

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

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DOES HONESTY PAY?

Some time ago a writer asked: "Can a man who will not buy a vote, nor bribe a legislature, nor consciously violate a statute afford in these days to run a railroad? There are plenty of people who will not steal if they realize it is stealing, and a good many who will not lie if they realize it is lying; but when stealing or lying comes disguised as self defense or legitimate enterprise they may feel differently. If limitless rapacity is admirable, if it is the duty of the man with a hundred talents to make them a hundred thousand, he did not see that the degree of honesty that would hinder a man from breaking statutes is any longer the best business policy or even a practicable policy.

Meanwhile they who declare that to be the thing, and not to have regard as visionaries who, unless they are very eccentric, never have their photographs on the ten cent magazines.

PIRATES OLD AND NEW.

The old time buccaner had a reputation for devilry, lived up to it unashamed and exhibited it with never a veneer of hypocrisy to hide its ugliness. He cut throats, looted, drank much strong water. His successors ply the trade more warily to day, and with greater success. They do not drink, that is, to excess, because rumor has it that they are dyspeptic. Some of them weep on occasion because we presume they overlooked a few of their neighbors during their raids. From time to time they are responsible for preachers who are how to succeed. Unlike their piratical forbears they keep on the right side of the penal code. With an astute lawyer as navigating officer they sail the ocean of speculation with the result that their log books can show a grim story as was ever indited by the buccaner of the past. They wreck and ruin men as blithely as ever a Hawkins or Kidd made a victim walk the plank. They put their hands by means of some company or other into the pockets of the public and in general leave no device untried: resort to tricks that would scarcely be countenanced by the lowest of swindlers, in their efforts to get money. And yet they escape the stripes of the convict. Not so, however, in England. An individual named Wright tried the frenzied finance game there, and the English companies' law showed him in equivocal manner that commercial brigandage was neither safe nor profitable. In the United States they can do, and have done with impunity what Wright was punished for. Instead of being behind the bars the frenzied financiers are lauded as exemplars for the young—for their ability and philanthropies. Now and then they are denounced as thieves, and then these gentlemen content themselves with asking the befuddled and plundered common people: Well, what are you going to do about it? Nothing, we suppose, by a country that puts God out of its schools and whose all important question is not: What are you? But: What have you got?

THE POOR POLICY HOLDER.

The insurance investigation taking place in New York concerns the Canadians who are policy holders in any of the companies under fire. The story of dishonor has not been published in its entirety as yet, but the pages of it in circulation are enough to lead one to suspect that Mr. Lawson was right when he said that financiers under the spell of the code of modern dollar-making are converted into beasts of prey. The investigation reveals that men who were supposed to embody the highest commercial ideals have used trust money as a means of private gain. For political purposes they have used it, and they have also turned thousands of dollars which belong to the widow and orphan into their family coffers. Again, the man who invests in life insurance is under the impression that his money with its earnings shall be returned to him at the stipulated time.

But President McCurdy of the Mutual Life assures us that this is a misconception of mutual life insurance. According to him it is not a money-making business at all, but a philanthropic enterprise founded for the benefit of the entire earth. That cant, however, as ridiculous as it is insulting, will not satisfy the policy-holder. He regards his money as being subject to the rules of

legitimate business. He wonders why he should be exploited in the interests of philanthropy while thousands of dollars are passing yearly into the pockets of the altruistic Mr. McCurdy for the benefit and glorification of the McCurdy family.

Well does a New York paper say that the country may hide its face with shame at the record of underwriting, of speculation with insurance funds, of enormous salaries and commissions paid to relatives, of manipulation of securities so as to deceive the public by fictitious annual statements and of increasing in all these ways the cost of insurance to millions of wage earners in moderate circumstances. Americans, says an English paper, can scarcely be surprised to learn that the confidence of Europe has been staggered by the multiplying proof of so much laxity and wrong-doing.

But who is going to make these gentlemen disgorge their spoils, philanthropic or otherwise?

TALKS ON RELIGION.

FAITH—A GIFT OF GOD—REASONABLE AND INDIVISIBLE.

There can be only one true religion. God alone has the right to establish religion. For God to err is impossible since He is eternal truth. He cannot be the author of contradictory teachings, but He would be were He the founder or upholder of the different religions that claim man's allegiance. "One Lord, one God, one faith and one baptism" is a declaration from the Holy Scriptures which points to unity of faith. Were all religions equally true all religions would be equally false.

We may remark that it is "the duty of men to search out the true religion. To embrace that religion requires faith, because without faith it is impossible to please God." But faith is a gift of God. Hence it is not a virtue actually due to man. A thing which man can claim as a right, cannot be a gift. God alone can give the power or the virtue to believe with faith. "No man can come to Me," says our Lord, "except the Father, who hath sent Me, draw him." (St. John vi, 44.) The man who is not a seeker after truth, but who discusses until they are tired, but they cannot attain faith simply by their own exertions and cleverness.

Men must be ready to believe, as the field must be ready to receive the grain. They must possess sufficient humility and a desire to receive the light. "He has filled the hungry with good things, and the rich He hath sent empty away." (St. Luke i, 53.)

People who don't want to know are not hungry, and hence have no appetite for faith, for the food of truth. The self-sufficient, the proud cannot be excited. "He hath deposed the proud and hath exalted the humble." Hence prayers is better than argument. In addition to praying for those whom we wish to be converted, we ought to get them to pray themselves, the prayer of the blind man: "Oh Lord, I may see."

Faith does not imply the annihilation or even the violation of reason. It is God Who has endowed us with reason and He asks us for a "reasonable service." Our Lord does not ask for faith without having shown a sufficient ground for it. "If I do not the works of my Father, believe Me not." (St. John x, 37.)

Faith, however, acknowledges that reason has a superior in its own line; that there exists something like itself but which infinitely surpasses mere human reason. Since man can and does easily acknowledge that God's power infinitely surpasses his own, how can it be so difficult to realize that the knowledge of God is quite as much above his knowledge as his capacity of knowledge, as the power and the strength of God is above man's strength and power. The Lord Himself has declared: "As the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts." (Isiah lv, 8.)

There must naturally be a great many truths beyond the scope of human reason and upon which human reason cannot pronounce with anything like confidence or certainty, and on which, therefore, it ought not to pronounce at all. It should then be easy to deduce that there must be a sanction—a teaching from a source much higher than mere human reason or authority—the revelation of an infinite superior intelligence. Those truths may be hard to accept by many because they appear to involve things which seem opposed to the dictates of reason.

We use the term seem to be opposed to reason. The difficulties are not difficulties so much to reason as to imagination. You cannot conceive how a thing is to be done or what it will look like when it is done. Reason says there may be millions of ways in which it can be done; imagination says: "I cannot conceive how it is possible."

St. Thomas was incredulous. He said: "Except I shall see in His hands the print of the nails, and put my finger in the place of the nails, and put my hand into His side, I will not believe." (St. John xx, 25.) St. Thomas doubtless, thought he was asking for proof to satisfy his reason. He had proper enough for his reason in the testimony of the other Apostles. What he really wanted was something to satisfy his imagination. He wanted to

be able to feel, and to see what Our Lord looked like after He had been in the grave and had risen from the dead.

Thus it is about the truths of faith. Men want to touch, to feel and to handle them intellectually, and to see how everything is to be done and what it will look like when it is done. Since they cannot, they cry out that faith is against their reason, when in reality it is only baffling and disappointing to their imagination.

The virtue of faith is an intellectual submission to the authority of God. Agreement is not submission. Agreement is in accordance with their own views. Faith accepts truths primarily because they are proposed by Supreme Authority.

We must not be slow and grudging in believing, or in the duty of believing. Our Lord for this reproached the disciples on the way to Emmaus as "foolish and slow of heart to believe." (St. Luke xxiv, 25.) The Apostles said: "Lord, increase our faith." If we do not pray and do not act up to our faith we endanger its loss.

Faith cannot be divided. If you do not accept the whole object of faith—all that God teaches and the authority through which He teaches, you have not faith. You cannot take from the teaching of God a number of truths pleasing to yourself and make your own selection and then claim to have faith. If only one article proposed for your belief be excluded, you have no faith. The motive of faith is the authority of God. If you question His authority or truthfulness in even one article—you have not faith. And without faith it is impossible to please God.

Faith is the foundation upon which all virtues must be built. If nothing be built upon a foundation, of what use is it? "So faith also," says St. James, "if it have not works is dead in itself." "As the body without the spirit is dead, so also faith without works is dead."

There are many things which unite men together, for instance, nationality, politics, sympathy, business interests, etc., but faith should be the strongest bond. St. Paul tells us: "Work good to all men, but especially to those who are of the household of the faith." (Gal. vi, 10.) Exercise your faith. Do something for it. When the martyrs died for their faith, they made the best possible act of faith. Suffer for your faith when necessary, and this also will be a practical act of faith. "The just man liveth by faith." The lives of the saints were entirely colored and shaped by their faith. Our faith enlightens us, and we should, as a matter of duty, let our light shine before others.—Cleveland Universe.

ASHAMED OF CATHOLIC PICTURES

"We are sorry to be obliged to admit," says the *Paulist Calendar*, "that there are Catholics so full of human respect, so narrow and unenlightened withal, that they exclude sacred pictures from prominence in their houses, lest they be reckoned among the devotee, or annoy the non-Catholic or infidel guest. They do not fear to offend pure eyes; with dangerously suggestive pagan pictures, or refined tastes with the banalities of some fleeting fashion in art. They have not sufficient common sense to see that they are shutting out of their lives and those of their children in banishing the Blessed Mother and the Divine Child. Wherever the pictures of the Divine Redeemer, of His Blessed Mother and the saints abound in the household, faith is strong, and the sinful mortal, though, as the poet says, he trip and fall, yet shall not blind his soul with clay."

A SERMON TO NEWSPAPER MEN.

APPEARED AT 2 O'CLOCK MASS, THEY FORM A BRANCH OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

"Going * * * Teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost * * * And behold I am with you all days, even to the consummation of the world."

This clarion sounded by Christ to His Apostles nineteen hundred years ago, was used as a text for a sermon preached last Sunday at 2 o'clock in the morning in the city of New York.

It was a remarkable incident at the most remarkable religious school. The "Newspapermen's Mass" was inaugurated four years ago in St. Andrew's Church, which is located in the centre of the newspaper district of the great metropolis, and immediately attracted the interest of the Church people over all the United States. And truly it deserves all the interest that can be given to it.

One must be acquainted with the divers elements that form this peculiar congregation in order to realize the atmosphere that pervades this early Sunday morning Mass. There at 2 o'clock in the morning by a district in which religious edifices are getting scarce, one will find a congregation of from six to seven hundred men—editors, reporters, printers, pressmen, policemen, post office employees—reverently fulfilling their religious duties, whilst their fellow-citizens have given themselves into the tender care of Morphew's, which have been by a district in which religious edifices are getting scarce, one will find a congregation of from six to seven hundred men—editors, reporters, printers, pressmen, policemen, post office employees—reverently fulfilling their religious duties, whilst their fellow-citizens have given themselves into the tender care of Morphew's, which have been by a district in which religious edifices are getting scarce, one will find a congregation of from six to seven hundred men—editors, reporters, printers, pressmen, policemen, post office employees—reverently fulfilling their religious duties, whilst their fellow-citizens have 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WITHOUT REVERENCE.

A CHARACTERISTIC OF OUR NATION, DUE TO THE LACIZING INFLUENCE OF PROTESTANTISM. From the Western Watchman. The horrible blasphemy recently uttered by one of our most prominent Protestant ministers, and which shocked the whole land, has caused thinking people to inquire into the causes of the strange want of reverence for sacred persons and things noticeable among all classes of our non-Catholic citizens.

A NIGHT INTERVIEW WITH THE POPE.

It was after the Ave Marie one night this week, and the Vatican was wrapped in darkness, except for a stray light here and there in one or other of the windows. The Swiss on guard opened the wicket of the bronze doors in answer to a knock. He at once recognized the priest outside, and with a friendly "Buona sera," allowed him to pass unimpeded at the head of the staircase opening on the Court of San Damasco by the gendarme on duty, and at each landing of the Scala Regia where a solitary guard presided to and fro in the dim light. A minute later the priest was making his way through a long series of silent, empty halls—not a guard did he meet, or a chamberlain or a servant, and not a sound was to be heard, not even of his footsteps as they moved over the carpeted floor. He was in sight at last, when he held a thin line of light cutting the floor for a few feet at the end of the passage. He paused for a moment at the door of red baize to wipe away the perspiration from his face, for it was a close night, and he had mounted several hundred steps since he had said "Buona sera" to the Swiss at the bronze doors. Then he tapped on the wooden frame of the balze door.

MASS IN THE MAMERTINE PRISON.

AMERICAN PRIEST OFFERS HOLY SACRIFICE IN DUNGEON ONCE OCCUPIED BY ST. PETER AND ST. PAUL. Rev. P. L. Duffy, LL. D., of Charleston, S. C., one of the band of American pilgrims that visited Rome during the past summer, enjoyed the rare privilege of celebrating Mass in the Mamertine Prison. This spot receives but meagre notice from the guide books, presumably because the tourists are usually on pleasure bent and would scarcely care to seek a spot which Baedeker calls dark and damp and terrible. "Why," asks Father Duffy, should I leave my hotel in the early morning of August 3 for the long journey to Rome and a damp Mamertine Prison and to say Mass in its dismal depths? "I passed to the left of the central edifice on the Capitol, down by the north corner of the Forum, where the Temple of Concord stood, the Coliseum looming beyond, and entered the Church of St. Joseph the Carpenter which owes its existence to the Guild of Carpenters in Rome. Under this church is a chapel dating back to the time of Gregory the Great, where there is a miraculous crucifix, and underneath this chapel is the Mamertine Prison, consisting of two subterranean dungeons, one below the other, the oldest prison in the world. The Roman historian, Livy, tells us that the upper dungeon was made by Ancus Marcius, the fourth king of Rome, in the year 640 B. C. It is an irregular quadrangle and is built on a hill, and is about sixteen feet long by about sixteen feet wide and constructed of enormous blocks of volcanic stone, cubed and arranged in the Etruscan way. "The lower dungeon, a fearful oubliette as called by the Italian from Servius Tullius who according to Varro, excavated it out of the solid rock B. C. 578. It is elliptical in form, narrow at each end, long ten wide, six and a half feet high. "SCENES OF TORTURE. "The vaulting is formed by the gradual projection of the side walls until they meet. Cardinal Wiseman writes of these dungeons: "With only one round aperture in the centre of each vault, through which alone light, air, food and men could pass. "The upper story was full of men and women, the lower, no other means of ventilation, drainage or access could exist. The walls had rings fastened into them for securing the prisoners, but many used to be laid on the floor with their feet fastened in stocks. "The historian Sallust describes it as a dark, filthy, frightful den, twenty feet under ground, walled in, and covered with masses of bones. When through these openings above, through which the lictors and executioners descended by ladders to do their deadly work, while the bleeding victims, visible to the survivors in the light of the torches, were lifted to the surface to be thrown down the Gemonian steps and dragged thence through the Forum Velabrum to the Sublucian bridge to be cast into the Tiber. This prison before the time of Caesar. Appian Claudius slew himself there, and here died Manlius Capitolinus. Jugurtha, the great Numidian, who had resisted the power of Rome so long, could live here only six days, where he had been thrown by Caius Marius, his conqueror, into the ruins of Carthage, and later will be thrown by Sulla and Rome. The conqueror of Cataline was strangled here. Aristobulus and Tigranes, after the triumph of Pompey, were imprisoned here. The blue eyed Gaul, Vercingetorix, who contended so valiantly against Caesar, was imprisoned here for six years until he was made to figure in the triumphal procession of Caesar, and then in the lower dungeon of the Mamertine. And here St. James and his daughters met their death. "Enemies of Rome from Europe, Asia and Africa, kings and princes and enemies of the power that happened to rule at Rome, victims innumerable, were immured in these darksome depths. "INNOCENT VICTIMS. "And was it for all this that I, a priest, a disciple of the Prince of Peace eagerly desired to descend into this chamber of horrors? "Ab, no! There is another chapel in the awful history of the Mamertine. And here I would remark that the Mamertine Prison in the dramatized rendition of the powerful book of Sienkiewicz, "Quo Vadis," is altogether unlike the original. Soldiers and Christians, as many of your readers have noted, the only ingress was the small opening in the top of each dungeon, as described in this article. The prison of the play is idealized—a palace compared with the real Mamertine. "Yes, there was another class, a class

THE PASSION PLAY.

MRS. W. JENNINGS BRYAN WRITES OF INSPIRING SCENES AT OBERAMMERGAU—NONE BUT THE PURE MAY PARTICIPATE. We all recall how much was written of Oberammergau in 1900. Every magazine and many newspapers gave detailed accounts of the wonderful Passion Play enacted there and of the thousands who flocked to witness it. Each writer emphasized the fact that only once in ten years is the Passion Play presented. You may imagine my delight to learn that this year an exception has been made and that something worth while was doing at Oberammergau. The village lies quite encircled by mountains and no railroad has yet ventured there. The outer world was quite unaware of the existence of this little place until twenty or thirty years ago. Then the newspaper men raised a mighty shout. "Come quick," said they, "we have found something so old that it is very new indeed. Nearly a thousand years ago England saw our Christ live and die and live again in these strange plays. Long after, Germany's peasants wondered and wept at the same sights. But they all forgot. You may wonder how a community of only little Oberammergau remembered the Come and see a living fragment of the long dead past. And come they did, the rich, the poor, the ignorant, the learned, the priest, the seafarer poured through the mountain passes and broke the quiet of the valley. Oberammergau awoke and learned about the world. The village shows the traces of foreign fingers. Old Gasthouses are slyly growing into large hotels; the shop windows are full of souvenirs for travelers; the girls are often not in peasant dress; the young men wear their curls with a more jaunty air. Are you wondering, as I did, why the peasants play this year? High above the town on a mountain side stands the answer; the three figures of the crucifixion done in white marble and of gigantic size. This group was given to Oberammergau by King Ludwig, the Second, thirty years ago this summer. The play which we see was given then in honor of the King and of his gift and is now repeated for the first time on this anniversary of that occasion. The play tells the story of King David and between acts, tableaux from the Passion Play are presented, so that when the curtain goes down on the final act one feels that he has seen not only the life of David but the real path of the Passion Play as well. I wish I might give you a clear idea of the stage. It was a huge platform with the open sky and twittering birds with the audience also under the canopy of heaven; but this is not altogether true. Imagine a huge shedlike building with a curving roof. All Lincoln roaders will be interested to know that the general shape of the interior of the building, the girders and the roof are an excellent counterpart of the Lincoln Auditorium. Here are seats for four thousand people. The floor slopes to the front, the orchestra sits in a neat little box next to the stage, all quite comfortable and modern. In this building I located the fruits of the olden ingenuity. In the good old days the peasants surely did not fare so well, an excellent counterpart of the Lincoln Auditorium. The stage is a large platform built of not too smooth planks and open to the sky. In the center from left to

THE PASSION PLAY.

right, but at the back a box like house has been built, severely Grecian in style. This is the real stage, though acting is done on the platform, the focal point is always inside, and one could see with his mind's eye the players scurrying under this shelter if rain came. To the right and left are porticoes and arches through which one catches glimpses of the flat roofs and low turrets of Jerusalem. The stage disappointed me. The drama is played by five hundred performers, a chorus of thirty-two voices and an orchestra of forty. These people all live in the little valley. They are all peasants. The moving power is the church (Catholic). To take part in these plays is a great honor and can only be undertaken by those whose lives are pure. Each performance is preceded by the sacrament, and if a man who has once appeared is guilty of something dishonorable, he cannot play when the next decade rolls round. As to the division of proceeds (no small item in these days), a priest told me that the people who play get one-third of the profits for division among them and the remaining two-thirds go to the Church. In 1900 they cleared a million marks, about \$250,000. The tableaux from the Passion Play are eight in number. viz., the nativity, the boy Christ in the temple, temptation, the baptism, the trial, bearing the cross, the crucifixion and the resurrection. It is difficult to realize the figures as flesh and blood; they seem much more like wax figures or very beautiful pictures. For artistic grouping of bright colors in clothing heightens the effect, while the presence of many children lends naturalness to the scene. Some of the tableaux are modeled after famous pictures which are found in European galleries. As to the play—the most attractive scene to me was the triumphal entry of David into Jerusalem. The Ark came through the arches at the left and disappeared through those at the right; the populace singing and shouting, the priest bearing the Ark in royal robes greeting his people from a gorgeous chair borne by his retainers. As one looks back upon the play at Oberammergau (beginning at half past one and ending at six) the characteristic which seems to save the performance from a spirit of ridicule and the audience from weariness, is the absolute reverence which actuates the players. One feels the religious fervor which pervades it all and can but be impressed and strengthened.—The Commoner.

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French Evangelization establishments was only 97 per thousand. In fact, the Rev. P. Villard complained at a meeting of the Methodist Young People's Summer school that the work in Quebec—that is the "French work (of conversion), in consequence of many drawbacks, is harder than missions in China or among the Indians."

But we must not overlook Rev. Mr. Brown's statement that "Roman Catholic homes seem to be as closed to the Gospel as ever." Of course it is the Baptist Gospel which is here meant. This language is not so cheerful as when he reports very satisfactory progress, and we believe that the less cheerful language is the more truthful.

At least three of the great Protestant Churches of the Dominion maintain branches of work which are usually called "French Evangelization." The purpose of the promoters may be gathered from the statement of Rev. Mr. Brown who presented the report that notwithstanding their endeavors, Roman Catholic homes seem to be as closed to the Gospel as ever.

EDDYISM. A lecturer by name Dr. Hering gave a lecture a few nights ago in the Christian Scientist Church of this city in explanation of the doctrines of Christian Science, a short report of which was given in the columns of the Free Press.

There will shortly be appointed a gentleman who will fulfill the duties of Minister of Education, as a vacancy now exists on account of the death of the former incumbent of that office. We cannot too strongly impress upon the government the very great importance of making choice of a suitable person to transact the business of that very important position.

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that was in any way unholy, we should from this fact alone infer that the Conception of Mary was Immaculate. But there are passages of Holy Scripture which also bear out the doctrine, though, independently of the constant tradition we have pointed out, their force might not be so apparent.

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Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCLXXVI.

Having remarked as much as there seems occasion on Professor Emerson's "Medieval Europe," which exhibits him very favorably as a historian, but in a rather extraordinary respect as a theologian, we will now revert to what is left of the long letter of the Boston correspondent of the Springfield Republican.

As we have already seen, this letter is in substance a courteous but severe animadversion upon M. Bremond being a French Catholic, he regards the Oxford movement of Pusey and Newman's time from the Catholic point of view. Pray from what point of view should he regard it?

If not from his own? Yet the correspondent, without precisely saying so, seems to treat it throughout as a grievance and an impropriety that M. Bremond should treat English religion from the point of view of his own opinions. He reminds me of the editor of the Boston Herald, as quoted in this Review, and of the Rev. Mr. Dickinson, our late superintendent of schools, both of whom have expressed a willingness that our Catholic school children should remain Catholics, provided they become good Protestants. They will consent that they shall go to Mass, and possibly even to confession, if only they will be religiously instructed by Martin Luther and John Calvin and John Knox and Thomas Cranmer, and will lift their voices in glad acclaim in the triumphant Halleluia of the "Battle of Ivry." This appears to be the limit of liberty which our author is willing to accord to M. Bremond.

However, let us not do him an injustice. He can, on occasion, be as severe against Protestants as against the French Catholic. Indeed, while he never forgets his manners, he perhaps comes the nearest to losing patience altogether over the fact that Bremond, being a Catholic, accepts our Lord's claim to be the supreme manifestation of God in Humanity. Such an apprehension of the Gospel he treats very distinctly as simply unendurable, insulating to the essentially equal rank and worth of the other great religions. His censure therefore strikes equally Catholics and believing Protestants. He is willing that Christianity should subsist, provided that its adherents will cease to be Christians. Otherwise they and their religion are alike intolerable. I think that even the Grand Orient of France might be willing to admit this position as at least a hopeful instalment towards its great aim of abolishing Christ, and with Him the Father and the Spirit, utterly out of the world.

True, Renan, while wavering between atheism and a belief in the world as "the dream of a sickly God," maintains that the Gospel is the unique and absolute religion of mankind. Barthelmy-St. Hilaire, also, while a Positivist, declares Christianity predestined to become the religion of the planet. However, these two authors are great men.

We have already considered the heavy reproaches this gentleman brings against Catholic history. Part of these reproaches are warranted, part unwarranted, part a compromise between fact and caricature. Catholics certainly ought to wish to find them largely true. If the Catholic Church, as that strange Protestant, Auguste Sabatier, declares is "a dead and noble religion," she must have unbounded capacities of good, and, therefore, if treacherously handled must have enormous possibilities of being turned to evil. If we maintain—which is true—that our Protestant history shows few such spaces of deep darkness, we are obnoxious to the answer: "What are four hundred years to two thousand? And how can there be deep blackness except in diabolical contrast to the splendors of supernatural light?" Indeed, we must acknowledge that for the most part our Protestant religious history is rather of a neutral gray than of either a dazzling white or a dazzling black.

We are disposed to claim — although we have a self-righteous way of chiefly limiting our claim to the Anglo-Saxon world—that we have a higher average level of experimental piety than Catholic countries. Yet when we are asked to show our elevations of sanctity, the Delectable Mountains that run unawares our somewhat monotonous plain, we do not find answer so easy. We may begin with Archbishop Leighton, that blended Covenanter and Churchman, whom Cardinal Manning so steadfastly admired through all his changes of position, and who indeed makes us think of St. Anselm. Yet when we are asked to give him a Protestant colleague, we are disposed, as the courts say, "to reserve our judgment." We may be thankful of a Smythies or a Patteson or a Heber, or an Ion Keith Falconer, but we can hardly say that memories of sanctity tumbled into our minds in such affluence as the Acta Sanctorum would supply to a Catholic recollection. We too might have our Acta Sanctorum, but it will be some considerable time before they are likely to correspond in the value of results, not to say in the number of names, with those of the Bollandist Fathers.

The question is not whether the Catholic Church, in her history of two thousand years, has not sometimes plunged into periods of deep depression, whether under overbearing tyranny, or in a sloth of moral corruption, when it has seemed as if she was in danger of going out of sight and never re-emerging. She has not done so. True, one complaint has been raised. Father X. is too rarely "desistitit a soul" for practical administration, like the stiff English Dissenter who declares that all his portraits fall short of bringing out his "expression of simple goodness." Yet time seems to show that this purity of soul is by no means incompatible with that good sense and reasonable tenacity of will which have already been tested in the Bishopric of Mantua and the Patriarchate of Venice.

Above all, he seems to be supremely adequate for the great present need of the Holy See, the bringing about of a good understanding with the House of Savoy. In France we can hardly say that the Pope's transactions with the two refractory bishops have shown inefficiency.

Now I wonder whether, in view of such evidences of the capacity of moral recovery, M. Bremond's hopes of a brighter future for the Papacy are not unreasonable as this correspondent seems to think. The question for the present is, What is the present? I notice that already a Baptist paper asks the Methodists what they say to their intriguing episcopal elections before the Christian brightness of the last Conclave.

CHARLES C. STARRBUCK, Andover, Mass.

PROFESSION OF FAITH—CONFESSING CHRIST.

St. Paul was a convert and he believed in professing his faith—in confessing Christ. In his epistle to the Romans (x., 10) he says: "With the heart we believe unto justice; but with the mouth confession is made unto salvation." Our Lord Himself is emphatic on the same subject. He said: "Whoever shall confess Me before men I will confess him before the angels of God."—St. Luke xii., 9.

Some people excuse their shortcomings by saying: "My heart is good." If your heart, your tongue and your hands do not act in harmony, do not act together, in your religion, your religion may be designated hypocrisy and might be called an abomination before the Lord.

How are we to confess Christ? Have we to walk up and down the streets proclaiming our religion? Must we enter a gathering immediately and loudly proclaim our Catholicity? Not at all. We are not obliged to be perpetually forcing our religion on the attention of others. While we must not be influenced by human respect to deny or conceal our faith, we need not be an offense and a burden to others by vanity and self-will. We do not have to make the sign of the cross on ourselves when we enter a company or meet people on the street.

When we are asked about our religion seriously and also by those who have a right to ask, we are bound to confess our faith. Keeping silence then might be equivalent to a denial.

There are many ways by which we confess our faith. Going to Mass on Sundays notwithstanding bad weather or bad roads or inconvenience is a profession of faith. If you observe the days of fasting and abstinence appointed by the Church, and do it openly when necessary, you make a profession of faith. A crucifix in your home, sacred pictures on the walls and Catholic books and periodicals in your dwellings are symbolic of your faith.

What of the ways in which our faith may be denied? There is a direct and an indirect denial, as when Peter said: "I know not the man." For this "he went out and wept bitterly." He repented of his sin and mourned for it all his days and crowned his repentance by martyrdom.

Things trifling in themselves may be very grave in their significance. To drop a few grains of incense in a fire is apparently of small moment, but when it signified honor to an idol, thousands of the early Christians suffered martyrdom in preference, as they were in duty bound to do. Such action would have been proclaimed and taken as a denial of the faith.

Sometimes a good situation or an office is offered to a Catholic on condition that he quietly denies or conceals his faith. The sin of apostasy then looms up. For this Christ utters a malediction.

Sometimes, to keep a good position or situation, persons will conceal their faith and act as Protestants, knowing that if they profess their faith they will be sent adrift. Silence and conduct like this is equivalent to a denial.

A Catholic who goes into company determined to conceal his faith no matter what may happen, who hears the truths of faith and the practices of his religion ridiculed and mocked and remains still in ecce, can hardly be excused from the sin of denial. Yet there may be cases of great difficulty when a person not denying and not pretending to deny his religion, may be permitted to conceal his religion for the time being.

People sometimes are tempted through human respect to do things that are equivalent to a denial of faith, as for instance to eat meat on Friday, fearing ridicule if they comply with the precept of the Church. Sometimes similar motives induce them to omit Mass, as for instance, when away on a visit.

We are not permitted to join in Protestant worship. The Protestant who invites you to join in family worship may be in good faith, but the Catholic party instructed in his religion cannot be good in faith in accepting. Protestants protest against the one true Church, and our Lord says: "He who is not with Me is against Me." A faithful soldier is not found fraternizing with the enemy and in the enemy's camp. The king would consider such a one a traitor.

FIVE-MINUTE SERMON.

Twenty First Sunday After Pentecost. GOSSIPING.

Laying hold of him he thrilled him saying: Pay me what thou owest (Words taken from to-day's Gospel).

The Gospel this Sunday, my dear brethren inculcates in the strongest possible way the distinctively Christian virtue of brotherly love—the duty, that is, of cherishing a spirit of charity and consideration for other men, and especially of forgiving any injuries which they may have done us. This obligation is, however, so clearly and frequently and earnestly enforced in the New Testament, and from our us in so many ways, come to confession to them. Sometimes that a first sight it might seem that I could do something better this morning than to go back to such an old and familiar subject. And yet, old and familiar as it is, every-day life affords so many proofs that we do not carry our knowledge into practice that I am sure that nine in every ten, perhaps ninety-nine in every hundred, stand in need of being reminded of this old and familiar though badly learned lesson.

For of what is the every-day talk of most women and a great number of men made up, if not of ill-learned criticisms and depreciation of their acquaintances, neighbors and even friends? In the words of St. Paul, are we not continually biting and devouring one another? Are not the newspapers filled with stories which pander to this uncharitable spirit? What, in short, is more common than detraction, even slander? Yet even these evils, grave and deadly as they are, are but small compared with other manifestations of this same uncharitable spirit. Why, I have been told of people who have worked side by side in the same workshop, attended the same church, even knelt at the same altar-rail, yet, from some trifling cause or other, have refused to speak to one another for years! What trouble and pain have people who come to confession to them. Sometimes the very most they can get is a vague, half-hearted expression of forgiveness, but in no account can they in some cases induce their penitents to extend to one another that which is due to every man, be he Jew or Turk, Catholic or Protestant—the ordinary salutations which civility requires.

Now, that all this is wrong is evident. Not one of us is so blind as not to be able to see that. But what the Gospel to-day points out, and what I wish to present to your serious consideration this morning, is the very unpleasant consequences which will infallibly follow upon such conduct. We know the story very well. A slave is in debt for a very large amount—an amount which, while quite willing, he is utterly unable to pay. His master releases him from this debt. Whereupon this free fellow, meeting a brother-slave who owed him a paltry sum, accuses him in the brutal manner mentioned in the text, demands immediate payment of the money, and, notwithstanding the debtor's entreaties and his willingness to make it good as soon as possible, locks him up in prison until the amount is forthcoming. Thereupon his conduct is brought to the knowledge of his master. He at once summons the wicked slave to be ore him and "delivers him to the torturers until he pays all the debt." Then our Lord says—and I ask for your serious attention to His words: "So shall my Heavenly Father do to you if you forgive not every one his brother from your hearts."

Of course, it is unnecessary to point out how strictly this applies to us. Many other texts might be cited from the Gospels to the same effect. One only I will mention, and that is that we cannot say the Our Father until we have forgiven all those who have wronged us, and who ask for dependent upon our forgiveness of the debts of others. We must forgive if we wish to be forgiven, and this forgiveness must be from the heart; no mere form of words, sufficient to satisfy men, but it must be a forgiveness sincere and genuine, such as to satisfy God the Searcher of hearts, before Whom we must appear to give an account of our whole life.

RELIABLE STATISTICS.

PLACE NUMBER OF CATHOLICS CLOSE TO THREE HUNDRED MILLIONS.

Reliable and up-to-date statistics quoted by a correspondent of the London Tablet from a resume of the Work of the Rev. P. Kruse, S. J., on the "Statistique Religieuse du Monde," published in "Die Katholischen Missionen," of Pribourg, show that the Catholic Church, with her 265,503,922 members is beyond comparison the most numerous and most extended of all the Christian bodies.

"Nearly half the Christians of the entire globe—over 43 per cent.—and more than a sixth part of the total population of the world, profess the Catholic faith. Moreover, the Catholic religion is not divided and subdivided into an infinity of sects, as is the case with Protestantism, Mohammedanism and Buddhism; but is one. Thus, in spite of her enemies and their most determined efforts against her, the Church is still, at the commencement of the twentieth century, living, flourishing and spread out over the whole earth, and alone of all the religious systems merits the name of Catholic, or universal."

LIQUOR AND THE BLOOD.

A. M. DE LAUNAY, 21, St. J. C. M., 75 Young Street, Toronto.

References as to the M. T. P. C. A. profession of standing and professional ability permitted by Sir W. F. Meredith, Chief Justice, Hon. G. W. Ross, ex-Governor of Ontario, Rev. John Dore D. B., Victoria College, Rev. James Kelly, President of St. Michael's College, Toronto, Rev. J. J. O'Connell, Bishop of Toronto, Rev. Thomas Coffey, Superior, CATHOLIC RECORD, London.

Dr. McTearney's reliable remedies for the blood and tobacco habits save the throat, safe, instantaneous treatment. No syphilis, no mercury, no medicine, no loss of business and a certainty of cure. Correspondence or testimonials invited.

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POWER OF THE ANGELUS.

Now, more than ever before, the demon roameth about like a ravenous lion, seeking whom he may devour. He is never weary, seeketh no rest. His rage against the children of men is fierce and unquenchable as the fires of hell, amid which he dwells on vengeful throne surrounded by the howlings of the damned.

He seeks his victims at the grey dawn of morning and curses the blessed calm he finds nesting in sinless souls, only to flee in rage at the blessed tones of the Angelus, as the anointed bell so sweetly peals them forth on the perfumed air. The meridian demon against whom we are specially warned fills street and store, factory and mill and the manifold hives of industry that abound in every large city, with his satanic temptations to rebel against God's holy law. But again the air is tremulous with the pulsing music of the Angelus that ushers in the restful hour of noon; and again the hereditary foe of the human race is foiled. For then, as in Millet's famous picture, every Christian heart is bowed in reverence because of the Word-Made-Flesh in the immaculate breast of His Virgin Mother.

And anon, ere the twilight shadows darken the quiet sky, which shall soon be illumined by the evening star—"pale hesperus of dreams"—the vesper demon rushes from his burning throne, and once more renews his attack and sings his siren song amid the tender musings of the dying day. But, again, the hush and silence of the vesper hour is broken by the silver notes of the Angelus, that sweeten the air like the angel voices that glorified Bethlehem in the solitude of the mystic night so long ago.

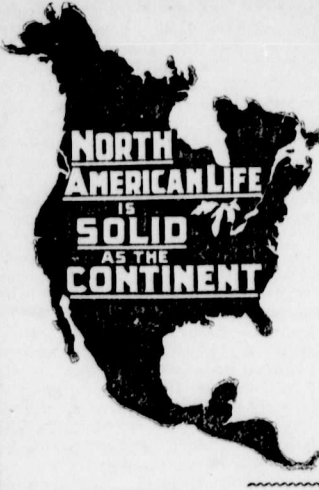
We need hardly tell the intelligent reader that the Angelus has a poetic beauty and tenderness all its own. Morning, noon and eve it comes an angelic message from the skies, reminding mortals here below of the unspoken gratitude they owe to the Father of infinite mercy. Who gave up "His only begotten Son for us men and for our salvation;" not forgetting the incomparable humility of the unspotted Jewish maiden—"our tainted nature's solitary boast;" as a Protestant poet salutes her—who so promptly complied with the designs of heaven in her regard, and responding to the mysterious message of the angel, meekly bowed her head and said: "Behold the handmaid of the Lord, be it done unto me according to Thy word!"

Well may the demon flee before the tones of the blessed bells announcing this wondrous fact of awe and mystery! For from the very instant that Mary—the new Eve of regeneration—gave her consent to the stupendous mystery to be accomplished by her and in her, the Word Became Flesh.

There indeed, the night extinguished light of humanity became brilliant in the rainbow sky of expectancy. The demon's power over the children of fallen Adam was mercifully lessened, and the promise of the pitying God, made to the desolate primeval pair—as He cursed the deceiving serpent—that a woman would yet crush his head and that he should lie in wait for her heel—found glorious fulfillment in the mystic annunciation.

Now, with our reason, therefore, has the "Angelic Salutation" become a favorite theme of art; and that it has inspired the pencils of great painters with matchless mercy, tenderness and love. The annunciation is the very Alpha in the Christian system; for through it the world received an incarnate God by Whose blood its sin was washed away and the children of Adam were redeemed.

It is a mystery that speaks with special love and gratitude to every heart, and comes to us hallowed with the reverence of all the Christian years. Wherever the cross of the Crucified is lifted up in the whole world, there the Angelus bell rings out morn, noon and night in memory of the incarnation of our Lord.



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fields—where Millet found inspiration for his painting—to the abodes of cultured leisure; in the solitude of the forest and in the still greater solitude of the seas, where Catholic heroes, like Columbus and Marquette, are the master minds—the Angelus is rung, even though with but tinkling bell—while the adorable mystery of the Incarnation is pondered the while with bared head and adoring heart.

CAN CHRISTIANS BE MASONS?

In his "Reminiscences" recently published in two volumes, Sir Francis Barnard, the famous editor of Punch, and a convert to the Catholic Church, refers to his connection with Freemasonry when a young man. We quote the highly interesting passage:

"The above period (September, 1857-January, 1859) was a critical one with me, as I was then shaking the undergraduate dust off my feet, and was making an attempt to rise on, not 'dead self,' but on what I may term 'enriched soil,' as far as universality was concerned, with a vast amount of kicking power still left, and I may add, likely to remain 'going fairly strong' to the end) 'better things, very seriously, at the end of 1856, had I, by 'special dispensation (on account of my not being of age) become a Free and Accepted Mason . . . I can honestly say for myself that I was most thoroughly in earnest, and, unselfish as I was at that time as to my religious position, inclining toward the High Church views, after reading Blunt's History of the Reformation, and Hallam's 'Constitutional History' I recognized in Freemasonry, as it then appeared to me, a scheme of wide reaching benevolence, of Christian charity, of universal brotherhood under the highest religious sanction. Freemasonry seemed to me to supply a want, and, within a year, being punctual in attendance and working at it upon her blood supply. They have done this for thousands of women throughout Canada—why shouldn't they do that much for you? Mrs. James Candy, 25 Edith avenue, Toronto, says: 'I think Dr. Williams' Pink Pills a medicine that should be taken regularly by every woman in the land. I suffered greatly from those ailments that only a woman knows. I had backaches and headaches, and a weary bearing down pain. I was very irritable, and was often forced to go to bed for two or three days at a time. I tried many medicines, but got nothing to help me until I began taking Dr. Williams' Pink Pills, and they have given me new health and relief from pain, and made me regular. I cannot say how thankful I am for what the medicine has done for me, and I would urge all women who suffer as I did to try Dr. Williams' Pink Pills.'

A WOMAN'S HEALTH

DEPENDS UPON THE RICHNESS AND REGULARITY OF HER BLOOD.

A woman needs a blood medicine regularly just because she is a woman. At her maturity to middle life the health of every woman depends upon her blood, its richness and its regularity. If her blood is poor and watery, she is weak and languid, pale and nervous. If her blood is irregular she suffers untold torture from headaches, backaches and sideaches, and other unspeakable distress which only women know. Some women have grown to expect this suffering at regular intervals, and bear it in hopeless silence. But they would escape the greater part of it if they took a box or two of Dr. Williams' Pink Pills each time to help them over the critical period. Dr. Williams' Pink Pills actually make new blood. They help a woman just when nature makes the greatest demand upon her blood supply. They have done this for thousands of women throughout Canada—why shouldn't they do that much for you? Mrs. James Candy, 25 Edith avenue, Toronto, says: 'I think Dr. Williams' Pink Pills a medicine that should be taken regularly by every woman in the land. I suffered greatly from those ailments that only a woman knows. I had backaches and headaches, and a weary bearing down pain. I was very irritable, and was often forced to go to bed for two or three days at a time. I tried many medicines, but got nothing to help me until I began taking Dr. Williams' Pink Pills, and they have given me new health and relief from pain, and made me regular. I cannot say how thankful I am for what the medicine has done for me, and I would urge all women who suffer as I did to try Dr. Williams' Pink Pills.'

Dr. Williams' Pink Pills are the greatest cure in all the wide world for all the weakness and backaches of anaemia, all the heaviness and distress of indigestion, all the sharp stabbing pains of neuralgia, rheumatism, lumbago and sciatica, and all the other ills that come from poor, weak watery blood. Dr. Williams' Pink Pills make new blood with every dose, and thus strikes right at the root of nearly every disease that afflicts humanity. But remember that the "just as good" never cured anyone or anything. Insist upon the genuine pill with the full name Dr. Williams' Pink Pills for Pale People on the wrapper around every box. If in doubt send to Dr. Williams Medicine Co., Brockville, Ont., and the pills will be sent by mail at 50 cents a box or six boxes for \$2.50.

LADIES

Fancy Merit-rised Girdle and our catalog of ladies goods sent on request. Price three to stand. N. Southcott & Co., Dept. 11, London, Ont.

"ECONOMY is the road to wealth."

What better exemplification of economy can you find than is furnished by maintaining a policy of endowment insurance with the

North American Life

Should you live to the end of the term named in the policy, the whole amount, with profits, would be paid to yourself.

Should death occur in the meantime, your family would receive the whole amount without delay.

Full particulars of privileges and benefits conferred and an estimate of results under a policy at your age submitted upon request.

NORTH AMERICAN LIFE ASSURANCE COMPANY

HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A., JOHN L. BLAIKIE, President, W. B. TAYLOR, B.A., LL.B., Secretary.

TEST OF POPULARITY: 1. Low ratio of business lapsed, and 2. High ratio of business gained.

THE MUTUAL LIFE ASSURANCE COMPANY OF CANADA

has been noted for many years for its pre-eminence in these important respects and to-day it LEADS ALL CANADIAN COMPANIES in the net amount of business in force in Canada, GAINED during the LAST FIVE YEARS, as shown by the Dominion Government Blue Books.

THREE BOOKS.

I will only bid you study three books, and they will last your life, says Cardinal Manning. The first book is God. Look up into the face of God. Live in the light of His presence. Walk to and fro in your daily life amidst the perfections of God, of His justice, of His sanctity, of His purity, of His truth, of His mercy, of His beauty, until, by walking in the midst of that light, you receive some of its brightness, and read all things by its clearness.

The next book is Jesus Himself. This is what St. Paul meant when he said: "I account all things to be less for the excellent knowledge of Christ Jesus my Lord." He meant that he set before himself the life of his Master, that he read beneath the outward life, and entered into the mind of Jesus Christ, that he made the Sacred Heart of Jesus to be the manual of his contemplation.

And the third and last book is your own self. When they have the light of God and the vision of the perfections of Jesus Christ in your intellect, then look into your own hearts. See what is your own state, and shape, and color in the sight of God. The study of these three books will light up in you a threefold science, the science of God, the science of Jesus and the science of self knowledge.

OUR BROTHERS.

Says a Paulist, I look upon as a plain eternal life. Be ready, then, for omitting it, win us, and their which de our motives a world that loves

OUR BROTHERS.

By Mrs. Bax looking work and a bustle house in Park located in related parts neighbors in herself poor compared to ment, an of who were earned. She shortly after Bobby and and it had in providing in life five children ton take g prospects and she brought olies, teacul example the laws were and that t duty at all a will the "Lisbeth was a tall, complexion away, dre worked by not being her after time also worked n and as me ways, meo lng, she v another a of money.

CHAITS WITH

Hopelless, languid Scatter them whose roses on your path place of grudges an instead of hints. E insinuations and su complaints. Take th power in the movin back to your loved on nish them in the clle the mail. Carry the leave them with Everywhere and t Christian geniality, sree's and hearty. —Rev. J. L. Tyron.

With Unblemished Be and continue while others around and disloyalty; be power, while others wards; bear the p hopes, while other plishment of this the gracious pressu which others cring yourself in your o a friend and your have, in such a with unblemished h die.

Suggestions Find your purpos out to it. Try to your might.

What is put into put into the whole The first thing not done so, is to work.

Don't brood ove of the future; b and get your lessor

Necessity is the Give a youth r phabot, and who his career?

Don't wait for tunkies; sell o make them great. A great opport you ridiculous an for it.

The lucky man and grasps his op

The Final T

It is charact which is the fir What holds us u their companion ffection for oursel is a source of de our pride, o independence, wins us, and th theirs which de our motives a world that loves

A Stimulat No matter w will find what se culities and obsta to Heaven. But manly and a pal pleased these dif failure, t throo cumstances," r weak will, fattu trolling alportio tion, an uphol tain high, in ample of the s tone up one's c purpose and p strenuous situ stepping stone

SAY YOUR

Says a Paulist, I look upon as a plain eternal life. Be ready, then, for omitting it, win us, and their which de our motives a world that loves

OUR BROTHERS.

By Mrs. Bax looking work and a bustle house in Park located in related parts neighbors in herself poor compared to ment, an of who were earned. She shortly after Bobby and and it had in providing in life five children ton take g prospects and she brought olies, teacul example the laws were and that t duty at all a will the "Lisbeth was a tall, complexion away, dre worked by not being her after time also worked n and as me ways, meo lng, she v another a of money.

CHATS WITH YOUNG MEN.

Hopfulness, laughter and cheer! Scatter them wherever you go like roses on your path. Give them out...

remained on at Madame Delphine's. Tom, the next day, was working at a paper-hanger's. Nellie of sixteen...

REMINISCENCES!

Bishop Colton in Catholic Union and Times. As we journey through life the past often comes up before us, and we live...

PUT THEM TO THE TEST.

QUESTIONS THAT MAY BE ASKED CONCERNING SOME SOCIETIES THAT FLY THE CATHOLIC STANDARD. Catholic Transcript.



A Pure Hard Soap. Is the best value for all kinds of washing; lasts longest; gives the finest results; is easiest on the clothes.

SURPRISE SOAP

YOUR GROCER WILL SELL YOU

A PROTESTANT IMPRESSED BY THE TRAPPISTS IN JAPAN.

The correspondent of the Standard (Baptist) writes home to that paper the following impressions of the Trappist monks in Japan.

PROFESSORIAL

BELLMOUTH & IVY, IVY & DRON GORE. CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University...

Farm Laborers

Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau.

THE CHURCH ITS OWN HISTORY

The Catholic Church—the Church of all nations—is its own history. Its living tradition is unbroken. It has its own documents, and knows their significance.

WHY MEN DON'T GO TO CHURCH.

This is the whole affair in a nutshell, and it isn't worth while to try to find any other reasons.

PRUDENT MOTHERS.

The prudent mother will never give her child a sleeping draught, soothing medicine or opiate of any kind except by order of a competent doctor.

PROTESTANTS AND PURGATORY.

The other day, a London daily paper printed an item which said that in the parish church of Sheffield, on the fringe of the fruit-growing district of South Hampshire, the [Protestant] Bishop of Southampton declared that they might pray for the spiritual progress of their dear departed ones, as the Jews and early Christians were accustomed to do.

OUR BOYS AND GIRLS

STORIES ON THE ROSARY. By LOUISA EMILY DORRICK. The Presentation in the Temple. GUNN LOGG.

OUR BOYS AND GIRLS

Mrs. Baxton, a big, good tempered looking woman, with keen grey eyes and a bustling manner, had a little house in Paradise Gardens, which were located in one of the most thickly populated parts of Hammersmith.

OUR BOYS AND GIRLS

Libeth, the eldest of the family, was a tall, slender girl, with a pretty complexion, red gold hair, and a far away, dreamy look in her eyes; she worked by the day as dressmaker, as not being very strong it was better for her after learning her trade not to countenance altogether though rather slowly, she worked neatly though rather slowly, as her employers liked her gentle ways, modest manner and careful sewing, she was recommended from one to another and earned a very fair amount of money, quite as much as if she had

OUR BOYS AND GIRLS

our boys and girls. The Presentation in the Temple. Gunn Logg. Mrs. Baxton, a big, good tempered looking woman, with keen grey eyes and a bustling manner, had a little house in Paradise Gardens, which were located in one of the most thickly populated parts of Hammersmith.

OUR BOYS AND GIRLS

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Advertisements for 'The London Mutual Fire Insurance Co. of Canada', 'McShane's Bells', 'Glenaar', 'Hobbs Manufacturing Co. Limited', 'Memorial Windows Art Glass', and 'Sour Stomach Flatulence'.

EUROPE IS LAUGHING AT THE FREETHINKERS.

THEIR CONGRESS IN PARIS A LUDICROUS EXHIBITION—AGAIN THE "JESUITS IN DISGUISE."

We have been treated to a Freethought Congress during the last week, says the Paris correspondent of the Glasgow Observer, and a right merry gathering it has been, too. These gentlemen—and ladies as well—have gone for each other with all the virulence of which only Freethinkers are capable towards those who happen to differ from them, and pugilistic scenes have more than once followed high words, with the result that twice the police have had to be called in to prevent a too realistic application of freedom of thought which consists in breaking the heads of those who do not happen to think as one does.

The congress made itself so ridiculous by its antics that some of our Freethought luminaries, ashamed to have to own to such proceedings, suggested that the Jesuits were at the bottom of the trouble, and that the red-hot radicals and atheists who tried to smash the variety shows redness and hotness were not so great were only Jesuitical hirelings who had been paid a "louis" apiece to turn the congress into a bear garden. Methinks the Jesuits' knowledge of the world is too great for them to waste their money to such purposes.

One of the congress' most prominent acts was to pass a resolution demanding the immediate release of a man named Malato, who is in jail pending his trial for the attempt which was made on the King of Spain during his visit to Paris, and to send a deputation to the Minister of Justice to request him to give immediate effect to their modest demand. M. Chamie, the Minister, who is by no means a Jesuit, politely showed the deputation to the door, and it seems a pity that he ever condescended to receive it at all.

The next consequence of the congress is that most people of any standing belonging to the Freethought Association are hastening to sever their connection with that highly objectionable body. M. Yves Guyot, the economist, whom one wonders to see in this company, was one of the first to do so. A few congresses more and we shall see the end of the Association.

HIS CHECK FOR \$20,000.

NOW A NON-CATHOLIC CAPITALIST CAME TO THE RESCUE OF A DESPAIRING NUN.

Not all the splendid gifts being made from day to day for charitable and educational purposes appear in the next morning's papers. Much is given and the world is not made aware. A pleasing instance of this kind is reported by the New World of Chicago. "A number of years ago," says our contemporary, "the present view of one of those great American capitalists of industry we read of so much lately attended a convent school and had a Sister for teacher. Years passed. The Sister became the mother Superior of a convent over which a heavy debt hung. Only last week she happened to meet this magnate, the husband of her long-ago pupil. He, noticing that she seemed depressed, asked the cause. She told him frankly that she was burdened by a debt of \$40,000 due and being pressed for. He pondered a moment and walked on into his study. Thinking the interest over, she rose to go, just as he came out again. I wouldn't let a little thing like \$40,000 worry me if I were you," he said, handing her a little slip of paper, adding, "I think you can meet it."

"Once out, she opened the folded paper and found that it was a cheque for \$20,000. Her joy can be imagined. She came back to—well, may we not say Chicago?—with a light heart and has been dwelling in quiet ever since. The generous benefactor is not a Catholic, but he has a Catholic wife, and took pleasure in assisting her former teacher; but his identity is not for publication; neither is that of the mother or her convent."

The Objector Objected to.

One member of the Baptist ministers, convened at the assembly in Boston on Monday objected to the resolutions on the death of Mayor Collins presented by the Rev. W. B. C. Merry, chairman of the committee appointed for the purpose last Monday. He is the Rev. Nathan Bally, of Peabody, Mass., and the ground for his objection, as he stated, to the great regret of many of the other members, was that Mayor Collins was a Roman Catholic.

The Rev. Herbert Johnson rose and said: "I am sure the whole conference regrets the remarks as much as I do. If we do not pass this resolution it will stand as a disgrace to us before this city."

The resolution was adopted. Mr. Bally casting the only dissenting vote.

A DISTINGUISHED CONVERT.

"An Oxonian" (that is, an Oxford University man), writing in the Glasgow Observer, thus describes a recent convert from Protestantism to the Catholic Church:

"Professor John Swyngherten Phillimore, whose reception into the Catholic Church was announced last week, is well known as a man of the most brilliant attainments; and at Oxford, where he graduated only ten years ago (for he is still quite a young man), he was reputed by far the most distinguished scholar of his day. The University honors attained by him included a first class in Classical Moderations and in the Final School of Literae Humaniores; the Hertford, Craven, and Ireland Scholarships; and the Chancellor's Prize for Latin Verse; a senior studentship (or fellowship) at Christ Church, where he was a tutor for three years, and finally the Professorship of Greek at Glasgow University, which he obtained in 1898, when he was only 31 and twenty. He is a first cousin of the

well known Judge of the High Court, Sir Walter Phillimore, Bart."

Probably also Professor Phillimore knows a good deal of and about the Bible, a proper knowledge of which some Protestants sometimes say is enough to make any man a solid Protestant.—N. Y. Freeman's Journal.

CATHOLIC LIGHT IN THE DARKENED PLACES.

It is a disagreeable surprise to learn that the Church is wholly unknown or her doctrines so little appreciated in most parts of the South. There are many in the more remote mountain towns who have never heard of her teachings and to whom the word "Catholic," when heard for the first time, is associated with the idea of some new religious institution. The Roman collar is often supposed to be the distinctive dress of a railroad prospector.

This ignorance is often excusable, for these people have lived in the same locality for years. The country in which they were born is their little world, and beyond it they have never gone. The Catholic priest is a stranger to them; and whatever knowledge they may have of Catholic doctrines and practices they have learned from ignorant or unprincipled cross-road preachers, who have reviled the Church, misinterpreted her teachings, and attributed to her practices which are abhorrent to a Catholic mind. Living amidst such surroundings, in an atmosphere of prejudice and bigotry, far from Catholic influence, with no one to teach them the truth and open to their inspection the teachings of Holy Church, they have grown up in ignorance of the true doctrine, and look with suspicion upon her ministers. Literature antagonistic to Catholic belief has been widely circulated, and has done much to poison the minds and hearts of a people who are deeply religious.

There has been a campaign of missionary work carried on all through the summer in many places in the South. In Tennessee the Paulists, and the ecclesiastical students associated with them, have done most excellent work. In the mountain regions of Kentucky Fathers Punch and Cooney of the Covington Diocesan Band have preached to thousands. In North Carolina Father Price and his associates have evangelized in and about Nazareth. In other places splendid work has been done.—The Missionary.

"A CATHOLIC GREAT HEART." FROM A PROTESTANT POINT OF VIEW.

Rev. S. Fraser Langford, pastor of Paucells Avenue Baptist Church, Rochester, N. Y., preached a sermon that must have taken the members of his congregation greatly by surprise. The topic upon which he preached was "A Catholic Great Heart from a Protestant Point of View." The "great heart" of whom the Baptist minister speaks is no other than St. Francis Xavier. He has words of highest praise for the great apostle of India. What Rev. Mr. Langford has to say of St. Francis can be summed up as follows: "Whether the Society of Jesus be reviled or defended, whether it persists or dies out; the name of Francis Xavier will remain as a rebuke to half-hearted service in whatever ranks men may serve God. We are ready to recognize in him one of the world's greatest hearts, one of whom the world was not worthy. Opposed by ignorance, craft and treachery, he won thousands to a better life and to a real faith in Christ. Xavier was at once a hero, a statesman and a saint who needs no canonization. Let no sectarian spirit refuse to do him honor."

Sungby Methodists.

The Boston Transcript, commenting on the new Methodist Hymnal, says that among the new hymns in the book there is none that shows any advance over the new final.

"There's a wideness in God's mercy," inserted in the hymnal twenty years ago, and marking the farthest advance of liberal orthodoxy. It was not a Methodist, or a Protestant of any kind, but a Catholic priest—Father Faber! We wonder how many Methodists who sing that hymn know of its authorship?—Sacred Heart Review.

NO ATHEISM ON THE OCEAN.

We once heard one of our Catholic chaplains of the navy say that sailors were, as a rule, men of deep religious feeling, and his words are recalled to our mind by an article in a recent issue of the New York Evening Post wherein occurs this passage:

"Atheism, it is safe to say, could not live afloat. On shore, particularly in our cities, we see so much of the work of man and so little of the power of God, we see mind everywhere victorious over matter, that we lose faith in a higher power, and are tempted to look with skepticism upon the existence of an Almighty. At sea it is exactly otherwise. There mankind appears in his true proportions to his Maker, and in the presence of the pathless and all powerful waters there is forced home upon you the weakness of man and the insignificance of all his skill and cunning before the irresistible power of the ocean."

"For myself, I have so long divested myself of hopes for the future, if ever I had them, that I seem to have nothing to grieve for except griefs of others."

Thus to a trusted friend John Henry Newman, when nearly persuaded of Catholicity. "No, I have nothing to bear but the anxiety which I feel for my friends' anxiety for me, and perplexity." No wonder that a man so entirely disinterested—for these words were written under the very darkest hours of his life—God should have granted the grace of conversion, and marvellous grace of converting so many other souls and continuing to do so by the thousand and for ages by his writings.—The Missionary.

Let meekness and peace appear on thy countenance, modesty and humility in all thy exterior; never give way to any excess of joy or extreme of sadness.—Ven. John Tauler.

The whole faculties of man must be exerted in order to call forth noble energies; and he who is not earnestly sincere lives in but his being, soil mutilated, self-paralyzed.

The Blessed Sacrament is not one thing out of many; but it is all things, and all in one, and all better than they are in themselves, and all ours and for us—and it is Jesus.

URSULINE ACADEMY, CHATHAM.

HON. DR. FINE MINISTER OF EDUCATION FOR ONTARIO, AT URSULINE ACADEMY, CHATHAM, ONT.

On the occasion of his official visit to the Maple Leaf City, Hon. Dr. Fine, Minister of Education, visited the Ursuline Academy. He was accompanied by the city officials, school inspectors, members of the School Board, local members of Parliament, and several physicians.

After a cordial reception in the parlors the party were conducted to the beautiful dining room with its natural flowers, palms and ferns.

The fine entertainment accorded on the occasion was delightfully enjoyed by all such functionaries as were present. The programme, which was fully rendered, consisted of five vocal and instrumental pieces. An excellent orchestra, composed of several young ladies was performed with rare perfection, but it would be unfair to individualize where all acquitted themselves so well, even the minims.

The address to the Hon. Dr. Fine was one of the exquisite words of art, for which the Ursuline religious of "The Pines" are famous. It was read in a perfect manner by Miss Edith I. Macdonald, a pupil of the Ursuline Academy who has passed successfully by the departmental exam for teachers last July. It was presented to the Hon. Dr. Fine by two sweet little girls, Madeleine Mulvey, daughter of the late Rev. Fr. Mulvey, and Marie Mulvey, daughter of Rev. Fr. Mulvey, Toronto.

A pretty copy of the occasion was gracefully handed to Mrs. Fine by Marie L. Hibdon, city and Nara Hayes, Peterborough.

At the conclusion of the programme, the Minister of Education delivered an eloquent address and expressed his thorough enjoyment and appreciation of the beautiful entertainment. He spoke in eloquent terms of the teaching staff of the academy and of the excellent quality of the work which he had seen. He spoke in glowing terms of the work of the Ursuline religious, and of the excellent quality of the work which he had seen. He spoke in glowing terms of the work of the Ursuline religious, and of the excellent quality of the work which he had seen.

MARRIAGES.

CARRIGAN BYRICK.—At St. Peter's Cathedral, London, on 17th Oct. by Rev. Father O'Leary, Mr. Carrigan and Miss Byrick, only daughter of Mr. Valentine Byrick.

YOUNG ALLEN.—At St. Joseph's Church, Deane, on 17th Oct. by Rev. Father O'Leary, Mr. W. J. Kelly, P. P. Mr. William Young, to Lorena, daughter of Mr. Robert Allen, alias Danco.

DIED.

O'LEARY.—At Port Lambton, Ont., Mr. John O'Leary, aged seventy-nine years. May his soul rest in peace!

O'BRIEN.—In this city, on the 30th October, Daniel O'Brien, native of Newcastle West, Co. Limerick, Ireland, aged eighty years. May his soul rest in peace!

CATHOLIC HOME ANNUAL FOR 1906.

In Enlarged Form With Colored Frontispiece of the Child Jesus.

The Catholic Home Annual, Banziger's popular Annual for 1906, can now be had. It is considerably enlarged and contains a beautiful colored frontispiece of the Child Jesus. Hand-colored illustrations throughout. A more interesting than in former years. In point of originality it cannot be surpassed. The following are some of the articles: "The Birthplace of Father Jacques," by Rev. T. J. Campbell S. J. (illustrated); "The Seven Rooms of St. Anthony's," by Grace Keon (illustrated); "The De Profundis Bell," by Conrad Kum (illustrated); "The Great Simplex Tunnel," (illustrated); "Two Eccles," by Katharina Tynan Hinkson (illustrated); "Madam Barat," (illustrated) 12 scenes in the "Venerable Foundress's Life"; "St. Anthony of Padua," (illustrated)—eight scenes in the life of the Wonder Worker of Padua; "Saved by an Inspiration," (illustrated); "The Lifting of the Cloud," by Mrs. Francis Chavot; "The Infant Mary," a brief account of the devotion to the Infant Mary (illustrated); "The Seven Rooms of St. Anthony's," a Ghost Story with a Moral, (illustrated); "The Fever Chapel," a Tale of the Netherlands, (illustrated); "Some Notable Events of the Year 1904-1905," New Bishop, (illustrated); "The Best of the Year."

For sale at the CATHOLIC RECORD Office London. Price 25 Cents.

Address: THOMAS COFFEY.

TEACHERS WANTED.

WANTED QUALIFIED TEACHER FOR a Catholic school, No. 1, St. Andrew's, London. Salary and experience to begin Jan. 2. State salary and experience to Arthur Sreeman, Sec., Dryden, P. O., Ont., 1893.

WANTED FOR THE FIRST DAY OF November next, one Catholic lady teacher, holding a second class professional certificate and having sufficient knowledge to teach and converse in the French language. Salary \$375 per year. Apply to Denis Dumes-

ull S. J., Sault Ste Marie, Staelton, P. O. Ont., 1403 2.

FOR ROMAN CATHOLIC S. S. NO. 4 Township of Morrisburg for 1906 holding a second or third class certificate. Duties to commence January 7th. State salary and qualification. Apply to J. Gatchene Horgan, P. O., Ont., 1404 1.

TEACHER WANTED—CATHOLIC—FOR Alberts Schools, 1905. First and second class professional Salaries \$250-\$720. J. J. Knoll, Teacher, Spring Lake, Alberta, 1410 2.

TEACHER WANTED FOR S. S. NO. 3 Township of Morrisburg for 1906 holding a second or third class certificate and capable of teaching French and English. Average attendance thirty pupils. State salary experience and references. Address Mr. W. D. Treas., Morrisburg, Ont., 1410 2.

EXPERIENCED FEMALE TEACHER WANTED FOR S. S. NO. 6. Rate high. Holding second class professional certificate for 1906 State salary and experience. Address Mr. W. D. Treas., Morrisburg, Ont., 1410 2.

TEACHER WANTED FOR ROMAN CATHOLIC S. S. NO. 7 Township of Morrisburg for 1906 holding a second or third class certificate and capable of teaching French and English. Average attendance thirty pupils. State salary experience and references. Address Mr. W. D. Treas., Morrisburg, Ont., 1410 2.

WANTED FOR THE CATHOLIC SEPARATE S. S. NO. 4 Township of Morrisburg for 1906 holding a second class certificate and capable of teaching French and English. Average attendance thirty pupils. State salary experience and references. Address Mr. W. D. Treas., Morrisburg, Ont., 1410 2.

TEACHER WANTED FOR U. S. S. NO. 3 Township of Morrisburg for 1906 holding a second class certificate and capable of teaching French and English. Average attendance thirty pupils. State salary experience and references. Address Mr. W. D. Treas., Morrisburg, Ont., 1410 2.

WANTED A FEMALE TEACHER FOR S. S. NO. 8. Rate high. Holding second class professional certificate for 1906 State salary and experience. Address Mr. W. D. Treas., Morrisburg, Ont., 1410 2.

A FEMALE TEACHER WANTED. HOLD a second class certificate for the Catholic School, S. S. No. 7, Morrisburg, Ont., 1410 2.

SITUATION WANTED. CATHOLIC YOUNG MAN. ACCURATE at figures and willing worker wishes clerical position at once. References A. O. C. care of CATHOLIC RECORD, London Can 1412 2.

Truesdale Coal

I believe I have the best grades in the market for domestic use. If you don't believe it's probably because you have not tried them.

John M. Daly
Phone 348. 19 York St.

Children Rings

Solid 10-k. Gold Signet Ring engraved with one initial, post-paid, 75c. The same set with small rose diamond instead of letter, post-paid, \$1.00. Solid 10-k. Gold Ring, rounded band set with three Garnets or pearls, post-paid, 75c.

The same with flat band, post-paid 75c. IF NOT SATISFACTORY MONEY WILL BE REFUNDED.

John S. Barnard
170 Dundas St., LONDON, CANADA

Jewelry By Mail

Our mail order system, we think is complete. Through its doors we open the way for our out-of-town patrons.

To those availing themselves of its advantages we ask a continuance of their favors. To those who have not taken advantage of its opportunities we ask—

Why not? We are manufacturers, thus enabling us to sell direct at a saving to our patrons.

Among the rules of our mail order system is to be found—

"Purchase price refunded in full if not satisfied."

A postal card will bring our illustrated catalogue, from which you may at your leisure select your purchase.

Ambrose KENT & Sons Limited
156 Yonge St. Toronto

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