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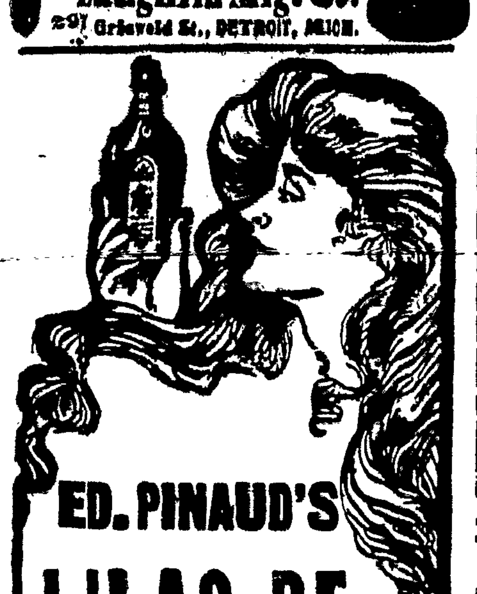

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ABUSE OF OUR FAITH

IT IS NOT SO COMMON A PRACTICE AS IT USED TO BE.

Recent Years Have Witnessed an Altered Attitude on the Part of Non-Catholics Toward the Church of Rome—An Era of Tolerance.

There are still some persons and a few papers that never miss an opportunity to revile the Catholic Church and that eagerly seize on any incident which may be utilized as a vehicle for the transmission of their abuse. They are not so numerous as they used to be, and in the light of the twentieth century intelligence they are gradually hiding their diminished heads. In this connection the following editorial on the altered attitude of non-Catholics toward Roman Catholicity, which appeared in a recent issue of the Boston Evening Transcript, is of more than passing interest:

"The opposition of eminent laymen in the recent Methodist Episcopal conference sitting in Los Angeles to the rabid attack on the Roman Catholic Church by Rev Dr. J. M. King and the reference to a committee of the venerable Catholic baiter's recommendations is symptomatic of a marked change in Protestant bodies' attitude within a decade. Like action led by Mr. Butler of East Weymouth was taken at the recent meeting of the Southern New England conference. The same spirit was seen in the decision of the Presbyterian Church North when it recently excised from its standards of faith denunciation of the Pope as antichrist. It was shown in the generous comments of the Protestant press of Christendom after the death of Pope Leo XIII. It is seen in the recent large gift by a Protestant toward the building of a Roman Catholic cathedral in St. Paul, Minn. It is conspicuously evident in Harvard's course of lectures by an eminent French Catholic on 'Religion and Democracy.'

"Part of this change of attitude is due to a clearer recognition of the limitations of the Protestant reformation—its latent perils as well as its obvious merit. Part of it is due to a prudential desire to have the conservative force of the Roman Catholic Church remain as a bulwark of society in times when other forces are making strongly against the rights of property and the rights of individuals. Part of it also is due to a growing recognition that for many of the foreign born citizens of this country and their descendants the Roman Catholic Church is a church that just now affords a home infinitely safer than the outer world of secularism.

"Here, as in Europe, it is becoming clear to the more thoughtful men that a battle is on in which Christians of all names and types must stand shoulder to shoulder if the historic faith is to be conserved, and the action of the Methodist Episcopal church conference in declining to be committed to undiscriminating condemnation of the Roman Catholic Church is a sign that a new era has dawned, for in days gone by it has been asserted often that Loyola and Wesley were types of groups that were doomed to war to the knife and founders of movements that existed only to war the one on the other."

The Story of a Conversion.

About eighteen months ago Mr. R. A. Cooper, then a Protestant doubtful of his creed, wrote to us on religious subjects in which he took an interest. We could see that, though he was not a Catholic, he was a very sincere lover of truth and justice, and we formed the hope that in time to come he would see his way to enter the Catholic Church. Happily our expectation has been fulfilled. He now writes: "I was received into the Church on the evening of Good Friday last, and as each day goes by more and more do I realize the wonderful goodness of God and the benefits He has bestowed upon me. I owe my conversion partly to the books I have read, partly to conversation with Catholics, partly to the correspondence with many of your readers who were good enough to come to my aid, but principally to the divine grace of God." Mr. Cooper's words indicate how great is the responsibility that rests upon Catholics. It largely rests with them whether honest doubters will be attracted to or repelled from the Church.—London Catholic Opinion

Cardinal Gibbons.

Though far from being a robust man Cardinal Gibbons is a great walker. Not only is he known as such in his home city of Baltimore, but he has acquired that reputation among his fellow prelates in Rome. The cardinals and archbishops there with whom he has made friends say laughingly that to start out on a morning's walk with their American brother is like doing a severe stunt of penance. The cardinal is too delicate in frame and health to make anything of a show as a pulpit orator. Knowing his physical limitations, he is very retiring in manner and when he does appear before a congregation he is quiet and unassuming in his delivery, not trying to be impressive. He wisely husbands all his strength for his administrative labors

Boston Catholics.

A religious census of Boston recently taken shows some interesting facts It reveals that there are in this old city of pilgrim lineage 109,400 Roman Catholics, 20,625 Baptists, 20,319 Congregationalists, 17,968 Episcopalians 14,013 Methodists, 11,399 Jews, 9,157 Unitarians, 4,118 Universalists, 4,108 Presbyterians and 931 Christian Scientists. Mental Scientists, Friends Quakers, Moravians and Swedenborgians were represented by very small numbers. The Catholics led all other denominations in all wards except two —Boston Republic.

FATHER OF OUR NAVY

THE FIRST COMMODORE WAS JOHN BARRY, A CATHOLIC.

A Brave and Rugged Patriot, Beloved by Washington, Who Has Been Shamelessly Ignored by the Makers of So Called American History.

At a recent meeting in Boston of the Massachusetts State society, United Daughters of 1812, the feature was a paper read by Mrs. Louise T. E. Child on the naval hero, Commander John Barry.

Why is Commander John Barry so little known? asked the lecturer. Why is the first man who sailed an American warship under the striped flag, the organizer of the American navy, the first commodore of that navy, the man who fought and won the last naval battle of the Revolution and the man beloved by Washington not known? He is not known because, like many other Irish-American patriots, he has been ignored by those who have written so called American history. He is the victim of a conspiracy of silence. He was one of the makers of American history, the most prominent figure of that glorious chapter which tells of our naval victories in very infancy over the "mistress of the seas."

But he is little known. His name is sought for in vain in many American public school histories, and in others he gets a bare mention. His deeds are not recounted in these histories; therefore it is not strange that he "is little known." He was not a Puritan and could not be used for the purpose of magnifying "Anglo-Saxon" achievements. He was a Catholic Irishman and could not be used as a "Scotch-Irishman." These are the chief reasons why the father of the American navy is not known, and no man can produce any other reason. It is a falsification of history by omission and constitutes as deep a crime against truth as the more open distortion of facts to bolster a falsehood.

Mrs. Child's paper on Commodore Barry, as condensed, reads as follows:

"Commodore John Barry was never known to fail to acquit himself bravely of his duty, but showed himself again and again a skillful seaman and brave soldier. He was born in County Wexford, Ireland, in 1745. He came to this country as captain of a schooner in 1766, was given command in 1775 of the Black Prince, sailed two voyages, and returned in October to Philadelphia.

"The day of his arrival the Continental congress determined to fit out two armed cruisers, one of fourteen guns, the other of ten guns, to capture vessels bringing supplies to the British army at Boston. The command of the large vessel, the Lexington, was given to Captain Barry.

"Barry was thus the first under the striped flag to capture an armed vessel of the enemy.

"He was next assigned to command of the Effingham, twenty-eight guns, this vessel being named after Lord Effingham, who resigned his commission in the British army rather than fight against the Americans. Sir William Howe asked Barry to desert the American ranks and offered him 20,000 guineas and the command of a British frigate. Barry answered:

"'Not the value and command of the whole British fleet can seduce me from the cause of my country.'

"In 1780 Barry was transferred to the frigate Alliance, and in this ship his exploits were marvelous. The Alliance, while returning from Havana to Philadelphia, was chased by three frigates. One of the frigates fired a bow gun which struck the cabin of the Alliance, but in half an hour the enemy's guns were silenced. This was the last battle of the Revolutionary war. It had been fought while the ship Triumph was crossing the sea with the preliminary treaty of peace.

"The man who, as a regularly commissioned officer of the navy, had the honor of capturing the first prize vessel, had also the honor of fighting the last battle of the war.

"On Sept. 29, 1737, the last day but one of the Pennsylvania assembly's session, an endeavor was made to have a convention called to act upon the constitution, but nineteen members opposed it. When the assembly met the succeeding day it was found that the nineteen had absented themselves, and that body lacked two of a quorum. Captain Barry, leading a number of citizens, went to the lodgings of two members and dragged them into the assembly room. They desired to retire, as they had been forcibly brought to the meeting, but the assembly decided that they were present and could not retire without permission, which was refused.

"Thus Pennsylvania, through the prompt action of Barry, was the first state to act adopting the federal constitution. On June 7, 1794, President Washington announced the commanders of the six frigates for the new navy, and the name of Barry led."—Exchange.

He Feared a Bull.

Colonel Henry Higginson has a residence in Cambridge, not far from Harvard university, to which he has given so much both of effort and money. For a next door neighbor he had the priest of a large Catholic parish. It is related that last summer the family cow of the priest's establishment broke loose, wandered over into the Higginson garden and made a meal of whatever green stuff attracted her attention. The priest came over to apologize. Colonel Higginson heard him, then remarked: "That's all right father. I don't mind a Catholic cow, but please do not let a papal bull get loose."—Exchange.

THE HOLY FATHER.

Pen Picture of the Pope Celebrating Mass in St. Peter's.

In Harper's Magazine Booth Tarkington gives a vivid picture of the new pope as he saw him celebrating mass at St. Peter's:

"Pius X. is of a good height, strongly made, even stout, and has a fine grace of carriage. His dignity is as great as his position, but utterly without haughtiness or pomposity or pride of office. He has none of the 'magnetism' of the 'popular teacher,' actor or orator. Nevertheless he is remarkably magnetic. It is the magnetism of unmistakable goodness and good will to all the world.

"Every one was laughing with excitement and the sheer pleasure of seeing him and because he smiled a little.

"The Pope bowed and smilingly waved his hand, at which the cheering broke out again, lasting until the Pope came forward and stood near the edge of the platform to speak to the Daughters of Mary and to all the people. Silence fell instantly. There was only the faint, multitudinous rustle as every one leaned forward a little, intent to listen.

"His voice, mellow, clear and resonant, yet gentle, has in it the quality of lofty and practical goodness that is in his face. It is a strong voice, too, with the strength of the man who could give an incorrigible lout a fine beating for the good of his soul, and it is what might be called a 'brave' voice. A man with that kind of voice will not be afraid of anything that might happen to himself only. But, more than these things, it carries to one who hears it the benediction that exhales from the spirit of Pius X. to all the world, all the time.

"While he was speaking the great clock high over his head belled out the hour 4. So intent were the people not to lose a syllable that a thousand unconscious whispers reproved each solemn stroke, saying 'Sh!' to the bell.

"Quite silently and without so much as the sound of a foot scruffing the pavement the crowd had drawn forward and closer, leaving no groups and open spaces until, at last, they formed a dense press; so that when the Pope raised his arms for the benediction and the people knelt to receive his blessing the whole mass surged back like one large receding wave."

Catholicity in Korea.

The soil of Korea has been made rich with the blood of martyrs. The history of the Church in this peninsula on which the eyes of the world now rest is a history of persecution that rivals the days of the catacombs. At the present moment liberty of worship is allowed, though absolute freedom to teach religion is still denied. The following figures are from the report made by the vicar apostolic of Korea to the house of foreign missions in Paris, from which seminary the missions of Korea are supplied. Catholics, 52,539; churches or chapels, 44; bishops, 1; missionary priests, 41; native priests, 2; catechists, 5; seminaries, 1; seminarians, 33; religious women, 50. Results obtained in 1902. Adult pagans baptized, 5,807; pagan children in danger of death baptized, 2,111; Christian infants baptized, 2,149; schools, 53; pupils, 623; orphan asylums, 2; infants, 870; dispensaries, 2; hospital, 1.

Cardinal Satolli's Visit.

His eminence Cardinal Satolli, who is here on his third visit to the United States, says he will probably remain in this country for about six months. The visit, he says, is a purely friendly one in response to a number of invitations from friends of his former sojourns here, and has no ecclesiastical significance whatever. Cardinal Satolli brought a chalice of gold and silver, eighteen inches in height, which he will present to the Catholic university. On its silver base is this inscription: "Presented to Francesco Satolli on the completion of his twenty-five years of priesthood by the pupils of the School of Divinity at the Urban College of the Propaganda on the 17th of July, 1887." The chalice has four gold figures of saints, one at each corner of the base. The bowl is of gold, with a heavily chased fretwork of silver about the lower part.

Turn to God.

As soon as any misfortune or accident happens to you go to our Lord and with reverence and humility lay all your griefs at His feet. You need not ask for help or relief. If your confidence is strong it will suffice to reveal to your God your affliction and suffering. His delight is to comfort suffering hearts. Show him yours, unfold to Him the deepest recesses therein, and let Him know your every thought, your every fear and anxiety.

ITEMS OF INTEREST.

The number of Catholics in St. Louis is 220,000 adults and 24,430 children, a total approximating one-third of the city's estimated population.

The Pope has erected on the Japanese island of Shikoku a new apostolic prefecture. The Dominicans from the Philippines are to be employed in this field.

There are now throughout the world 20,000 members of the order founded by St. de la Salle—the Brothers of the Christian Schools—and they have under their charge 500,000 Catholic boys and young men.

On May 10 Professor Charles Keott completed his fiftieth year as organist of St. Mary's Church in Ottumwa, Ia. His compensation has always been small. He began with a little melodeon, and it is said that he has never omitted a Mass, Vespers or Benediction at which he had promised to play. He is now sixty-nine years of age.

PAINS OF PURGATORY

PUNISHMENT FOR SINS UNEXPIATED IN THIS LIFE.

Advantages That Arise From the Constant Contemplation of This Process of Purification That Is Essential to Eternal Salvation.

One great advantage arising from the thought of purgatory is to inspire us with a spirit of penance and mortification, for it reminds us that divine justice, though severe, is not blind and never punishes the same fault twice, since, if expiation is made in this world, it will not be required in the next. The soul, knowing that justice, so inflexible and unrelenting in purgatory, is easily disarmed here on earth, naturally feels an earnest desire of escaping the pain of purgatory which can only punish sins unexpiated, and consequently takes care to leave no stain to be cleansed away hereafter.

God, in His infinite goodness, affords us the opportunity of paying the debt contracted by a deliberate act by means of a voluntary satisfaction, and only chastises us in the other world because we have not had the courage to punish ourselves in this. Our interest, therefore, lies in forestalling His judgments and justice by self imposed penances, for however severe they may be they fall far short of the pains of purgatory, since God's hand is heavier than ours. This thought fills the soul with a holy courage to embrace mortification and penance generously, saying to herself, "Better settle now my accounts with God—better take advantage of His mercy to satisfy His justice, better pay my debts now while I can at so easy a price."

Another advantage arising from the thought of purgatory is that it renders more patient and courageous in bearing the pain and trial of this life and teaches us to look upon them as a means given us by God in His divine mercy to make up for what is wanting in our penances, and thus escape the terrible expiation of purgatory. Happy the soul that understands this truth. Not only will she receive with resignation the crosses divine Providence sends her, but even with joy and gratitude, regarding them as a signal mark of the goodness of our Lord, as golden coins with which to pay a part of her debts. No matter what may be the nature and duration of her sufferings she learns to endure them peacefully, always remembering that thereby she acquires great merit.

But, as Fenelon says, human nature seeks to escape purgatory both here and hereafter, with this result, that it renders useless our satisfaction here below and we have after death still to endure the pains of purgatory. Were we known, like the souls in purgatory, to remain peaceful and patient in the hands of God we should be purified by the fire of His love. Let us not forget that the pains and sufferings of this life are a real purgatory, and that the soul weighed down by the cross is as truly purified as are the souls in purgatory by its cleansing flames.

But if on the other hand the soul repines and murmurs against God by impatience it only renders itself more guilty in His sight and abuses the precious gift of suffering bestowed upon it by God to expiate its sins. Let us then suffer as the saint suffered, as the souls in purgatory suffer, and then our sufferings will have the double advantage of purifying our souls and acquiring new merits for us.

The habitual remembrance of purgatory keeps up the fervor of the soul, rendering her more watchful over herself, more attentive in the fulfillment of all her duties toward God, her neighbor and herself, more careful in the performance of the most trifling actions, in purifying her intention and always acting for the greater glory of God.—Catholic Home Companion.

Cathedrals in Ireland.

Regarding cathedrals in Ireland, Dublin is in the curious position, as the capital of a Catholic country, of not alone possessing no Catholic cathedral, but of having two Protestant cathedrals. Late anti-Catholic writers on Ireland, to whom Bacon's dictum that writing makes an exact man can hardly be applied, find great fault with and trace the country's failures to the overnumerous Catholic churches. The fact of the two Protestant cathedrals of Dublin escapes their notice as well as the fact that the supply, as regards congregations, by no means demands so much accommodation. Neither do these writers record the undeniable fact that, however numerous the Catholic churches may be, they one and all have congregations to fill them.—London Truth.

The Papal Seals.

Every pope has three seals. The first is engraved on a ring and represents St. Peter in a boat with the name of the pope on a label. This is the Fisherman's ring and was used for the first time in 1455. The second is a double seal which is used to stamp the lead on the papal bulls. The oldest specimen in the Vatican is that of Pope Honorius and bears the date 621. This seal has on one side the figures of St. Peter and St. Paul and on the other the name of the pope for the time being. The third is the seal which bears the private arms of the pope and is used only for his private correspondence.

Sign of the Cross.

Signing with the cross was first practiced by Christians to distinguish themselves from the pagans. In ancient times kings and nobles used the sign of the cross, whether they could write or not, as a symbol that the person making it pledged himself by his Christian faith to the truth of the matter to which he affixed it.

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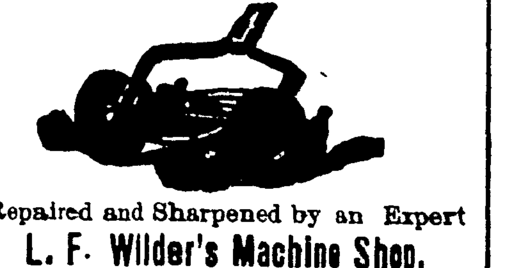

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