the twenty-eighth chapter of Matthew, "Ali power is given to me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"Teaching them to observe all things whatso-ver I have commanded you; and behold I am with you all days even unto the consummation of the world."

unto the consummation of the world." Again, in the fourteenth chapter of St. John, the Saviour promises His disciples a Paraclete — a holy spirit of truth —that would abide with them for-

The Roman Catholic religion has been the religion of the world for 1900 years—the only one for 1500 years. The emperors, kings, statesmen, war riors, poets, painters, priests and people of Germany for 700 years, Scotland and England for 1 000 years, Denmark, Sweden, Norway and all countries professing a belief in Christ for many centuries, died Catholics.

Is the religion of Augustine, the monk that converted England thirteen hundred years ago; of Bede, the Eoglish historian who lived and died in a monastery twelve hundred years ago;

monastery twelve hundred years ago of Constantine, the Roman Emperor of Charlemagne, King Alfred the Great of England, Boniface, who converted Germany, Stephen, King of Hungary, Bruce and Wallace of Sco land, of those great monks who founded Oxford and Cambridge, Canterbury and Westmins ter Abbey in England, Christopher Columbus, and the 300,000 000 who profess Catholic Christianity to-day a vital and pui sant faith that cannot be destroyed by bitter prejud ce and malicious slander, or a weak institution that has never left its impress on the world?—Intermountain Catholic.

### A GLIMPSE OF THE SUPER-NATURAL.

RECENT AND WELL VERIFIED PROOF OF THE DOCTRINE OF PURGATORY AND THE POWER OF PRAYER.

(By Joseph F. Wynne, in the Ave Maris.) In one of our large Western cities, a number of years ago, there passed away a notorious criminal, one of national ill-repute. The death of this evil doer. whom we shall call Kyran, was not—as is so often the case with those of his place within prison walls, where many years of his ill-spent life had been passed. He died peacefully at the passed. He died peacefully at the comfortable home of a near relative, and

surrounded by the assiduous care of several members of his family. He should have been a Catholic, but had abandoned his ancestral religion and gone far astray in his early by hood days. It was to a few month siege of sickness, during which he was cared for at the home of a devoted sister, that he owed his conversion. This sister was a faithful Catholic, the only one of her family to continue such into mature life after the parents were called away.

The sister, whose name was Kate, was several years older than her way ward brother; and, notwithstanding the disgrace he brought upon her, he

When Kyran was stricken with his fatal illness he came home to Kate; and she received him now almost with joy, recognizing that his wicked course wa nearing its end, and hoping she would be able to persuade him to leave the scene of his evil works by the happy

in her appeals and prayers.

At last, one day, very suddenly, he asked for a priest, who was quickly brought to him. After this the good Father's visits to the poor sufferer were trequent. Suddenly, as at the first great change a further development in the right direction showed itself in the lingering soul. The one time aban doned sinner made a good confession, and while he lived—perhaps a month thereafter—tears of deep repentance scarcely ceased to flow from his eyes, and the rosary—which, like a little child, he asked his willing sister to teach him to recite — was never out of his hands; he died with the beads twined around his fingers.

But while the sister, so loyal to fra-ternal ties, had been deeply consoled in her brother's penitent passing, very soon after his death a most depressing thought took possession of her mind. Reflecting seriously on his sinful life. Reflecting seriously on his sintil life, perverse even from early childhood and remembering that the change which seemed to bring saving regret came only in the last moments, she argued, wreaths and panegyrics, and this is might not this seeming repentance be right and just, but when the Catholic Charch ercets statues to men who did and helpless, she reasoned he saw the end before him and knowing he could end before him and knowing he could sin no more perhaps his sorrow was rather apparent than real. Then, too, had she not been urgent with him about seeing a priest and submitting to the Church's ordinances for the dying? Perhaps it was to satisfy her, or to make some return for her devotion to him, that he had yielded-pretended to yield, alas! it might be-and his

soul withal be actually lost? With these distressing considerations almost constantly in mind, the mourn ing sister grieved still more deep y as ing sister grieved still more deep y as days and weeks passed on. In fact, her state became so depressed at last that her health was seriously threatened. Dutifully, as directed by confessor and friends to whom she made known her apprehensions, she strove against the dread ideas which persistently forced theoremies now her and proved for

most carnestly, to be delivered from

When weeks and then months of worry had thus passed, the sorely harassed woman one night fell into a restful slumber—the first sleep of the kind that had visited her tear-dimmed eyes ever since her brother's death suddenly, after some hours had passed (as she found later) she awoke—thoroughly awoke, she was certain—aroused by the near presence of some aroused by the near presence of some one in the room, which she was occu pying alone. There was no light in the apartment save the moonlight tain; and, though the darkness near her bedside was unbroken, raising her eyes, she beheld standing there, so close as to be almost within reach of

close as to be almost within reach of her hand, her brother Kyran, the uncertainty as to whose salvation had so oppressed her since his death, which had occurred now over two months before The tace of the visitant was pale as in death, but animated with life, and bearing about it no other token of dissolution. He was clothed in a long death when and as soon as his sister's

dissolution. He was clothed in a long dark robe; and as soon as his sister's eyes rested upen him he spoke to her thus, in the clear, distinct voice with which in his life she had been familiar:

"Kate, you have been grieving for me without true reason. I am permitted to come to tell you this, so that your sorrowing may be at an end. I your sorrowing may be at an end. I am saved—et rnally saved; and my salvation is due to an act of charity to a poor girl in New Orleans. I am saved, but with a long, long purgatory to pass through. So do not mourn for me, sister; but pray, pray, pray!"

The vision faded from better the gazer's eyes. Only the darkness and

the straying moonbeams beyond then

met her view. Now, Kate was a woman ordinarily Now, Kate was a woman ordinarily very practical and entirely without bias of superstition. She was there tore not so much impressed as might be expected by the vision with which she seemed to have been favored. Recalling it again and again in busy waking hours, she almost concluded that it was really but a dream, and that her impression of being conscious at the time was only imaginative. Still, from that time the anxiety about her dead brother fell away from her, and she prayed for the departed one in hope and peace.

It was perhaps a year after this when Kate had a visit from another brother one this time who had not yet passed out of the flesh. This brother, Edward by name, while considerable of a rambler and decidedly of careless life, was not crime branded in the least; on the contrary, was well thought of by all who knew him.

Of course poor Kyran's death became the subject of discourse between brother and sister soon after their meeting. As the conversation went on, Kate asked, half carelessly, not expecting any satis-

half carelessly, not expecting any sails factory reply:

"Edward, did you ever hear of Kyran's doing anything particularly praiseworthy in his lifetime—I mean did you ever hear of his doing any realiy good turn to any one? It would be kind of pleasant, you know," she add d, half ap dogetically, "to hear of some such thing if it ever happened so as to have it to think about. There as to have it to think about. There was so much of the other sort in the

was so much of the other sort in the poor boys life."

"Yes," Edward answered slowly and reminiscently, "there was one good deed I know of the poor fellow's having done—just one, though; bat, like his acts the other way, it was nothing on the small order. It was after his release from the long term for the big Jackson willer problers. He wandered over to ville robbery. He wandered over to New Orleans, and he did a big thing for an unfortunate young woman there. He saved her from destruction—utter destruction, too-and, I believe, others with her. It was at no little cost to himself, either, but he did not know her, and she remained an utter stranger

Kate, who had in the questioning already recalled the vision she so little credited as such, was now overwhelmed with awe and amazement. She made

Ald. Chas. S. O. Boudreault, Chief most minute inquiry as to the incident in the dead brother's life which had brought so rich a reward, and learned from the story that the Saviour's part was indeed a great work of mercy. Then she told her brother of her singu-Taen she told her brother of her single lar experience, and the revelation she had received concerning the fate of their departed one Of course, the brother, too, was dumbfounded; though, brother, too, was didnotochast through being far from a practical Catholic, he was disposed to be dubious as to the actual occurrence, notwithstanding the incontrovertible proof his sister set forth. Kate, however, now realized that irdeed she had been made the recipient of special favor from Heaven; that the doctrine of Purgatury and the need of those held there had been ex

pounded to her by direct revelation.

Dear reader, while this is a comparatively recent and right at home instance of the kind, it is by no means an altogether rare or quite isolated one. All such happenings do not get into print; this one is so offered to strengthen your faith, if need be, and encourage you to answer the pathetic appeal of the visitor from Purgatory: Pray, pray, pray !'

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Sing joyfully to God, all the earth-erve the Lord with gladness.—(Ps. xcix 1.)

NATURE AND ART.

And how shall I paint a picture?
And shall I not be afraid?
Wn n The Maker has dipped His brushes
Is pigments Himself has made:
And the sye that's at tune to beauty
Can look, with a long delight,
A the frescore that H- has painted
On the walls of the day and night. -Bernard Shadwell in the Chicago Evening

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1904	1,300,000	420,373	1,284,840	7,196,741	1,720,373
1905	1,610,478	523,461	1,550,790	10,134,209	2,133,939
1906	3,942,710	<b>1,335,847</b>	2,850,675	15,578,920	6,278,557
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