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mere reckless ostentation. Now and then we hear of people so insame in wild extravagance as so clothe dogs and horses in purple and fine linen, and to feed them from golden platters. Are not such people the enemies of the country—by the hatreds which they arouse and the seditious protests to which they give rise ?"

THE BELIGION OF THE PLAIN MAN.

A SEARCHER FOR RELIGIOUS AUTHORITY, AND WHAT . HE FOUND-THE FINAL

AND what the found in the final final BAYEN. The Rev. R. H. Benson, the son of the Anglican Archbishop of Canterbury who became a Catholic priest and has done the Church in England great ser vice through his able pen, has just pub-lished a practical little book called "The Religion of the Plain Man." The book is in seven chapters and sets forth in a clear and simple way the reasons for submitting to the athority of the Church. A very good synopsis of the argument is given by the re-viewer of the London Tablet. In the first chapters we are intro

viewer of the London Tablet. In the first chapters we are intro-duced to our "plain man," whose name is John, and we have plotured to us the state of his mind on religious mat ters. He is puzzled at the number of different religious bodies and different places of morphic in his own town even laces of worship in his own town, even

in one street. As he looks out on to the religious there stable creeds, sacraments, a de world of England today, he is at first confounded by the numerous claimants on his belief. As one who has ac cent, ceremonial, cultured clergy, etc. He also discovered among churchmen a genuine piety, sincerity, a love of God and self-denial. And yet, as time went on, doubts and misgivings began to arise in his mind as to the divine voca cepted Christianity in the main, he sets aside immediately all those eth sets aside immediately all those of ical and religious bodies of persons who repudiate that name, and even some of those who claim it. He has nothing to ask of Christian Science, of Mormons, or the Abode o Love; for we must remember that he is a plain first doubt arose on the occasion of sermon preached in a universal church by a certain eminent dignitary. He we must remember that he is a pain man, uncolored by fanaticism. Yet still the call that "this is the way, let him walk in it," is sufficiently plural to bewilder him. 'As he goes down the streets of his native town, awake for not, in its literal sense, an article streets of his halve town, awake for the first time to the huge issues of life and eternity, he sees, it may be, half a dozen places of worship, each bear ing a different name, and each claim-ing to be the purest well of salvation wn to man. He is almost daunted known to man. He is almost daunted at the beginning of his quest. How is it possible for him, a man who has neither leisare nor learning, and who is sufficiently modest as to his natural infallibility, to distinguish in he shorns the voice that calls him to God? pulpts with a koncontrents, and states, almost explicitly, that episco-pal ordination is no more than a party custom. Laser on still, two sermons are preached on consecutive Sundays, the preacher of the tormer declaring

chorus the voice that calls him to God? HOUSE OF CONFUSION. In his trouble, Jonn becakes himself to certain divines, and is somewhat re-assured by their conversation. They tell him they differ only on minor points, that the great truths of Chris-tianity are the same in all of them, that the Sacrament of Penance is a divine institution, whilst the second preacher denounces it as a blasphemous fable, invented by power loving tinnity are the same in all of them, and that in no seese do the different denominations proceaim a different faith, and, what is more, that they all base their religion on the written word of God Himself. What a relief ! John feels that he has something tangible to go by. He thanks his friends and goes home to study his Bible. But alas I how shortlyed are human con-solations. John feels this even in his Bible reading. He finds himself beset with difficulties on every side, and gradually he comes to the conclusion that the sacred text of itself cannot be a suffici nt guide to salvation, that it requires a competent authority to in terpret and explain it. This conclus-ion is fixed more deeply in his mind by explanations which he receives from various friends, explanations hopeless-ly conflicting—each contradicting the other and leaving John in a state of "confusion worse confounded."

priests

Our plain man cannot have peace in the Church of England where such con tradictions are tolerated. As the re

sult of much thinking and many inquir ies he is led to consider Roman Catho

lic characteristics and the Petrine

velous unity, the like of which is no

AFTER CONVERSION.

His first interpreter is the Baptist

THE CATHOLIC RECORD.

conviction that the Bible needs to be interpreted by a competent authority, but actually points out where that au-thority is to be found. "My dear fellow," answers his friend, "you are perfectly right to be dismayed. You have found the need of an authorized interpreter of the Scrip-tures. It is as you say, impossible to

Up in Bangor, Maine, St. John's parish has just celebrated its golden jubilee, and, interesting to note, one of the most notable features of the feativities was an address delivered at the civic observance in Bangor's City Hall, by Rev. David N. Beach, D. D., President of Bangor Theological Semi an authorized interpreter of the Scrip-tures. It is, as you say, impossible to be an undenominationalist and to re-tain the Christian faith. . . . What is required, and what God in His mercy has provided, is a steady an thorized witness and interpreter of the truth of His Scriptures. We must have definite unchanging creeds for the laity, searching articles of religion for the clergy, a liturgy that enshrines the faith in devotional form. In all else there is change and decay ; but it is in the Catholic Church of God, of which a branch happens to be estab-President of Bangor Theological Semi nary. In this discourse, remarkable alike for the benevolence and chival-rous spirit that inspired it and for its unsurpassed felicity of expression, Beach offered a noble tribute to work, the worth, the grandeur of the Catholic Church. We quote from the full text as given in the Sacred Heart which a branch happens to be estab-li-hed by law in this island, that the final authority is to be found. You will find there all that you need; all the essentials of which I have been

Review : "All Bangor and all Maine congratu late St. John's, and thank God for the

tull rounding out of a half century of your Christian service. "This summer I had the privilege of seeing the cliffs of Tory Island, the north west shoulder of Ireland, emerge speaking. She uses the sacraments which Christ ordained, and proposes to us the faith which He revealed. 'Grace as the faith which he revealed. 'Grace and Truth came by Jesus Christ.' Grace and truth still continue to flow to us through the channel of the Church of England. '' north west shoulder of Ireland, emerge from the mists of the Atlantic, and of standing on our good ship's deck as as he skirted along the northern shores of the Emerald Isle and turned her prow into Lough Foyle. And the glory of it was that out from among those moun-tains there went to the island of Iona the Celtic missionaries who Christian These words had a great effect on John, and it is no wonder that he be-came a member of the Anglican com municn. For a time he was really happy in his new home. He found ized Scotland and Northern England, the North Umbria of that far off time, and who passed beyond England to the continent and rekindled Christian fires for all Europe.

for all Europe. "Then our journey took us to North-ern England One day we were at Fountain Abbey, near Ripon, and an-other day at Furness Abbey, near Ulverst, the ruins of those great Cis tercian monasteries which for centuries tion of the Church of England His tercian monasteries which for centuries were light and power in Northern Britain. I trink no Catholic could have treaded his way among the ruins and seen the evidences of self denying love and of poble Christian hears the preacher state plainly that the corporal resurrection of Christ is not, in its interal sense, an article of faith, and moreover that the Church of England is not committed to the Virgin birth of the Son of God. John is perplexed, and experts that some action will be taken by the ecclesiastical anthoritie; out, beyond a simple contradiction by the worship with more tenderness than we. For those monasteries meant the light of learning shining in a dark place ; the of learning shining in a dark place; the ten er humanities of life amidat violence and oppression, and the wings of Chris tian worship for all that area. All this makes one very tender. And this tenderness is what is underneath the beyond a simple contradiction by the Bishop of the diocese, nothing happens. Shortly afterwards another digatary of the Church proposes a change of pulpits with a Nonconformist, and congratulations which we Protestants bring you Catholics to-night.

THE OLD MOTHER CHURCH.

"For there was a time, not so very far back, when we were as yet un divided, and the Church of the West was one. The glories of these cen turies and ages are our common heri tage. We remember the early days of the Christian Church, with their mar tyrdoms and unspeakable consecrations. We remember the days after the Em-peror of Rome had become a Christian, when the Church was in the height of its glory and great Gregory ruled it; when the whole spirit of the Church was to go out and evangelize our then ancestors along the Rhine, the claims. It is in this part of the book that the author, Father Benson, is at Baltic, the precipitous Scandinavian coasts and our mother islands, and his best. Popular prejudices against the Church are easily disposed of, and the claims of Peter and his successors when our wn forefathers were by her brought to Christ. Then we remember the dark times when the re-action of to be Vicars of this are clearly set to the Vicars of this are clearly set torth and ably vindicated. And little by little John begins to see. He per ceives in the Church of Rome a mar barbarism had flooded Europe, and when the monasteries were fountains of light, of 1 arning and of life for our common Europe. We remember the heroic centuries that followed these when the as yet one Church of the West hurled itself with the Crusaders where else to be found, and a vitality and indetectibility which can be ac-counted for only by the fact that she is founded on the rock, which is Peter. upon the Holy Land to rescue the sacred places from the hand of the infidel, and when the Church and the Moslem joined in deadly conflict. We remember how the Crussders brought back the manuscripts of the old Greek We will conclude by letting Father Benson tell us in his own words the state of John's mind after his recepclassics and the manuscripts of the Old and New Testaments and the revival

of learning came, and the great univer sities of the continent and Great Britain had their birth under the same one Church "Sometimes the young people of our non-Ritualistic Caurches hie them a way non-Ritualistic Churches hie them a way to the Episcopal Caurch or to the Cath olic cnurch, and when I have been asked why, I have often answered that the blood of a thousand years of an ancestry that used the ancient ritual of the Church of the West was tingling in the veins of these children of ours, and they were but returning to their and they were but returning to their "The priceless heritage of those centuries and ages, the glories and achievements of the great one Church are our possession equally with yours, and that is a historical reason why we

We are doing certain things. Some of those things, we hope, will bless you as well as us. But you Catholics stand undinchingly, with all the weight of centuries and ages behind you, wit-nessing for the great and eternal truths of our religion. of our religion.

THE CATHOLIC CHURCH STANDS FOR THE

GREAT CHRISTIAN DUTIES. "Theo, secondly—and yet in a sense they are all one, for they are the out ward manifestation of the inward thing —you Catholics stand for certain primary human obligations.

ary human obligations. "One of these is reverence—the sense of worship. The Catholic Church every hour, every day of every year, of every century stands for reverence and the orderly worship of Almighty God. We all know and love Millet's great pic ture, 'The Angelus.' And here in Bangor the great bell of St. John's at half past five every morning, sounds out for us all, and we love to hear our own Bangar Angelus.

own Bangor Angelus. "Then there is that most human put as under. The holy and profound mystery of marriage and all that it means is safeguarded and sanctued by the Catholic Church. Thank God for that! Thank God for that in our shameless times!

"Then the Catholic Church stands for all manner of practical daily ser vice. Its great hospitals lift their huge vice, its great nospitals lift their huge bulk against the sky all over the land, for men of every faith and of no faith whatever. A telegram in the daily papers the other day said that General W. I. Burger, the founder of Colorado W. J. Palmer, the founder of Colorado Springs, lay at the point of death, from an accident when riding, in the Glockner Saitarium. What is the Glockner Sanitarium? I seem to see it now. There is the great dome of Pike's Peak, There is the great dome of Pike's Peak, 14,143 feet above the sea level, and over against it the huge bulk of the Glockner, one of the finest hospitals in the world, with its doors open for rich and poor alike. The self denying work of the Sisters of Charity and the other strong organizations, of which St John's has its abundant complement, these are practical doors of the word of these are practical doers of the word of Christ, even as He went about doing good

CONTRIBUTION TO CIVIC LIFE.

"Then, somehow or other, the Catho-lic Church has a way of getting at the heart of civic life. It makes citizens. They love their country and mould its

destinies. "I should like to bring up some pic-tures. One of them is Father Mo Sweeney. I see him over there, hid behind somebody else, atter a fashion that he has, and he told me over the telephone that I wasn't to praise him ; and here I an disobeying the voice of Holy Church, for I am going to do it. He goes all around the parish. It is money to one, clothes to another, a half a ton of coal to somebody else, all hil away in that secretive way of his, and he counting every half day lost in which he does not make some person happier. I don't wonder that you applaud. You know it a thousand time better than I, but I know it some.

"Then I like to bring up before my mind's eyes Father Cleary, of Minne-apolis, one of its greatest citizens. I remember when I was leaving Plymouth Church, and there was a great gather-ing to say good by, Father Cleary came over, along with Protestant ministers, to wish me God speed. In the clean ing up of Minneapolis, in the making of it an ideal city, Father Cleary has stood pre-eminent.

"And then another, the pleasure of "And then another, the pleasure of whose personal acquaintance [do not have, the great Archbishop Ireland, of of St. Paul, whose influence over the great northern plateau and all America,

A MINISTER'S TRIBUTE TO THE CATHOLIC CHURCH. HIS NOBLE DISCOURSE A FEATURE OF THE GOLDEN JUBILEE CELEBRATION OF ST. JOHN S PARISH, BANGOR, ME. Un in Parcent St. John's Merice St. John's Merice St. John's Merice St. John's St. John's St. John's St. John's Merice Merice St. John's Merice St. John's Merice adventure of Father Scully that is-cover and lead the way of escape. The history of the Massachusetts Ninth's a great glory to all our land, and Falher Scully largely made it.

Scully largely made it. "Twenty years after the close of the Civil War, as a Protestant paster in Cambridge, our churches were size by side, and I saw that great church of St. Mary's of the Annunciation griwing by leaps and bounds till it included in thousand scule and Father Turk six thousand souls, and Father Soully, by reason of his devotion to the civic interests of Cambridge, advancing step

by step in popular regard, till he imost rivaled President Eliot as the chief citizen of that municipality. "But the exposures of army life and his ardnous ceaseless toil have worn

that iron frame, and he draws near to death. Delirium has him now, and in delirium you will often get at the heart of the man. 'Rally round the lag, boys; rally once again,' he is singing as if he were getting ready to charge a battery, and then, by a perfectly natural transition, he is lifting up we quently a Latin prayer for his people and the Holy Catholic Church. "Now he is dead, and from 2 o'cloc

of a Sunday afternoon until 10 o'clocr of a Monday morning, when the funera occurs, twenty hours of day and night lying in the broad aisle of the church, with the golden chalice clasped upon his breast, a ceaseless stream of twenty thousand people passed by to gaze on his dead face. They are going to erect in lasting bronze his lineaments at the WINTER TERM OPENS/JAN. 2nd

in lasting bronze his lineaments at the intersections of great thoroughfares of that city, that later generations may know the features of one of the noblest citizens that Massachusetts ever had. BANGOR'S CONGRATULATIONS.

"And so it is, Mr. Chairman, that all Bangor brings congratulations to night. Those hundreds and hundreds of years when the Church was one and our an cestors a part of it, and bequeathed to us, equally with you, its hallowed and glorious memories; the fact that the Catholic Church stands unshaken in Catholic Church stands unshaken in changing times for the great primary Christian doctrines; the fact that it illustrates in its life the qualities of reverence, of worship, of the sanctity of the family, and of great, organized, practical Christly service; and the fact that the Catholic Church knows how to make citizens great citizens—these are make citizens great citizens-these are reasons that we rejoice with you un

speakably. "The Protestants of Bangor, our old seminary, entering its ninety-first year -Father McSweeney will have to come and make us a speech at our centennial and pay for all of this—in fact, all our people rejoice to night with St. John's. She is in a way a kind of a mother church for us all, and her rector and her clergy and her members have the congratulations of everybody in their golden jubilee. "-- Catholic Standard and Times.

> PERUNA CONTRIBUTORY TO DEATH.

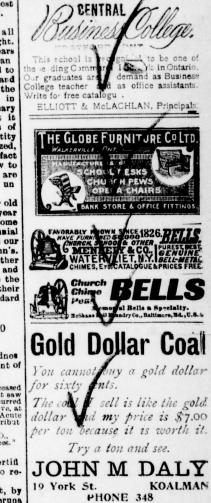
Dr. Renwick D. Ross last Wednes day filed with the health department of this city the following certificate :

"I hereby certify that I attended deceased from Nov 26 1996, to Nov. 27 1996. I last saw bim alive Nov. 27, 906, and that death occurred on the date and at the place stated above, at 10:45 s.m. Cause of death as follows: Acute alcoholiem; durition unknow. Contribut ory; Drinking Peruna. "RENFREW D. Ross, M. D., "Nov. 20, 1996."

"Nov. 29. 1906." Deceased referred to in the certifi cate was in life Joe Murphy, who re-sided at 76 Pennsylvania street.

Poor Murphy! Lured, no doabt, by the enticing advertising of the Peruna people, he took to drinking the vile stuff for some supposed ailment. In ebriety was but a step. The certificate of Dr. Ross tells the awful result,

and he is to be commended for his honesty and bravery in stating the





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Lord, to teach us the union of believ ers in Him. We practice this regular-ly in our Church. "Your third point is another matter altogether. It is doubtful what Our Lord meant when He apparently gave a commission to forgive sins. Probably it was no more than a command to preach the saving Gospel through which sins are forgiven. If it was more, it has certainly died with the Apostles. You must not take this too literally. literally.

"As regards the fourth point, 'The Word was made Fle.h.' this is one of the texts that demonstrate Our Lord's divinity." The next friend that John approaches

divinity." The next friend that John approaches is the Salvation Army captain ; but he is astonished by the answers he re ceives. He is told that the last point is indeed most important; that if Jesus be not God there can be no remission of sins through His Precious Blood ; but that the first three points are wholly unimportant. Sacraments, he is informed, are purely exte nal, arbitrary symbols that can be varied or abolished as customs change. For baptism the Army has practically substituted the waving of a flag. AN AUTHORIZED INTERTER. The Precoverian, the Congregation

The Presoyterian, the Congregation alist, the Wesleyan, and the Unitarian

give answers contradictory of each other and of those previously received. What is John to do in such circum What is John to do in such circum stances? Further consultation would seem almost fruitless. If ministers of tical questions, questions which con cern the beginning, the sustemance and the cleansing of Christian life, it obvious that some of them must be in error, and ca points vial to salvation. But our plain man does not despair. A few weeks later he lays all his dift culties before a sympathetic friend; and this friend, a sincere and pions man, not only strengthens John in the

watered by the tears of saints, brought out of Egypt long ago — a tendril that will in time bring forth new and super natural fraits of faith, penance and hotiness; he is a child come home at last — a child who has learned his A B C and passed his examination and pleased his mothe ; a child, bone of her bone, and flesh of her flesh, mysti cally born, not adopted ; a child at home in that place in which alore men's hearts can rest, the Sacred Heart of Jesus pierced for him.

ENTERS CHURCH OF ENGLAND.

"FOR TRUTH OR FOR LIFE,"

A contributor to the London Catbolic Times, writing in a distinctly distrust ful spirit of an unsigned article entitled "For Truth or for Life," in the current

"For Trath or for Life," in the current Dublin Review, opportunely quotes a statement of Newman's occurring to-ward the end of the "Apologia": "Also I consider that, gradually, and in the course of ages, Catholic inquiry has taken certain definite shapes, and has thrown itself into the form of a science with a method and a phrased has thrown itself into the form of a science, with a method and a phraseol ogy of its own, under the intellectual handling of great minds, such as St. Athanasius, St. Augustine and St. Thomas; and I feel no temptation at all to break in pieces the great legacy of thought thus committed to us for these latter days." These clear and strong words of the master might be pondered over by his disciples, who, we feel sure, have no wish to make the Church break with her past, te her loss. At present

have no wish to make the Church break with her past, te her loss. At present the preacher knows what he should teach; restate his dootrines for him, and he runs the risk of resembling a Unitarian minister holding an exting uished lamp and groping in a dark room for a revelation which is not there."

of Rome, uniformly, from age to age, "semper idem," stands for the great

primary doctrines of the religion of Jesus Christ. "One of these is the incarnation-that Jesus Christ entered our human

that Jesus Offist entered our human ity, that He has become one with men. "Another of them is the truth of the holy and ever blessed Trinity—the Father, the Son, and the Holy Ghost. "Another of them is the truth of the

atonement-that Jesus Christ, by His sufferings and death, wronght out our salvation ; that there is no other name under heaven given among men whereby we must be saved. "Another of them is the truth of the

"Another of them is the truth of the gift of the Holy Ghost to men, to con viot, convert and sanctify. "Another of these truths is the fact and ministry of a Church of God in the world, the body, as St. Paul says, of Him that filleth all in all. "And then there are the truths of immortality, resurrention and the life

and no little of the whole world, are facts in good plain English. vastly, for good. He is a type of the Church of Rome at its best, entering as

a vital force into the community life of the world. called remedy—for a goodly considera-tion, of course—equally responsible?— Buffalo Catholic Union and Times. DARKEST DAYS OF THE CIVIL WAR. "And now I see, as it were, in my mind's eye, on the streets of Boston, in

mind's eye, on the streets of Boston, in the darkest days of the Civil War. Bishop Fitzpatrick — he would have been Archbishop under your present ecciestastical arrangements—meeting a sturdy young Irishman, born in Krin, educated in Italy, priest of a Boston, suburb, and I hear him saying: 'Father Scully, I'm in a hard place.' 'Father Scully, I'm in a hard place.' Governor Andrew has asked me to name a chaplain for the Irish Ninth, and I don't know whom to send.' 'I'll go,'' answers Father Scully. They for deliverance? Alas for us, for "the and I don't know whom to send' 'I'll go, ' answers Faiher Scully. They walk up Beacon Hill. In a half hour the pars are made out, and the fight is why we Protestants rejoice with you, and particularly in certain directions One of them is the fact that the Church

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