THE CATHOLIC RECORD.

6

Eleventh Sunday after Pentecost. THE CARELESS CHRISTIAN.

"He hath done all things well; he hath hade both the deaf to hear and the dumb to heak.-(St. Maxt. vil. 31)

To be deaf and dumb is generally esteemed a great misfortune. The poor person thus afflicted is for the most part cut off from the means of getting a living, and has to be supported by charity. He communicates with diffi culty with his fellow-men, and this deprives him of a great part of the pleasure of life. We pity such a one and thank God that this calamity has not befallen us.

and thank God that this calamity has not befallen us. But to be deprived of the senses of hearing and of speech by the dispensa-tion of the Almighty, who doeth all things well, without any fault of our own, is a mere nothing and unworthy of consideration in comparison with that spiritual deafness and dumbness which is our own fault; for this is a deliberate ord obsiderate spiced as on our part. and obstinate wickedness on our part, which draws down upon us the anger of God, and which involves us in the deprivation of the society of God, of the Blessed Virgin Mary, and of the saints, and renders us poor and miserable for

and tendity. God is speaking to us always. He speaks to us by His Holy Church and by all her instructions, which were carefully taught us in our youth. He speaks to us by the voice of his priests, who preach his word and the Gospel of salvation. He speaks to us in all events of life: in the loss of our friends and relatives, in the deaths of our brothers, sisters, parents, and children. When such things happen we cannot help but realize the utter uncertainty and nothingness of all heure thinty nothingness of all human things; that we must die also-when we canno ten — and that it is the highest folly to live for the moment and forget eternity. He speaks to us in send-ing us sickness, and disappointment, and poverty. tell - and that it is the highest folly

poverty. poverty. Itentimes God speaks in our inmost Oftentim hearts, stirring us up strangely and unaccountably to attend to our salvation. O brethren! if we look honestly into our hearts, must we now nonestly into our hearts, must we not confess that this is so ; that God has never ceased to admonish us, or to be solici-tous for our salvation ? If we have sinned, even grievously, has He not ex-cited sorrow and made us feel miserable so as to bring us back to His love and Has He not disgusted us obedience ? with the filthy pleasures of the senses, made us feel that all such things are truly the husks unfit for any but swine to eat, and made us long for the peace and joy which accompany innocence and a virtuous life? It is with this love and earnestness and patience that God speaks to us and has spoken to us all ou

l our lives long. And how have we responded to all this? Have we made ourselves deaf and dumb to his voice? When he has spoken loudly to us, so that we could not help hearing, have we not stopped our ears and just refused to listen? When we were indulging in sin and violating the laws of God, and we felt condemned and that we were doing wrong, and were urged to stop and repent, did we not say in our hearts, " My God, let me alone ; I cannot lis-ten now, for I will not quit my evil ways ?" s?" When remorse continued, did not plunge into the distractions of business or of pleasure in order stifle the voice of God in our rts? And has this spiritual deafhearts ? ness induced in us also a spiritual dumbness? so that we could not open our mouths to confess, so that year after year has gone by without our caring or daring to darken the doors of the holy tribunal of penance, thus cutting ourselves off from the society of the faithful, from all the merits of of the latential, flow and works, keeping ourselves in the power of the evil one, to listen to and follow his evil sugges tions, hardening our hearts more and more and dragging ourselves down to ore and dragging ourselves down to ternal perdition. Our Lord healed the deaf and dumb to are the will produce greater evils eternal perdition.

WOULD BE HAPPY AS A PARISH PRIEST.

Three young English priests who were recently ordained shortly after were received by the Holy Father. Commenting on the Pope's remarks Rome says: He told them how people living in the midst of the world, sur-rounded from morning till night by sin and temptation, would come to them in the confessional—and yet not have sufficient matter for absolution : how sometimes a mother of a family, with a sometimes a mother of a family, with a life full of trials and difficulties, would sometimes a mother of a family, with a life full of trials and difficulties, would only be able to coujure up for confes-sion: "Father, I said something cross to the children. I said such and such a thing." "The poor good women," said His Holiness with feeling, " and not a million of these things added together would amount to one venial sin." What consolation there was here for the good priset who there was here for the good priest who loved the sculs of his people! And nore still, what an incentive to virtue and what a motive for humility ! The and what a motive for humility! Then the Pope, looking at them earnestly and addressing them in tones that might be those of a brother, a father, an old friend, said: "I was happy, very happy, long ago when I was par-ish priest—and I would be happy now if I had to work in my parish." The three young priests had brought crosses with them, and when they asked the Holy Father whether the in-

asked the Holy Father whether the in asked the Holy Father whether the hi-dulgence totics quoties, with which he enriched them, might be gained even if the crucifixes were used by others than themselves. "Yes," said the Pope, "I have no wish to limit in any Pope, way the application of the merits of our Lord." A moment later when they were about to kneel for his blessthey were about to kneel for his bless-ing, the Holy Father said to them : "You must pray Almighty God to send other students to take your place in the English College—otherwise the

college will go." The dear, old Venerabile go, with its martyrs, and the great Bishops, and the holy and learned and hard-working primets it has given to the Church ! priests it has given to the Church ! God forbid !

SOCIAL CHRISTIANS IN AUSTRIA.

Nervons Catholics, even in the pro-gressive United States, will possibly get a shock when they read some of the details of the program of the Social Christian party in Austria. It will be remembered that at the general election recently held in that country under a franchise of practically man-hood suffrage the Social-Christians, who are to a man practical Catholics issued from the straggle as the strong-est party in the country. Since then their numbers have been swelled by accession of the Catholic Centre the party, which is often described as servative." After this Catholic com bination comes the Socialist party. The Social-Christians have now made known the main lines of their policy. They propose to exercise a vigilant control over the government and to urge it to apply radical reforms in a democratic sense. First of all they intend to introduce a bill authorizing the government to buy up and mono-polize all the shares of the coal, petro-leum and iron industries, paying the owners of the shares a just price for them. As the railways already are exercised by the State and as the trams and street cars are in many of the cities the property of the municipalities, it will be seen that Austria is al-ready farther advanced on the road of what is usually known as "practical socialism" than any other country. But the Social Christians do not pro pose to stop here-they want to intro duce a progressive tax also on capital, and they are devising plans for pre Austrian capitalists escaping venting the consequences of this legislation by investing their capital abroad. America or England measures like these would be considered as revolu

subscription soon began to take an interest in the work the hospital was doing. Before many years he con-tributed sufficient to fully endow and mainted it. Rear Horn maintain it .- Ram's Horn.

CIGARETTS AND WHISKEY.

Recently a Philadelphia paper asked a score of prominent business men, educators, and others for opinious on the eigarette. One of the most strik-ing features of the replice is this letter from John Murphy, general superin-tendent of the Pittsburg Railways Company, in exclanation of an order recently posted forbidding employees to use liquor or cigaretts :

"Being an officer of a company that carries—and, of course, is responsible for the safety of —over 225,000,000 people per year, it becomes my moral and legal as well as my public duty to use all reasonable means to protect the lives and further the comfort of this large number of passengers. Having for some time back noticed that our tor some time back noticed that our accidents were increasing, upon in-vest gating the cause I satisfied myself that the standard of cur men who did not use liquor or tobacco (the latter in the form of clicate) much above the form of cigaretts) was much above that of those who used either. I there fore deemed it my duty to abate the the evil so far as lay in my power to do so, and tried to uproot it and cast it out through discipline, but found this method inadequate and ineffectual. then went further, and concluded the desired end could be attained only by removing from the service or refrain-ing from employing all men addicted to the objectionable habits alluded to.

"It is my aim and intention to pursue this policy without abatement since I have by it proved beyond all doubt that it has raised the standard of our men. I have been criticised for the stringency of the order, especially the prohibition of the use of cigaretts, but, on the other hand, I have the assurance of our other hand, I have the assurance of our division superintendents (of whom we have twelve), aided by my own obser-vations, that persons addicted to the use of cigaretts, especially young men, are the most careless in their duties and less able to perform them than men using liquor in moderation. I may also mention that in seventeen years experi ence as manager of public utility cor-porations I have had occasion to pro-mote many of our men from the rank of conductors and motormen to officers, conductors and motormen to officers and in no case has a man using whiskey come up to the requirements."- Sacred Heart Review.

THE RETURNED MISSIONARY.

We have had occasion several times to refer to the tactics of the returned missionary. The first thing one of these worthies does after setting foot on the soil of his native land is to hunt up a reporter and have himself interviewed regarding the crying need of Protest-ant missionaries in Catholic lands. The fact that there is plenty of room for missionary activity among the millions of the unchurched in this country does not seem to trouble him in the least. That Protestantism has succeeded in driving the majority of Americans away from Church altogether and that preachers of his ilk are responsible for it is a fact of which he is supinely unconscious. He wants to do the same for Catholic countries-to rob the people of their Catholic faith and give them nothing in return.

Our attention has been called to the latest atterance of one of these re-turned missionaries who is seeking to enlist the sympathy and the cash of American Protestants in perverting the Indians of South America. To a eporter of the Register and Leader of Des Moines he told in unctious lango age his plan for uplifting the South American Indian and proceeded to en-

lighten him thusly : "They are ripe for missionary work and the churches of this country ought to interest themselves in this field. I Sou A. believe that they should be taught English instead of the prevailing Spanish because the English influence is sure to be better for them than the Spanish. Whenever the Spaniards have come into contact with the South American Indians they have pushed them far down into immorality and de bauchery. The Spandiards have utter ly rained some of the finest tribes there notably the Incas in Peru. These people were once quite civilized, they built cities and temples, and they had a well regulated form of government. In the generations that the Spanish have dominated them, they have de-generated until now no one respects them. The same thing has happened in other tribes. So I believe that these people should be taught the English language and brought into contact with English speaking." This fellow is a former Indian fighter and gold hunter who is now a "mis notably the Incas in Peru. For Baby's Bath you must have a soap, pure enough to clean the skin, and as delicate as the petals of a rose. Such a soap is "Royal Crown" Witch-Hazel **Toilet** Soap This fellow is a former indian lighter and gold hunter who is now a "mis sionary" to the Indian tribes of South America. We wonder how many "good Indians" he has made in this country before transferring the scene It is two soaps in one - toilet in one — toilet and medicated_ for the price of one. Only roc. a cake. 3 for 25c. of his activities to the South. Whatever have been the faults of the Spaniards in dealing with the natives on this continent, it does not lie in the mouth of one who has had a share in the iniquity of our treatment Druggists everywhere of the Indian to rebuke them. The Spaniards Christianized the Indian JUST RECEIVED wherever they came in contact with him. They treated him as an equal, civilized him, and the Indians increased Beautiful and prospered under their rule. Witness the changed condition of the Indians of California under the care of Lace ### the Spanish friars and under the rule of the Anglo Saxon hypocrites who rob them and drove them forth into the

them on a plane of equality with them-selves instead of robbing and murder-ing them, it will be time enough to talk of the great advantage of bringing those Indians under English speaking influence. The missionary cause in South America must be in sore straits when it requires such missepresentation as this missionary has been cuilty of in

as this missionary has been guilty of in his endeavor to draw cash from his lible cc-religionists.-True Voice. gul-

SCIENTISTS AND THE CHURCH.

We hear so much from time to time, says the London Catholic Weekly, of the alleged antipathy on the part of the Church tewards science that the following words of so distinguished a man as Professor John Butler Burke, of Cambridge, will be read with in terest: "We have heard much of late of the evil infinences of Roman Cathoterest: "We have heard much of late of the evil influences of Roman Catho-licism on freedom of discussion. With all due regard to all the parties concerned, I still venture to think that the agitation was a misrepresenta-tion of the true Catholic view. So long as a professor doe not preach hereav as a professor does not preach heresy ex cathedra as if he were infallible, so long is he likely to escape the excathedra condemnation, or public ex-communication of the Church. The misrepresentation so often urged of the case of Galileo is a case in point. Galileo was so dogmatic that he wanted the Church to accept his doctrine when they were quite willing to leave it an open question. And it is note-worthy that the enemies of Catholi-cism have ever been ready to misrepresent this and other such instances in which authority may perhaps, on the whole, have been most wisely exercised. I still venture to think that many Roman Catholic scientists are, and ever have been, much wider in their views than many of no religious persua sion whatsoever. The conflicts which have arisen between the Church and science in the past have since been as science in the past nave since been as grossly misrepresented as it is safe to say they were in the first instances due to the most unhappy misunderstandings quite in accordance, however, with the spirit of those times. But at the present day there is little reason to sup-pose that science and religion should not go hand in hand, and, like twin sisters of twenty summers - or, if we prefer twenty centuries-each adorn in its own way, though with some slight difference, the vista of the world of which they represent the life and

The attitude of the Church towards Calibo has constituted for centuries one of the stock arguments of anti-Catholic controversialists. Though Catholic writers again and again presented the true facts of the case, the words of Professor Burke are none the less welcome.

WHAT IS VICTORY.

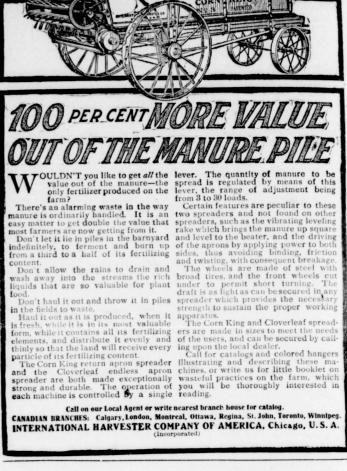
When you are forgotten, or neglect ed, or purposely set at naught, and you smile inwardly, glorying in the in-sult, or the oversight, because thereby counted worthy to suffer with Christthat is victory. When your good is evil spoken of,

when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence — that is mintered. s victory. When you are content with any food,

any raiment, any climate, any society, any solitude, any interruption -that is victory. When you can lovingly and patiently

when you can lovingly and patiently bear with any disorder, any irregular-ity, any unpunctuality, or any annoy-ance —that is victory. When you can stand face to face with waste, folly, extravagance and spiritual insensibility, and endure it all as Jesus endured it —that is victory.—

Frederic B. Greul.



For Business Men

The profits of a business are often uncertain and irregular ; large sums are sometimes quickly made and then again as speedily lost. When to this uncertainty is added the ever uncer-tain tenure of life, the situation of the average business presents itself.

AUGUST 3, 1907.

Something more stable than business profits is needed to protect a man's es-tate, and life insurance admittedly supplies the need.

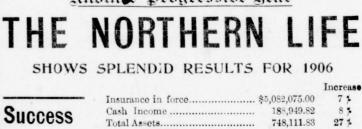
No man whose life is well insured. need fear the ups and downs of bus-iness, because should he chance to die during a period of commercial de-pression-when the balances for a time have been on the wrong side of the broks-the work of a lifetime would not be swept away. Life insurance is the business man's best auchor to windward.

488,257.32

24 %

34 %

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Government Reserve

AUGUST 3, 1907.

CHATS WITH YOU YOUR OPPORTUNITY YOU WHAT WILL WITH IT.

A crucial period com normal life, the psycholo which, if grasped, bring comes to the young surge haps, after long waiting drudgery, studying and e he is suddenly confronted critical operation. An happened and the great sent. Life and death balance. Will he be emergency? If his knift thickness of a sheet of cost a precious life. cost a precious life. breadth separates life an patient. Are his trainin sufficient to make him occasion? If so, his repu made. But if he has da should have been study idled away his precious he idled away his precious he the opportunity will offe to the patient and ruin tion. Everything depe accuracy of his knowledg An opportunity confr lawyer. In a critical cas be life may hang upon his

a life may hang upon his faithfulness which he ha preparation. Will he b occasion ? Has he laid tion? Is he well read in Does he know all the pre he convince the jury ? into his brief and pleath which he has put into h the neglected opportuni study; or will he bring t keen insight born of e actitude, thoroughness, ness? His opportunity What will he do with it

Sir Astley Cooper, England, happened to h a helpless crowd was wa dent to a boy who had be a 'carriage. No one s what to do. But you been compelled to handl to make the things he and he was equal to the had developed skill. handkerchief and stopp blood by pressure at wound. This led to h royal surgeon, and wa of his famous career. Every now and then

tunity confronts a cler member of the firm has or the firm changes h are looking for a parts superintendent. This out what is in the cleri watching the clock-st of his employer-doing of his employer—aoing —putting in short how these years? Has he impudent, gruff, or cur ers, or has he been put kind, deferential, and The opportunity confro will he do with it ?

It confronts a repupaper. The writer editorials is sick. W place? Will it be t never gets the thing h brings back only excus not get at the man, approachable, or that tell him anything : o tell him anything; (is always "carrying Garcia"?

So, in every aven opportunities are con ing us. Who are read will fill the positions pared men, those who places, who generally Be sure that your will confront you.

will confront you. A for it? Will you be e you laid your foundati and strong ? What your great opportunit The world is always for leaders, for orga

be sure there is a

you than you dream for it, if you are equident on a railroid,

any of the unexpect may open the door fo

is constantly happeni

cies. Are you prepa opportunity? If you someone else will be

wonder why you ar promotion; but if life, you will prob good reason. Someh tution is ready for

when it comes.

equal to the crisis, b fitting himself for

writing every lette errand, in selling e

every brief, in making has had the poss

swaited opportunity It is interesting to

man apparently with difficulty. He did not merely speak the word and heal him at once, but he took him aside, he groaned over him, he put his fingers in his ears, and touched his tongue with spittle, before he said, Ephpheta-that is, be opened-when he was healed. This he did to show us how dangerous

This he did to show us how dangerous and obstinate is the malady of spiritual deafness and dumbness. It requires a peculiar exertion of divine power to cure it. It admonishes us all of the peril of persisting in this horrible con-dition, and of the recessity of getting out of it without a momen't delay. But difficult as the cure may be in it-calf, it is not difficult with our Lord

But differil; as the cire may be in the self, it is not difficult with our Lord Jesus Christ. He is ready and willing to cure us. Let us go to Him in all sincerity and ask the grace of a cure, ask that we may be all alive and in earnest to hear the word of God and to hear it that one tengons may be up keep it; that our tongues may be un-loosed to make a good and sincere con fession. Our Lord will hear us and grant our request, for He is the One Who doeth all things well, who makes both the deaf to hear and the dumb to speak.

Measuring St. Peter's.

The first view of St. Peter's is said to be almost invariably disappointing-not, I think, because it is any less vast than has been imagined, but because the ordinary mind is too small to meas-ure its vastness. Its size is more easily taken in in other ways, by ascending the dome, for instance, or by attending a public service there. After climb ing up eight flights of stairs to reach the roof of the basilica and walking across a small brick-paved village to the dome and mounting heaven knows how many more steps to get to the first balcony and as many again to the second, only to find at that dizzy height that the ball is about 100 feet

height that the ball is about 100 feet higher still, you begin to have a physi-cal realization that St. Peter's is the biggest Church in the world. You realize it again when you see a big congregation lost in one section of the nate, as we did at the High Mass on the feast of Corpus Christi. — Anne Elizabers O'Hare in the Catholic Uni-

verse.

than those they are designed to sup press. But from the Catholic point of view the interesting thing about them is that nobody seems to anticipate that the Church will step in one of these days and tell the Social Christians (which by the way, is not a nice name) that they must change their tactics and become "conservatives." It is It is impossible to lay too much stress on the truth that, so long as the Ten Commandments and the laws and spirit of the gospel are not violated, the Church allows men to choose their own politics .- Rome.

A RICH MAN BROUGHT TO TERMS.

Robert Carrick, one of the richest Robert Carrick, one of the richest bankers of Scotland a few generations ago, was as mean a man as he was wealthy. Being one day visited by a deputation collecting subscriptions toward a new hospital, he signed for two guineas; and one of the gentlemen, expressing disappointment at the smallness of the sum, he said, "Really, I cannot afford nore." I cannot afford more." ||The deputation next visited Wilson,

one of the largest manufacturers in the one of the largest manufacturers in the city, who on seeing the list cried: "What! Carrick only two guineas!" When informed of what the banker had said, Wilson remarked, "Wait, I will give him a lesson."

Taking his check book, he filled in a check for ten thousand pounds, the full amount of his deposit at Carrick's bank, and sent it for immediate payment. |||Five minutes later the banker appeared breathless and asked, "What is

"Nothing the matter with me," replied Wilson; "but these gentlemen desert or exterminated them. has become of the Indian tribes that has become the eastern half of this contin-ent when the English colonists landed ? They have been exterminated as ruth lessly as if they were wild animals and not human beings at all. And yet this blood, thirsty individual in the guise of a missicare dares to criticize the nformed me that you couldn't afford more than two guineas for the hospital. 'Hallo,' thinks I, 'if that's the case there must be something wrong, and I'll get my money out as soon as possible.''

possible." blood, thirsty individual in the guise of a missionary dares to criticise the amissionary dares to criticise the amissionary dares to criticise the amissionary dares to criticise the Indian ! What hypocrisy ! When he can show that our treatment of the Indians has been better than to the spanish people of South America who Christianized the Indians intermarried with them and placed



 $\begin{array}{r} 398 \ 633 \ 16 \\ 448, 816 \ 02 \\ 862 \ 906 \ 30 \end{array}$

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attitudes of men wi confronts them. So waited for years for seem to be paralyz They did not expect They did not expect way. They are not They might be t week, but not to d the opportunity ha not look quite as at to them as it did i it will look more st it will look more at when it is beyond acters are unnerv their opportunity. as to whether or tunity they have while they are with has slipped away men are nerved the opportunity confro them a tonic, a st out power they of possessed before, a obstacles in their they feel. The chance which the seems to brace u buttress their abi their reserve pow the battle like gia I always feel any when I see him fa

when I see him fs of his life, a power will make or brea