

It has often been seen... the case of men of an inv... the opportunity when they...

The Necessary... Unquestionably we m... ecancies of living; from... becomes more imperat...

What does it cost y... truth? Misunderstandi... sufferings and persecu... your country? We d... and often death. To d... ances, ingratitude, ev... Self sacrifice enters in... tial actions of human... closest calculators to... position in the world... pealing to aught but th... True, those who kno... their "pile" are a r... ability. But look a lit... much of it do they o... ness of the simple-h... they have succeeded h... shrewd men of their... for device: "No mon... Let us be outspoken... tain people who do not... only that the world g... beautiful acts of serv... tasks have generally... always men ready fo... and even for those p... ing, thought they cost... often lie. The part t... often painful and disc... wherein the narratio... past kindness he had... he had taken, to have... glo in return? T... generally end thus: ... do the thing!"

Sometimes it is ris... for it is always a mist... before swine; but how... are whose sole acts o... these very ones of... repent because of m... Our wish for huma... number of the souls... increasing.—Charles W... Making Success In... He was a well-dress... business man, and h... neighbor, a fellow pa... bound car, about h... ting a stenographer t... "I never saw any... said. "I have tried... dozen young men wit... weeks, and I cannot... take dictation corr... know, I do not spee... ever now and the... repeat that I had s... a name, etc., which... irritate any busy... the letters were tr... over them with drea... misspelled, wrongl... sometimes whole sent... "Yet all of these... were first-class sten... swelled up with imp... of them in a hurry... ing for the right ma... he will be appreciat... too."

His neighbor happ... pert stenographer in... of New York count... and he readily sym... business man... "The trouble is ju... "Young men and... eography nowadays n... but look upon it as... something else. Th... greater mistake. S... much of a profession... yer or a doctor, an... years to accomplish... general idea is th... short-hand in four o... that's only a dream... "In the first pla... stenographer a man... excellent education a... must know a little... must be well post... the day, have a co... hand; have a smat... conversant with a... a first-class English... "If a stenograp...

THE CATHOLIC RECORD.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXXXVIII.

The two Baptist editors of whom we have been speaking, in saying that if the Church of Rome had her old power she would doubtless recommence her old persecutions of the Protestants, merely use the common Protestant talk.

The trouble with such talk is that it does not go far enough. Consistently we ought to say: If the Episcopalians had their old power, they would once again throw Dissenters into jail, and hang Catholic priests. If the Scotch Presbyterians had their old power, they would again make it capital felony to hear Mass a third time, and would restrain Independents and Baptists from building churches. If the Lutherans had their old power, they would once more decapitate or drown Baptists, and banish Catholics and Calvinists, and would now and then even behead a suspected Calvinist. If the Massachusetts Congregationalists had their old power, they would once more whip Baptists, and hang Quakers. If the Rhode Island Baptists had their old power, they would again disfranchise Catholics.

Certain it is that most of the great Protestant creeds remain unchanged. The Scottish Confession of Faith makes it the duty of the civil magistrate to suppress heresy and schism, and idolatry, meaning by this Catholicism. Nor has any Protestant body of note ever made a formal and official disavowal of former persecutions of opponents. Why not then say, concerning all, or most: The intermission of persecution simply shows a decline of power. Let power revive, and persecution will revive with it?

This neglects observing, that by the decline of power is commonly meant the decline of inclination, not the loss of physical force. In 1689 the English Episcopalians and the Scottish Presbyterians were still the overwhelming majority of their respective nations. It was not the physical force which they lacked, but the continued disposition to persecute Dissenters. They had slowly become convinced that imprisonment and death were applications too coarse and revolting to be effective in dealing with the delicacy of interior conviction. Their loss of power was moral, not physical.

The decline, in England, of persecution against the Catholics was much slower, and persecution had its times of recrudescence, but the matter followed the same general course. In 1642 King and Parliament calmly agreed to give over Catholic children to Protestant teachers, and only failed of it because they fell at war with each other. In 1689, although Crown and Commons stood together, and although the nation was then peculiarly exasperated against the Catholics, I do not remember that the bitterest Puritan thought that the hitherto Puritan dream of renewing the old policy, at least directly. Protestant power to persecute was greater than ever, but shame now restrained it. And step by step the hand of oppression was lightened. Officers became gradually shy of hunting out Catholic chaplains. These ceased to be hunted, and then ceased to be hunted. The laws disallowing Catholics were thereupon repealed, and finally the laws forbidding their public worship.

All this was not because the English Catholics were becoming more powerful, for, as Willard Ward shows, they were steadily losing both in influence and numbers, down to 1829. Nor was it because the crown of George III. was a man of broad mind of that. It was because the Christian mind at large was becoming more and more ashamed of persecution as of an un-Christian thing. As early as 1685, when a cruel King turned loose his dragons upon the Huguenots, the severest rebuke of his cruelty came from a Pope. After even the time when England gave up the trial of priests, the Spanish Inquisition, with the other continental courts (except in Protestant Nuremberg), gave up the use of judicial torture and subterranean imprisonment forever, as Lorenzo informs us. The stories of their subsequent revival are mere fictions of the Lehmannowski sort. At the time when even the bigoted about the time when even the bigoted George was ready to expose his own person to the bullets of the Gordon rioters, to protect the Catholics, the Inquisition was beginning to turn every way, as we learn from the Methodist William Rule, to avoid the necessity of sentencing heretics to death. And when at last the Catholic King Charles Albert of Sardinia enfranchised the Waldenses, of the six hundred leading citizens of Turin who had petitioned him for this emancipation, eighty were priests. Rome seems to have offered no opposition. And finally, when the Catholic Church was placed at the summit of her power in Austria, this was the very time chosen by the orthodox counselors of the orthodox Francis Joseph for the complete enfranchisement of the Protestants.

We see then that facts give Froinde himself the right to remind Protestants that the gradual abatement of persecution, in the lands of either religion, is much more the result of a lessening will to persecute, than of a lessening power. As the translator of Quinet admits, should a persecuting Protestant, should the Jesuits regain control of France, the dragonnades must have neither the destruction of their temples to fear. Indeed, as far back as 1648 it was Jesuit counsels which set the wavering conscience of Austria and Bavaria at rest in accepting religious parity for the princes and cities of the three religions. The Jesuits, moreover, reminding these Catholic powers, that such a compact, once made, could not be revoked, as indeed no one in Germany has ever since thought of revoking it. The Falk laws may be viewed as a Protestant attempt to evade it, but they soon came to naught. The evangelische Bund, no doubt, would be glad to persecute the Catholics, but even this can not overcome the tempo of its age.

Its spiteful proposals seem to have not more than a tenuous and ghostly substance.

The Bavarian Prince Rupert (who, after his mother, is the heir of the Stuarts, Bruces and Plantagenets) pointedly remarks, that if the Protestant States of the Empire will only treat the Catholics as well as Bavaria treats her Protestant minority, all Catholic complaints will be at an end.

Indeed, even before religious equality found its way into men's minds, remarks the severely impartial Hallam, it would probably not be hard to show that the thought of a limited toleration of the opposite religion met with decidedly better acceptance among Catholics than among Protestants.

Such considerations and facts, which might be indefinitely multiplied, seem to stamp the phrase: "New power of Rome means new persecutions by Rome," with a decided character of silliness. Doubtless if all Christendom were suddenly plunged into Lethe, and forgot the lessons of eighteen hundred years, it would be very apt to repeat the history of eighteen hundred years. Happily these lessons have become an integral and abiding part of the consciousness of Christian mankind, Catholic and Protestant alike.

Of course I can not answer for what might befall if barbarous Russia, "the bear that walks like a man," should overflood Western Europe (reaching even the ever-tolerant Ireland) with her infinity of short-nosed, broad-faced semi-Tartar moujikis. This would be an entirely new world, and a very much lower one. The young Czar seems an amiable man, disinclined to oppression and persecution, but his counselors appear sorely ready to persecute Catholics, Lutherans, Mononites, Armenians and Jews, Finlanders, Livonians and Poles. However, "Adamazad" seems likely for the present to have his hands full in the Far East. Therefore we will not forebode his triumph in the West, for it may never come to pass, and anyhow all forecastings concerning it would be vain.

Setting this aside, future persecutions are likely not to be Christian, but Jacobinical and anti-Christian. They are already beginning in France, and show no likelihood of a speedy retrogression. True, the man Combes has Protestant accomplices, as Rodespierre had in 1793, but, as the latter, so the former, there is good hope, will in time be swept out of the very semblance of Christianity. True, the Churchman calls the French Catholics—at least all pupils of the orders—"a menace to the State," but Combes and his associates make it plain enough that they esteem everything as treasonable which is not atheistic, although they are just now very gracious to Protestants and Jews, in view of their only too ready complicity with their malignant schemes. The time will come when those who applaud persecution because it is directed against Catholics will either be ashamed of their hatefulness or ashamed of the Christian name.

CHARLES C. STARBUCK. Andover, Mass.

THE NAME OF THE LORD.

The second commandment, "Thou shalt not take the name of the Lord thy God in vain," is prohibitive in character. As is apparent, it forbids all forms of false and unnecessary oaths and all profanation of God's name. Observation of the prevailing vices, however, proves it to be the one commandment of least observance in the decalogue. And its offenders who are reduced to three principal classes. First, those who dishonor God's name by using it irreverently for trivial purposes. Secondly, those who use it to substitute a falsehood, and lastly those who use it in blasphemy.

Many persons there are who have formed the habit of invoking God's name in the most trivial matters. The slightest of occasions provoke them to its use. It has become a byword with them, and they utter it not in praise or glorification but rather in disrespect. All such violate the second commandment because their use of the name of God betrays a gross irreverence of His infinite Majesty.

Those in the second class are more serious offenders, and unfortunately their number is great. We meet them most frequently in our courts of law. They are those who call God to bear witness to the truth and then deliberately falsify, in other words, perjure themselves. Judges and lawyers will bear testimony to the fact that perjury abounds to day in our courts, proving that the second commandment has lost its power over a great many persons. In making this connection it might be well to bar in mind the three essential elements of a lawful oath, namely truth, justice and discretion. If truth be wanting, we outrage God's honor. If justice be lacking we commit a wrong upon our neighbor and if we do not use discretion we swear in vain.

The third class of offenders against this commandment is by far the most numerous and the most senseless. It is made up of those guilty of blasphemy. It numbers among its victims even the tot yet master of a morning prayer. Early users of the vernacular of lost souls, what is to be expected of them in manhood? Said thought, indeed, but who is responsible? The careless fool-mouthed matinee years who drops the venom of his deprecating tongue upon the innocent ear. Senseless men calling upon God to send His curses in place of speaking His praises. Unmindful that "the Lord will not hold him guiltless that taketh His name in vain."—Church Progress.

God's House.

Church dues, it may be, were smaller years ago, but remember that your little \$2,000 church was the best in your town. But now, when Protestants whose congregations are seldom as large as ours, erect fine structures merely to meet and pray in, it would be an insult to God, if we did not make sacrifices to erect, if possible, better structures for God to dwell in.—Rev. John F. Noll.

FIVE-MINUTE SERMON.

Sixth Sunday after Epiphany.

FREQUENTING THE SACRAMENTS.

Last Sunday you know, my brethren, I was speaking of the necessity of frequent confession and Holy Communion for real and lasting amendment of life; and I will go on with the same subject to-day.

I said that you cannot expect to get the help of God, which above all things you need for amendment, and which you need every day of your lives, without going often to the place where that help is given out. Yes, often, I say; that is the special point.

The help or grace of God is not all given at once. It is like a daily or weekly allowance which a poor man would receive from a charitable rich one, kindly disposed toward him. The poor man would not expect that his rich friend would give him \$300 or \$400 and set him up for the year; no, he would expect only enough to help him along for a week or so, aided by what work he himself might be able to do.

It is true that one Holy Communion is, as you perhaps have heard, enough to make a saint; but actually it will not often do so. The difficulty is that our dispositions in receiving are not good enough. Even if the rich man, he could not give his poor friend provisions for a year, much less for his lifetime, unless he should bring with him a very large basket; and that is the trouble with us when we go to get the grace of God, our baskets are not big enough. So we have to go often and get them filled.

Or, to put the case still more strongly, when you go to your dinner you do not expect to eat enough to last you all the rest of your lives, or even for a year, a month, or week. Your stomach is not large enough for that. Far from it; you expect another dinner to-morrow, and a supper and breakfast in between. Your food must be daily food, if it is going to keep you alive.

Now the Sacraments are the food, the daily bread of the soul. Especially is this true of Holy Communion. They must be received frequently, if our souls are going to be kept alive. It is true that the hermits of the desert in old times not only kept their souls alive, but advanced rapidly in sanctity, though far away from these sources of grace; but they did resort to them as often as could be in the way of life to which they were called, and when they did, they were able to receive from the Divine bounty much more than we can hope for. And besides, their loss in this way was supplied in others, as God had called them to this special life; and this may be true to some extent for others who are unavoidably prevented from approaching frequently.

But for us who are imperfect and weak Christians, and who can easily resort to this banquet which the Divine mercy has provided for us, it is simply madness to hope to persevere, much less to advance, in the spiritual life without frequently partaking of the food by which that life is sustained; just as great madness as it would be to hope to live on one meal a year; at any rate if exposed, as most of us are, to numerous and heavy temptations. How often we hear from some one who has been away from confession for a good while, when we ask how long he kept the resolutions made last time, that it was only for two or three weeks or a month. And it does not surprise us. It is a matter of course. His soul died in two or three weeks or a month, when it did not get its food of Holy Communion, just as the same body habit of the dead had been similarly neglectful of its want. The soul will not bear starving any more than the body in which it dwells.

JAPANESE NUNS.

A very interesting picture is being distributed by the director of the Society for the Propagation of the Faith in the Boston Archdiocese. It represents several Japanese nuns and novices. Four Sisters, clad in the habit of the Order of St. Paul (founded in Chartres, France), are seated evidently on a bench. Squatted in Japanese fashion, in the foreground, are three young women, and standing directly behind the professed Sisters are five others, four of whom were novices. All of these latter, eight in number, are postulants or novices preparing for their reception. They are characteristically Japanese, with one or two exceptions, but the stamp of Catholic faith is so striking that one thinks of them as having been born into the faith. Possibly some of them are descendants from that wonderful line of faithful souls who kept the fire of Christ's love burning in Japan during more than two centuries of darkest and most violent persecution. The picture is a decidedly attractive one and is dedicated to the promoters, and special and perpetual members of the Society for the Propagation of the Faith in the Boston Archdiocese, who are each receiving a copy in grateful acknowledgment of their service to the missions.

A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's professional standing and personal integrity permitted by: Hon. W. R. Meredith, Chief Justice; Hon. G. W. Ross, Premier of Ontario; Rev. John Paris D. D., Victoria College; Rev. William Cayton, D. D., Knox College; Rev. Father Feehy, President of St. Michael's College, Toronto; Dr. J. Sweetman, Bishop of Toronto; Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

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THE HIDDEN PRIEST.

Queen Elizabeth was as viciously cruel to Catholics in England as in Ireland; her infamous record of bigoted persecution is blackened with the wilful murder of many of God's anointed priests, among them the gentle saint and gifted poet, Father Southwell, of the Society of Jesus.

Readers of Thackeray will recollect the description of "the priest's hole," the hiding place of "Mr. Holt," in "Henry Esmond"—a secret room built by a Catholic noble family to protect a visiting priest and to elude the vigilance of Elizabeth's bloodhounds. Many famous old houses in England have hidden passages as romantic as any secret chamber of fiction. In his book "Secret Chambers and Hiding Places," Mr. Allen Fea says that the persecution of the Catholics during Elizabeth's reign led to the building of many of these secret retreats in the homes of Catholic families. Father Gerard in his memoirs gives a thrilling account of a search made for him in an English Catholic mansion in 1594—three hundred and ten years ago; The searchers broke down the door and, forcing their way in, spread through the house with great noise and racket. Their first step was to lock up the mistress of the house in her own room with her two daughters, and the Catholic servants they kept locked up in divers places in the same part of the house.

They then took to themselves the whole house, which was of good size, and made a thorough search in every part, not forgetting even to look under the tiles of the roof. The darkest corners they examined with the help of candles. Finding nothing, they began to break down certain places that they suspected. They measured the walls with long rods, so that if the measurements did not tally they might pierce the part not accounted for. Then they sounded the walls and all the floors to find out and break any hollow places there might be.

A servant betrayed the general location of his hiding place, but he did not know the way to it. Then the search began anew. Finding nothing during the whole of the third day, they proposed on the morrow to strip off the wainscot on the room. Meantime they set guards in all the rooms about to watch all night lest I escape.

The way I got into my hiding place was by taping up the floor (that overhead in the chapel) under the fireplace. The place was so constructed that a fire could not be lit in it without damaging the house, although we made a point of keeping wood there, as if it were meant for a fire.

The men on the night watch lit a fire in this very grate and began chatting close to it. Soon the bricks got loose and nearly fell out of their places. I thought they were going there and then to break open the place and enter, but they made up their minds to put off further examination till next day.

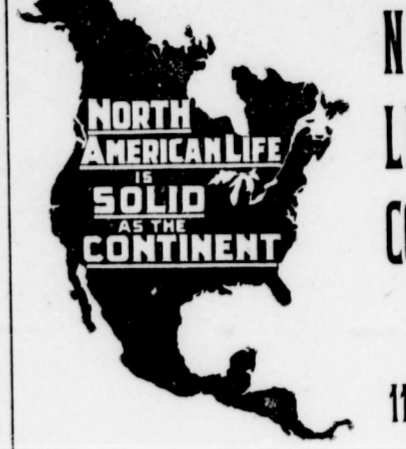
The next morning they resumed the search most carefully everywhere except in the top chamber, which served as a chapel and in which the two watchmen had made a fire over my head. God had plotted out of their memory all remembrance of this thing. The searchers, forgetting or not caring about this room, busied themselves in ransacking the rooms below. They stuck to their purpose of stripping off all the wainscot till they came to the very place where I lay, and there they lost heart and gave up the search. They thought I had escaped somehow, and so they went away at the end of the four days, leaving the mistress and her servants free.

Aids to Worship.

To worship God is man's essential act; for this he was created. Worship is a mental and intellectual act; it will and the mind must produce it, or it does not exist. But intense, continuous and hearty worship of God depends greatly upon the heart and feelings. Thus, in order to worship God, we must in order to worship God, we must have an I assisted by Bethlehem, by Nazareth, by Calvary!

TWENTY-THIRD ANNUAL STATEMENT

OF THE NORTH AMERICAN LIFE ASSURANCE COMPANY.



HOME OFFICE: 112-118 King St. west, Toronto.

For the Year Ended 31st December, 1903.

Table with columns for Receipts and Disbursements. Receipts include Net Ledger Assets, Cash for Premiums, and Cash Income on Investments. Disbursements include Payment for Death Claims, Profits, and other Payments.

Table for Assets. Includes Mortgages, Bonds and Debentures, Real Estate, Loans on Policies, and Loans on Stocks.

Table for Liabilities. Includes Guarantee Fund, Assurance and Annuity Reserve Fund, and Death Losses awaiting proofs.

NET SURPLUS.

Audited and found correct. JOHN N. LAKE, Auditor. W. M. T. STANDEN, Consulting Actuary.

New Insurance issued during 1903. (Being the best year in the history of the Company) Insurance in force at end of 1903 (net) 32,452,977 00. No monthly or Provident Policies were issued—this branch having been discontinued.

President—John L. Blair. Vice-Presidents—James Thorburn, M. D., Hon. Sir W. R. Meredith, K. C., Medical Director—James Thorburn, M. D. Directors—Hon. Senator Gowan, K. C., L.L.D., C. M. G.; E. Gurney, Esq., L. W. Smith, Esq., K. C., D. C. L.; J. K. Osborne, Esq.; D. McCrae, Esq., Guelph. Managing Director—L. Goldman, A. I. A., F. C. A. Secretary—W. B. Taylor, B. A., LL. B. Superintendent of Agencies—T. G. McConkey.

The Report, containing the proceedings of the Annual Meeting, held on January 28th last, showing marked proofs of the continued progress, and solid position of the Company, will be sent to Policy-holders. Pamphlets explanatory of the attractive investment plans of the Company, and a copy of the Annual Report, showing its unexcelled financial position, will be furnished on application to the Home Office or any of the Company's Agencies.

Great Things From Little Causes. It takes very little to defame the stomach. The cause may be slight, a cold, something eaten or drunk, anxiety, worry, or some other simple cause. But if precautions are not taken, this simple cause may have most serious consequences. Many a chronically debilitated constitution to day owes its debility to simple causes that dealt with in time. Keep the digestive apparatus in health by continuing to take Dr. Williams' Pink Pills for Pale People. These pills are better than any other for the purpose.

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