

upon it; but he hopes that Paganism, in its present form of Secularism, detached from all reference to supra-mundane realities, may be more successful, and either extinguish the Church altogether, or, which would perhaps be still more gratifying, bow down her neck to the acceptance of Gambetta's demand: "Render unto Caesar the things that are Caesar's, and unto Caesar also the things that are God's."

The "Republican" correspondent, naturally, is less truculent than the Frenchman, as Secularism in this country has not yet gained such peremptory strength, but his demand appears to be the same, namely, that Christianity, especially the Catholic Church, shall view herself as simply one of the various equal religions, which she shall not aim to supersede, and toward which she shall sustain the same friendly relations which, for instance, the Catholic monastic orders are expected to bear towards each other. Otherwise the Church is to be viewed as having no moral right to exist.

It evidently could not satisfy this writer's demands that Christian missionaries should own their obligation to treat sincere adherents of all the great pagan religions (Judaism, and even Islam, standing in a separate class) with friendly respect, and cordially to acknowledge the masses of truth sometimes found in them. Such obligations are increasingly recognized. There are Buddhist monasteries in which the visit of a Christian missionary is hailed with the ringing of bells and the sounding of silver trumpets. Such courtesy calls for courtesy in return and receives it. Indeed some think that the Jesuits in the past (hardly in the present) have even overshoot the mark in this direction.

Then again, as to the truth found in some of the chief pagan systems, the last general Catholic Congress in Germany (reported in a Lutheran magazine) has rendered ampler justice to the good points in Buddhism than I have ever seen rendered before. Its exposition explains the cordiality with which various Buddhist abbots and monks receive Christian missionaries.

Yet all this does not imply that Buddhism is viewed by these missionaries as an equal religion, the permanent continuance of which is to be regarded with complacency. They endeavor to show their Buddhist friends that while the Gospel contains, in a purer, and better balanced, and far more effectual form, the purity, compassionateness, justice, unworldliness, enjoined by Gautama upon his disciples, it contains infinitely more than is to be found in his system. For the mere hope of deadening the sense of suffering, by suppressing, as far as may be, all thought and feeling, and so drawing near to extinction, the Gospel quickens the moral sense, and welcomes even suffering as a means of abating the appetencies of sin, of which Buddhism has but a feeble sense, notwithstanding the hideousness of its portraiture of Hell.

So also the Gospel, in place of the dreamy compassionateness of Buddhism, which the perfect are to outgrow by entering into increasing indifference to being, introduces active benevolence, of every form, as towards souls not doomed to extinction, but destined, if they will receive it, to an ever-living immortality, whereby they shall become undying agents of God's "fresh creations,

In the world of upper bliss," as Faber expresses it.

So also, instead of an endless chain of inexorable fate, leaving each soul to extricate itself, as best it may, from ever-recurring reincarnations, by its own unassisted efforts, and promising, even to the few that succeed, only a condition hard to distinguish from non-existence, the Gospel sets forth the Living God, Father, Son and Holy Ghost, ever helping the believing soul to every virtue, and strengthening against every vice, until it reaches, not the Nirvana of half-existence, or utter extinction, but the Paradise of Life Eternal, and the Lethe, which, as Schelling says, if it gives to the evil oblivion of all good, gives to the good oblivion of all evil.

Now, however friendly Christians may be, and should be, towards Buddhists, is there any possibility that they can treat the Gospel which they propound to them as merely a somewhat improved version of their own religion, as standing essentially on an equality with it? What can they do except to exhort them, adhering to all good things which they now have, to let their faint foreshadowings of

redemption be absorbed in the full light of the risen Day? Yet then they incur the censure of our writer as putting the Gospel and the Church on a plane so immensely above the other "world religions." In other words, like M. Bremond, they are accounted by him inexcusable because, being Christians, they speak and teach as Christians.

CHARLES C. STARBUCK, Andover, Mass.

A GOOD WORD FOR THE ORANGEMEN.

The disturbance made by some riotous bigots at the dedication of the Armagh Cathedral has been widely heralded by the press, but the kindly courtesy displayed by sensible Protestants toward their Catholic fellow-subjects on that occasion, and the honors shown by them to the distinguished guest, Cardinal Vannutelli, have not received any newspaper notice. A Catholic who was present at the dedication writes to the Catholic News declaring that the reports of Orange disturbances were highly colored and greatly exaggerated. He says that while at night an attempt was made to pull down some decorations, and a slight scrimmage took place, there was no interference with the grand ceremonies of the day, and not the smallest insult was offered to the thirty or forty thousand Catholics assembled in and around the Cathedral. In fact, on every side people spoke of the happy change which had taken place since the time when the Catholic Primate dare not go within ten miles of his primatial city. On the day of the dedication (July 24) the greatest respect was shown to the Papal Legate and to the venerated Cardinal Primate of All Ireland, the Protestant Primate paying a visit of courtesy to the two cardinals, which was duly returned.

It is true that again on the night of July 25 there was some disturbance on the part presumably of over-zealous Orangemen, glass being broken and shots fired, happily without serious results; but the correspondent of the News seems to think that such a squalid row by no means offsets the enthusiastic greeting which the Cardinal Legate had received on that very day from all classes, including non-Catholics. As an instance of this it is stated that on the occasion of an excursion of Cardinal Logue and Cardinal Vannutelli to Carlingford, the Protestant Boys' Brigade of Liverpool, encamped at Warrenpoint, lined the passage from the train to the steamer, and, by order of their officers, presented arms as their Eminences passed along. Excepting the unhappy incidents above mentioned, the correspondent of the News declares that nothing could exceed the courteous demeanor of the Protestants of every shade of opinion.

This good word for the Protestant people of Armagh reminds us of a story told by the Most Rev. Dr. Gibney, bishop of Perth, Australia, wherein an Orangeman figures in a manner different from what one might expect. The bishop some fifty years ago was on the mission in the Australian bush. It was only with difficulty that a good supply of fresh water could be obtained in those days in many parts of that country, and the bishop (then Father Gibney), when travelling in the Williams' district, on one occasion felt anxious for a drink of pure water. It so happened that a workman heard that the visitor had come from the same part of the Emerald Isle as himself, and his first act on rising in the morning was to procure a good draught of the precious fluid. After he had placed a bucketful at the feet of the priest, he said to him: "When you return to the old land, tell that an Orangeman from the North of Ireland walked six miles in the Australian bush to supply you with a drink of good water."—"Sacred Heart Review."

BISHOP CASARTELLI AND THE CATHOLIC TRUTH SOCIETY.

The Bishop of Salford has made a new departure issuing a pastoral letter preparatory to the Catholic Truth Society's Conference at Birmingham. It is, we believe, a departure which will be very heartily approved of by Catholics. His Lordship appropriately points out that this will be the first great public occasion upon which the present Archbishop of Westminster will be able to speak weighty words to Catholics of the entire nation, and

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that this fact, especially as his Grace is to deal with the Education Question, renders this year's gathering one of special interest. It will be noticed too that Dr. Casartelli, like Father Day, S.J., and others who contributed to the proceedings of the Conference of Tertiaries at Leeds, strongly recommends Catholics to support the press. Quoting the emphatic words used by Cardinal Vaughan, he observes that the press is an instrument in our hands, an apostolate in which all should take part, that here there is work for everyone, and that for ten who can write ten thousand can subscribe and a hundred thousand who can scatter the seed. It is to be hoped that his Lordship's impressive recommendation will be taken to heart by all Catholics. The value of a Conference or Congress depends in no small degree upon the extent to which reports of the proceedings are circulated.—"Catholic Times" (Eng.)

A POPULAR BISHOP.

Catholics are invariably loyal to their spiritual guides, and a Bishop on his advent to a new see always meets with a sincere welcome. But the welcome which has been accorded to the Most Rev. Dr. Mangan, Bishop of Kerry, who was consecrated on Sunday last, was of an exceptionally hearty character. Not even, perhaps, in Ireland, where ecclesiastical dignitaries are so near to the hearts of the people has there ever been on such an occasion a more enthusiastic popular demonstration than that with which the Bishop was greeted after the ceremony of consecration. No less than thirty addresses were presented. They were tendered by representative bodies of every kind in the diocese—by clergy and teachers, local councils and Chambers of Commerce, the United Irish League, the Gaelic League, the National Foresters, and so on. The secret of his Lordship's great popularity is his manliness of character, which has prompted him to do battle for oppressed tenantry and to help forward every good cause no matter how great the opposition to it. His efforts in this respect have been crowned with gratifying results, and in replying to the addresses he frankly confessed that proud as he might well feel to be the Bishop of such a faithful flock, he was still prouder that he had been able to preserve a home for many who were about to be sent adrift and that he had been the means of bringing back to their homes people who were homeless. Dr. Mangan is a man of strong views and a vigorous speaker, and he will make his mark as a ruler of the diocese of Kerry.—"Catholic Times."

THE BREAD MONOTONY.

"People ought to vary their breads. A chef was talking about bread, the same as they vary their meats," he said. "You don't eat ham three times a day, year in and year out. You don't eat beef that way. You don't eat mutton that way. But that is the way you eat bread, if you are the average sort of a man—one certain kind of bread suffices you for breakfast, lunch and dinner all your life. "The stomach gets tired of this bread monotony, and when the stomach tires of a thing it won't digest it. Hence dyspepsia. The bread monotony is responsible for a good deal of the dyspepsia that flourishes. "There are a hundred varieties of breads. Corn bread, rye bread, gra-



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ham bread, whole wheat bread, barley bread, spring wheat and winter wheat bread, Sally Lunn, Boston brown bread—with these and many more to choose from, why is the average family so foolish and thoughtless as to confine itself to one kind of bread only?"

TIME TABLES

Canadian Pacific

Table with columns for Lv., EAST, and Ar. listing train routes and schedules for Canadian Pacific.

Canadian Northern

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