nounced a final decision.

ity very high, it leaves it so far from absolute, both doctrinally and adminis-

"Is it not equally true that, for a generation at least, the Congregational-ists and Nothern Methodists were very

nearly solid politically? How much comfort would a minister of either of these churches have had if known to be a Democrat? I was once assured by my Congregational parish in Nebraska

my Congregational parish in Nebraska that they could barely put up with my being a Mugwump, but that if I became a Democrat they would have nothing more to do with me. Now, how much better was this than the charge laid against my friend Bishop Gilmour, that he refused all active Republicans in his diocese absolution, a charge which he neither admitted nor denied, but which I have nover seen raised

courten, near Cleveland, only the drmost exertions of a few thinking men
saved the one or two Whig members
from being expelled. As to Democrats
I presume that Lucifer himself might
as well have solicited admission to mem-

bership.
"Now, however, in our country there
"Now, however, in our country there

"Now, however, in our country there is beginning to be greater political freedom in almost all the churches, at least in the North. And it is now ridiculous any longer to call the Catholic Church politically solid. I presume that the great majority of the Catholics are still Democrats, but we know that large numbers are Republicans, among whom common report. (I

cans, among whom common report, (I know not how correctly) puts certain Archbishops (not to say a Cardinal).

ertain Bishops and many priests.

"Why not? Lansing's declaration that the Pope sends over directions about anything and everything, and that all 'Romanists' implicitly obey them, is not a lie. It is too idiotically in the property of the

silly to deserve so grave a reproach.

As Leo XIII. told the Irish, he had a

As Leo XIII. told the Irish, he had a right to forbid un Christian politics, but whether Home Rule or the opposite was the best policy was something which it did not come within his competency to decide. Innocence III says: 'I have a right to judge sin even in a magistrate, but I am not to judge magistracy.' Bellarmine says: 'The Pope has always a right to work for the salvation of souls, but a commonwealth

"This is all plain but you might re-peat it a thousand times, and the next day the cuckoo song would begin again about 'Pope and Romanists, and dir-cetions about everything, and implicit obedience to them all.' Fatuity

is below argument and below moral

The Character of Converts.

No man ever revolted against the Catholic Church except from the bas-

England, and for a time he was ostra-cised because he abjured Protestant

Great is Thy strength, O Holy Ghost! Make firm, O God, the things

BREVIARIES

The Pocket Edition

No. 22—48 mo.; sery clear and bold type, few references; 4 vol. 4½x2½ inche; thicknes ½-inch; real India paper red barder; flexible, black moroco, royal corners, red under gold ed as. Post-paid \$5.40.

DURNALS
Horae Diumae—No. 39—4123 ins.;

printed on real India paper; weight, bound, only 5 ounces. In black, flexible morocco, round corners, red under gold edges. Post-paid \$1.60.

THE CATHOLIC RECORD

London, Canada

that Thou hast wrought in me.

ism.-New World.

judgment.

lowly, to whom it has particularly min-

ROMANCE OF IGION."

VITALITY OF CATHO. IN JAPAN. ew York), publishes a article written by and copyrighted by . It is built around The Finding of the th which Catholic or less familiar. The introduces oteworthy. He says: ing stories that an in. ligious conditions un.

no other is quite so ortant as that of the se, and, after centures of the Roman Cathere. It is one of the they live. One of the Fathers himself says on this point:

"The mission requires that its workers should live according to the precepts of evangelical poverty, and so, aside from lodging, it allows only 23 yen (\$11.50) a month to European missionaries. It is misery to those who have no private means. Nevertheless, there are several who must content themselves with this pittance and live on such modest resources. Strange to on such modest resources. Strange to relate, it is just these last who succeed relate, it is just these last who succeed best in evangelization. The Japanese people, being themselves poor, listen more readily to an apostle who lives a life of privation than to one who has a

modest competence." Repeatedly I have heard the contrast made between the style of living adopted by the Roman Catholics and that of the Protestant missionaries, and always in favor of the former.

Of Roman Catholic churches in Japan -usually more prepossessing in appearance than the Protestant—there are 145, with 385 preaching stations in addition. The membership is now 60,000, minister ed to by 243 missionaries, 119 of whom are priests and 124 nuns. There are 33

Japanese priests and 269 native helpers. In publication and in education the Roman Catholic mission in Japan lags Roman Catholic mission in Japan lags far behind others, although it has three boys' schools, with an enrollment of 800 pupils, and 6 girls' schools, with 500 pupils. In direct evangelization, the figures already given show the creditable work of the Fathers. But it is in works of charity and philanthropy that the Roman Catholics lead all other religious hodies in Japan. All the religious bodies in Japan. All the Protestant missions together have 18 Protestant missions together have 18 orphanages and homes, with 393 inmates, while the Jesuits have 1,152 inmates in 14 institutions. Of hospitals and dispensaries the Protestants have 13, and the Roman Catholics the same number. The former treated last year 600 "in" patients, with no figures given for "out" patients; the Catholics treated 200 "in" patients, and the enormous total of 49,650 "out" ratients. Prominent among the charipatients. Prominent among the chari-ties of the latter must be mentioned the leper hospitals at Gotemba and Kunamoto. In visiting the hospitals and

moto. In visiting the hospitals and the sick the missionaries are tireless. In a word, I may sum up the present situation with respect to Roman Cathelic missions by saying that while from preference they work quietly and in obscurity, taking no vacations, doing no advertising, I have found substantial evidence of their presence and labors in every part of Japan I have visited; and nowhere have I heard aught said of and nowhere have I heard aught said of them, by Protestants or by Japanese,

them, by Protestants or by Japanese, other than in terms of praise.

"THE FINDING OF THE CHRISTIANS."

The "dramatic event" of 1865, so briefly referred to by Mr. Ellis, is the subject of a wondrous narrative by M. Bernard Petitjean, a native of France, who, having joined the Society of Foreign Missions in Paris, was sentout Japan in 1860. This illustrious mis-Foreign Missions in Paris, was sentout to Japan in 1860. This illustrious missionary, whose name will ever be indissolubly bound up with the history of the Japanese Church, built the memorial edifice at Nagasaki. Of "The Finding of the Christians" he says:

On March 17, 1865, about 12:30 some

fity and sixty years of age, knelt down beside me and said in a low voice, placing their hands upon their hearts: "The hearts of all of us here do not differ from yours." "Indeed!" I exclaimed. "Whence

do you come?"
They mentioned their village, add-

ing:
... At home everybody is the same as

Blessed be Thou, O my God! for the happiness which filled my soul. What a reward for five years of barren minisa reward for five years of barren ministry! I was obliged to answer all their questions, and to talk to them of "O Deous," "O Yaso Sama" and "Santa Maria Sama," by which names they designated God, Jesus Christ and the Blessed Virgin. The view of the statue of the Madonna' and the Child, recalled Christmas to them, which they said they had celebrated in the eleventh month. They asked me if we were not at the seventeenth day of the time of Sadness (i. e., Lent). Nor was St. Joseph unknown to them; they called him "O Yaso Samana yo fu," the adoptive father of the Lord. In the midst of this volley of questions footsteps were heard; immeditions

tions footsteps were heard; immeditely all dispersed. But as soon as the newcomers were recognized, all returned, laughing at their fright.

"They are all people of our village,"
they said. "They have the same earts as we have.

"However, we had to separate for ear of awakening the suspicions of the officials whose visit we feared. On Maundy Thursday and Good Friday, April 13 and 14, 1865, fifteen hundred people visited the church at Nagasaki.

The presbytery was invaded; the faithful took the opportunity to satisfy their devotion before the crucifix.

During the early days of May the missionaries learned of the existence of two thousand five hundred Christians scattered in the neighborhood of the city. On May 15 there arrived delegates from an island not very far from here. After a short interview we dismissed them, detaining only the cate chist and the leader of the pilgrimage. The catechist, named Peter, gave us the most valuable information. Let use sy that his formula for baptism does not differ at all from ours, and that he pronounces it very distinctly. He de-The presbytery was invaded; the faithful took the opportunity to satisfy their devotion before the crucifix.

clares that there are many Christians left up and down all over Japan. He cited in particular one place where there are over one thousand families.

"You and all your brethren, Christian and heathen, of Japan, are all the children whom God has given to us.

Next day an entire Christian village Next day an entire Christian village invited a visit from the missionaries. Two days later 600 more Christians sent a deputation to Nagasaki. By June 8 the missionaries had learned of the existence of 25 Christian settlements and 7 "baptizers" were put into direct relation with them.

Thus—says M. Launay—in spite of the absence of all exterior help, without any sagraments—except baptism—

ity very high, it leaves it so far from absolute, both doctrinally and administratively, that it greatly embarrasses the purposes of such men's malignant hostility. They do not desire to know the truth; they desire to know it so far as it will work against the elder Church. If at any time it helps her, then, as Luther audaclously advised, they boldly turn their backs upon it.

"On page 32 Lansing laments that the Catholic Church, alone of all the churches in our country, is politically solid. If his book still circulates, he should strike that out, in view of the impending disintegration of parties and the large support given by Catholics to the present Administration and to Mr. Roosevelt. out any sacraments—except baptism—by the action of God in the first place, and in the next place, by the faithful transmission in families of the teaching and the example of the Japanese Caristians and martyrs of the sixteenth and seventeenth centuries, the sacred fire of the true faith, or spark of this fire, had remained concealed in a country tyrannized over by a government, the most despotic and the most hostile to the Christian religion.—Philadelphia Standard and Times.

CATHOLICS AND FREEDOM OF CONSCIENCE.

PROTESTANT THEOLOGIAN'S REPLY TO

Rev. Charles C. Starbuck, the Protestant theologian, who is a regular contributor to the Sacred Heart Review, devotes an interesting chapter to a statement by Rev. Isaac Lansing that "liberty of conscience and freedom of the press, dear and precions privileges of American free-men, have been pronounced by the highest authority of the Romish Church, a pest and a delirium, and the Romish Church, when the Pope says that, is bound to believe it, as if it were the very word of God."

"I suppose." writes Rev. Mr. Star-Rev. Charles C. Starbuck, the Pro

"I suppose," writes Rev. Mr. Star-buck, "that by 'the Romish Church' Lansing means the Roman Catholic Church. Of course, there is no such body as 'the Romish Church.'

ever, his mental processes are so in-credibly shallow and reckless that it is

tion that the freedom of conscience condemned by the Pope is the freedom

discussion as results in a temperate and weil guarded sense of obligation. We do not know what conscience means apart from obligation.
"The freedom of conscience con-

On March 17, 1865, about 12:30 some fifteen persons were standing at the fitteen persons were standing at the church door. Urged no doubt by my angel guardian, I went and opened the door. I had scarce time to say a "Pater" when three women, between obligation to God or man, any moral what the same of the salways a right to work for the salways a ri restraint or any limit except a reason able fear of harm.

" Now, is not such a freedom of conscience a delirium and a pest? Is it not simply diabolical? It is as differm true freedom of conscience as christ from Belial. Pius IX. in condemning it has reudered an essential service to Christian morality.

"Of course, Mr. Lansing does not

"Of course, Mr. Lansing does not know, having never taken any pains to find out, that a Papal condemnation of a thesis is always interpreted in the sense which the proposition has in the passage condemned, and in no other. Cardinal Newman points this out in his letter to the Duke of Norfolk.

"The second falsehood is that what ever the Pone says must be believed

ever the Pope says must be believed by the Church 'as if it were the very word of God.' This statement cannot by the Church 'as it it were the very word of God.' This statement cannot be excused as of ignorance. The author knows better while he speaks. He himself, in the same book, quotes the Vatican decree, the pastor aeternus, which distinctly ascribes infallibility only to the Pope's definitions ex cathedra, rarely given, and expressly limited to questions involved in the apostolic revelation.

'Now, how often, in his pontificate of almost thirty two years, did Pius IX, speak ex cathedra? It is common ly said twice, once in 1854 and once in 1870. In 1870 he ratified two or three definitions, but only one that has raised controversy. The others may easily be neglected, as they would be received by most Protestants.

'But, urge many men, usually the

"How is it with the encyclical? There again there seems to be division of opinion. Newman pronounces it ex The North American Life cathedra, but I have not found him either confirmed or contradicted. All that certainly binds with a divine faith is the definition of 1854 and the two or three of 1870. All other Papal declarathree of 1870 All other Papal declarations of doctrine, in this longest of all the pontificates since Peter, are not certainly, and many of them are certainly not ex cathedra. These are to be reverently received, but not as if they were intallible and irreversible. "The Vatican decree makes this perfectly coar. Why, then, does Lansing, althought once quoting it, always treats it as if it did not exist? Plainly because, while it raises the Pope's authority very high, it leaves it so far from **Assurance Company**

Held its Annual Meeting at its Home Office in Toronto, on Tuesday, the 29th day of January, 1907. The President, Mr. John L. Blaikie, was appointed Chairman, and the Managing Director, Mr. L. Goldman, Secretary, when the following report was sub-

NEW BUSINESS The policies issued for the year, together with those revived, amounted to the sum of \$4,364,694, being less than the new business transacted for the previous year. Owing to the conditions prevailing in the life insurance business on this Continent, the Directors considered that in the interests of the policyholders the reduction in expenses was of greater importance than expansion in new business, and in this respect the Statement presented shows they have been eminently successful, by making the very large reduction of about five per cent. in one year in the ratio of expenses to premium income. This percentage of reduction has resulted in the material saving in expenses of \$48,996.49, as compared with

CASH INCOME Interest, etc., was \$1,746,544 showing the satisfactory increase for the year of \$86,480.94. The amount paid on policyholders' account was PAYMENTS \$589,195.68, and of this amount the sum of

TO POLICY- \$306,179.53 represents payments for dividends, matured endowments, etc. The assets increased during the year by the sum ASSETS of \$831,050.79, and now amount to \$7,799,064.45.

After making ample provision for all liabilities, ADDITION including special addition to the reserve fund, and TO RESERVE paying a relatively large amount for dividends to policyholders during the year, there was a handsome policyholders during the year, there was a handsome to \$650,209.08, the year's work from the financial standpoint, being the best in the Company's history.

The assets of the Company have been, as hereto-fore, invested in the best class of securities; a detailed list of these will be published with the SAFELY Annual Report for distribution INVESTED

A manthly examination of the books of the Company as made by the auditors, and at the close

audited these securiti s each quarter.

great reluctance.

It will be the duty of this Meeting to elect a

The Insurance Legislation enacted in New York State which went into effect January 1st, 1907, had the effect of our Manager and Agents there declining to accept the statutory terms of remuneration, and it was therefore found necessary to cease writing new business in that State. Provision has been made at the Syracuse office to look after the interests of Better than Ever. Policyholders in the State, while the large deposit will remain there for the security of Policyholders in will remain there for the security of Policyholders in

The care and attention manifested in their gers, Inspectors, District Agents, and all other

> J. L. BLAIKIE, President.

The Annual Report, showing marked proofs of the solid position of the Company, and containing a list of the securities held, and also those upon which the Company has made collateral loans, will be sent in due course to each policyholder.

ANGUS ELLIOTT. District Manager, Masonic Temple, London, Ont.

A Boston schoolboy was tall, weak and sickly.

His arms were soft and flabby. He didn't have a strong muscle in his entire body.

The physician who had attended the family for thirty years prescribed Scott's Emulsion.

NOW

el that boy's arm you To would think he was apprenticed to a blacksmith.

ALL DRUGGISTS; 50c. AND \$1.00. **֎ֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈֈ**



RIVERSIDE, N.B., CAR.

KOENIG MED. CO., CHICAGO, ILL

Educational.

Assumption College
SANDLICH. ONT.
THE STUDIES ABRACE THE CLASSICAL and Vannered Courses. Terms,
including all ordinates expenses, \$150 per an-

St. Jerome's College

BERLIN, ONT. Commercial Course High School Course Preparation for Matric

Studies.
College or Arts Court
College or Arts College or Arts College
College or Arts College or Natural Science Course
Thoroughly equipped experimental Laboratories

Critical English Literature receives special

First-class board and tuition only \$150.00 per inum. Send for catalogue giving full particulars REV. A. L. ZINGER, C. R., PRES.

TATOR AND REPORT OF THE PROPERTY OF THE PROPER) UCHIMAL A commercial school of the highest grade. A school up fout a superior in the Dominion. Catalogue free. ELLIOTT & MCLACHLAN.





\$12 WOMAN'S SUITS, \$5
Suitate \$15. Clouse discosts, skirts and waists at manufacturers prices. As for samples and facilities.
Southcott Suit Co., Dept. London, Can Send for our catalogue, which lists everything you use

JUST READY!

ANNUAL For 1907

Profusely & beautifully illustrated Price 25 Cents CONTENTS:

His Eminence Cardinal Gibbons cences of the Cathedral Illustrated. e Island Priest.

Illustrated.

Katherine Tynan—Queen's
Marion Ames Taggart—
A charming sto y.

Rev. Morgan M. Sh. d
Virgin in egend I

Jerome Harte—in de N
A story. dy—The Blessed Illustrated.

Niche at the Left. A story.

P. G. Smyth— Breath of Irish Air. A graphic description of interesting spots in Ireland. The Blasseng of St. Michael.

Grace Keon—The Blesssng of St. Michael.
A touching story in this author's best

. Martin S. Brennan, H. M. Sc. D.— What Catholics Have Done for the World. Worth the attention of every

Mary T. Waggaman-Adrift. The story Rev. W. S. Kent, O. S. C .- The Suffering

of Souls in Purgatory. Illustrated. Anna T. Sadlier-In the Dwelling of the Witch. A tale of the days of persecution.
The Blessed Julie Billiart. Pro-

Maud Regan—A Hole in His Pocket. The story of a devoted priest.

Some Notable Events of the Year 1905-1906. Illustrated. Every Child Should Have its Own Copy.

Little Folks' Annual

For 1907 Stories and Pretty Pictures Price 10 Cents Catholic Record, London. Canada

of Roman Catholic misn must go back to the Francis Xavier, now the flaming zeal that ame a synonyme for landed on those shores cross there. Xavier by a Japanese fugitive ptized in India. Phe. attended his labors, other priests who follown term of residence half years. Ere long to enter the Church at to a year, coming from i sty—nobleman, Budd clars and peasants. By here were 133 Jesuit the present time, and numbered more years later the num-he million mark, despite

s of Japan to the Po ics, the enmity of Badcreated an antagonism which was first mani. The fires of perered until 1596, when ercely. All the auth erment was exercised stianity. The most in-s were devised to dis-s and to cause them to ands were imprisoned, ord, or crucified. of the seventeenth cen-ch which the Roman

onaries had reared islands at the expense devotion and sacrifice, and its outward signs far as men could see, d perished utterly from was opened to comworld by Commodore e world by Commodore
in the Pope sent a band
to the Loo Choo Islands
epare for the day when
could reenter Japan,
bing of the treaties in
took up their residence
ties of Yokohama and

ourch being built in the 1862. Three years later dedicated in Nagasaki, a Christian stronghold recution, to the memory rtyrs who had suffered ity in 1597. hth occurred a dramatic ich Pope Pius IX. pro-ial feast, to be celebrated

Japan, under the title ing of the Christians." sion, to the amazement officiating priest thoustians came forward to issionary and to acknow-es to be Christians. nce of the faith, despite turies of persecution, is of miraculous. It was ilies had preserved cera few Christian books
The ways in which this

most ingenious. Someand pictures of the Vir-sed in shrines and then the door of the shrine warning that it must ned. Here for two cenin and heathen worshiped, se shrines, became, with time, favorite places of se clear belief passed into nobody knew definitely to shrines were erected, or of the favorite Japanese

ince proved to be Christities! Only with the nany shrines in recent real nature of their concerned. covered. tous chapter of religious veral bearings, but at the eal period in Japan's reis an important evidence, of the Japanese charwho question whether the epart have only to read ded page of the Church's n a lesson in heroism and

that is nothing less L OF PERSECUTION.

penly avowed themselves he present Emperor reit ancient anti Christian following proclamations sect called Christian is abited. Suspicious pere reported to the proper rewards will be given." ct to the Christian sect, prohibition must be strict

Evil sects are strictly

years the Christians who orswear their faith were upon to pass through the cution. They were exiled and tortured to the re than six thousand—two in paying "the last full devotion." Full religious granted, however, in 1873, hen the Roman Catholic ade remarkable progress in

ially among the poor and

There are 243 Roman Catholic mis-Incre are 245 Roman Catholic missionaries in Japan, all members of the Society of Jesus, and practically all French. Some antagonism was shown to them during the late war, because of France's alliance with Russia, but this was generally oversome by the French. Some antagonism was shown to them during the late war, because of France's alliance with Russia, but this was generally oversome by the tact of the missionaries themselves. The self-sacrifce and zeal of these men is praised by everybody. A frequent subject of remark is the manner in which they share the manner in which they share the poverty of the natives among whom they live. One of the Fathers himself says on this point:

Children whom God has given to us. Other children, we cannot have. The priest must, like the first apostles, remain all his life unmarried."

At this reply Peter and his companion bent their heads to the ground and cried out: "They are celebate!

Thank God!"

which he neither admitted nor denied, but which I have never seen raised against any other Bishop. It would be only a question of more or less, not of principle. What Republicans were to my prelatical friend, that, very largely, Democrats have been, and in many places still are, to Congregationalists and Northern Methodists. Indeed, I remember when, in the great Oberlin church, near Cleveland, only the utmost exertions of a few thinking men A MENDACIOUS BIGOT.

body as 'the Romish Church.'

"Lansing's sentence contains two
falsehoods, one of pure ignorance,
necessarily resulting from the author's
indifference to inquiry. The other is
pure mendaciousness, which cannot be
excused as ignorance, inasmuch as the
author has himself elsewhere quoted
the decree which contradicts it. How
over his mental processes are so in-

a serious question how far we can hold him morally responsible.
"The first falsehood is the assump-

of conscience valued by Americans.
With us freedom of conscience means such a freedom of reflection and

Catholic Church except from the basest motives. Dollingeris is supposed to be a splendid type of the ex-priest. But Dollinger's disease was disappoint ed ambition. Jealousy, Judy, passion and avarice are the motives that inspire the outlaws. Turn, however, to converts from Protestantism to the Catholic Church! Consider the sacrifices they make! Newman could reasonably hope to become Archbishop of Canterbury with \$50,000 per year, the salary of the President of the United States. Dr. Ward belonged to one of the most aristocratic families in England, and for a time he was ostra-

But, urge many men, usually the more confidently as they are the more ignorant, the Syllabus is ex cathedra, and therefore all the many propositions noted in it as condemned are condemned as cathedra.

IN EXPENSES the previous year. The cash income for the year from Premiums,

HOLDERS

ASSETS

FULL REPORT on the last business day of the year, and in due SENT TO course all reports with detailed list of the securities GOVERNMENT held by the Company were sent to the Government.

of the year they made a thorough scrutiny of all the securities held by the Company. In addition to the examination of the securities by the Auditors, a Committee of the Board consisting of two Directors, and at the close of the year than the control of the securities and the securities each quarter.

Owing to Dominion Legislation providing that Judges should not be Directors of Corporations, the First Vice-President Hon. Sir William R. Meredith, K. C., who had been associated with the Company for many years, fuch to its advantage, felt compelled to resign his position on the Board of the Company, and the Directors accepted the same with great reluctance.

Director to fill the vacancy thus created.

the United States.

duties by the Company's Officers, Provincial Mana-Agents, are deserving of the highest commendation.

Managing Director.