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"THE TINKLING BELLS OF HEATHENDOM"

It was the great Napoleon who said that a woman without religion is an

A striking fact in our country to-day

A striking fact in our ceuntry to-day is the number of women with faith and without religion.

The heart of a woman is the natural home of religion, the strongest fortress of faith. But through the centuries which have elapsed since Luther, and by natural process of the fundamental teachings of Protestantism, faith has been unseated in the human heart and religion shorn of all authoritative foun-

Indifferentism has grown and flour ished until it is now the accepted teaching that one religion is as good as another, that dogma is unnecessary, that in fact it makes but little dife what a man believes, so that he

live a respectable life.

The rejection of authority in matters of religion has mutiplied sects and the principle of individualism has under-mined all positive teaching, till we have s people for the most part without posi-tive doctrine or real religion.

Now the women are the last to accept

the logic of Protestantism. They have clung to religion longer than the men and hunger for religious ideals.

But, latterly, even they are descring the standards of Protestantism. They find that it does not satisfy either their intellects or their hearts. They have tired of the chaff and yearn for the

women of Protestantism are entering an era of doubt and confusion. have not what their souls yearn for, and their eyes are hungrily gazing at the horizon to welcome the messenger

It is not strange, therefore, that we should read that thousands of American are listening to the "tinkling of heathendom" and feeding their souls on the heathen mysticisms of the

We are informed that it is wome chiefly who are infected with these heathen philosophies, and who are sup-porting the Eastern cults in the West-

ern world.
"Yoga" classes are fashionable in the society set, and, of course, Yoga classes will find their way into the brainless imitators who affect everything that "society" sanctions.

thing that "society" sanctions.

Along the Yoga way dreamy Swamis lead the unsuspecting women, poisoning their souls with their subtle philosophy and Hindu mysticism.

Is it any wonder that so many of

these nervous, overwrought, imaginative women become the victims of their own foolishness and suffer mental col-

A recent writer, quoted in the Literary Digest, says in this regard:
"Although the Swamis' following in-

cludes some men of learning and col-lege professors who wish to investigate nce brought from the roof of the world, most of its recruits are a women. A greater menace than that o image worship lurks in the teachings of the Hindu Mystics. The casual ob-server would not discover it. Only those who reach the inner circles be come acquainted with the mysteries revealed to the adepts. The descent from Christianity to heathenism is by such realizes she is led. But it is a danger ous study for luring any but the best balanced minds. In the pursuit of it the listening devotee is offering sacrices many times at the cost of her mind

Miss Farmer was a familiar figure for years, attending the Green Acre School for which she gave her fortune. But living in the atmosphere of that strange and impenetrable cult unbal-anced her mind, and she is now an inmate of the insane asylum in Waverly, Mass. In Chicago a few years ago, Miss Reuss, a Jewess of culture and refinement, was taken screaming and praying from the Mazdazuan Temple of he Sun, to be incarcerated as a raving maniac in an Illinois asylum. At the death of Mrs. Ole Ball, of Cambridge, widow of the world-renowned Society. But it was set aside by the courts on the ground of mental incapac-ity and undue influence. Mrs. May Wright Sewell, the club-woman of national repute, is said to be a physical wreck through the practises of Yoga and the study of occultism. Many more examples could be cited of wrecked minds lost through the pursuit of this

A peculiar feature of this Hindu fad is that its teachers are always willing to orporate in their mysticism any interpolation or modification that may be esired by any individual.

Its cohesion is that of the opiate which drifts its victim along, content to follow whithersoever the stream leads. provided that the main current is set toward Hinduism. And it is difficult, indeed, for a soul that accepts this Eastern pantheism to overleap its

It may surprise our readers to know that there is an army of sun-worship-pers in the United States; but we have it on the authority of Mrs. Mabel Potter Daggett, who has made special investigations into the subject, that there are thousands who observe "the teachings and practices of sun worship, under the God Salaam Alkerkam, the Supreme Lord of the Zend-Avessa, of whom Zordaster was the great prophet."

And most of these sun-worshippers

Mrs. Daggett writes:

"At least fourteen thousand Americans are joining daily in this worship of the Lord Mazda and the daily adoration of the Sun. There are Mazdaznan centres in thirty cities of the United States, as well as in Canada, South America, England, Germany, and Switzerland, and they are all the remarkable growth of the past ten years! It was about 1901 that 'His Humbleness, the Prince of Peace, appeared in Chicago. His largest temple is located there on Lake Park Avenue, while his lesser one stands on the lawn of Dr. Hilton's resi-dence, in Lowel'; and ground has been

"That the Sun may do its perfect

work, the cult encourages the wearing of as little clothing as the law allows. of as little clothing as the law allows. Her Blessedness, Mrs. Hilton, is believed to have once been the Queen of Sheba, and hence her present high rank. She is said to be a cultured and handsome woman, with old mysteries slumberfug in the depths of her beautiful eyes. * * * They offer, through their religion, to bring peace and beauty to those who seek it at their hands. Meatit rigidly eschewed. Fresh violets and sheep sorrel are served for breakfast, tea is brewed from rose-leaves. A pinch of brown sand is taken at interpinch of brown sand is taken at inter vals to give tone to the stomach. The there are classes in breathing and con-centration. And when all dieting, bath-ing and breathing fail to bring beauty, there are cosmetics sold on the side that supplement the results."

that supplement the results."
We are not surprised that the lure of evasive beauty has led so many women into making sand bags of themselves, and it hardly needs Zoraster to convince and it hardly needs Zoraster to convince idle women of the advantages of the sun-bath. And we should not expect these vapid beauty-seekers to stop short of cosmetics as a ceremonial instrument of

heir "religion."

These "fair" women need not land in These "fair" women need not land in a lunatic asylum; all they need is to gaxe into a mirror. And the daughters of the "Lord Mazda" will be disillusioned, for we bet that the gang of them

are as homely as sin.

And all this Hinduism is preparatory and leads up to the supreme Hindu idolatry, "the climax of Eastern abominations," as Mrs. Gross Alexander calls it in the Methodist Quarterly Review, as quoted in the Literary Digest.

The dreamy Yoga philosophy is simply the intoxication of excessive lust in its ultimate analysis. The road of Yoga

eads ever downwards to the abysmal

Writes Mrs Alexander:

"Its rites are much in common with the worship of Baal and Moloch by the ancient Assyrians. Thus it is the Hinduism that reaches, in its myriad ramifications and wide span, from the heights of the Bhagavad Gita to the lowest and most revolting heathen idolatry that has brought to America the Yoga philosophy, with its strange and unaccountable charms for a certain class of educated women. The devotees of this cult are by no means confined to the extreme East or West. Branch the extreme East or societies, with Swamis in charge, are maintained in Pittsburg, Washington, Chicago, St. Louis, Denver and San Francisco, to say nothing of the many circles and clubs in smaller places. Is it any wonder that missionaries on the foreign field, hearing of these strange facts, are sending to their home offices in New York and Boston the peremptory inquiry, 'What do women of Christian America' mean?'—The Monitor.

PARTICIPATING IN THE GREATEST OF MYSTERIES

The following paper on serving at Mass was read by the Hon. A. Wilmot, at the recent Eucharistic Congress at

In order to prove that it is a very great honor and privilege to serve at Mass I must begin by showing what this great sacrifice of the new law is. No words can adequately express the infinite greatness of the sacrifice of the Mass, in which Jesus Christ both God Mass, in which Jesus Christ both Good and Man is the High Priest and the Victim. Thomas a Kempis cries out: "Behold I have Thee here present on the altar, my God, the Saint of Saints, the Creator of men and the Lord of Angels * * * * Here Thou art wholly present, my God, the man Christ Jesus; where also the fruit of eternal salvation is plentifully resped as often as Thou art worthly and devoutly re-

ceived. In the Mass we have, therefore, the true and personal presence of the Godman. The sacrifice of the Mass (Fr. Meschler, S. J., says) is by the words of wiolinist, she bequeathed several hundred thousand dollars to the Vedantist tion and completion of it. The only difference is that in the one case it is a bloody sacrifice, and in the other an unbloody one; all else is the samethe priest, the Victim, the intention of the sacrifice, the merit of the sacrifice yes, pre-eminently the merit of the sacrifice

In the Holy sacrifice centers all that we have of rest and joy on earth; it is the shadow of a great rock in the desert, the high and holy mountain from whence the pilgrims of the world receive light, strength and solace for their journey to the eternal country, where they shall enjoy the vision of God Himself. Were the sun to fall from Heaven it would not be so fateful and fatal a happening for this world of ours as would be the disappearance fr among us of the Holy Sacrifice.

THE PROPHECY OF MALACHI

"There is always generous room in its pantheon for any new god not already and most literally fulfilled. From the rising to the going down of the sun this "new oblation" is constantly offered, so that there is not a minute within the twenty-four hours in which Mass is not twenty-four notes in which Mass is not being said in some part of the world. Then let us glance for a moment at the grandest and most beautiful liturgy the world has ever known—that of the Latin

celebration of Mass.

"Suppose," says Chateaubriand,
"that the Mass were some rite of antiquity and its form and prayers had
been discovered in the Secular Hymn of celebration of Mass. Horace, or in some old Greek tragedy, how would the commentators extol the dialogues with which the Christian Sac rifice opens ?"

JEWELS OF THE MASS

Fitzgerald in his "Jewels of the Mass" tells us that the origin of the verse "I will go unto the altar of God" is told to us by St. Ambrose, who describes how the newly baptised faithful used to come in procession from the font singing with pious enthusiasm the

words:

"I will go to the alter of God; to God Who rejoiceth my youth. Send forth Thy light and Thy truth, they have conducted and brought me into

soul — Why dost thou trouble me. Hope in God, for I will still give praise to Him the salvation of my countenance and my God. Glory be to the Father and to the Son and to the Holy Ghost."

This is a true lyrical poem in which the service takes an important part. Shortly afterwards comes the Kyrle Eirison and then the Collects and the Epistle. The entire congregation rises at the Gospel, and then there is the preparation of the priest in which, as a chamberlain, the server assists in the preparation for the advent of the King of Kings. Nothing can be more soul emarkable dialogue between the priest and the server.

TRULY MEET AND JUST

"It is truly meet and just," the celebrant goes on to say, "fitting and salutary that we should always and everywhere give thanks to Thee—O Holy Lord Father Almighty—Eternal God—Through Christ Our Lord—Through whom the Angels praise Thy Majesty, the Dominations adore it, the Powers tremble before it, the Heavenly Virtues and Blessed Seraphim in common and Blessed Seraphim in common jubilee adore—with whose voice we imjubilee adore—with whose voice we im-plore Thee that we may be allowed to join our humble voices, say Holy, Holy, Holy Lord God of Sabaoth the Heavens and Heavenly Virtues are full of Thy glory—Blessed be he who cometh in the name of the Lord, Hosanna in the High-

The server rings the bell, which announces the commencement of the Canon of the Mass. He again, at the fitting time, rings at the Elevation, and in profound silence the ancient magnificent prayers and words of consecration ttored The Lord's Preser is specially responded to, and after Hely Communion the server is again a champerlain serving at the altar of God Almighty.

CARDINAL NEWMAN

Cardinal Newman says, in "Loss and Gain." "Nothing is so consoling, so thrilling, so overcoming as the Mass. * * * It is not a mere form of words; * * * It is not a mere form of words; it is a great action, the greatest action that can be on earth. It is not the invocation merely but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood whom angels bow and devils

Can, therefore, anything be imagined more magnificently great than the sacrifice of the new law. This idea so permeated our Catholic ancestors that the result was the noble cathedrals which owe their stately grandeur entirely to the belief in the real presence. These edifices were never erected merely for prayer meetings and preaching while the very nature of Protestant worship gives the great temple an untenanted, unused, and widowed appearance. What is he done with the numerous side chapels? CARLYLE SAW THE CONTRAST

The great cathedrals are comparatively lifeless because the Lord and Giver of Life is no longer there personally present in the adorable Sacrifice and Sacrament of the Altar. Carlyle saw the contrast clearly and how Protestantism was entirely out of place in cathedrals. Writing of the old Dom of Bruges he says: "Enormous high-arched roofs—I suppose not higher than Westminster Abbey, but far more striking to me, for they were actually in use here."
Alas, Westminster—widowed of Our
Lord—holds up as if in protest its great rched arms to Heaven, while it sees its aisles profaned by monuments to successful worldings. Thomas Carlyle de-clared that the Mass was the "only genu-

ine thing of our time." As the Mass is of such incomparable greatness containing Our Lord Himself in Sacrifice and Sacrament, so must the office of priest be the highest that Jerome in forcible language, "by their holy mouths make the Body of Christ, Christ Himself, through them performs ing this great miracle." St. Chrysostom offering his Holy Sacrifice, muttering the prayers, surrounded by the saintly people who have been washed with the Precious Blood, and the Divine Saviour who offers Himself on the altar, can you believe yourself still on earth?

A MOST EXALTED PRIVILEGE

"Should you not rather believe your "Should you not rather believe yourself lifted up into the Heavens? O
wondrous miracle, O goodness. That
He who sits at the right hand of the
Father should be, in an instant, in our
hands ready to give Himself to those
who will receive Him." Because of the
grandent, greatness and efficiency of who will receive Him." Because of the grandeur, greatness and efficiency of the Holy Sacrifice it is evidently a most honorable, exalted and profitable privilege to act as a chamberlain to the King of Kings and Lord of Lords by serving at Mass. Of course, this service should be so reverential as to give edifaction. fication.

Monsignor Benson grasps the idea of the chamberlainsuip to Our Lord when he says that "Low Mass is like the entering of a small deputation into the King's bedchamber to assist Him to rise. It does not stir their emotions as when with a clash of brass and thunder of drums and shouting of the popular in brave array they place before Him across the cathedral square, but for that very reason there is less fear of

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The control of the courages the wearing as little clothing as the law allows.

The Blessedness, Mrs. Hilton, is be-

they are His servants.' A FEW EXAMPLES

Let us take a few examples from Fitz-gerald's "Jewels of the Mass" to show how the honor of serving Mass should be appreciated. King Wenceslas of Bohemia served Mass after Mass, com-porting himself with even more humility than those in minor orders who were than those in minor orders who were great Doctor, St. Thomas Aquinas, after offering his own Mass used himself to serve the Mass of another priest. The Venerable Thomas More took the greatest delight in serving Mass, and once being warned by a certain minis-ter at State that the king would be dister at State that the king would be displeased if he heard that he had so humbled himself replied: "My Lord, the King cannot be offended with the service I render to his Lord, vay, to the king of Kings, and Lord of lords."

As Thomas a Kempis says: "When a priest celebrates, he honors God, he rejoices the angels, he edifies the Church, he helps the living, he obtains rest for

he helps the living, he obtains rest for the dead, and makes himself partaker of all that is good." And how noble and profitable it is to assist as chamberlain to the King of Kings at this most ver erable and most Holy Sacrifice.

In this brief paper I have, perhaps, at too great length shown my premises to be that the Mass containing Jesus Christ personally God and Man is of such a character that to serve at it is necessarily and consequently an immense or and privilege. The answering as to complete the prayers, assisting at preparation, calling attention at Consecration, helping throughout according to our magnificent liturgy, has been specially alluded to. The co is manifest. Catholics should prize greatly an enormous honor and privilege which, whenever possible, they should gladly and thankfully make

TOO HOLY AND NOT HOLY ENOUGH

Monsignor Robert Hugh Benson, in discourse recently in St. John's Cathedral, Saiford (England), spoke on two charges made against the Catholic Church, namely, that she was too holy to be the Church of Jesus Christ, and, again, that she was not holy enough. When they found a man of the world in a certain mood, and asked him what was the chief quarrel he had with Catholicism, very frequently he would tell them that the reason he objected to the Catholic Church was because she taught cer tain things that were impossible for ordinary human nature to adhere to. He would tell them that the Catholic Church preached a standard of holiness that was utterly out of the reach of ordinary human nature; that the Catholic Church did not make sufficient allow-ances for human nature; that true religion must be one that would take into account certain desires and certain passions of human nature. No, he would say, any religion that professes to deal with the weaknesses of men must face facts. Let them look, for example, at certain things which the Catholic tices which, after all, were perfectly

standard of purity which she insists upon, not merely, for her priests and religious, but which she also demands for her children. Why it would be contrar comed those whom the worl for those Jesus Christ died.

THE FRIEND OF SINN impossible for ordinary human people to live up to that standard. After all, it the Catholic Church were really the Church of Christ, she would allow her children, at least, a little more freedom and liberty. Look, says the critic, how single persons, and not only single perons, but she demands it also of married Meschler, S. J., says) is by the words of consecration and by the separation of the Lord's body and blood under the sacred appeter specially a renewal and respectes essentially a renewal and representation of the sacrifice of the Cross, also a real repetition, continuation and completion of it. The only tion and completion of it. The only is foreible language, "by their impossible is her teaching on this subimpossible is her teaching on this subject, for she teaches that not merely is an impure act a sin, but that thought itself is an offence against God. She has the impertinence, indeed, to say that a single evil thought, a perfectly natural thing, pondered upon, is (what she calls) a mortal sin against God

Look again at the person she holds up as an example that we ought to copy, and whom she places before our eyes, and pedestal, and whom she calls a saint IMPOSSIBLE INHUMAN PEOPLE

Why, what utterly impossible inhuman people they were. Look at St. Aloysius, whom they tell us was so pure that he would not dare to look his mother in the would not dare to look his mother in the face too long. What was there particularly solemn about that? Look at that form of life upon earth, monasteries and convents, where those who enter deny themselves of those things which God had given to them. No, said their critic, the Catholic Church was inhuman, impossible. She was too holy for this ordinary human pature, this work, a day world. human nature, this work a day world.
If she really came from God she would make allowances for human nature No, she was too holy to be true. When, the day after to-morrow, they asked some other man of the world the reason he did not believe the Catholic Church to be true, he would tell them it was because she was not holy enough. He would say that if the Catholic Church were really the true Church of Jesus Christ, surely she would hold up a higher standard of living to her children. He would ask them to look at the Sermon on the Mount, and to look at the picture of perfection, which he would draw for them. He would tell them not to be content with anything about ordinary earthly things, because Our Havenly Father cared for them and looked after them. He would ask them to look at the average Catholic and see if his life coincided with that model.

CHURCH INDULGENT TO SINNERS

Let them take one example, their critic would say, Look at the Church's indulgence towards sinners in the con

fessional. No matter what crime he may have committed, all he had to do was to confess his sin, repent promise not to do it again, and the Church would say he tagain, and the Church would say he was forgiven. No, said the critic, the Catholic Church was far too easy to be the Church of Jesus Christ. How could she profess to be 'Holy, holy, holy." She welcomed in this world people who were criminals, and she threw her arms about Him Crucified, who was beaten by every blackguard who chose to send for Him. She was the friend of publifor Him. She was the friend of publicans and sinners. Way, if she were the true Church of Jesus Christ, she would never be the friend of publicans and sinners. If they looked back over the history of the world, and looked for criminals, they would find them in the Catholic Church, and if they were to go so deep down into hell they would find there the Catholic who had lost his faith and religion. No, if the Catholic Church was the Church of Jesus Christ, said their critic she would be far more their critic she would be far more holy than she was. She would not trust those appalling criminals. If she were really the Church of Jesus C rist, she would demand nothing short of perfec-tion; but because of her friendship with the world, and her tenderness towards sinners, she had proved herself to be a liar and an impostor.

A HOLINESS VERY DIFFICULT Now, proceeded the preacher, they ould not deny that there was a good

could not deny that there was a good deal of truth in both these charges The substance was, indeed, true, but the arguments drawn from them were false. It was perfectly true that the Catholic Church preached a holiness that was very difficult of attainment by ordinary human nature. But the charges brought against the Catholic Church were procisely the same two charges that were broughs against Jesus Christ Himself. The real reason why Jesus Christ was put to death, the real reason which underlay all His sufferings, was that He was too holy for the world into which He came. The prescher gave in stances from Holy Scripture where Christ, meeting with most sinful people, befriended them, and thus gained for Himself the rebuke that He was the friend of sinners. The charge, indeed, that was continually brought against Him was that He could not possibly be the Son of God, for if He were, He would not allow those abousinable people to come near Him. Whatever Our Lord did in the eyes of the Pharisees it was all wrong. Catholics, said the preacher were accused of doing wrong in very good company. If the accused of doing were wrong in preacting perfection to the world, then, thank God, they were wrong, as Jesus Christ was wrong. How were they to reconcile the two charges brought against them? It was true that the Catholic Church preached per fection, for that, after all, was what her Divine Founder Himself preached. Sho always held up to her children the goal of perfection, and she told them n to rest content until they reached it As the model of perfection, she held up the sacred humanity of Jesus Christ, the Immaculate figure of Mary, and the scared and wounded figures of the not merely with human nature, but with failen human nature. If she did not do that, she could not be the true Church of Jesus Christ. If she desired to make terms, if she said that Jesus Christ preached perfection, but after all, it was unpractical; after all, they must not be too severe: if she did this she could not be the true Church of Jesus Christ. No. on the contrary, she well

THE FRIEND OF SINNERS The Catholic Church was also, thank God, the friend of sinners, and would be the friend of sinners until her Lord an Saviour came back. Taey reconciled the two charges brought against the Catholic Church as those brought against her Divine Founder. She was both divice

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selves shrink. She was not merely an imitator of Jesus Christ, but she was, in a sense, Jesus Christ Himself; that body in which Our Lord actually dwelt. Her words were the words of Jesus Christ.
And because she was divine, she simed
at perfection. A mere human society
would be content to live up to a certain
standard. They would think that a saint was scarcely a respectable person. They would not know what to do with a saint if they had one. The preacher, in They might say, with King David, "If I go up into heaven Thou art there: if I go down into hell, Thou art there also."

HOW TO TELL A CATHOLIC

nature is that conviction that God connature is that conviction that God controls everything.

And among the French, God's name is ever upon their lips, and it is always spoken with the adjective "good," "the good God." Every good thing comes from God. And to day the infidels of France have invented a new epithet of decision and the respective of Catholius. derision, and they speak of Catholics and the Catholic people of France and call them "Les Bon Dieusards" ("The Good Godites.") Think of it! Be-cause the people of France are always speaking about "the good God" and what He does for men, they have be come identified with Him in the speech of the rabble. But to be more plain, I will tell you how you can tell a Catholic from a Protestant in a much more ready manner than this. A Catholic always peaks about our Saviour as "Our ord." A Catholic always says, "Our Lord did so and so," " Our Lord said so and so." They always speak of Him as "Our Lord."

A Protestant always speaks of "Christ," Jesus Christ." Whenever you hear a person in ordinary parlance speak the words "Jesus Christ," you Because it is more historic and scien-A Catholic does not call the Son tine. A Casholic does not call the Son of Mary by the name. He says, "Our Lord." And why "Our Lord?" Be-cause "Our Lord" means "Master," Because "Our Lord" means "Sovereign Lord." Lord." And we always look upon Him as the "Lord." We don't call Him by any other name than that which was His even in the O d Law. He is our Lord, and that is the name He had from

His resurrection, on the shore of the lake. Peter first recognized Him, and He said, "It is the Lord." When Thomas recognized Him, he said: "My A. d. Il Catholies speak of Him to-day as "Our Lord."—Rev. D. S. Phelan.

and human. The Catholic Church was divine, and she was the one and only thing composed of human nature in this world that dared to look up into the face of God, before which the angels them-Scholarship Beautiful Hopf

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THIS MONEY-MAKING eloquent sentences, spoke of the power of the Catholic Church in helping poor fallen human nature from a life of sin to the throne of God. She went with the criminal to the scaffold; she held up the figure of the Crucified before him, and if she succeeded in him to utter one cry of sorrow and of love in that awful mo-ment—'Oh, God, I am sorry because I love Thee"—she went away happy. The Catholic Church was nothing less than the love of God Incarnate here on earth.

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This is the opportunity of a lifetime to make a safe and profitable investment, and worth the attention and investiga-Catholic. Anywhere that you hear a man or woman use that simple phrase, "Thank God!" you know he or she is a Catholic. Another expression among Catholics is, "If it please God." "If it is God's will." This is rather common more than Lich. "If it the will of is God's will." This is rather common among the Irish. "If it is the will of God." They God." They never make a prediction, they never make a statement that regards the future, without adding that safeguarding clause, "If it is the will of God," so deep down in the Irish

the beginning.

The Apostles themselves called Him
"the Lord." When He appeared after

Words are little things, but they

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