

MAY 24, 1902.
LIMITED.
St. James Street
DAY, MAY 24, 1902.
AL RUGS
ment of Fine Oriental
eived. Rich and rare
utiful mellow colors.
RUGS
AN RUGS
INDIAN RUGS
some magnificent speci-
e, Tanjore, Daghestan
o a line of very choice
ffered at the follow-
10 1/2 feet, special \$7.88.
12 feet, special \$9.00.
y 12 feet, special \$10.50.
y 14 feet, special \$11.70.
y 15 feet, special \$13.15.
y 15 feet, special \$15.00.
UGS.
Hall Rugs, 3 by 12 feet,
Hall Rugs, 3 by 15 feet,
NITURE.
velties designed especial-
esidence, whatever its
comprises every new
the most striking oddi-
wood frames painted red
97c
94c
\$1.45
\$1.80
RS.
ossed car-
ely 75c.
s.
inish, fitted
nd very neat
\$9.25.
ow Draperies
al lot of New White Mus-
ins, in pretty floral and
gns, 3 1/2 yards long. Prices
5, \$3.25 pair.
w there will be a special
Rope Portieres, in new
reen, Blue and Red, also
rs. Prices \$1.90, \$2.25,
.
HOTE DINNER.
CO. LIMITED.
James Street, Montreal.
URNISHINGS.
DES,
RPETING, SCOTCH
estest DESIGNS and
all QUALITIES and
TINGS for Summer
LE COVERS, and
EXECUTED.
EMPIRE BUILDING
2472 and 2476
T. CATHERINE STREET
ated Dublin Whisky
ure Spirit made in Pot
ands the highest price
Markets of the World.
an acquired taste but
alatable, owing to fine
age and mellowness.

OUR CURBSTONE
OBSERVER.

On Chatter.

THE other day I came upon a paragraph in the New York "World," which started me thinking seriously up on many observations that I have, at different times, made, but which I have never recorded. The passages runs thus:—

"The privilege of having some one with whom we may exchange a few rational words every day, as Emerson phrases it, is the choicest gift in life. We are rich in society and yet poor in companionship. In the overflow of chatter we are starved for conversation. Social life is so largely an affair of representation, it inclines so largely to the spectacular and to what its chroniclers designate as 'social functions,' that the element of conversational intercourse is almost eliminated. Yet, primarily, is not that the supreme object of all friendly meeting? When we reduce to first principles this complex thing called living, do we not go to our friend solely that we may exchange ideas and compare views on subjects of mutual interest? Still, as things go, people meet all through a season in the midst of groups and throngs—at dinners, receptions, entertainments of all kind—without exchanging one word in the way of true intercourse."

A SAGE ADVICE.—Some place in his admirable essays, Thomas Davis says: "Each day one should read a fine poem, see a good picture, hear a sweet song, or, at least have a few moments of reasonable conversation."

In other words, life is so full of the fine, the good, the sweet, the beautiful, and the rational, that it is sinful for men, and for women, to pass along the way—from almost cradle to grave—without taking advantage of, or enjoying any of those gifts of God. The social life of today, like to the domestic life, is but a shadow of the reality that our fathers knew. We talk a great deal, men are constantly exchanging words women equally so; but the variety of ideas that are interchanged is something discouraging. There is no such thing as enjoyment of a purely intellectual class in the present-day social life. Even in every-day business life there seems to be a positive dearth of rational conversation. Each one seems to be entirely filled up with the ideas that he has gleaned in some one special line, in which he is interested; and everything else is only secondary, or meaningless, as for the higher, the more sublime can talk of horses, races, and 'all that sort of thing; but beyond that domain his thoughts cannot range. The dealer in stocks is able to chatter away about "bears" and "bulls," and the state of the market; but he has no time for the serious consideration of aught else. There seems to be a special groove into which each falls and out of which there is apparently no exit. As far as books are concerned, or the thoughts of the learned in all ages, that are enshrined in the libraries of the world, they are for such men just as if they never had existed. Even people find it silly to be caught reading poetry; it is such an unpractical thing to their minds, there is so great a lack of dollars and cents in it. And as for the higher, the more sublime conversations that, like the floating, fleecy clouds on a mountain's brow, hover around the summits of religious entertainment, they are completely ignored, or else are ridiculed. But it is when we turn to the social side of life that this awful poverty of ideas and of sentiments is to be detected. The chatter of fair ladies at their tea parties, their at-homes, their social gatherings, is the terror of all minds that are moulded in a

serious form. And yet I am not advocating unchanged seriousness, puritanic solemnity far from it; rather do I lament the absence of even wit and humor, of the clever and amusing story of the side-splitting anecdote. Laughter has made way for smiles; the laugh came from the heart, but the smiles are merely the forced contraction of certain nerves, that is intended to make the face appear pleasant, while it substitutes a grin that imparts an idea of insincerity.

DAILY GREETINGS.—If you have never remarked it, you might just take the trouble to note how you are greeted in the course of a morning. Set out any morning for a walk down town; you will probably meet three or four, if not more people, whom you know. If it is a beautiful day each one of them will tell you so; if it is abominable weather, they will all equally inform you of that fact. If there is any special item of sensational news in the morning paper—a catastrophe abroad or a crime at home—in all probability you will be made aware of it each time you meet an acquaintance. If there should be an election on, very likely you will be asked "how is it going?" by people who know as much, or as little, as you do about it, who are fully aware that you can give them no information, and who just ask the question to have something to say. Very likely you are feeling poorly, but you will be told that you never looked better in all your life; or else you may have been at home for months and feel very well, when you are told that your friend thought you were sick and had left the city. But in all these greetings, all these expressions of friendship, do not contain a single idea, or even the positive evidence of a friendship. It is simply that they are customary; mere formality. Their absence, of course, would be worse; but their existence does not indicate either social, or business, or friendly intercourse.

GENERAL CHATTER.—If you go through every sphere of life and walk over every domain of daily existence, you will hear a vast general chatter of humanity going on; but, you have in the end, as little knowledge as a result, as you would have from listening to the chatter of the birds in the forest, on a calm day in summer. It is even less inspiring; for the birds make use and good use of all the faculties and advantages that God gave them, while it is proportionately to the advantages received, very much otherwise with man. My aim in going over all these things is simply to draw attention to a lack in our great social life that might be very easily supplied, if there were a degree more of training in that direction for our young people. It was the paragraph that I quoted at the beginning, which suggested this train of thought. My humble impression is that, for need of practice and cultivation, the one time delightful recreation of instructive and amusing conversation is dying out, and "small talk," that can benefit no person, and that is only another kind of waste of time, is the enemy that is destroying that most delightful of life's companions. But, again, we cannot expect to have conversation without ideas, and we cannot get ideas without education, and it comes back to the same old story that the future of our people, social as well as national, political, economical, domestic, and religious, depends on education—on true Catholic education.

ABOUT SLEEP.

Excessive sleep is injurious at any age. Even the new-born infant requires exercise for its development. In old age the habit of prolonged sleep is accompanied by a marked enfeeblement of memory. Many of our readers will remember the case of Linnaeus, the great botanist, who, in his feeble and sleepy-headed old age, took down one of his own books out of a case, and, having forgotten all about his authorship of it, exclaimed as he devoured its pages: "How fine this is! What would I not give to have written that!" Alfred the Great allowed himself eight hours

abed. It is not so generally known that he anticipated the eight hours' movement by nearly a thousand years, his motto being, eight hours' labor, eight hours' recreation, eight hours' rest. Eight hours are said to be, on the average, a wise and safe allowance for adults to devote to "drifting down the tides of sleep." Grown persons in perfect health may, however, safely curtail this allowance. Dr. Binns, in his curious old book, "The Anatomy of Sleep," gives a number of instances in which this curtailment was, for a time at least, successfully effected. "Jeremy Taylor," says he, "allowed but three hours out of the twenty-four for sleep; Baxter, four; Wesley, six; Lord Coke and Sir William Jones, seven. "Nine, however," he adds, "will fre-

quently be found not too much for literary men." We may supplement the list. Edison sometimes goes for two or three nights without sleep, when on the track of a new discovery or invention. His usual sleeping hours are only four or five out of the twenty-four. Four hours were also, for long years the time devoted by Pope Leo XIII. to slumber. The great engineer Brunel worked twenty hours a day. During the siege of Gibraltar Sir George A. Elliott (afterwards Lord Heathfield) slept only four hours out of the twenty-four. Humboldt, when in the prime of life, managed to live and work on two hours sleep a day. In his old age he indulged himself with four. And he lived to the respectable age of 89 years. But it may be pointed out that such examples are "more for admiration than imitation."

BABY'S OWN TABLETS.

The Best Medicine in the World for Children of all Ages.

Baby's Own Tablets are good for children of all ages from the tiniest, weakest baby to the well grown child, and are a certain cure for indigestion, sour stomach, colic, constipation, diarrhoea, teething troubles and the other minor ailments of children. There is no other medicine acts so speedily, so safely and so surely and they contain not one particle of the opiates found in the so-called "soothing" medicines. Mrs. R. M. Ness, Barrie, Ont., says: "I first began using Baby's Own Tablets when my baby was teething. He was feverish, sleepless and very cross, and suffered from indigestion. After using the Tablets he began to get better and was no longer cross. I think the Tablets a fine medicine for children, and keep them on hand all the time." The Tablets are readily taken by all children, and crushed to a powder can be given to the very youngest baby with a certainty of benefit. Sold by all druggists or sent post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y.

The Confessional Was The Theme.

A mission to non-Catholics was by, at Manayunk, when Rev. Charles going on successfully, very successful. E. Burns, D.D., of the First Presbyterian Church, undertook to deliver a lecture, or sermon, for the purpose of staying the tide flowing in towards Catholicity. While Dr. Burns was polite in his language and respectful in his remarks, still he displayed an immense amount of latent bigotry against the Church, and especially in connection with the confessional. Without entering into all the introductory matter, and all the evidences of lack of knowledge regarding the dogma of penance, we will quote his main argument against that sacrament. He said:

The first text upon which the Papal Church presumes, Dr. Burns continued, is that in the 20th chapter of St. John, "As the Father hath sent Me, even so I send you." And when He had said this He breathed on them and said unto them, "Receive ye the Holy Ghost: Whosoever sins ye forgive they are forgiven unto them; whosoever sins ye retain, they are retained."

On its face, said the speaker, this is a plain statement, and this is a view not a few Protestant scholars take, "but," he added, "I don't think it is the meaning of that passage. You cannot put your finger on a single example where, the Apostles either claimed or exercised that power. There are letters addressed to Sts. Timothy and Titus giving directions and instructions, just as an experienced old minister might to a young one, but there is not a single reference to such power. What does it mean? It simply means that they were to declare that such was done, the conditions being fulfilled. But for the sake of putting it in the strongest way, let us admit such was the meaning. The next interesting point is are these men the successors of the Apostles in any such sense peculiar to themselves? We know that the Apostles possessed certain powers none of their successors did? They were sent to speak as moved by the Holy Ghost. They had the power of interpreting the truth. The first company of the Apostles had the power of working miracles. None of their successors had

such powers as these. We are the successors, if at all, of Timothy and Titus, who were not Apostles, but disciples. The power is one that we would not naturally suppose God to grant. The Papal Church claims the power exclusively for itself. If it was given, it was not given simply to Peter, but to all the Apostles.

"The doctrine is wholly of man and not of God. The greatest objection of Protestants is that it is not moral (and here Dr. Burns almost whispered). It does not actually work for the welfare of man. It actually leads to the encouragement of sin.

"Another aspect thoroughly disgusting and thoroughly repulsive," continued the speaker, "is that there are certain sins Protestants would not think of telling any one save their God. There are certain matters not intended for every ear. There are certain relations, such as husband and wife, so sacred as not to be spoken of outside the home, and yet the very system compels all these to be spread out, and we know from positive knowledge of the past what a powerful engine is thus brought to bear on the family and on the individual.

"Why should we permit any one to be thrust between us and God? Instead of going direct to Jesus, going to some saint or the Virgin, to a priest of Bishop, to some one where our attention is apt to rest. David said, 'It is against Thee only that have I sinned. I will confess my sin unto the Lord.' God gave him peace. Let us not be deceived," concluded Dr. Burns. "It is not because some priest says 'I absolve thee' that your sins will be forgiven."

For one thing we must give Rev. Dr. Burns credit, and that is for having in a polite manner, given the full and entire argument of Protestantism against the dogma of penance, or the Sacrament of the Confession. Had he spoken for a year he could not have said more. We will take the liberty now of reproducing a few passages from a reply to Rev. Dr. Burns, that appeared in the "Catholic Standard and Times."

Leaving aside all the quotations from the Old Testament, we take up the following:—
As to the text "Whose sins you shall forgive," etc., Dr. Burns admits that Protestant writers say that it is a plain statement. In fact, the great solemnity of our Lord in giving this commission precludes the possibility of it having any other meaning. To say that the power was to cease with the Apostles is to say that the Christians of those days needed more help to salvation than we do. It would be just as sensible to say that the command "Go teach all nations" was for those days only, and there are those who grasp even at that straw until brought up by the context. "Behold I am with you all days, even unto the consummation of the world." As to the argument that the Apostles had gifts not given to their successors, that is not proven. Their legitimate successors still interpret the truth and are guided by the Holy Ghost, and here it might be said that the Christian preacher who holds that these gifts ended with the Apostles is a teacher self-confessed to be without authority. No wonder he says "It is an interesting question" and "I think this is, the meaning." Those with the Apostolic succession say "there is no question about it" and "I know, because God says so, and He cannot deceive or be deceived." This is the difference between faith and guesswork. Dr. Burns is not a successor

BODY AND BRAINS.

Whether the brains of men are being developed at the expense of the bodies is not a question that we can settle, but there is no question that there are many individual cases where the body is weaker than it ought to be.

To produce big healthy brains and big healthy bodies take Scott's Emulsion. Childhood is the time to commence.

The effort of Scott's Emulsion is to make nature do her best with the materials on hand. It checks all those little weaknesses and faults of nourishment which result in imperfect development.

Nothing more strengthening for weak children.

Send for Free Sample.
SCOTT & BOWNE, Chemists, Toronto.

even of St. Timothy and St. Titus: the apostolic succession and that from the disciples must be in the one fold of the one Shepherd. From the days when the Apostles chose Matthias to fill the place formerly occupied by Judas until now the bishops of the Catholic Church have been the successors of the Apostles and the Pope the successor of their chief, St. Peter. The power belongs to all the priests of the Church, and they themselves, Pope, bishops and all, are compelled to go to confession."

We will skip what is said about Dr. Burns' witty, or funny stories, wherewith he tries to prove or disprove serious dogma. But so well condensed are all the quotations from Scripture, and so completely does each little paragraph refute an error of Dr. Burns that we make no apology for the reproduction of the entire closing part of the article:—

Public confession is admitted by Dr. Burns to have been practiced in the early Church and to have been often salutary and right. Well, if confession was a practice of the early Church, whether public or private, why not in the modern Church? Job said, "If I as a man hid my sins and concealed my iniquity in my bosom," He certainly did not refer to concealing it from God. That he knew was impossible. "If we confess our sins, He is faithful and righteous to forgive us our sins" (John i., 9). "Is any among you sick? Let him call for the elders (Protestant version; Catholic, "priests") of the Church and let them pray over him, anointing him with oil in the name of the Lord (Catholic sacrament of Extreme Unction), and if he have committed sins, it shall be forgiven him. Confess, therefore, your sins one to another, that ye may be healed." (James v., 15-16). As to the curse "anathema" of the Council of Trent, Dr. Burns' hearers can find it used by St. Paul in I. Cor. xvi., 22. As to historical facts, St. John Chrysostom (born 347), whom he quotes against confession, says in "De Sacerdot," iii., 5-6, that the priests of the Gospel excel those of the Jewish Church because the former could merely declare a man clean of leprosy, but Christian priests not only declare a man clear of the impurity of the soul, but have actually the power of "removing it entirely." St. Augustine (born 354) says that when the origin of any custom cannot be traced in the Church, it must be ascribed to the Apostles, and he himself says, "Let no man say, 'I confess my sins secretly.' Why, then, was it said, 'Whose sins you shall forgive, they are forgiven?' By such an act you are making void the Gospel, the words of Christ." Origen (born 185) says, "Look around diligently for one to whom you should confess your sins." St. Basil (died 379) says, "Sins must necessarily be opened unto those to whom the dispensations of God's mysteries are committed." But the burden of proof is on those who charge that it is an innovation. When did it begin if not with Christ's commission to the Apostles? Is it to be supposed that Catholics like to go to confession? Dr. Burns says Protestants would not go, though a few sentences before he said it was so easy to be forgiven that way. Why easy, when sorrow, repentance, a firm purpose of amendment and restitution, all that the best Protestant can do, are required and confession besides? It is not moral, said the doctor. "One of the best means of overcoming temptation and in keeping the soul pure is in going to confession," said the Protestant Episcopal Bishop of Fond du Lac in the course of a sermon in Baltimore the other day.

And how childish is Dr. Burns' story of the man with the load of hay! Any Catholic child of seven years could tell the doctor that the man would be refused absolution until he had repented his theft and resolved to steal no more. The relations between husband and wife are nowhere held more sacred than in the Catholic Church. Let Dr. Burns try to get his Church to adopt a canon against divorce and he will see the difference. The relations between priest and penitent are more sacred, however, and no priest, not even an "ex" or a fallen priest, has ever revealed what was told in the confessional.

What the Doctor knows about the abuse of power in the confessional in the past is, perhaps, as valuable as what he knows of it as practiced at present. There is no confession of matters not sins, as one would infer from Dr. Burns' remarks. As Father Fidelis (James Kent Stone), a distinguished convert, says, if God required us to go up and confess all our sins before a whole church full, He would have a right to do so, and salvation would be cheap at that. But He is more merciful. He permits it to be secret and to a man subject to temptation and who has to confess like ourselves and is therefore able to sympathize with us."

He who thinks he can find within himself the means of doing without others is much mistaken, but he who thinks that others cannot be without him is still more mistaken. What can be better than to watch new friendships get stronger as we grow older? We no longer fear that the friends of a lifetime will grow weary of us and change; we have proved them.

AN
HISTORIC
BOOK.

Every
Irish
Catholic
Should
Buy
The
Golden
Jubilee
Book,
And
Read
The
Story
Of
The
Irish
Priests
And
Laymen
In
Montreal
During
The
Past
Fifty
Years.

FOR SALE

AT

St. Patrick's
PRESBYTERY,

and at

Miss MILLOY'S,
St. Catherine St.,

Or a Telephone to

Main 1182,

WILL
ENSURE
PROMPT
DELIVERY
OF
THE
BOOK.

PRICE, \$1.00.

Special Terms to Book-
sellers or Agents,

ADDRESS,

TRUE WITNESS,

Box 1138,P.O.,

MONTREAL.