

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XVII.

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NO. 849.

Take Notice.
The peace devoted to ad-
VINARD'S LINIMENT will con-
cessions of no uncertain sound from
speak from personal experience
merits of this best of Household
C. C. RICHARDS & Co.



KOENIG'S TONIC
For Suffering Humanity. 3
Columbus, O. Jan. 8, 1892.
I suffer much from Nervous Prostration,
by sickness, I used the valuable
Koenig's Tonic, and myself
it strengthened me greatly. I
recommend its use to all who suffer
from Nervous Prostration.

Miss M. S. Benedict, Pupils
add to the above that Koenig's Tonic
has proven a very efficient remedy
which we treated in the Reforma-
tary school, since it has cured
liquors and opium, and we wish it
an sale for the benefit of suffering
humanity.

Sisters of the Good Shepherd,
Alpena, Mich., Nov. 1892.
I suffer from Koenig's Tonic's
nerve weakness and nervousness,
and I have used it for five months.
I feel well. JOSEPH GAGNE.

A valuable book on Nervous Dis-
orders, comprising the only com-
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that has been prepared by the Rev. Father
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is a work of great value.

HALF PRICE.
"Mistakes of Modern Infidels," the
Rev. G. R. Northgrave on evidence
concerning the only copy of
the original text, the author will
send a copy of the book, with a
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C. C. RICHARDS & Co.,
Chicago, Ill.,
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Druggists at 61 per Bottle, 6 for \$5.
Size, 61-75. 6 Bottles for \$5.
Sent by W. E. Gardner & Co.

Archbishop Ireland Exposes the Shal-
lowness of His Arguments.
St. Paul's Cathedral was uncomfort-
ably crowded last Sunday night; and
that, too, despite the fact that many
extra seats had been placed in various
parts of the church. Archbishop
Ireland was announced for an address
in refutation of Bob Ingersoll's attack
on the coherence and inspiration of
the Bible. A very large part of the
Archbishop's audience was made up of
men and women not members of the
Catholic Church, but deeply interested
in the discussion of matters that lie
very close to every human heart by
men everywhere recognized as among
the masterful spirits of the age.

The Archbishop's manner was
deeply earnest, and his delivery at
times was impassioned. With clenched
hand or extended fingers, features set
and muscles tense, he would emphasize
a point in a manner almost tragic.
Throughout the delivery of the ser-
mon, if such it may be termed, very
close attention was paid to every word
that fell from the speaker's lips. The
address is here given in full:

THE BIBLE: WHAT IT IS AND WHAT
IT HAS DONE.
The Bible! My soul goes out to it
in love, gratitude, reverence, wor-
ship. It is, indeed, the Bible—the
book of books. The voice of the Great
Master of the universe speaks to me
through its pages; its light, illumina-
ting the religious and moral world,
radiates from His own divine face; its
sweetness, which it distills in the ten-
derness of His own fatherhood. Writ-
ten in it are my hopes for time and
eternity. It is God's message to me,
telling of my Maker and of my rela-
tions to Him, marking my road to
bliss, sustaining me on earth in trial
and suffering, until the goal beyond
heaven's portals is reached. They
who insult the Bible insult what is best
in me and dearest to me; they insult
my aspirations and my hopes; they in-
sult my God, and I were a traitor to
myself and to Him were I not ready to
defend it even to the sacrifice of my life.

In speaking of mine, I have spoken
your profession of faith, my Christian
brethren, and as we take the Bible, so
does world wide Christendom take it.
So have Christendom and the civilized
world taken it for two decades of cen-
turies.

The Bible is in possession; Christen-
dom is its kingdom; Christian civiliza-
tion is its flower and fruitage. Back
of it rise the centuries giving to it
penal loyalty, and receiving from it
their highest thoughts and their most
sacred affections. The Bible imparts
itself with all the weight of Christian
history and Christian civilization.

The burden of proof rests upon those
who contradict the Bible, who deny its
authority and power. Clear and
potent should be the arguments that
could detract it from the pedestal of
glory where centuries have placed it.
LOUD ASSERTIONS WILL NOT DETRIMENT.

THE BIBLE.
The enemies of the Bible have been
heard. What are their weapons of
attack? Denials and assertions, argu-
ments totally beside the question, mis-
statements and misconceptions. I give
no consideration to loudness and assur-
ance of tone, and to vulgar sneer; so
apt, however, to catch the attention of
the unwary and the weak minded.

The Bible an inspired book! Why,
that means that there is a God. But
there is no God. "God is a guess."
It is well that the statement has been
made. The denial of God and the
denial of the Bible go together, the one
proceeding from the other. But God
is, and a denial of His being is a
denial of your own mind, which is
recognized in any measure, compels
you to confess God. A famed modern
thinker, Max Muller, wrote a few days

ago in the *Nineteenth Century* that he
could not be an agnostic. "After thou-
sands of years of physical and meta-
physical research," he says, "we can
say no more than that there is Nous,
that there is mind and reason in
nature. Sa Majeste le Hasard (chance)
has been dethroned in scientific studies,
and neither natural selection, nor
struggle for life, nor the influences of
environment nor any other aliases of
it will account for the Logos, the
thought, which, with its thousand eyes,
looks at us through the transparent
curtain of nature, and calls for thought-
ful recognition from the Logos within
us. If any philosopher can persuade
himself that the true and well-ordered
genera of nature are the result of
mechanical causes, whatever name he
may give them, he moves in a world
altogether different from my own."

DIRECT REVELATION ANTECEDENTLY
PROBABLE.
This supreme mind is God; and He,
living and reigning, the Bible is pos-
sible. It purports to be a direct
revelation from God to the world of men.
Cannot the mind who made the uni-
verse and constituted it in the harmon-
ies of law speak to us through mani-
festations of the supernatural and
extraordinary, since the ordinary
ones do not in matters vital to us sat-
isfy the questionings of our minds and
the thirstings of our hearts? We can
never be made to believe that the sky
is so laden that a message from the
Ruler of Nature cannot come to us;
that the goodness and truth which
nature makes us attribute to Him can-
not in direct scintillations light and
sweeten our darkened and desolate
souls. God is no guess, and a revela-
tion is no absurdity.

The Bible a book to be read and
believed! Why, it is replete with
stories of miracles, and a miracle is
impossible! "A miracle is the badge
and brand of fraud. No miracle was
ever performed. No intelligent, honest
man ever pretended to perform a
miracle, and never will." But miracles
are possible, aye, antecedently prob-
able. On what reasonable grounds,
we ask, will it be said that the Supreme
Mind from whom all beings in nature
receive their energies has no energy of
His own, and is impotent at any
moment of time to exercise it, to do
within His realm what His lowliest
subjects may do? It is Prof. Tyndall
who writes:

"It is no departure from scientific
method to place behind natural phe-
nomena a universal Father, who, in
answer to the prayers of His children,
brilliantly manifests His power."
Thus far theology and science go hand
in hand. "Of course, Mr. Tyndall
asserts that we fail in the verification
of miracles, but he confesses that there
is no unreasonableness in supposing
them, and this is what we contend for
at the present moment. Miracles, we
say, are antecedently probable, as is a
direct revelation from God, which, if
it happens, demands the attestation of
miracles."

RESTS ON THE CHURCH AND ON
CHRIST.
Mere assertions are of no value;
cast against the Bible they are pebbles
hurled against the walled city, and
denote the weakness and rabid hatred
of the assailant. It is said "Moses
pretended that he was instructed and
assisted by Jehovah; the Hebrews in
his time had no written language;
they could neither read nor write; we
know that the book of 'Ecclesiastes'
was written by an unbeliever; we
know that the book of 'Exodus' was
written by savages; we know that the
story told is impossible, and that the
miracles were never performed; the
fact of the ascension of Christ was not
claimed by His disciples; Matthew,
Mark and Luke knew nothing of the
atonement." All mere assertions.
Assertions are easily made; they are
as easily denied. The Bible is unhurt
by them. The insult offered to
hearers, whom these assertions are ex-
pected to convince, remains.

There is nothing in books of the
Bible, we are told, that suggests the
idea of inspiration; there is no way to
prove the fact of inspiration; no way
to prove that it is the inspiration
of any book and all the books of the
Bible. It is the way which we have to
prove Christ and His Church. The
Bible means Christ and the Church;
Christ and the Church mean the Bible.
The Bible, Christ and the Church stand
or fall together. You shall not
separate any one book of our Bible
from the whole Bible, nor the whole
Bible from Christ, nor Christ and the
Bible from Christ's Church. They are
together one and the self same divine
dispensation.

It is objected that the authors of
many books of the Bible, or of parts of
certain books, are unknown; that no
certain date can be assigned for the
writing of many of the books, and
composition of many of the books, and
that there was not always through his-
tory a uniformity of judgment as to
what books were or were not inspired.
And what if all this be true? We take
note of the books of the Bible as Christ
and His Church gave them to us; and
on the authority of Christ and His Church
we accept the books of the Bible as an
inspired record of divine revelation.
Questions of authorship and dates we
deal with on grounds of historical

criticism, upon which we fear not to
enter with the seekers of historic truth,
be they believers or unbelievers.
Know us for what we are, and what we
contend for, and the shafts of war will
not miss so widely the mark.
You deny that the Bible is divine be-
cause, you say, it is a book which
never could have come from God, as
we must conceive of Him, if we admit
at all His existence.

ARGUMENTS OF UNBELIEF.
Misstatements and misconceptions
are the arguments of Bible haters.
Misstatements! The word does honor
over much to assertions of this kind:
"The Bible is the enemy of art; the
Bible upholds lying, larceny, robbery,
murder, the selling of diseased meat
to strangers, the sacrifice of human
beings to Jehovah. It teaches the duty
of human sacrifice, the sacrifice
of babes. It makes maternity an
offense for which a sin offering had to
be made." And these misstatements
are made publicly in enlightened
America, and Americans are found
who applaud them. They are perverse
readings of texts so obvious in mean-
ing that misconception of them is
criminal. Does the Bible, I ask, con-
demn art because it forbids the making
of graven images for the purposes of
idol worship, as the words of Exodus
plainly mean? Are infants sacrificed
to Jehovah because the law forbids the
dedication of them in the temple and
the redemption of them by the offering
of lambs or doves? Is the selling of
an animal dying of itself, as it might
happen in divers manners without the
presence of dangerous and contagious
disease, the selling of "diseased
meat?" Maternity is not made an
offense, though the Mosaic code, at-
tending largely to details of exterior
life, makes a legal uncleanness to fol-
low upon it. The Bible, the book of
ages and of Christian civilization, de-
fends at least to be treated in truth-
fulness. The Bible unfolds mysteries
of Heaven, not of earth.

The Bible is a book of religion and
moral righteousness; it is not a book
of human industry, of science, of finance,
of civil government. Is it not the ab-
surdity of absurdities to blame it for
not teaching how to cultivate the earth,
to build houses and weave cloth, to con-
struct bridges and ships, to paint pic-
tures and chisel statues? The Bible is
not a text-book on material progress.
Of course, for a materialist and an
agnostic there is nothing higher or
better than matter, and the book which
lifts up toward God and the plane of
heavenly life is to no purpose. But all
humanity is not of earth earthy, and
there is room among men for a book
whispering to us lessons of God and His
kingdom. It is an unworthy concep-
tion of God to imagine that a revela-
tion from Him will bear on mere mat-
erial matters, for which nature already
furnishes us sufficient equipment.

GOD'S REVELATION EVOLUTIONARY.
The Bible, I have said, is a book of
religion and righteous conduct—teach-
ing spiritual truth, imposing precepts,
lifting men above passion and sin,
the light, however, coming from its
successive revelations was progressive
in its enlightenment. God's revelation
was at first as day's early dawn, suiting
the weakness of intellect and will,
gradually becoming brighter as
recipent generations were pre-
pared for warmer and more
brilliant rays, until noontday
splendour was attained. God's work
in the spiritual as in the natural life
of humanity was evolutionary. His
revealed law was in accordance with
men's social condition, which it was
continuously lifting upward, without,
however, urging it to sudden and
irregular leaps. The Mosaic code per-
mitted slavery and polygamy. Many
of its enactments, its criminal pro-
cedure, its policy toward neighboring
peoples in peace or in war, suited early
stages of civilization, and are far be-
low the standard which Christian
nations must adopt. When the laws
and customs of the Israelites are viewed
under their proper aspect, in their
time and place, there is no cause for
astonishment. Learned Egypt adored ani-
mals and plants; cultured Greece and
powerful Rome; built altars to the
fabled deities of Olympus; but Israel
knew only Jehovah, whose name, "I
am who am," revealed sublime concep-
tions of the Creator which the highest
philosophy of a Plato or a Socrates never
attained. And the ethics of the Bible!
Jehovah the Master and model
was infinite purity; while Phoenicia
adored Astarte, Greece and Rome
burned incense to Priapus and Venus
and defied the giant criminals of their
history. The Ten Commandments may
be discovered sparsely distributed

through writings of Oriental and Gre-
cian philosophers. Moses alone codi-
fied them clearly and authoritatively
in the name of the Supreme Being, and
only among the Hebrews were they
living, practical law. How did it hap-
pen that a small nation without out-
side power or fame, surrounded by
Pagan and corrupt peoples, alone pre-
served monotheism and the worship of
pure altars—alone of all the nations of
the earth? Because they had the Bible,
and Jehovah watched over them.

The record of God's dispensation
oftentimes go onward side by side,
with the doings of men. The Old
Testament is the story of Israel, of
Israel's God and of Israel's people, the
latter often departing from the way
of their God, imitating the Gentiles,
disobeying their own laws, sinning,
repenting and sinning again. Care
must be taken when we begin to
criticize that we do not lay to the
blame of Jehovah and His inspired
Bible the crimes and follies of men,
of patriarchs and of kings, which were
contrary to Jehovah's will and to the
law and spirit of the Bible. This is a
frequent mistake of unbelief.

LEO'S WORDS ON HOLY WRIT.
As to supposed errors of science and
history in the Bible, and contradic-
tions between narratives of the differ-
ent writers, I quote from the encyclical
of the Pope on the Scripture:

"The sacred writers, or to speak
more accurately, the Holy Ghost, who
spoke by them, did not intend to teach
these things; that is to say, the
essential nature of things of the visible
universe, things in no way profitable
unto salvation. They did not seek to
penetrate the secrets of nature, but
rather described and dealt with things
with things in more or less figurative
language, or in terms which were
commonly used at the time, and which
in many instances are in daily use to-
day even by the most eminent men of
science. Ordinary speech primarily
and properly describes what comes
under the senses, and the sacred writ-
ers put down what God, speaking to
men, signified in the way men could
understand and were accustomed to."

And to these words the fact that the
books of the Bible were written long
ago, in ages of which the metaphors
and figures of speech are unfamiliar to
us, that these books have passed
through the hands of an untold number
of transcribers and translators, con-
sciously and unconsciously careless in
minor matters; add the fact that the
Bible embraces all forms of literature,
the strict history, the moral instruction
the allegory, and it will be easily seen
that careful study and dispassionate
judgment are required before sentence
can be passed upon it and its true
purport proclaimed.

CHRIST ATTACKED ALONG WITH THE
BIBLE.
And now I pronounce the name of
names, Jesus of Bethlehem and Calvary,
and I bow humbly before Him as my
Saviour and my Incarnate God. In de-
fending Him I defend the Bible—the
Old Testament, which He made His
own, the New, which is the direct
record of His preaching—as in defend-
ing the Bible I defend Him.

With time at my disposal I could an-
alyze in detail the attacks of unbelief
against the New Testament and its
Christ, and show how utterly un-
founded and unreasonable they are.
The several books are set aside be-
cause some do not contain the same
narratives as others, as if any one pur-
ported to be a complete recital of Christ
and His revelation. Interpolations
are discovered as unbelief finds con-
venient to do so, arbitrary explana-
tions are offered when those of the gos-
pels are deemed inadmissible; counsels
of perfection intended for the few are
taken as precepts given to all, and
condemned as practically impossible.
Metaphors and parables figure as lit-
erary doctrine; the mission of Christ is
travestied. It is asked why Christ did
not cure the world into a quick
current of material progress? And
He is blamed for revealing mysteries
and speaking of future punishment for
the unrepenting sinner. Manifestly,
if God is to be permitted to speak to
man, a few ambassadors of the race,
who know humanity better than God
does, and who have power over heaven
and hell, must first be called by Him
into counsel, to decide what shall be
the message of the Creator to crea-
tures. This is the blasphemy which
goes up to heaven from time to time
from earth; the blasphemy which
crowds are willing to applaud.

CHRISTIANITY DIVINE.
But let details drop aside. When a
giant tree rises into the air, the mon-
arch of the surrounding forest, spread-
ing its branches, we lose no time
in following out the small fibers which
bring to its larger roots food and life
from the surrounding earth; we pause
little indeed at roots of any kind. We
view the tree, and, from its size and
branches, we know that all is well with
the parts of it which escape our eyes.
So with Christ and His Church. Why
cavil over small questions of dates or
books, over passages in their recitals?
Why demand explanations of every
word and omission of friend or foe in
contemporary history? See Christ in
His work! Whence is He? Whence
the power and the wisdom and the vir-
tue which have gone out from Him.
Christ preached in Palestine nine-
teen centuries ago; in and around

the city of Jerusalem, the meeting
ground of Oriental and Occidental
nations, then in the possession of
Roman legions, and hence a centre of
world-wide publicity. It was an age
of extraordinary intellectual move-
ment; the age of Augustus, when
philosophers and orators abounded,
when Athens boasted of its Areopagus,
Alexandria of its academies, and
Roman thought, with Roman sword,
swayed the universe. Christ preached
for three years and was crucified.
His apostles, poor, illiterate fishermen
for the greater part, all of them with-
out fame or influence, dispersed
throughout the world preaching Christ
as the Incarnate God, and proclaiming
as His credentials miracles, chief of
which His resurrection from the dead.
And the world believed; churches, or
congregations of believers, arose in all
cities of Palestine and Asia Minor;
Antioch and Alexandria became
powerful centres of the new religion;
Paul preached on Mars' Hill in Athens
made proselytes in Thessalonica, in
Corinth and through the islands of the
Aegean Sea.

Peter and Paul invaded Rome.
Slave and freeman, the illiterate and
the philosopher, the poor and the rich,
noble families and the members of the
imperial households, adhered to the
crucified. Pagan philosophy wrote
against the new faith, and imperial
legions were employed to eradicate it
from the soil of the empire—the Colos-
seum in Rome, the amphitheatres in
Egypt and Greece, in Spain, Gaul and
Germany reeked with the blood of
Christian martyrs. And yet the Chris-
tian Church grew and waxed so strong
in village and city, in cabin and
palace, in school and in army, that the
cross was one day uplifted over the
battle-field near the Milvian bridge,
and Constantine, the victor, proclaimed
Christ from Rome's seven hills. And
it shall be told that the conversion of
the world in that enlightened age was
a submission to credulity and supersti-
tion, and that back of the preaching
of the apostles there were not the mir-
acles that they so loudly appealed to!

On the miracles of Christ the preach-
ing of the apostles and the conversion
of the world I stake my Christian faith,
and I fear not the legions of unbelief.

LET ME PUT QUESTIONS TO THE WORLD.
It is easy—to the silly ones it may
appear clever—to tell what Christ has
not done, enumerating things that He
never intended to do, and that a Mas-
ter from heaven would not be expected
to speak of or to do; to make a long
record of crimes and mistakes which fol-
lowers of Christ and of the Bible may
have been guilty of through centuries,
either because they misunderstood
Christ or His spirit or positively dis-
obeyed Him, and then to exclaim,
"Why this?" I will tell you why.
He was a man and did not know.

Let me put questions to the world.
Was there in history ever an ideal of
moral perfection offered to men
approaching in purity, in elevation,
in fruitfulness, to that of Christ and the
New Testament? Was there ever in
all history a power for good working
in any comparable degree as the Chris-
tian Church, which embodied in her
life Christ and the Bible, and brought
into full activity the principles of truth
and purity given out in the preaching
of Christ?

We know Pagan Greek and Pagan
Rome and the whole Pagan world.
Human philosophy, human power,
material splendor, had contributed to
it their best efforts. It was a world
of impurity, of slavery, of inhumanity,
and they ruled for their own gratification.
Worse than the moral degradation of
life was the total absence from men's
minds of a vivifying, saving principle.
Christ spoke into this dark and corrupt
world: "Blessed are the pure in
heart." He said; and purity of thought
and desire and purity of life took ex-
istence. The marriage contract was
sanctified by sacramental benediction;
polygamy and divorce were abolished;
and virginity, the heroic form of chastity,
was seen on earth. "Our Father, who
art in heaven," He said, and a new
religion dawned upon the earth, that
of sons adoring and serving a father,
and a new principle of social life was
begotten, making all men brothers,
children of the same God. The words
which sum up the highest aspirations
of modern social life—liberty, frat-
ernity and equality—come from the
New Testament, and without Christ
they never would have been reali-
ties. "Love one another," He said,
and charity to the poor and suffering
was born. In paganism the infirm
were sent from Rome to die on solitary
islands; in Christian Rome they were
gathered like brothers into homes of
love and comfort. In paganism woman
was the slave, the toy of passion. In
Christianity she is the equal of the
man, the queen of the home; because
man must repress his passions, respect
the weak and honor motherhood and
wifehood.

THE FACE OF THE WORLD RENEWED.
The world has seen nineteen hun-
dred years of Christian civilization.
Its history has its dark spots, for men's
free will and passions remain; but it
has had its floods of light, of truth and
purity, and all that throughout its
course is bright and blessed, all that is
its pride in the moral life, is from
Christ. The elevation of woman, the
sanctification of the home, the destruc-

tion of brutal despotism, the suppression
of the universal freedom given to men,
the humanity accorded to the weak
and the suffering, the softening of
feeling in international relations,
moral virtues, public and private, all
come from Christ. And because with-
out all these high moral gifts to the
world men would be incapable of peace
and progress, there has come to the
world from Christ social happiness,
progress in material things, advance
in art, in science, and all the refine-
ments of culture and civilization.

THE NAME OF JESUS ABOVE EVERY
NAME.
This is what Christ has done for us.
Why, I ask, in all ages, among phi-
losophers and all statesmen, and all
soldiers, and all priests of Pagan re-
ligions, there was no one towering in
personal grandeur and personal purity,
in sublime religion, in power of work
as Christ? Why is it that the great-
est of men lived a brief time in his-
tory, except as empty memories, and
Christ has lived in deepest influence
and the most active work now two
thousand years; lives to-day, and
promises to live until the end of time?

Why is it that the greatest men have
never entered into the souls of the mul-
titude and held sway over their hearts,
communicating to them their own life
and hope, and Christ for two thousand
years has been passionately loved by
hundreds of millions, who serve Him
from love, are pure through love of
Him, find in Him solace amid sorrow,
hope amid ill, and rejoice to die for
love of Him? Why is it in history
there is but one Name summing up all
that is purest in moral possibilities, all
that is sweetest in human charities, all
that is best and most beautiful in the
deeds of two thousand years—and that
name the name of Jesus? How is it
that there is but One who brought into
history a new humanity, who furnished
an ideal of perfect man, Himself the
exemplar and prototype of this ideal;
but One in whom men have found hope
and consolation for time and eternity,
and that one Jesus? Why? It is be-
cause Jesus is not as other men, be-
cause Jesus is God.

Scott, then, you who dare, at Jesus
and His Bible; scoff at all that is His,
at Christendom and Christian civiliza-
tion; scoff at family regeneration;
at womanhood redeemed; scoff at sacra-
mental marriage and holy virginity;
scoff at the charity that has peopled the
nations with asylums and hospitals;
scoff at the fatherhood of God and the
brotherhood of man; scoff at the
franchised slave; at the most sacred
principles of your own American con-
stitution; scoff at Jesus and His Bible.

THE UNBELIEVER'S WORLD.
Unbelief would take from us our
Bible and our Jesus—what does it give
us? What is the message to us of the
apostle of unbelief, and what would his
world be? We know the world as it
was before Christ; we know what it
was after Christ, wherever Christ's
religion does not reign. How is it that
Christendom to-day, as during the past
two thousand years, means civilization?
Where Christ is not there is barbarism;
there is servitude of the weak, despotism
of the strong, inhumanity and im-
morality, unbridled and unrestrained by
public opinion. Where Christ is not,
the family, with pure woman as its
queen, is not; sacred matrimony is
not. The little of good in a world
without Christ comes from imitation of
Christian nations, from the introduc-
tion into its own body of Christian
principles and practices. We will not
have such a world.

What will unbelief give us? It re-
places a scientific, rational world, be-
ginning with itself and ending with
itself. Let us first be consistent, and
from the world eliminate what Chris-
tian principles and practices it faintly
would retain. The words most glit-
teringly repeated by unbelief, the family,
dignity of woman, liberty, fraternity, are
Christian words, and without Christian-
ity they would be meaningless. Take
them out of your world of unbelief. You
give us a scientific world—that is, you
give us a material world, a humanity
without souls, without wings on which
to rise to the skies, a humanity with no
purpose in life but to seek satisfaction
for bodily appetites, with a leaden sky
over it through which peers no love, no
hope, no consolation, where the strong
assert themselves and the weak are
crushed under foot, where pleasure is
the form of action, where there is no
power above man himself whose voice
calls to duty, whose memory stills
passion.

In this world entwined around your
brows the laurel and the rose, and
when they wither, as they soon will,
seek repose in suicide. Unbelief has
been for once consistent; it has pro-
claimed suicide as the sole hope of its
un-Christian world.

Away with this un-Christian world!
Away with its emptiness, its gloom, its
despair! Give me, I pray, my im-
mortal soul and my eternal God;
give me my Bible and my Jesus; give
me my Church, in which Jesus lives,
teaching me His divine truths and
nurturing my soul with His divine
graces; give me my Christian faith
and my Christian hope; give me my
Christian heaven beyond the grave.

Yes, give me Jesus, His Church and
His Bible.

The maxims of the Gospel are directly
opposed to those of the world.

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