tian conviction may have been banished from a portion of it, but the practical effects of nineteen centuries of Christian influence remains in the public and private opinion of mankind. The dogmatic truths and moral ideals of the Christian religion have become household words. The very air of business and of life is redolent of Christian principle of conduct, however much or little these be observed. The odor of the rose still lingers above the broken vase. A man cannot help betig honest and moral to some extent under such compelling circumstances. He fears the lash of an outraged public opinion. And it was Christianity that first gave this lash its effective sting. Wherever the indifferentist turns, he cannot escape his indebtedness to the religion which he refuses to socknowledge.

effective sting. Wherever the indifferentiat turns, he cannot escape his indebtedness to the religion which he returns to schonowledge.

"There is a certain mechanism to life. Force of habit, force of custom keep men in appointed grooves. The original momentum a man acquires from his former Christian faith, or from his former Christian faith, or from his for a while, after the motive power of faith has been abut off in his own squi. A train of cars does not suddenly care to a stop when the propelling engin is withdrawn. The indifferentiate bands of the company of the phase seeding upon a heritage with they have succeeded in repudiating oly in words! with them, as with the phelieving good man whom they extolit is a case of atwism—a mechanical by version to previous types. Their father the results of ancestral belief in an otward Christian men still recently in the conduct of the unbelieving sons. An is it not a strange spectacle to see them is to christian men still re-echol pith to conduct of the unbelieving sons. An is it not a strange spectacle to see them descendants to day kicking from under the leafer or the propelling of the principle of the free the ladder of their elevation in their unresponsive souls.

"The indifferentiatis them is seen the wind the proposition of the indifferentiation of the cart is not a strange spectacle to see them is not a strange spectacle to see them is not in their unresponsive souls.

"The indifferentiatis the while ing nothing to its fruits, but what in a temperature of the proposition of the cart is not a strange spectacle to see them is not in their unresponsive souls."

"The indifferentiatis the souls are the proposition of the cart is not a strange spectacle to see them is not in their unresponsive souls are the proposition of the cart is not a strange spectacle to see them is not in the proposition of the cart is not a strange spectacle to see them is not in the proposition of the cart is not a strange spectacle to see them is not in the proposition of the cart is not a

wait till the theories that morality is only custom, God a mere indefinite ideal only custom, God a mere indefinite ideal and religion nothing more than social service or enlightened self-interest; wait till these doctrines of despair sift and filter down from the top of society to the bottom, and the whole mass of men is leavened, and then it will be time for the indifferentist to write his thesis and tell us about the influence of the Christian religion on the moral and social hebavior of mankind.

ial behavior of mankind.

cial behavior of mankind.

"Infidelity never started as a popular movement. It always began in the upper few and thence spread to the submerged many. The great throbbing heart of humanity is religious, conservative and sane. The larger part of mankind still, thank God, too Christianized to accept the deadening, disheartening denials of infidelity. Contributors to the faith of others, that is what the world sorely needs to-day. what the world sorely needs to day, But instead of these it is destroyers of the faith of others who are most con-spicuous in secular seats of learning. These self-appointed teachers of infidelity have tried to rid the world of the Christian creed only to find themselves face to face with a problem with which they are unprepared to cope—namely, greed, universal greed. And the irresponsibilities of utterance, vagaries of belief, and attempts to dictate a new religion and a new morality, which characterize the secular efforts of the day, are a standing refutation of the claim that a man's religious convictions have nothing to do with his character or

THE DOGMAS OF INFIDELITY AND THE DOGMAS OF FAITH

"It does matter and always will matter what a man believes. Every man believes in some dogma and guides his life accordingly. Even those who say there is no dogma assert one in the very attempt to say that there is none. And the man who rejects the dogmas of the Catholic religion has to accept a lower view of himself and of life in their stead. The modern world is full of dogmatists The modern world is full of dogmatists of all sorts, each vieing with the other to impose his views on a credulous public. The unbelievers have their dogmas lic. The unbelievers have their dogmas and what dreadful dogmas they are! They would have us kill the incurables, eliminate the unit, restrict marriage and condemn to life imprisonment the mentally defective. They would invade the sanctuary of the pure minded with their tracts on health and hygiene, regardless of parental and individual rights. They would subject us all to the rule of a State Paternalism, of which they themselves are the self-appointed the rule of a State Paternalism, of which they themselves are the self-appointed interpreters and enforcers. That in-violable personality which the natural law, the Christian religion and the Con-stitution of the State and Nation aim at law, the Christian religion and at stitution of the State and Nation aim at protecting, these free-thinkers of our day would set at nought, these officious intermeddlers would do away with altogether. God save us all from the dogmas of infidelity, and God infiame our hearts with the love of the truth that makes us free! And oh! that doctrine of the supernatural, of a merciful, generous God admitting us to share His unbounded life after death. It is any unquenchable free of charity! It is only the supernatural that possesses the spirit of true democracy, that makes possible to the cripple and the outcast a personal and spiritual success not dependent for its realization on the accidents of health, education, position or dents of health, education, position or power. What a finger of scorn Christ must point at the present generation for its attempts to build up again be-tween men those pagan barriers which

"It is the false dogmas of infidelity which are employed to discredit the truths of Christianity, and it is psuedoprophets who are deceiving the elect. Perversity of man! He criticises everything but his own anti-Christian prejudices, he sees the mote in the eye of the believer without being conscious of the beam that is in his own. Let him turn the searchilght of criticism upon himself and his one-sided way of looking at the facts of life and religion. He will find dogma enough here to destroy, the destruction of which will be for the world's good. Then perhaps there will be fewer of these professional stiflers of the human soul, these worshippers of negations, who see in the world about us and the soul within us nothing more than the handicraftsmanship of men. Christian dogmas give us God and the eternities; man's dogmas leave us with nothing but a treadmill of human experience. Like squirrels in a revolving cage, we are left forever moving without ever arriving anywhere.

"Thiak you, mid all this mighty sum

Thou has conquered, O Gallilean,

Thou has conquered, O Gallilean,' ygmies are pygmies still, though ched on Alps, and pyramids are samids in vales.' Those who build hout Thee for the cornerstone have y shown the smallness of their religiand the greatness of Thine! They be been compelled to hold their little kering candles up to the splendors he sun. And they have also proven he hit, in their very effort to disject it, that belief in Thee and Thy treh does influence human conduct.

rch does influence human conduct, the Christian creed is essential to tan progress and that verily Thou he largest, broadest, truest, deepest for in the development of humanity to whom shall we go? Thou hast sus, Son of David, Son of God, ful-fil and not destroyer; first-born of threthren, and first fruits of the

de anticipator of our modern demo er institutions in the doctrine of the crinstitutions in the doctrine of the relus equality of man, with which Thiddst gladden the hearts of the pest folk of Galilee, we of this great Regio of the Western world, which mouan a century and a quarter sgo guaged to the Church which Thou didwind that liberty of action which is hiving right and human due—we mail act of faith in Thee, Prince of In the future and the pa mali act of faith in Thee, Prince of gen as, Prince of strength, Prince of justPrince of mercy and Prince of peacevealer of our divine deatiny and ige of our undying hopes; an act the consecrated by the bodies of mare broken like Thine for truth's sake act of faith which lifts us up to Twho stooped to us in the unparad glory of Thy complete self-sacri; an act of faith which goes back roken through nineteen centurie the maiden mother who bore Thee he foster father who guarded Thee it to that saintly Peter the fisher first human head of the Churcho knelt down in the road at

fisher first human head of the Churcho knelt down in the road at Caesa Philippi and became our spoke when he cried: 'Thou art the st, the Son of the living God.'

"Tw St. Joseph's rises in this city b) sea to preach and teach in all its of fulness that Catholic faith which smed the world from person. which smed the world from pagan-ism and sin. Religion, education, indust ad government take their place by side along this public thorous—a fitting symbol and strikinpinder of the eternal and temporterest at stake in the life of man. In the co-operation of these four agis that the future of the commed is assured. Their separation optanger, social and moral. May this the the union in which is

May tube the union in which is strength prosperity and peace!

"The p of the diocese, the first pastor wgan the work, the second who coult it, and the new pastor on whose says the burden of its com-pletion allen, are gathered about

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this altar of sacrifice this morning, all uniting with the good people of St. Joseph's in a pseu of thanksgiving on this their crowning day of labor and of love. The peace of God be with the dead pastor whose memory is here en-shrined in stone! God's blessing deanrined in stone! God's blessing de-scend like dew upon the living who have built Him this beautiful house of prayer and sacrifice out of the abundance of their hearts. Faithful children ever of the White Shepherd of Christendom, may your good deeds, done in the Lord, increase, and may you furnish in your lives additional proof that it is the Catholic faith that matters most for the world's good. The Church universal salutes you exceed this your day of world's good. The Church universal salutes you everyone ou this your day of thanksgiving and rejoicing. It sends to each of you this message: My son and my daughter, take your view of life, as I do mine, from the mountain, and you will escape the narrow vision of those who are content to dwell forever in the valley and the plain:

"'Come to me for wisdom,' said the Height,

Have the spirit-pilots trod, Setting lights for mind and soul, That the ships may reach the goal. They shall safely steer who see,

DEMANDS GREATER VENERATION FOR THE BLESSED VIRGIN

Some years ago the Catholic Standard and Times published a synopsis of a sermon by Rev. William Drayton Roberts, a local Presbyterian minister, who complained that little honor was paid the Blessed Virgin by Protestants. Recently The Outlook had an article condemning the usual Protestant attitude toward the Blessed Mother, and in commenting on The Outlook article the Western Christian Advocate (Methodist) aways:

odist) says :
"We cannot recall ever having heard "We cannot recall ever having heard a sermon preached from our Protestant pulpits upon the character of Mary, and the subject would seem almost to be tabooed, lest the preacher be misunderstood. Mary of Nazareth is scarcely mentioned even in any list of the world's greatest women, and yet she gave birth to the world's Redeemer, watched over His infancy, trained Him in boyhood when He was subject to His pareats, and it was in her home that Jesus lived, influenced by her counsel and example, as well as by that of Joseph, until He was thirty years of age. We surely ought to do more than merely mention her name in the repetition of the Apostles' Creed. We deprive ourselves of our heritage

of her great example in character and of her inspiration in holy living by this singular reticence. 'Highly favored' was she, and 'endued with grace,' in the words of the Angel of Annunelation: 'blessed among women,' in the language of Elizabeth: and in the 'Magnificat' Mary herself is heard to say: 'From henceforth all generations shall call me blessed.' Why should not Protestants, then, look upon her with shall call me blessed. Why should not Protestants, then, look upon her with weneration and present her as a type and representative of the highest and holiest womanbood? Catholic Standard and Times.

PRACTICAL SUGGESTIONS FOR PRACTICAL CATHOLICS

One of the things very common to Catholics is holy water. It is ordinary water appropriately blessed for various religious purposes, and its use by the Church goes back to the earliest days of the Christian Era, and is most likely derived from the Old Testament.

With the development of its use came the holy water fonts, now found in less exacting forms than at first, at the entrance to every Catholic Church and chapel. It is proper for the entering worshipper to sprinkle himself with the holy water therein as a reminder of the blessed water of baptism by which he first entered the Church and became an heir to the kingdom of Heaven. It is a symbol of the cleanliness of mind and heart that we should bring with us to participate in the worship of God.

With this before us, how reprehensible

perticipate in the worship of God.

With this before us, how reprehensible appears the conduct of some Catholics. Some seem so absorbed in other matters on entering the church that they never see the holy water fout at all. They rush by it as something to be avoided. Then there are those who glance at it and pass on, disdaining, however, to touch its contents because, as they foolishly claim, the plous custom is unsanitary. Then there are the contra-wise good souls, who seem unsatisfied until they have scattered enough of the water over themselves, those about them and the floor to give the situation the appearance of a shower-bath.

These are all abuses, abuses of which collected and appreciating worshippers should not be guilty, and abuses which ought to be abolished. If they are not, but, on the contrary, continue to besome more aggravated, it may be necessary for the Church to return to the custom that obtained in the very early times of an "introducer by water." This was a clerk, or as we call him to lay, a server, who was stationed at the day, a server, who was stationed at the entrance of the Church and who sprinkled the fatthful as they entered.

So much for the holy water in the church. Now for a few words about it in the home: No Catholic should ever be without it, or without at least one small hanging font that constantly contains it. The inmates should make use of it at least on a viging in the morning of the street or writing in the morning. of it at least on arising in the morning and retiring at night, if at no other

time.
Of course there are those who will object that all this is for extra-pious people. Well, it is the business of every Catholic to aspire to piety. The om we allude to certainly assists in that direction. And there will come a time when it will serve those well who follow it—the time of threatened

They will not be among that class of Catholics who run around the neighbor-

hood to borrow holy water after sending for the priest to administer Extreme Unction to a member of the family in danger of death. They will not be humiliated by their piety, nor will they expose their ignorance of a practical knowledge of their faith. Finally, the objection might also be answered by reminding the objector of the proverbial hatred of the devil for holy water. Where it is, according to the adage, he

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BUSINESS OF DYING

The most popular, and by far the most intensely interesting, subject of discussion these days is that of business. It is talked all through the day and dreamed of all through the night. It is the dominant quest of men and the motive power of human activity. In a word, humanity is so absorbed with its pursuit that we are told there is no time remaining for the important occasional thought of death. Yet there is also the business of dying. And it by no means interests only the undertakers; that is, if Oliver Wendell Holmes may be accepted as an authority on the subject. It is related that a minister once asked him his opinion as a physician on the mental effects of religious belief on those about to die, and that he gave the following answer:

"So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. I have seen a good many Roman Catholics under the server of the

olics understand the business of dying better than Protestants. I have seen a good many Roman Catholics on their dying beds, and it always appears to me that they accept the inevitable with the composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the hards copes that have replaced it." the harder ones that have replaced it."
All of us have heard the statement be

All of us have heard the statement be-fore. Many of us have literally seen it verified, not as often, perhaps, as Oliver Wendeli Holmes, the physician, but often enough to be convinced of its truth. Still, as the opinion of a physician, it has a value that is of importance to all Cath-

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olies; a practical application that none

It points the caution that should be exercised in selecting their physician by Catholics. Of course, professional ability is always a most valuable asset. But the physician who does not understand the business of dying as well as Oliver Wendell Holmes is not the physician for the Catholic or the Catholic family. If he he note Catholic be more cian for the Catholic or the Catholic family. If he be not a Catholic he must be rigidly conscientious; a man who respects Catholic practices; who appreciates the business of dying from the Catholic standpoint; who will notify those entitled to be notified of the near approach of death, that the priest may be called, and who will not dope the patient into unconsciousness before the wriest's arrival. For in the business of priest's arrival. For in the business of dying among Catholics the one thing of paramount importance to the patient is the last rites of the Church.

the lessons one may learn from Oliver Wendell Holmes observation at the dy-ing beds of Catholics, as he expressed them to the enquiring minister.—Church Progress.

Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life ever really

A determined will is half the battle Health and strength, talents, influence, are all belpful; but some of the greatest successes have been gained by men possessing these in slight measure, but whose meager gifts were supplemented by an unconquerable will.—Anna C.

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