## Bacred Heart Review THE TRUTH ABOUT THE CATH-OLIC CHURCH.

clergyman

ng.

Europe.

two established churches a higher stand-

these obvious principles of equity I do

not know, but as respects the main point, the apportionment of Catholic chaplains

to the number of Catholic soldiers, there

seems to be no account whatever taken of it. At least I have never seen any

contradictory statistics to those pub-lished by the Catholics. It is not the specific wants of the soldiers that decide,

but the relative voting power, or per-haps even more the relative social influ-

ence, or the disposition of certain bodies

unique and imperious necessity, something which, as the Review

often remarked, it seems to be impos-

sible to get into Protestant heads in America. There is no difficulty in

only was this country largely settled by "dissidents of dissent, and the Protest-ants of the Protestant religion," to

idolatry, worthily punished with death,

what mitigated, the number of Cathol-

ics, outside of Maryland, was so small

that habits of thought were formed

with little account of them. After the

agreement that in public matters the Trinitarian bodies, at least, should be

regarded as what they mostly are in

fact, namely, different sects of one re-ligion. In public institutions and ap-

pointments, therefore, it came to be understood that they should mainly

dwell on the common teachings of

mostly reserve their peculiar tenets for their separate assemblies. How was it now when the Catholics,

almost suddenly, appeared as a numer-ous and powerful body? That we will

FIVE-MINUTES SERMON.

Fourth Sunday after Easter.

KINDNESS.

"For the anger of man worketh not the jus-ce of God."-(St. James i 20.)

God's work of justice or righteousness,

and man's anger is rot fitted to do it.

Wrath does not destroy wrath, nor is it

would make souls better by inspiring

one, because it is God's way. God em-

s buried in hell because he shut his

hem with fear—by showing anger. We know that a kindly manner is a

consider next.

Andover, Mass.

(meaning unconsciously

CHARLES C. STARBUCK.

but even after these feelings were some

How far our government follows

## BY & PROTESTANT THEOLOGIAN. CLXXXV.

I have cited several decisions of the Supreme Court of the United States which assume or declare that Christianity is the law of the land, in such a sense as that legislation is never to be presumed adverse to Christian prin-ciples and feelings, even when the lan-guage of a law, construed independently, would mean something contract Christian propriety. Thus, as we have seen, the Court explicitly acknowledges Thus, as we have that the law forbidding the bringing in of contract laborers use language which in itself would forbid the calling of clergymen from abroad to American pastorates. The judges, however, repastorates. The judges, however, re-fuse to attribute to Congress an intention so scandalous and insulting to the feelings and usages of a Christian people. Imagine, say they, a law meant for a wholly different end perverted by a vulgar misinterpretation to forbid the transfer of a Dean Farrar or a Cardinal Manning from England to America! The Court explains the carelessness of sion in the law by the fact that expres: it would never have occurred to Con gress that it was needful to guard against such an affront to the feelings

of "a Christian people." I will cite two other decisions. One turned on some question raised in Kansas over the right of the public to grant certain franchises to a private company. The special point does not concern us, and indeed I do not remember it : but it gave occasion for the Supreme Court to cite approvingly an English preced-ent, a judicial decision, declaring that even Parliamentary omnipotence, as the English somewhat profanely call it, could not avail to give validity to an exactment that should be contrary to "natural morality." It is plain that here the English judges, and the American judges after them, mean morality as naturally construed by Christians, for the case supposed is, that the legislature should arbitrarily declare that henceforth the wife of A is to consider herself the wife of B and the wife of B the wife of A. Now there are heathen countries in which such a will of the sovereign power would not be disputed, but both the high tribunals, British and American, declare that no authority could give validity to such a scandal in Christendom.

Christianity (meaning unconsciously Protestant Christianity) and should The last decision, as we remember, is still later than that turning on the contract act. A Catholic orphanage in Washington being granted some public moneys, a suit was brought to restain it from receiving them, on the ground that Congress is forbidden to provide for an establishment of religion. The Supreme Court, we remember, threw out this plea with even quicker contempt than the vulgar perversion of the contract law. The object of a protectory, declare the nine judges (the deci sion, as I remember it, being unanim-ous) is for the general good, and there is, therefore, no reason why it should not have public help. The fact that the children are to be brought up

Christians does not render it less wor thy of aid, and the particular form of Christianity is something with which the Federal Government is not concerned. We see, then, that repeated and vari-

ous decisions of our final tribunal, extending from the time of our third chief-justice to this time of our seventh, establish the following points.

(1) The people of the United States are a Christian people, and American legislation is always to be presumed founded on Christian faith and morals

(2) Any citizen has precisely the same right to reject Christianity, and to endeavor to convert his countrymen to anti-Christianity, that he has to reject republicanism in theory, and to endeavor to convert his countrymen to

## THE CATHOLIC RECORD.

testant soldiers or sailors would refuse In conclusion, brethren, let us all, whether we exercise authority or live in intercourse with our equals, be kindly in our manner, mild and considerate in the ministrations of any Protestant The British government tries, as far as possible, to apportion its chaplain-cies, respectively, according to the number of Episcopalians, Presbyterians, Wesleyans and Catholies in the army, although giving to the chaplains of the our language, patient with others' faults, trusting more to persuasion and to aff ction than to authority, bearing in mind that " the anger of not the justice of God."

SIFTINGS FROM "LUKE DEL-MEGE."

There is something, after all, in what oets have sung about the soothing influences of nature. Her mother's hand smooths down all the ruffled aspects and angry asperities of human feeling and thought; and her great silence swallows up in a kind of infinite peace, as of aven, the buzzing and stinging of that hive of hornets, where

Each one moves with his head in a cloud of to look out for government windfalls,

that appears, at least, to decide. I should be glad to be refuted by plain No wonder that the best of the world's workers have sought peace in commun-tion with the solitude of nature, and figures, plainly put down. That Catholicism is not one sect more ion with added to a number of Christian denomstrength from the great sublime lessons teaches to those who sit at her inations, but a distinct religion, whose ministrations are, to its adherents, of feet.

\* \* \* He was commencing his singular and irremediable mistake of supposing that the elusive and ever-changing moods of the human heart could be reduced by propositions to a The reason of this is historical. Net level rule, and that human action was controllable always by those definite principles that he had been taught to gard as fixed and unchangeable whom the Catholic religion was an evil truths.

> Alas ! and is it not true of us, that we must have the bitter myrrh in our wine of life ; and that we create cares luxury of fretfulness, where the world has left us in peace ?

attempt of various Churches to control " An eel has a better chance than a their respective states had yielded to their respective states had yielded to the impossibility of keeping out the ir-repressible Baptists and Method -ists, and after Unitarianism in Massachusetts and Episcopacy in salmon," said Father Martin, "of making his way in the narrow and twisted and shallow channels of Irish life." After a long pause of pleasure he added: But an eel is not a salmon for all that.' Connecticut had still further broken down the high tone of the "standing order," there finally ensued a tacit

"Well, the grace o' God and a big loaf - sure that's all we want in this world."

There is no harm in feeling a sense of justifiable pride when one makes a great discovery. Hence, we congratulate ourselves on the unique distinction of having found that the distinctive term of popular, canonization in Ireland is that word "poor." The man who is spoken of as poor is an admired and loved man. "Poor Father Tim!" "Poor St. "The poor Pope!" Is it not significant that an impoverished race, to whom poverty, often accentuated into famine, has been the portion of their inheritance and their cup for nigh on seven hundred years, should take that word as the expression of their affection ?

" All things to all men !" Dear St. Paul, did you know what elasticity and plasmatism, what a spirit of bonhommie and compromise, what vast divine toleration of human eccentricity you demanded when you laid down that noble, Brethren, these words are an echo of the Wise Man of old. "A soft answer turneth away wrath." Turning away wrath, and indeed every other sin, is far-reaching, but not too realizable principle? Noble and sacred it is; but in what environments soever, how difficult! This fitting in of human practice. indurated into the granite with all the hollows and crimes of our brothers' ways oh ! it needs a saint, and even such a saint as thou, tentmaker of Tarsus, and seer and sage unto all generations !

calculated to destroy any other evil, un-less it be divine. The fear of the wrath of God is good, but the fear of the wrath of man is the mean vice we call human respect. I say this because Reverence is the secret of all religthere are many persons, fathers and mothers of families in particular, who ion and happiness. Without reverence, there is no faith, nor hope, nor love. Reverence is the motive of each of the commandments of Sinai-reverence of God, reverence of our neighbor, reve better means of correction than a harsh ence of ourselves. Humility is founded on it ; piety is conserved by it ; purity finds in it its shield and buckler. Revploys fear in converting sinners, to be monarchism, provided that meanwhile super but not so much as love; nor does the conforms himself in act to Christian His fear hold out so well as His love ated with Him, His ministers, His monarchism, provided that meanwrite sure, but not so much as love; nor does the conforms himself in act to Christian morality, and obeys the authority of the morality, and obeys the authority of the morality, of love on our part is necessary to forgiveness, so God's love is the sure to the morality of the states. The states is the sure to the states of th

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The approach of the month of Mary

brings gladness to revery heart, but to the devoted children of the Mother of God it brings a special joy. The month of flowers is rightly "Mary's month," as she was the most beautiful flower in the content of heavening

The pious children of the Church are busy about Mary's glory, and soon lights will be multiplied and altars

decked to profusion, and her beads told

and her Litany recited, and the thou-

sand little actions of the day will be during the coming month, all sancti-

fied, by being performed under the

blessing of Mary's name. - It will be the pleasant duty of the

faithful children of Mary during the month of May to devote some time oc-

casionally to the contemplation of her

sweet character. A great writer has remarked that "it is almost beyond

question that, if we only once became

fully penetrated with a deep, intimate

consciousness of what a glorious crea-

tion the Blessed Virgin Mary is, and near and personal her relationship

and interest towards us, there will be

no wavering in the steadfastness of our

service to her during these days, but

the garden of humanity.

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and developed by prosper One of the best men we motive was Andrew Ca same time he was one of manage, because he was y manage, because he was y strong. Andy, a big, p ran opposite Felix Ker Flyer. The fast runs men. If you will notice, see an old engineer on a run; even a young man a few years of that kind o speed on a locomotive nerve and endurance—to a question of flesh and bl

APRIL 26, 1902.

THE NERVE OF

There had been rumo

that the engineers were g Certainly we of the ope ment had warnings enoug-railroad life there is alwa

By Frank H. Spen

"You don't think mue do you, Mr. Reed?" sa one night. "Don't think there' any, Andy." He laughed knowingly

What actual griev "The trouble's on the boys?

replied, evasively. "Is that any reason thousand men out on thi

'If one goes out, they 'Would you go out?' 'Would I? You bet "A man with a home a baby boy like yours

Getting up to leav again confidently. "T We'll bring you fellows "Maybe," I retorte the door. But I hadn

idea they would begin t night. I was at home a then the caller tapped I threw up the sash; rain and dark as a pock

What is it, Barney I exclaimed. "Worse than that.

tied up. "What do you mean?

"The engineers have "Struck? What tim "Half-past three. T 3 o'clock." Throwing I floundered behind Bar the depot. The superin

ready in his office talking mechanic. Bulletins came in ev from various points an tied up. Before long w from the East End. C all engineers out; On trains moving. When that morning our entending through seven ritories, was absolutely

It was an astoundin one that must be met. an ignominious surren gineers or a fight to our part, we had only t It was just 6 o'clock train-dispatcher who key, said : "Here's something

We crowded close a pen flew across the c was addressed to all tendents. It was sh end of it he wrote a

Move the trains." "Move the trains

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saw in our office. It pailroad magnate we l man," the president and his words were few

by the Constitution in the matter, retain their inherent right to establish a particular Church if they should so please. Louisiana might, if she would, sinners in hell, and tha You may object that God punishes sinners in hell, and that, certainly, is tax all her people to maintain the Archbishop of New Orleans, and Massthe prison of the divine wrath. But more men are saved from hell by the loving patience of God than by the chusetts might, if she would, tax her people to pay the salary of Bishop Lawterrors of His justice. Take an example from Our Lord : Throughout the whole course of His life He showed anger only rence or Dr. Gordon. That no state any longer does this, is not owing to law, but to community of feeling betowards those who themselves lacked tween the states, to the great variety of sects, and to the natural influence of kindness. The Pharisees, hypocrites as they were, were lashed by Our Lord. because they were hard, pitiless, and censor ous. The rich glutton, Dives, the national government.

The Federal authority may not give to any particular church specific ank or rights, or provide for her maintenance.

(5) Congress—and of course a state -has a right to help any civilizing and educating work, founded on Christianlooks and encouraging words. Even Judas himself would have had full pareducating work, founded on Christian-ity, or on Judaism. It is very doubt-ful whether it would have a right to aid a school or asylum founded on Mohammedanism or on Utah Mormon-ism, because these could not bring up things to sinners, but before He dis-missed them He gave them honey to eat, youth in principles of morality that would be otherwise than abhorrent to a Christian nation. Utah Mormons call to take off the bitter taste of His rethemselves Christians, to be sure, but this is a mere mockery.

(6) Congress has a natural right, which is not restrained by the pro-hibition against maintaining a Church, God and of hell. dren to wrath," says the Apostle. to provide for its own religious wants Angry words make men angry, and in-stead of producing virtue breed vice. by the choice of chaplains, and not only a right but a duty to provide for the religious wants of those in the public service who are debarred the ordinary I know of hardly anything more miser-able than the fate of a boy or girl doomed to grow up in the home of a ministrations of religion. It is bound, moreover, as far as possible, to meet the specific wants of different religion speciscolding mother or a bad-tempered father. Take an example from the body. Children fed on unwholesome fically. It has no right to impose Christ-ian chaplains on Jewish soldiers, or food have defective digestion; that is to say, bad food in early life hinders the good effect of good food in later life. So with the human soul; as bad food Catholic chaplains on Protestants, or Protestant chaplains on Catholics, The differences between the three remakes a weak stomach, in like manner scolding and threatening and quarrelligions are too profound to make it otherwise than a mockery to pass them ing make a weak character-timid and If two-thirds of the army were over.

sly and hypocritical, or, just as bad,-violent, abusive, profane. Catholics, it would plainly be obliga-tory on the government to appoint, as We sometimes hear a scolding parent of the chaplaincies. A like care in the sometimes near a scolding parent appointment of Protestant chaplaincies is of course not obligatory as for De is of course not obligatory, as few Pro- they will make you burn hereafter."

supreme and essential instrument in esty. Reverence for ourselves-clean bodies and pure souls—that is chastity. Satan is Satan because he is irreverent. There never was an infidel but he was True.

Interest and a mocker. [Luke Delmege, by Rev. Father Shee-han, for sale at the CATHOLIC RECORD Office. Price \$1.50.]

## THE APRIL INTENTION.

The "spirit of prayer," which the Apostleship makes the intention for April, is a great grace, the meaning of which we should try to understand heart against the dying beggar at his door. But the harlot Magdalen is conearnestly for it; because, once gained, it will make life brighter verted and saved by Our Saviour's kind and better. It is neither vocal prayer nor mental prayer, but the breath that gives life and animation to both. don if he had not neglected the patient, gentle reproach of the most loving of The spirit of prayer is a disposition of soul, if we may not rather say it is an Masters. Our Lord's way with sinners is the best. He may have said severe abiding within us of the Holy Spirit of God, that makes it easy for us, at all times, and everywhere, and in any company, to raise our thoughts to God, or, to express it more truly, to keep our-elves united with Him. It does not But it is not enough to say that " the interrupt conversation, nor hinder in the least the discharge of our daily anger of man worketh not the justice of ;" it worketh the malice of Satan of hell. " Provoke not your childuties. It may be said to be another form of keeping one's self in God's pres-ence, until the thought of God is as the daily sunshine of life, in which we work, love and live only the more freely, and the more acceptably to Him and to our fellow-men. By this means, vocal prayer, meditation and church services come less liable to distraction and dryness, because we are then other things intervening, talking to God our good Father, and dwelling for a while actually with "God alone." Lastly, the spirit of prayer is for us a little beginning of heaven on earth, and tends to fill our life with the spirit of joy.-Sacred Heart Review.

> which promises thee the abundance of its graces if thou give It that consolation .- St. Alphonsus Liguori.



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superintendent. ean't be moved by p main force."

We spent the day strikers. They were Persuasion, entreaties hausted, and ended j gan, except that we pers. The sun set of a wheel. The vic day was certainly with Next day it lool around the depot.

moved; the engine were a unit. But hard all that that night. Just Chicago wired that passenger-train, the had started out on superintendent of m and a wiper for firem came from the second He promised to deliv division on time the he asked, "Can you Denver ?"

We looked at each eyes gravitated towa master-mechanic.

The train-despate "What shall I say ? The division chi power was a treme man, with a voice Without an instan

answer came clear, Say ' yes !' ! Every one of us throwing the gage of had gone out; the di

the fight was on. Next evening the some mysterious cha the Flyer was exp o'clock a crowd o gather round the de It was after 1 o pulled in and the fo round-house swung of motive cab. The around the engine angry bees; but there was plenty of there was plenty of no actual violence Neighbor climb in the run west there , Next day a con

Reflections. Come and keep Jesus Christ company; it is His Heart which invites thee and