

has finally been pleased to choose Atoms. He has the full responsibility of his own choice, and he nowhere lays any part of it on "Romanism," continental or insular, Irish or English.

The same thing is true of Renan, except that he is much warmer in the affectionateness of his testimony to the admirable worth of his teachers, and of the priesthood generally. "I have never," says he, "known a bad priest. What George Sand says of the nuns who taught her, that they were the incarnation of everything that is excellent in religion, Renan seems to have applied to the universal priesthood, at least the priesthood of France, to which Father Hyacinthe, in a letter to me, seems disposed to add that of Ireland. Possibly his anti-German patriotism may make him hesitate to add the Austrian, above all the Tyrolean priests, who in point of moral blamelessness and pastoral attentiveness stand on a level with any. The Spectator, discussing the "Los von Rom" movement, doubts whether it can make much headway among a people that has priests so above scandal as the Austrian.

Both McCabe and Renan, although themselves unbelievers, think it by no means impossible, nor even improbable, that Christianity, which has already suffered at least two dangerous assaults from Atheism, one in Dante's time, and one at the Renaissance, but overcame both, will overcome the present, determined as it is, and, as the positivist Barthelemy-St. Hilaire predicts, will take possession of the planet. In that event these gentlemen seem to think that at least the leading Church, if not the only one, will be the Roman Catholic. Renan, remarks some one, though not unfriendly to Protestantism, seems to view it as a little bit "off color." His way of thinking and speaking, as well as McCabe's, seems by no means to imply the feeling of a man, who, having once deeply and effectively believed in God and Christ, has been driven to revolt from them by the harsh rigor of the Catholic scheme. True, Renan says, that, as concerns Inspiration, the little finger of Rome is thicker than the loins of Protestantism; but his defection from Christianity appears to have rested on far deeper grounds than that.

One thing is true. If a Protestant minister, in some denominations, especially in the Church of England, loses faith in the Gospel, it is not so hard for him to cover his unbelief with a conventional disguise, and to continue his functions. If this does not suit he can become a Unitarian. Unitarianism is largely hospitable, alike to those who, with Stopford Brooke, though they have varied from the orthodox theology, remain firmly convinced that God is centrally revealed in Christ, and to those who, with President Andrew D. White, declare their firm belief in the existence of God, but explain this to mean that there is a moral order of the universe, contemptuously styling all further requirements "sectarian shibboleths," as if any part of the Christian world, from the beginning would ever have been content with this Fichtean formula.

Now: Unitarianism is more largely liberal still. If a man says outright that he does not believe in God, Unitarianism shakes its head over him in a friendly way, but hardly repels him from its pulpit, at least in the West. It sympathizes more or less with the Socinian elder in Ulster, who could hardly believe that his brethren could be so inconsiderate as to turn away a popular preacher for such a trifle as his not believing in God.

Now it must be owned that the Catholic Church is much more rigorous than this. If a priest comes to deny God and Christ, she repels him from her altars and pulpits. Then, as on the continent he does not easily find such alternatives as an English or American Protestant, he naturally breaks with the Church. This seems hardly to furnish a very grave indictment against the Apostolic See. Not that I deny that there are many sad superstitions current in Italy and Spain, * but I do not think those priests and clerics who have gained note as enemies of the

Gospel usually come from there.

The Witness ends up thus: "In Christ alone we have the 'fulness of the Godhead bodily.'" * Unquestionably. And in what respect does Rome differ here from Geneva, Wittenberg, Lambeth or Edinburgh at least as these originally taught? What Geneva and Wittenberg teach now may be not very certain. Is it not true, as Luther says, after all his years of conflict with Rome: "Many and mighty saints have remained under the Pope. The Papists have the authentic Creed, the authentic Sacraments, the authentic Christianity?" Then what does the Witness mean, except to insinuate, what it does not declare, that to be in the communion of Rome is to be out of the communion of Christ, and to support this insinuation by various misinterpreted and misapplied facts?

CHARLES C. STARBUCK Andover, Mass.

*(Are there "many sad superstitions current in Italy and Spain" for which the Church of these countries may be held fairly responsible? We know that such a charge is untrue and incapable of proof. At the same time we acknowledge that it is hopeless to expect Protestants to agree with us. Protestants describe the worship we pay to Jesus Christ in the Holy Eucharist as idolatry; the wearing of the scapular, the livery of the clients of the Blessed Virgin Mary, Mother of God, is superstitious; the saying of the Rosary every day is evidence of mental weakness, of a pagan disposition, and of a sad and urgent need of evangelization. The fact that every priest and bishop in the United States may say the Rosary daily, and wear the scapular constantly, and that even a Leo XIII., with the beads in his hands, dies wearing Mary's badge, does not weigh a feather with this superior brand of Christians. It is all superstition; this is the verdict of the men whose higher knowledge of Christianity gives them a right to say what superstition is.

The Scheff-Herzog "Encyclopaedia of Religious Knowledge" (Protestant of course) says: "Superstition is always a false and erring faith. . . . The belief in pilgrimages, the wonderful cures of Lourdes (even though verified by the most distinguished Protestant or infidel physicians in the world), the efficacy of the blood of St. Januarius, are all superstitions." McClintock and Strong's "Encyclopaedia" another superior brand of Christianity gives us a more enlightening definition or description of superstition in these words: "The dependence placed by many on baptism, the Lord's Supper and other ceremonies." So much to indicate the gulf that separates Protestants and Catholics on this subject.

Superstition may be defined as "the worship of a false divinity, or the false worship of a true God." The very nature of the Church, her laws, her methods, her constant teaching, the close and personal intercourse between her priests and people in their homes, in church, but especially in the tribunal of Penance, reduce to the minimum the danger of a Catholic people falling into superstition. There is, however, a strange disposition among all classes of people, learned as well as unlearned, to become victims of some one of the myriad kinds of superstition in vogue, at one time or another, in all countries. Catholics, as well as others, are exposed to this danger, and not infrequently become the victims of various religious delusions. But against this danger they have a thousand and one protecting influences, as indicated above, of which Protestants are deprived. The groundless claim of superior intelligence which Protestants sometimes make in a chimerical evidenced to the world every day by a thousand facts, Spiritualism, Christian Science, Dowieism, and no end of other religious shams, which successfully appeal for support of the most intelligent Protestants, reap their richest harvest in Protestant countries—a fact that should debar forever the superior-intelligence claim. Protestant superstition—ingrained, deeply-rooted and widespread—is the rich soil from which all these "isms" draw their life,

Diabetic

Patients will hear of something to their advantage by writing to the Diabetic Institute, St. Dunston's Hill, London, E.C.

NOTHING TO PAY

The Northwest Review

JOB DEPARTMENT

Has special facilities for all kinds of

CHURCH PRINTING

BOOK, JOB & COMMERCIAL STATIONERY

Printed in Artistic and Catchy Style

P.O. BOX 617

Office of Publication: 219 McDERMOT AVE. WINNIPEG, MAN.

Dr. Fowler's

Extract of

Wild Strawberry

Is a Harmless, Reliable, Rapid and Effectual Cure for

Diarrhoea, Dysentery, Colic, Cramps, Pain in the Stomach, Cholera, Cholera Infantum, Cholera Morbus, Sea Sickness, Summer Complaint, and all Fluxes of the Bowels in Children or Adults.

Don't experiment with new and untried remedies when you can get Dr. Fowler's. It has been used in thousands of homes in Canada for nearly sixty years and has always given satisfaction.

Every home should have a bottle so as to be ready in case of emergency.

strength and vigorous activity. Italy and Spain furnish no recruits to these anti-Christian superstitions. Until quite recently the Irish usually furnished, to the ordinary Protestant, examples of superstition, but our friend the Rev. Mr. Starbuck is always partial to the Irish. Is it because he has a strain of Irish blood? No, we remember how his Irish Catholic nurse made him a friend of Irishmen, and almost a Catholic, we believe. Our Rev. friend, of course, remembers how Buckle in his "History of Civilization in England" makes the Scotch out to be the most superstitious people in Europe. He says: "Scotland is a grossly superstitious country, . . . the people tremble like sheep before their pastors, and yield assent to every absurdity they hear, provided their church has sanctioned it."—Ed. S.H.R.)

QUEER ADVERTISEMENTS.

The following copies of queer advertisements have been collected and published by club women:

"Bulldog for sale; will eat anything; very fond of children."

"Wanted—A boy to be partly outside and partly behind the counter."

"Widow in comfortable circumstances wishes to marry two sons."

"Annual sale now on; don't go elsewhere to be cheated; come in here."

"A lady wants to sell her piano, as she is going abroad in a strong iron frame."

"Wanted—By a respectable girl, her passage to New York; willing to take care of children and a good sailor."

"Lost—Near Highgate archway, an umbrella belonging to a gentleman with a bent rib and a bone handle."

"Mr. Brown, furrier, begs to announce that he will make up gowns, capes, etc., for ladies out of their own skin."

"An airy bedroom for a gentleman 22 feet long and 11 feet wide."—Sunday Record-Herald.

"Not if it Cost Ten Dollars

A bottle would I be without Polson's Nerviline," writes J. A. Ruth, a farmer living near Trenton, Ont. "Nerviline is the best household liniment I know. We use it for stomach troubles, indigestion, headache and summer complaint. I know of nothing better to take in hot water to break up a cold, or to rub on for rheumatism or neuralgia." Every farmer should keep a few bottles of Nerviline handy and have smaller doctor bills. Large bottles 25c. at druggists.

TIME TABLES

Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August Sat. only Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east daily	12 00
Tr's Pass.	Quebec, New York, Boston, Portland, St. John, Halifax, and all points east daily	Tr's Pass.
20 00		8 30
	WEST	
7 45	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points daily except Sun.	18 40
8 50	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points daily ex Sun	17 00
Tr's Pass.	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast, north of McLeod, Fernie, and all points in East and West	Tr's Pass.
9 20	Kootenay daily	19 00
9 40	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points daily except Sun.	15 20
16 40	Portage la Prairie, Carberry, Brandon, and intermediate points daily ex Sun	12 20
Imp. Lim.	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and all points in East and West	Imp. Lim.
22 00	Kootenay daily	5 55
	NORTH	
16 00	Stony Mountain, Stonewall, Balmoral, Teulon daily except Sunday	10 20
16 15	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendeboy, Netley, and Winnipeg Beach Tues., Thurs., Sat.	9 45
17 15	Winnipeg Beach Mon., Wed., Fri.	8 45
	Winnipeg Beach Tues., Thurs., Sat.	
	SOUTH	
14 00	Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south daily	13 40
15 45	St. Norbert, Carey, Arnaud, Dominion City, Emerson daily except Sunday	10 45

Canadian Northern

Lv.	EAST	Ar.
16 50	"The Steamship Limited," St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur daily	10 30
8 00	Lorette, St. Anne, Giroux, La Broquerie, Warroad, Beaudette, Rainy River, and all intermediate points Mon., Wed., Fri.	18 30
	Tues., Thurs., Sat.	
	SOUTH	
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul daily	10 10
13 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Lettelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors daily	13 30
	WEST	
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points Mon., Wed., Fri.	16 15
10 45	Tues., Thurs., Sat.	
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	
10 45	Sifton, Minnionas, Swan River, and all intermediate points Wed., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	
10 45	Bowman, Birch River, Erwood and intermediate points Wed.	16 15
10 45	Fork River, Winnipegosis, Fri., Sat. Sat., Tues.	16 15
7 00	Oak Bluff, Carman, Leary's and intermediate points Mon., Wed., Fri.	17 50
11 05	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points daily except Sun.	16 30