

would kill me if he knew they were baptized."

"How far away is the village?"
"Six miles, Father, but we have a horse and rig, and it will be easy to get there."
"Six miles, I thought, and I was growing uneasy over my promise. But when I saw the little girl next day, and found her all eagerness for baptism, when I taught her to say her prayers and explained all that was necessary under the circumstances, gave her a little prayer-book and watched her devoutly, I felt it was God's work, and I must push it through."

On a Saturday afternoon, caught in a terrific storm of thunder, lightning, and rain, the party started out, and after waiting in a barn for an hour, ventured over muddy roads to the neighboring town. I met the pastor at first alone, explained the matter and received his courteous attention. He knew the poor woman, had often pitied her circumstances, and had no way of braving her misery, and he had an accidental interference as a miracle of grace. He consented at once to baptize the two children and got the necessary articles ready in the sanctuary. He spoke seriously to the mother and she promised all he asked of her. The two children were baptized, and I was sponsor, and it was a happy party that left the rectory that summer afternoon.

The return of the mother to her duty is only a question of time and since then, I made it a point to meet the husband accidentally, to talk to him pleasantly, win his attention, and exact a promise that he would say the Lord's Prayer every day until he would hear from me. I mean to write to him and see if we cannot coax him on a little further, by Father Searle's "Plain Facts for Fair Minds."

It is a consoling thing to bring God's grace and love into a far-away spot, and I ask your readers to say at least a Hail Mary, daily for the full return of this family to the Heart of Christ.—The Missionary.

ABOMINABLE LIAR OR OUTRAGEOUS IGNORANCE.

PROTESTANT THEOLOGIAN'S DESCRIPTION OF THE CATHOLIC CHURCH IN SOUTH AMERICA.

Rev. Dr. Charles C. Starbuck, the Protestant theologian who writes for the Sacred Heart Review, says:

We have noted the statements and positions of John Lee, the Methodist emissary in South America, especially in Ecuador. We have noted also how absolute and unreserved a commendation Bishop Vincent gives to everything that Lee says. *

The Bishop declares that there is probably no man now living under our flag more completely acquainted with his subject than Lee. Then, if Lee falsifies, his falsehood is intentional, and both he and his sponsor Vincent are severely answerable for it.

Here is what Mr. Lee says: "When he (President Camacho) came to Washington in 1887, I was delegate to the American International Conference, he brought with him a written indulgence from the Archbishop of Quito for all the sins he might commit for twelve years. This extraordinary advantage over the rest of mankind was given him as a reward for his devotion to the Church, and was much envied by the delegates from other countries. I need not say that this statement is a tissue of falsehoods from beginning to end."

An indulgence of forty days or a year, or many years, does not mean the remission of such a term of purgatorial pain, after the silly objection of Erasmus, that purgatory does not count time by days and years. Erasmus, learned man as he was, could evidently have said of himself, what Luther owns of his fanes: "These that he began to write about indulgences without really knowing what an indulgence was."

An indulgence, say of so many days, or so many years, means simply the remission, to a penitent man, of such a measure of purgatorial suffering as would be equivalent to a public penance of a certain length of time in the ancient Church. It is not time matched against time, but suffering against suffering. A year in purgatory might conceivably equal a hundred years of the ancient penance, or much more.

Next, there can be no such thing as a forgiveness of future sins. A crime cannot be pardoned before it is perpetrated, nor a sin until it is committed and repented of. As Tetzel sarcastically reminds Luther, the Church grants no indulgences except "to the contrite and absolved."

An indulgence, as all theologians state, is, and can be, only the remission of a temporal or temporary penalty, to be endured on earth or in Purgatory. The Church does not in Purgatory in eternity, as Erasmus foolishly assumes, but in time, for its punishments, as farthest, cease with the Day of Judgment, and all the souls then found in it are received into heaven. It is only such an ignorant as Mrs. Julia McNair Wright—and the Presbyterian Church, which publishes her foolish and spiteful book—that is capable of making an educated Catholic express a fear that, through the neglect of her kindred, she may wander in Purgatory forever, and never reach heaven. *

I have read a great many Catholic disquisitions on indulgences by Tanqueray, Lombardi, Bellarmine, Bancel, Wetser and Welte, the Catholic dictionary, and I know not how many others, and the more widely I read the more monstrously does this pretended indulgence of the Archbishop of Quito stand out as utterly un-Catholic and anti-Catholic, a pure impossibility. It would not involve the excommunication of the prelate, for it would be plain proof that he was mad. He would not go farther beyond his limits of doctrine or competency if he should publish a canonization of Giordano Bruno.

Observe, Bishop Vincent plainly has no conception that Lee is either an abominable liar or an outrageous ignor-

amus. Vincent evidently imagines that Lee represents the Archbishop as acting entirely within the limits of his episcopal authority, and in perfect consonance with the doctrine of the Church. This is about the usual amount of intelligence possessed by such would-be crusaders against "the Scarlet Woman."

What is the usual, almost universal mental attitude of Protestant agents in Latin America? I have read largely in El Abogado Cristiano Ilustrado and El Evangelista Mexicano, the northern and southern Methodist organs of Mexico, somewhat in El Mensajero, the Seventh Day Adventist organ, and somewhat in O Estadante the Presbyterian organ of Brazil, besides not a few communications in El Abogado concerning Uruguay and Argentina.

The Adventists are often greatly in error, but they evidently wish to state the truth and are by no means of a calumnious mind. El Abogado seems to have had a great reverence for Leo XIII. I doubt whether I ever saw a statement from him disparaging to him.

Otherwise I can unhesitatingly say that Protestant missionaries, from Mexico to Argentina, almost universally display a greedy desire to turn every fact and feature of Catholic doctrine, discipline and history to a malignant account, and entire indifference, no matter how long may be their stay in these countries, to gaining even an elementary knowledge of the Roman Catholic system.

Of this un-Christian and dishonest temper this John Lee is evidently a peculiarly aggravated specimen, and Bishop Vincent, by unqualified approbation of him, makes himself in the fullest measure a partaker of his guilt.

A POLICEMAN IN CHURCH.

At a certain church an aged usher, to save the exertion of continually marching up and down the aisle to conduct persons to their seats, used to take a stand in the centre of the church and when any newcomers appeared, beckon to them and then conduct them to a seat.

The urchins of the neighborhood, knowing his peculiarity, used to pop their heads inside the church door and mimic his action by beckoning to him. Many times he tried to catch them, and one Sunday morning nearly did so. But the boy rushed away from the church and ran into the arms of a policeman.

"What have you been up to?" demanded the policeman.

"Thought the boy, 'I'm caught,'" but he said: "Oh, sir, there's a disturbance at that church, and they have sent me to fetch a policeman."

"Very good," said the officer. "I'll step in and see about it."

So he opened the door at the west end of the church, and taking off his helmet, entered.

The moment the aged usher saw him he beckoned to him and motioned him to a seat next an old gentleman.

Immediately he was seated he touched the old gentleman and said: "Come quick."

The old gentleman replied: "What do you mean?"

Officer: "You know what I mean, and I don't want no chat. Come quick, or I shall have to take you by force."

Old gentleman: "I really don't understand you."

Officer: "Look here, we don't want no more disturbance; you have been kicking up quite enough, and I'm going to have you out quick."

By this time the congregation were looking at the pair and wondering what was the matter, so the old gentleman said: "Very well; I have not made any disturbance, but to save any I will go with you."

So together (to the wonderment of the congregation) they marched up the aisle.

When they had passed out of the church the usher followed them, and the policeman, turning to him, said:

"Now, then, you have to make your charge."

"Charge!" said the usher. "There ain't any charge; all the seats are free!"—Detroit News-Tribune.

CHURCH AND HUMAN PROGRESS.

NON CATHOLIC HISTORIANS AND PHILOSOPHERS WHO DECLARE THAT THROUGH THE CENTURIES SHE HAS BEEN BUILDING CIVILIZATION.

The appearance of the Easy Road of Plus X against the errors of Modernism has moved various critics throughout the world to accuse him of standing in the way of Human Progress; nay, of even trying to lead the mind of this age back to the alleged ages of darkness. Catholics—sincere Catholics—are not amazed at this charge, of course, for it is one that has been made for centuries, whenever a Pope spoke. They cannot see, or they will not see, that the Holy Father is not condemning Modernism, but some of the errors which it has accepted as truths.

Has the Church ever stood against right human progress? A writer in the current Union and Times enumerates a few of the things she has done for the past. He fills a column of that journal, but he could have filled pages of it, yet leaving his story incomplete.

"The leading non-Catholic historians," says he, "have to a large extent, done justice to the grand work of the history-maligned Church and papacy. To expose the shallowness and ignorance of those who persist in accusing the Church and the papacy of an unquerable enmity against all that makes for progress, we will give a few quotations from prominent English, French and German writers. We confine ourselves to non-Catholic authorities, not because we consider them superior to our own learned men, but because some people would be misled by their enemies rather than by their friends."

"No society ever made greater efforts than the Christian Church did from the fifth to the tenth century to influence the world about it and assimilate it. It attacked barbarism at every point in order to civilize it and rule over it."—(Gaietot, "History of Civilization," Vol. 1, Lecture 3.)

"Before the Reformation came, she (the Church) had enfranchised, almost all the bondsmen in the kingdom."—(Macaulay, History of England, Vol. 1, p. 33.)

"She combated with much pertinacity and perseverance the great vices of the social condition, particularly slavery. The Church did not labor less worthily for the improvement of civil and criminal legislation. Finally she endeavored by every means in her power to suppress the frequent recourse to violence and the continual wars to which society was so prone."—(Gaietot, l. c. Lect. 6.)

On the present occasion I shall content myself with remarking the important effects produced by the numerous monastic establishments all over the Christian world, in preserving amid the general wreck, the inextinguishable remains of Greek and Roman refinement; and in keeping alive, during so many centuries, those scattered sparks of truth and science which were afterwards to kindle into so bright a flame."—(Dugald Stewart, Progress of Philosophy, p. 14.)

"It must always be an honor to the papacy that in a great crisis of European affairs it asserted the importance of a policy which was for the benefit of Europe as a whole. Calixtus III. and his successors deserve, as statesmen, credit which can be given to no other of the politicians of the age. The papacy by summing up Christendom to defend the ancient limits of Christian civilization against the assaults of heathenism was worthily discharging the chief secular duty of its office."—(Creighton, Calixtus III, Vol. 2, p. 345.)

"By the monks the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest spheres of suffering explored."—(Locky, History of European Morals, Vol. 2, Ch. 4.)

"It (the papacy) prevented and arrested the despotism of the emperors, compensated for the want of equilibrium and diminished the inconveniences of the feudal system."—(Anclillon, European Revolutions, Vol. 1, p. 166.)

From these quotations it is clear that whatever leads mankind to true happiness, even in this world, has had at all times the hearty support of the Church and the papacy. "But Catholicism," he says, "has done in the past, it will do in the future. He who sees in any action of the Church or the Pope an attempt at checking true progress or interfering with genuine reforms, reveals a startling ignorance of the history of civilization."

THE APOSTLE OF HER FAMILY.

The father of Adelaide certainly was a Protestant and greatly opposed to the Catholic religion. Her mother was a Catholic, but had given up the practice of her religion entirely, and had been married in the Protestant Church. When this eldest daughter was sixteen some Catholic relative induced her to send her to a well known Catholic academy. Here the young girl became ardently attached to the Sisters. She had until then gone to a fashionable Protestant school and she had never had the least intercourse with priests or religious, and this experience was altogether new and delightful.

Very soon she desired to become a Catholic, and received the final grace to determine to overcome all obstacles and enter the Church while kneeling in prayer before a life size representation of the dead Christ exposed in the Chapel of the academy one Good Friday. Her maternal grandfather, Judge Er, who, until shortly before this time, had acted and written as an atheist, became a practical Catholic. He was only too happy to assist her in carrying out her wishes.

She was baptized privately without the knowledge of her parents, and began with the most ardent devotion to practice her religion, and this under grave difficulties. She was only a day before the death of her father. She frequently waited late in the day to go to confession and Holy Communion privately, and on several occasions remained fasting until 3 o'clock in the afternoon without the knowledge of anyone, and when the confessor of the Sisters heard the confessions of the community she would go, and then beg him to go give her the Holy Communion. Through her influence and exertions three of her most younger sisters were soon baptized at the academy and taught and encouraged by her how to practice their religion unknown to their parents.

Their grandfather, who had become a saintly man, died while she was yet at school, and on his death bed called her mother to his side, told her that Adelaide and her little sisters were Catholics and that she must blame no one but himself.

Adelaide, seeing the mother tenderly beloved so many of her children to be Catholics, took courage and begged her for the love of her departed father to permit her to have her three little brothers and one baby sister baptized. The poor lady seemed to wish to consent, but thought it was a most dishonorable act to have it done without the knowledge of her husband. Being persuaded by some Catholic relatives that it was not only far from being dishonorable, but an urgent duty, she consented. Their devoted sister attended to all the arrangements for these four baptisms and carefully taught the little ones to say their prayers, etc. Her next conquest cost her many tears, prayers and sacrifices. This was her mother who had not practiced her religion for nearly thirty years. One of the last things she did to obtain the great grace of her conversion was to walk after a fatiguing school day in summer a distance of many miles to a little church lately dedicated in honor of the Sacred Heart where she had heard that a similar grace had been granted. Only a day or two after this her mother, unable longer to resist her earnest pleadings, went to confession and resumed the practice of her religion.

After many more prayers and sacrifices she had the consolation of seeing her father and two grown brothers enter

the Church. Adelaide certainly deserves the name if not the crown of the Apostle of Her Family.—The Missionary.

SOMETHING WRONG.

CALL FOR A CRUSADE AGAINST THE MASS-MISSERS. The Apostolate.

There's something wrong about our teaching the obligation of attending Mass on Sundays and holy days. Not that the attendance, generally speaking, is not good, but it is not what it ought to be, considering the grave obligation. Our sense of that obligation has been shocked frequently by the flimsy and often no cause at all which both men and women, young and old, offer for missing Mass on Sunday. Now, why is that? There are not impressed with the supreme importance of the duty of going to Mass every Sunday possible. Yet there is nothing in the Church's regulations of so much importance. It is fundamental. With the sense of this obligation developed to the full, people will get everything else. If they don't go to Mass, they get nothing. They do not know when Masses are, when holy days occur, when Easter duty time comes; they do not hear the word of God explained; they know nothing of the Church.

Church societies and fraternal organizations of Catholics should never cease harping on the necessity of all their members and all Catholics attending Mass every Sunday and holy day that it is at all possible; and the Mass-misser should be taboed and by warning, ridicule, penalty and every other way made to feel his delinquency. In certain parts of Germany, I am told, a man who misses Mass on Sunday frequently is pointed out as one to be shunned, and one for the children to be afraid of as a bogey man. The same is done in parts of Ireland, where no one dare miss Mass on Sunday unless for the most serious reason. Such means must be resorted to here in order to bring some so-called Catholics to a full sense of their duty. A crusade must be instituted against the Mass-misser.

Some people easily get into the non-Catholic habit of thinking that there cannot be a grave obligation to attend "Sunday services;" that if they are tired or ailing a little, or the weather is too hot or too cold, or the distance far, or the preacher not very good, or if their children are not just as they are obliged to go to Mass. This is modernism, modern ease, modern selfishness, modern fastidiousness; and if the Pope does not condemn it, God does. Some people who do not go to Mass regularly only get a pious streak occasionally when something extraordinary is going on in the parish, a mission, a strange priest, a new choir, or a special sermon, or special doings of any kind. Indeed, we are getting to have to announce special doings for some people, as special preacher, a special musical programme. The Mass is not considered at all. It is common, all worldly and all destructive. The Mass is everything to a true Catholic. It has always been the centre and source of all Catholic devotions. It is the highest service that can be given to God; it is the grandest act that was ever performed on this earth. It has been reduced to a short half hour or so, but it is the very quintessence of prayer and praise. The Mass, then, is what must be insisted on, and not the frills, feathers and "doffy ruffles." A true Catholic will always make the Mass his central thought and supreme object for Sunday services. If there's a fine choir and eloquent preacher, so much the better; but these are away down the list, of which the Mass stands supreme.

ly first. The Church has made Mass attendance on Sunday her first law. "Thou shalt hear Mass on Sundays and on holy days." It is not merely the Church's law; it is God's law to rest and keep holy the Sabbath day. Now, Catholics know no other way to keep hily the Sabbath day than by going to Mass on Sunday. We've gone to some length on this subject, but we are not done with it. We are going to keep harping on this subject till this duty of supreme importance is supremely felt.

IMPARTIAL STATISTICAL RECORDS.

To the general reader who wants a clear precise statement of facts and to the special student who desires reliable statistics in detail, these articles in the second volume of The Catholic Encyclopedia will make a particular appeal; they are "Bible Societies" by James M. Gillis, "Bohemian and Moravian Brethren" by J. Wilhelm, and "Baptists" by N. A. Weber.

In the article on "Bible Societies," in the Encyclopedia, much interesting information is collected. It will surprise most people to learn that the British and Foreign Society controls about 8,000 auxiliary societies; has issued translations of the Sacred Text in 380 different languages; dispenses annually of about 5,000,000 copies of the Bible; and spends each year about \$1,200,000. The American Bible Society in the ninety years of its work has disposed of about 78,509,529 volumes.

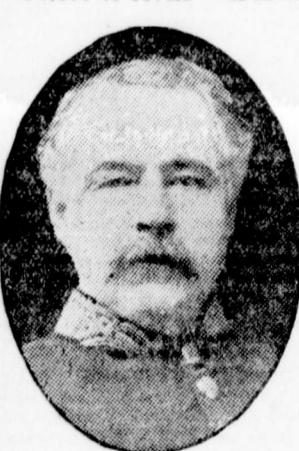
After an exhaustive treatment of figures, Father Gillis states the position of the Church in reference to organizations of this kind and shows that it is only opposed to the promiscuous circulation of unapproved translations of the Scriptures wherein the reader is thrown upon his own resources for the meaning of the text.

The article on the "Bohemian Brethren," now known as Moravians, covers four pages in the Encyclopedia and traces the history of this sect from the days of Wycliffe and Hus in the fourteenth century down to the present day.

The American branch of this denomination was established in 1734 by Count Zinzendorf in Georgia, which at that time had just been ceded from the larger territory of the Carolina grant "to serve as an asylum for solvent debtors and for persons fleeing

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"Fruit-a-lives" was the only remedy that gave Hon. John Costigan any permanent relief.

OTTAWA, ONT., Jan. 8th, 1906.
I have been a dreadful sufferer from chronic constipation for over thirty years and I have been treated by many physicians and I have taken many kinds of proprietary medicines without any benefit whatever. I took a pill for a long time which was prescribed by the late Dr. C. R. Church, of Ottawa. Also for many months I took a pill prescribed by Dr. A. F. Rogers, of Ottawa. Nothing seemed to do me good. Finally I was advised by Dr. Rogers to try "Fruit-a-lives" and after taking them for a few months I feel I am completely well from this horrible complaint. I have had no trouble with this complaint now for a long time, and I can certainly state that "Fruit-a-lives" is the only medicine I ever took that did me any positive good for constipation. I can conscientiously recommend "Fruit-a-lives" to the public as, in my opinion, it is the finest medicine ever produced.
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from religious persecution." Governor Ogilthorpe gave them 500 acres of land, and the first immigrants arrived in February, 1734. They have now in the northern districts of America 96 congregations with a membership of about 20,000.

Eight works of reference are given for this article, of which only two are Catholic, which clearly illustrates the fairness of the Encyclopedia. The principal statistics are drawn from "The Moravian," the official organ of the sect in North America. This article was submitted for its statistical statements to the president of one of the leading Moravian institutions in England.

The article on the "Baptists" is a careful written account of the history and tenets of this denomination from the pen of N. A. Weber. Under such divisions as "Distinctive Principles," "History," "Baptists in the United States," "Baptists in Other Countries," the author covers the entire subject in a well-ordered, comprehensive way. Then follow "Minor Baptist Bodies," in which ten sects are explained, and finally "Statistics," which are taken largely from Dr. H. K. Carroll's accepted figures. The bibliography to this article gives twenty

standard non-Catholic works of reference—an evidence of the fair treatment which all subjects and all classes of readers receive in the Catholic Encyclopedia.

Socialism.

To an indignant Subscriber who wrote to explain that he heard a priest state from the pulpit that Socialists are on the high road to hell, the editor of the Glasgow Observer replies as follows:

"The priest who said that Socialists were on the high road to hell only stated a very old and obvious truth. The seventh commandment is 'Thou shalt not steal,' and we refer you to the manifesto of the Glasgow Socialist Labor Party, printed this week in these columns, in which it is declared 'that confiscation is the only solution.' It is the duty of the priests to preach the truth whether it is palatable to us or our politics. In the Catholic Church the truth is preached from the pulpit, whether the people find it pleasant or otherwise. There are other churches where the pulpit is governed by the pew—where people have preached to them just a gospel as they desire and pay for. That is not the Catholic system."—Casket.

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You can start raising poultry for profit without spending a cent for the important part of your outfit.

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Promise to pay for them in two years' time—that's all I ask you to do.

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I will even find you a high-paying cash-down buyer for all the poultry you want to raise, all the eggs you care to ship.

And I will put a Ten-Year **GUARANTEE** behind the incubator and the brooder—an absolute, plain-English guarantee that puts ALL the risk on me, where it belongs.

I can afford to, because I know for sure you can make money if you go at it right—and then I will sell you more incubators and more brooders—

Suppose you send for the free book anyway—and send now. That commits you to nothing and costs you nothing

The solidly-built Peerless

You never saw an incubator so certain to hatch strong chicks—nor a Brooder so sure to raise them

So I can afford to give you a ten-year guarantee—and two years time to pay for the outfit in.

It will earn its whole cost and plenty besides in the very first year, if you will do your part—and it's no hard part, either.

I know every incubator that's sold on this continent. I don't hesitate to say that the Peerless has them all beaten a mile as the foundation for a poultry-for-profit enterprise for anybody.

Unless I can prove that to you before-hand I won't be able to sell you a Peerless. What I ask you to do is just to let me submit the proof for you to examine.

You do your own thinking. I know. Read my free book—it's called "When Poultry Pays"—and think over what it says. Then make up your mind about my offer to start you raising poultry right—

Remember that the risk is on me. The incubator and the brooder will easily earn you much more than their cost long before you pay me for them.

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