THE CATHOLIC RECORD.

FEBRUARY 11, 1905.

Good sense is a fund a fally accumulated by th turies. It is a jewel of whose value he alone u has lost it, or who obser others who have lost it Congenial Emp

FEBRUARY 11,

CHATS WITH YO

Employment lengther genial employment ma To be busily happy in nost of one's capabiliti

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This power to scatt to radiate gladness a

There is nothing else pat into your life, e thers, which would p the cultivation of s business or profession social relations. Busing you instead of having iends will seek you, wide its doors to you. position is a fund of r magnet for the good

Mayor John T. C River, Mass., had no high office which he in life was not an had grit, ambition and He made up his ago that he would be was dependent upon education he natural tention to an occup net him a fair and in and took up street ra railroading he spent studying law. After ration, he entered E Law School, from wh four years ago. Sin been a practicing law head of the street rai

What our Public Austere manners freedom and uphold f but a people given or lights, to foolish froli tion, love license n and, if you give them care not what master The Puritans of New truest instinct of pol that instinct made th austere, averse gayety and to loose better for us if our ps. to have the Pari

the Pagan Sunday of There must be public life something and conscience as we for it is the disgrace its chief concern sho of money and that t political contests oluments of office. Soalding.

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Bacred Heart Review. THE TRUTH ABOUT THE CATHO. until we were able to repeat this tagt tive Slave Law. Many maintained this to be right in itself, but to them, of course, our reasoning does not apply. The others, allowing that this law was contrary to God's law, nevertheless maintained that we were bound by it even in contravention of God's law. LIC CHURCH. BY A PROTESTANT THEOLOGIAN. CCCXXXVIII.

When Mr. Seward, in answer to those who urged that since the law com-manded us to hand over fugitive slaves

to their owners, we were bound to do so, declared that there is "a higher law," he was overwhelmed with denum-

ciations. Daniel Webster, consumer with thirst for the Presidency, mocket

at this simple statement of natural conscience and apostolic Coristianity as at an anarchicai fiction. From lead-ing palpits throughout the North-I am

tous and disintegrating excess. Even

our Paritan countryman, Professor Foster, treating of its distinctive prin-ciple, Justification by Faith, remarks

that the Catholics were nearer the truth here than the Protestants. One

sailant as he is of the elder religion. The Reformers, shut up between the Hierarchy and the Crown, almost everywhere sold themselves to the Crown. A compact with the devil

ould hardly have been more complete

and more calamitous, Bucer, as cited

are bound to obey the prince even if he com nands us to disobey God. Cramner

propounds the brutal tyrant Henry as equally worthy of love with God Him-self. The Protestants, here and there,

only saved their spiritual independence

by resistance to Catholic, or in England

to semi Catholic sovereigns. From this

In this country, as Dr. Lyman Abbo

has well remarked, Tyranny robes it self in the pretensions of Democracy.

We are told that to do wrong at the

bidding of one man is, indeed, inadmis-sable, but that if a million, or fifty

million, command us to do it, we are bound to obey. Thus, now that the

individual Caesar is beginning to wax

faint, the multiform and many headed

C:esar begins to thrust himself between

us and our God, us and our Saviour, us and conscience and revelation alike.

ent Baptist form, has here, in this way been subjugated by the Evil One. A

violent Baptist assailant of the Catholic Church makes it one of his chief

charges against her that, when

Puritanism itself, even in its string-

by Janssen, expressly declares that

We have seen how Catholic theology limits the authority of the Church and of the Pope by the law of God, both matural and positive, so far as this latter is given with the note of un-chanceability. hangeability. Do Protestant governments acknowl-

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Do Protestant governments acknowl-edge such a limitation ? One limitation they do acknowledge. It has been declared, both by English courts and by the Supreme Court of the United States, that a statute "con-tradicting natural morality" would be null and void. Say, for instance, says our Supreme Court, quoting, approv-ingly, an English decision, a law were passed declaring A's wife the wife of B, and B's wife the wife of A, no judge would be bound to take note of such an outrazeous enactment. outrageous enactment.

I am afraid, however, that Protestant gevernments stop here. Many statutes are possible, not exactly outrageous like the one supposed, not introducing promiscuous concubinage, or temporary marriage, or highway robbery, or mur der, which, although not descending to the depth demanded by a George Meredith, or by that brazen company of Kansas women, yet might command what was distinctly wrong. Would our courts excuse the citizens for disobey ch laws ? I am afraid not. In deed I rem deed I remember an early decision of an eminent tribunal—I believe, in fact eminent tribunal—I believe, in fact, the Supreme Court itself—which con-tents itself with saying: No citizen can be punished for disobeying a law enjoining what is intrinsically wrong, unless the language of the statute is explicit and unmittakable. Here, we see, he is held legally bound to do that which he is morally bound not to do.

Personal servitude, I take it, has not always and everywhere been wrong. Isdeed, even at the South. I doubt not that very many masters and mistresse limited their own authority to what they judged, rightly or wrongly, con-sistent with the best good of their ser-vants. In my own childhood, spent in the South, I knaw masters who declared the South, I kn aw masters who declared that their slaves must decide for them elves whether they would abide with

them or not, that they would acted with claim them if they chose to go North. Yet the legal theory of slavery at the South was explicitly that the slave was a simple instrument of his master's will, a relation to which it can never be law fal to reduce a human being. The ominent Judge Ruffin, of North Carolina, declared from the bench that no one could be more sensible than him all that such enactments are wholly morals: Yet every fensible in Southern judge and governor held him self bound to carry them out. In a really Catholic State, like Austria, an appeal from such decrees to the law of the Church or of God might be evaded under the pressure of interest, but it could be made. I fear that such an ap peal could not have been entertained in av court of our Protestant and orthodox South. The Justice who asked a man claiming a slave to show him God Almighty's bill of sale, lived in Ver-

mont, not in Virginia or Mississippi. The late Dr. George B. Cheever, was equally bitter against what he ed Rationalism and what he called called Rationalism and Romanism, declared that he took some little comfort when he heard the odious Dred Scott decision pronounced by a Catholic Chief Justice. True ; nor do know that Catholic slaveholders at the South differed particularly from others. We know that men are continually drawn, by covetousness and must own to be contrary to their relig-ion. Yet a Southern prior ill-example, into courses which they ion. Yet a Southern priest could not declare from the pulpit that slavery, as defined in Southern jurisprudence, is

me, Father, for I have sinned. Since until we were able to repeal the Fugi my last confession, which was one month ago" (or one week, two weeks, as the case may be), "I have" — then ' - then follow the sins. To tell the number of times a sin has

been committed, also any circumstance that would change the nature of the sin, so as to save all need of questions Had they been entertained with the frequent and abominably calumnious fiction, that the Pope claims the power on the part of the priest. To go up to the front of the church

to turn wrong into right, they would have been terribly scandalized; yet they did not hesitate to ascribe this to say one's penance and other prayers to be out of the way of the waiting penitents. - The Correct Thing for biasphemous authority to the Congress of the United States. Catholics.

FIVE-MINUTES SERMON

Sixth Sunday After Epiphany.

HOW TO MAKE CONVERTS. The kingdom of heaven is like to leaven, which a woman took and hid in threem asurce of meal, untit the whole was leavened.

By the kingdom of heaven is meant in this Gospel, as in many other places, the holy Catholic Church ; the spiritual kingdom of God, which is of heaven, though on earth ; and leaven is another word for what we call yeast, and is used in the making of bread. Our Divine Lord, then, tells us that

ing palpits throughout the North-1am thankful to say, by no means from the greater part—we heard it proclaimed, under various filmsy disguises : "We ought to obey men rather than God." I believe Protestantism to have great Our Divine Lora, then, tens us that His Church, to which we belong, is like yeast; and His meaning, if we con-sider a little, is plain enough. It is, that as a little yeast is put into a mass of flour or dough, to raise it, as we say, and beneficent characteristics, and do not look for a reunion of Christendom that shall let these go. As the eminent Catholic divine Mehler shows, the so He has put His Church, which was in the beginning a very small thing, Reformation was by no means a mere movement of revolt, but had many exinto the world, to raise the world to life and the knowledge and love of cellent aims, which, however, he be-lieves to have been pushed into calam-Him.

And certainly His comparison of the Church to yeast was fully jastified. In the beginning the world was every where attracted and moved in spite of itself by the lives of the first Christians. The heathen could not help admiring their mutual charity, their patient and forgiving dispositions, their temperance and self-sacrifice ; and they could not refrain from asking themself and other if the are thing we must allow, for it is allowed even by Professor Nippold, savage as-sailant as he is of the elder religion. themselves and each other : "Who are these that they call Christians? What do they believe, and what do they teach? What is it that makes them so loving and so amiable, so calm and peaceful, so happy in all their troubles, so ready to assist and serve not only ch other, but all the world beside ?' But no one could answer these ques tions but the Christians themselves so the heathen had to go and get in-structed in this faith which had been made so charming to them. Thus they were converted, and in their turn became apostles in the same way to reproach, it is true, Calvin and Knox othe remain free, being more disposed to trample on the Crown that to submit to

So the leaven spread through the mass; the contagion, so to speak, of faith, piety and virtue was diffused over the world; people caught it from their neighbors. The Apostles had no need to make many converts in any one place which they visited. If they got a few, these few would take care of the rest. The little congregations which they founded grew and multiplied wonderfully, in spite of distress and perse cution, by the force of the holy lives and good example of their members.

But was this way of growing only meant for God's Church in the begin-ning? No, by no means. Our Lord says that the leaven of His kingdom was to go on working " till the whole was leavened." Does it, then, still move the world in this way? If so, how rapidly ought the Church now to increase, when there are a thousand faithful for one in those early days !

State declares a certain marriage valid she does not allow this decision to bind Yes, my brethren, it ought. For in her moral judgement. This means and spite of the boasts which the world is can only mean, that if a State, as almost all our States except South naking ot its reformed religion, especi ally just now, and of its progress and Carolina do, declares marriages valid which, on any showing, Christ declares adulterous, the Church is bound, not civilization, it feels at heart very uneasy. It has fallen away from God, and lost the truth, and in its inmost soul it merely to allow such people rights of knows this; and it is looking for some one to bring light to its darkness, and dower and inheritance, with which she

to put its confusion in order. Why, then, does not the Church in-crease more rapidly? Why does not the world now come to us as it did in

Don't Pour Gil # Fire! IT'S JUST AS FOOLISH

to attempt to quench the fires of disease, to check its onward spread, by using a simulant, a medi-one, preparation, tonic or irrestment that depends for its effects upon an artificial simulant. either fom sleebal or other druzs, sei is foolish and fool bardy to pour coal oil upon a fire to quench the flames. You wouldn't beas fool ish -you would pily a person who would -5.1 that is just what you and thousands of others are doing 'every day that you pour into your stomach, that you put into your sitem, the drugs, tonks tablets, mowders and compounds, made to sell, and to sell only They only serve to feed the fires, not to quench them. Vitac Ore, Neivre's own remedy, offered on

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Middle-Aged and Elderly People Should Use It.

As old age approaches the necessity for such a tonic as Vitae Ore becomes each year more and more manifest. As is generally known, all through life three is a slow, steady accumulation of coloerous deposits in the system, making the transition from the soft, gelatinous condition of infance to the hard, cessous condition of old age. These calcerous deposits naturally interfire with the functions of the vital organs, and when they become excessive and resist excutation, result in the dyneess and silfneess of old age. In early life these deposits are thrown off, but age has not the power to do so unless assisted by some outside stimulant. (If which exist a silfneess of old age. In early life these deposits are thrown off, but age has not the power to do so unless assisted by some outside stimulant. (If which exist a silfneess of dreaded by old pape). It enriches the blood with the necessary hematinic properties, drives all foreign matter from the eleculation and prolongs vigor and activity in both men and women to a ripe old age.

The second secon A COMPLETE BREAKDOWN Had no Strength, Heart was Weak, Could not Rest.

CURED OF RHEUMATISM

AT THE AGE OF 80.

About two years ago I had an attack of Rheuma-tism in my ehoulder, which caused me consider-able pain in my neck and my arms were bady swollen even to the ends of my fingera. The pain passed to my other shoulder and I reuffred so terribly I could hardly turn over in my bed and could not put on my clothes without great



mRS.JNO, E. DAVIS, Box 373, Parry Sound, Ont.

Unconscious Su

divine; something which was main-tained by great Protestant preachers from the Potomac to the Gulf. It is true, the eminent Buptist clergyman, Dr. Fuller, of Baltimore, so affection ately eulogized by the Catholic Mirror, defended slavery indeed, but in no such un Christian interpretation of it. Said he of certain slaveholding laws : Disobey them most industriously

We can not deny that Latin legisla tion concerning slavery has been very much milder than Protestant. We may ascribe this in part to the greater willingness of the Southern Europeans to intermingle with negroes and Indians but we must allow unless we are very ignorant or very disingenuous, that i was largely owing to the steady pres sure exercised by the Spanish and th Portuguese orders and Bishops, unfail ingly supported by the Holy See, for securing to the inferior races their securing to the interior races their essential human dignity, and for facili-tating their manumission. Indeed, as early as 1537 Pope Paul III, declared excommunicate all who should enslave the Indians, while, in our own time, the last trace of negro slavery in Ch (dr. 2011). Christendom was wiped out by that most zealous of Catholics, the Regent Isabel, although she was warned that if she persisted, she would probably never reign in Brazil. I hope yet, if not from this world, yet from a better, to behold this noble-minded woman, as true a martyr in intention as her fellow princesses, the two Flavia Domitillas, nicce and cousin of the persecutor Domitian, raised to the honors of the

altars. On the other hand our Southern legis lation, except in Maryland, Kentucky and Missouri, bordering on the North was steadily directed to the opposite end from that of the Catholic States. namely, to depress the slaves out of their human worth, and to make their emancipation nearly impossible. This was Luther's avowed aim, and his Southern followers, although ignorant of his wish, faithfully carried it out, though not so far as he desired, by enslaving whit is too.

slaving whit is too. In 1850, we know, there were in the North itself, multitudes of Christian members and ministers who, acknowl-edging it as contrary alike to Scripture and conscience to "deliver unto his master the servant that is escaped from him," nevertheless maintained, in curious oblivion of consistency, that we were morally bound to do this,

aritanism been enslaved by the Prince of Darkness in the name of Democracy Let me except from this condemna tion the Free Baptist Morning Star and the Discipline Christian Standard. These do not hesitate to declare the most of our marriages after divorce simple adulteries.

We have yet more to say as to this matter of obedience.

CHARLES C. STARBUCK. Andover, Mass.

CONFESSION.

IT IS THE CORRECT THING

For parents to have their children go co confession as soon as they reach the age of reason, generally considered to be when they reach their seventh year. For parents or teachers to assist their children in the examination of their onscience for their first confession.

To have children go to confession every three months until they make their first Communion.

For adults to go to confession once mth.

For women and children and those who are not employed during the day to go to confession in the afternoon, and leave the evenings and the hour just before supper for men and women who

must work for their living. To examine the conscience well before going into the confessional, and thus

avoid unnecessary delay. For a penitent to take his proper turn in going into the confessional, and not to try to get in ahead of some one else.

To ask courteously the one ahead for his turn if it is absolutely impossible to wait.

For a woman of leisure and piety to offer her turn to a man in a hurry, or to a working - woman whose time is precious.

To reserve all matters extraneous from present sins about which one may want the advice of the priest for some other time than Saturday evening, when the confessional is surrounded by weary.

waiting sinners. To speak in a whisper, but distinctly, in a tone audible to the confessor but not to those kneeling around the contessional.

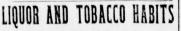
To recite the Confiteor before going into the confessional, if time is a consideration.

WELLING STA

To begin with the formula, "Bless

those former days of its anxiety and doubt? Prejudices it has now against us, I know; but it had its prejudices then, too. There are many slanders believed against us, but that has been so from the very beginning; our Lord warned us of this, and it is a mark of His true Church to be thus belied. So this is not the real trouble; no, the trouble is that most Christians do not by the good odor of their lives induce the world to inquire into their faith, and thus overcome its prejudices. may argue till we and every one else are ready to drop, but we shall never be as the first disciples were-the leaven of God's kingdom-till we show by our lives that there is something more in us than the natural feeling, good or bad, which make up the liveof others. Christians who forgive and excuse their enemies, who have charity for all, who are chaste and pure in word and deed, who are bumble and self denying, those are the ones -and, thank God, such there are --who make converts; and if we want the leaven of the kingdom to spread and raise the world to Christ we must be like them

Personal devotion to Jesus Christ, familiarity with Him, is an ob-ligation for us. It must be the fruit of study and prayer. We say of those whom we love, and with whom we are this, he would act in this way, this reminds me of him, this is like him." So must we come to know Christ our Lord, that we must conform ourselves to Him, and bring out His character istics, some in one way, some in another.



A. MCTAGGART, M. D., C. M. 75 Yonge Street, Toronto.

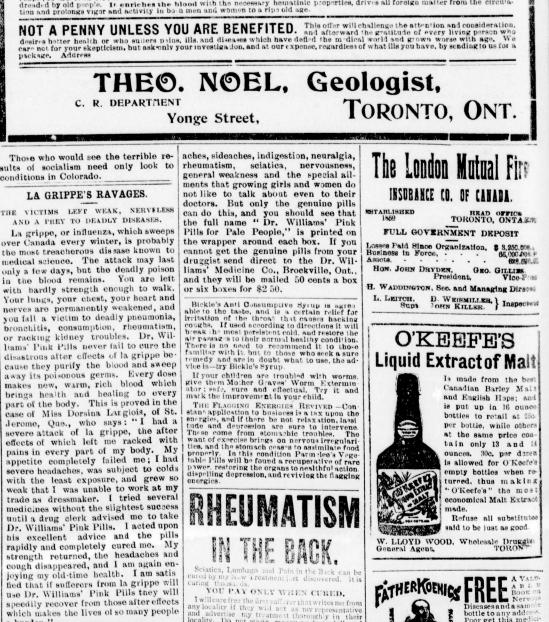
References as to Dr. McTaggart's profession standing and personal integrity permitted

by i Sir W. R. Meredith, Chief Justice. Hon. G. W. Koss Premier of Ontario, Rev. John Potts, D. D., Victoria College Rev. William Caven, D. D., Knox College, Rev. Father Teefy, President of St. Michael's College, Toronio. Right Rev. A Sweatman, Bishop of Toronto. Hon Thomas Coffey, Senator, CATHOLIO RECORD, London.

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