CURSING The feast of the Holy Name of Jesus, which was celebrated Sunday last, is one which suggests to us many thoughts. It recalls to our mind the sweetness of our Saviour. It speaks of His tenderness for sinners and of His mercy to the peni-tent. It tells us, too, of His power— the infinite power of God, and of His

awful majesty.

It is a day that fills us with joy and with sadness. It brings us joy because the Holy Name is a precious treasure enriching each of us, and a mighty shield defending us against the attacks of our spiritual enemies.

of our spiritual enemies.

And we are sad, too, to-day, because we are reminded how much the Blessed Name of God our Saviour is reviled and used irreverently. And to-day the Church protests with all her power against blasphemy and cursing. To-day she calls upon her children to turn with loving hearts to God and to praise and bless in an especial manner the Holy Name of Jesus. Not that she would have Christians confine their praises to to-day alone, but she would impress upon us by this day's feast the constant duty of giving reverence to the Holy Names of God and of Jesus.

The wicked habit of cursing, which

The wicked habit of cursing, which The wicked habit of cursing, which the Church lifts her voice to cry out against, is an evil of a very serious kind. And it is something that unfortunately is too common among Christians of every age and walk in life.

Young children and gray-haired men

Young children and gray-baired men and women are guilty of this irreverence toward sacred names. Rich men and poor men, men who say they have faith and men who have no faith, all are addicted to the impious vice of cursing. Think how shocking it is to hear the name of Him Who so loved us that He gave the last drop of His blood for us; Who literally poured out His life for us; think of His name brought into the gutter! Think of that Name, "which was called by the ange!" with awe, ingutter! Think of that Name, "which was called by the angel" with awe, introduced into the lewd speech of the barroom, or called upon in witness of the ribal jest! Think of gossiping women varying the monotony of their unsavory discourse with ejaculations filled with irreverence towards God and

Our Saviour!

Go to the shops, to the mills, to the business houses, and have your ears offended and your soul grieved by the injury done to the Holy Name. And go to the homes of Catholic men and women -to the homes of some of you-and listen! Hear the father and the mother cursing each other and their children! Hear them call upon God to damn them, to strike them dead, to hurl them to

You unnatural parents, you teachers You unnatural parents, you teachers of wickedness to your own children how shall you escape the wrath of God? You who should bring up your children in the love and fear of God have become the agent of God's enemy, and are instructing your offspring in the way of eternal perdition. And how many more of you, instead of calling your little boys and girls about you when bedtime comes and teaching them to lift their hearts and voices in prayer to God; how many

selves and scandalize others, and sin against God by this evil habit, are more numerous than we like to acknowledge.

Our duty is plain enough. If we have the misfortune to be of those who have contracted this vice of foul speaking, let us resolve now upon amendment, and impose upon ourselves some suitable penance for our crime, and study to dis-

sacred names and the duty of reverent acts of praise, give honor to God when-ever we hear His Name dishonored among men, and thus do something to abate the evil of this horrible vice.

### METHODISM AND THE AMERICAN STATE

No sect, says America, de-claims more flercely against the union of church and state than Methodism. It is full of suspicions regarding the de-signs of Catholics in the matter, and is signs of Catholics in the matter, and is generally on the watch to discover them. Yet Methodists speak and act as if their religion were that of the United States and as if they were the religious guides of the government. Several Methodist Episcopal bishops visited the November meeting of the Methodist ministers of New York re-

Methodist ministers of New York recently, and, if the newspaper account of the proceedings be trustworthy, the language of bishops and ministers was most offensive. As our object is to point out their arrogance rather than their basphemy, we will not comment upon a bishop's assertion that Our Lord not Thomas Jefferson, "wrote the Declaration of Independence, because He wanted to make the experiment of creating the biggest, the best, and the grandest nation the world has ever seen." We go on therefore to the following: "We must make good Americans of the foreign born citizens, and making good Methodists is an economical way of accomplishing this." Here are two implications. First, that the Catholic religion is an impediment to good citizenship, something no Methodist bishop has ever proved, nor could prove if he ever proved, nor could prove if he labored till doomsday; and second that nanored till doomsday; and second that there is such an intimate connection be-tween Methodism and citizenship, that its adoption is a short and easy way by which the foreign born may fit them-selves to be worthy Americans.

\*

### Worst Cases Yield to Douglas'

Mr. J. L. Boyes, Secretary of the Napanee Driving Park Association, has had a good deal of experience with thrush on horses feet, and has tried various remedies. He writes.

"I have cured bad cases of diseased feet or thrush on horses with Egyptian Liniment with two or three applications, after calomel, salt, coal oil, etc., had completely failed to do the work. I consider it a waste of time to use anything

completely failed to do the work. I consider it a waste of time to use anything but Egyptian Liniment for thrush."

Such an emphatic statement from an experienced horseman speaks volumes for Douglas' Egyptian Liniment.

Another man who has found it most effective is Mr. John Garrison, Morven, Ont. He says:

"One of my horses had thrush so bad that his feet became offensive, and the neighbors advised me to shoot him. Before doing so I decided to try Egyptian Liniment and in a short time my horse's feet were as sound as ever." Twenty-five cents at all druggists. Free sample on request. Douglas & Co., Napanee, Ont.

Another said amid great applause:
"After 4000 years of Romanism, Porto Rico was turned over to the United States with one public school. Under the recent rule and with the advent of Methodism, there are 2,000 public schools, with a membership of 121 000 children." Here there are the following implications: First, that the modern public school is an essential part of the American political system; and, second, that its diffusion throughout Porto Rico is due, not to the public authority of the island, but to the vigilance of Methodism. These evidently contain an insinuation the civil rulers of Porto Rico should attend to, namely, that they would have neglected their duty had the Methodists not kept them up to it. That the modern public school is an essential part of the American political system is at least disputable. The school, public or private, that could teach the view of the author ship of the Declaration of Independence proclaimed by the bishop and welcomed by the ministers, though it might satisfy Methodist ideals, would so our age Christian feeling as to find no possible place in a national system which respects every reasonable conscience. place in a national system which re spects every reasonable conscience.

### P ROTESTANT PRAYERS FOR THE DEAD

Thoughtful Catholics must have observed in change in the attitude of enlighteness and devout non-Catholics toward certain of our practices formerly much hated and reviled. Two generations, yes and of one generation ago, the Catholic boy or girl, living in an environment strongly Protestant was pestered and taunded mercilessly and continually about Catholic belief in purgatory, and their fathers and mothers were more than once challenged to verbal combat than once challenged to replace the definition of secular business except in certain special and extraordinary circumstances and with particular the following that the S. Consistorial Congregation to the S. Co observed in recent years a marked change in the attitude of enlightened and devout non-Catholics toward certain and teaching them to lift their hearts and voices in prayer to God; how many of you are altogether negligent about this most important duty of taking care that your children pray! When the veils are drawn aside, and you stand before the judgment-seat of Christ, you will learn how many sins you have been the occasion of by your neglect of duty and your bad example.

The home, the street, the work-place, are each and all the scenes, and often the stronghold, of this rampant vice of bad language. And the men and women and children who debase them selves and scandalize others, and sin against God by this evil habit, are more than once challenged to verbal combat their fathers and mothers were more than once challenged to verbal combat their fathers and mothers were more than once challenged to verbal combat there is "a half-way house" in which the soul may be detained on its passage from the tree falleth there it lieth? "was dinned in our ears in triumphant tones that made explanation and argument on the subject useless. The "reformers" of the dead overboard when they lightened their dathers and mothers were more than once challenged to verbal combat there is "a half-way house" in which the soul may be detained on its passage from the strength on the strength of the subject useless. The "reformers" of the dead overboard when they lightened their dathers and mothers were more than once challenged to the clause of the soundness of the teaching that there is "a half-way house" in which the soul may be detained on its passage from the strength on the student of the subject useless. The "reformers" of the dead overboard when they lightened their fathers and mothers were more than once challenged to be about the soundness of the teaching that there is "a half-way house" in which the soul may be detained on its passage from the true is "a half-way house" in which the soul may be detained on its passage from the true is "a half-way house" in which the soul may be detained on its passage from the soul may be detained on its

by them under some technical name. Prayers for the dead are as rational as prayers for the living, and he who believes in a future life and in remedial discipline has no occasion to soof at the doctrine of purgatory, although he may balk at the decree of eternal punishment."

balk at the decree of eternal punishment."

The views here expressed are identical with the ideas of one who writes to the London Saturday Review, signing himself "A Plain Man." There is in the Anglican service, he thinks, something painful in the absence of any prayers for the dead. "I am speaking instinctively," writes this "Plain Man."

"I do not profess to know the theology of the matter, but I am very sure that the man or woman who has any Christian belief at all would pray for the dead as a matter of course, if there were no prejudice." The objection is raised that it cannot be the proper thing to do because it is done by the Catholics. The Plain Man does not see any force or logic in such a remark. On the other hand, he argues that the fact of a Catholic doing it cannot make the act good hand, he argues that the fact of a Catholic doing it cannot make the act good or bad in itself, and should not deter him as a Protestant from performing it if he deems it advisable to do so. The Church of England, he states, "with characteristic policy, seems to leave it open to her children to pray for their dead or not as they will."

Long years ago Dr. Samuel Johnson, who seems to have been a sincerely devout Christian, voiced his belief in the utility of prayers for the souls of those who had departed this life, in the following tender appeal for the soul of his beloved wife who had gone before him to the better land:

"And, O Lord, so far as it may be lawful for me, I commend to Thy Fatherly goodness the soul of my departed wife, beseeching Thee to grant her whatever is best in her present state, and finally to receive her to eternal happiness. All this I beg for Jesus Christ's sake, whose death I am now about to commemorate."

A prayer of similar nature is ascribed. we know not how truthfully, to the late William E. Gladstone. Prayers for the dead in truth answers a universal craving of the bereaved heart. Catholics do not need to seek, and in fact, are forbidden to seek communication with the de-parted through the instrumentality of "mediums," or to use any other of the devices employed by the disciples of spiritualism. The doctrine of the Com-munion of Saints affords us all the solace that we need and is a sefeguard scains. that we need, and is a safeguard against the indulgences in those dangerous seances to which so many unenlightened mforted souls have recourse Orphan's Friend.

### THE CLERGY AND SECULAR BUSINESS

In the last issue of Rome, which i extraordinary circumstances and with legitimate permission. "For regarding themselves as raised to a position above themselves as raised to a position above temporal affairs" it is necessary, as the Sacred Council of Trent has it, (Sess. xxii, eap. 2 de reform,) that they observe with all diligence, among other things, "those that have been copiously and salutarily ordained concerned abstention from worldly business."

And as in our own time, with the help

And as in our own time, with the help And as in our own time, with the help of God, many works have been founded in Christian society for the temporal welfare of the faithful, and especially banks, institutes of credit, rural banks and saving banks; these works are to be highly approved and greatly favored by the closery but not in wach a way as by the clergy, but not in such a way as to distract them from the offices proper to their condition and dignity, to in-volve them in earthly contracts, and expose them to the auxieties, cares and

HUMID,

HEALTHY HEAT

GIRGLE WATERPAN
MEEP IT SUPPLIED
TO THE HEAVE

DEPENDS ON OF

SCIENTISTS tell us man originally lived in the water. Be that

in the air we breathe as well as in the food we eat. The commonest

cause of colds, sore throats, pneumonia and similar troubles in

winter is the over-dry, over-heated atmosphere of so many furnace-

heated houses.

Of course the average Furnace gives off heat—that's what it is for—but it's a dry, parching, sauffing heat that cracks your skin and affects your lungs and throat and makes you feel "chilly" in spite of an overheated house.

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prosperity of such institutions, by the present decree absolutely forbids eccles-iastics secular and regular to accept, or to retain if they have assumed them, those offices which import the cares those offices which import the cares, obligations and dangers arising from the administration of them, such as those of president, director, secretary, treasurer and the like. His Holiness, therefore, lays down and orders that all ecclesiastics who at present hold such offices shall within four months from the promulgation of this decree send in their promulgation of this decree send in their resignation, and that for the future no resignation, and that for the luture no member of the clergy can undertake and exercise any office of this kind unless he first receive permission to do so from the Apostolic See. All things to the contrary notwithstanding.

Given at Rome at the Seat of the Searced Consisterial Congregation No.

Sacred Consistorial Congregation, November 18, 1910. C. CARD. DE LAI, Secretary.

THE SYSTEM OF EDDYISM AND ITS MANY ERRORS EXPOSED

REV. HENRY DAY, S. J., SHOWS FOLLY AND ABSURDITY OF CHRISTIAN SCIENCE PRIN-

The death of its founder has again orought Christian Science prominently before the American public. According to the methods of the modern secular press it has spread itself at great length through the letter's solvential states. through the latter's columns and the editors of the same have discharged

their task of comment.

Both the new accounts and the editorpenance for our crime, and study to discover and apply the proper remedies.

If we are not ourselves the victims of the habit, let us help others by our example. Let us show our displeasure on every occasion when bad language is used. Let parents bring up their children strictly, teaching them respect for reactively, teaching them respect for sared many and the Christian Regist-to, their cask of comment.

Both the new accounts and the editor-volve them in earthly contracts, and any expose them to the anxieties, cares and dangers attaching to such business.

Wherefore our Most Holy Lord Pius is witer observes:

"Roman Catholics are human beings, like the rest of us, and Protestants bunder greatly when they reject every-thing used by Catholics and described in the Christian Regist-to, their cask of comment.

Both the new accounts and the editor-volve them in earthly contracts, and dangers attaching to such business.

Wherefore our Most Holy Lord Pius is witer observed to give their assistance and advantable of the pour and the editor-volve them in earthly contracts, and any expose them to the anxieties, cares and dangers attaching to such business.

Wherefore our Most Holy Lord Pius is witer observed to give their assistance and advantable of the proper contained much that was calculated to create wrong impressions about the system of Eddyism. How there is a volve them in earthly contracts, and any expose them to the anxieties, cares and dangers attaching to such business.

Wherefore our Most Holy Lord Pius is created with the new accounts and the editor-volve them in earthly contracts, and any expose them to the anxieties, cares and dangers attaching to such business.

Under Criminal Regist-volve them in earthly contracts, and any expose them to the anxieties, cares and dangers attaching to such business.

Under Criminal Regist-volve them in earthly contracts, and any exposed men to the anxieties, cares and dangers attaching to such business.

Under Criminal Regist-volve and the contraction of the properties of

If they have, the following eloquent discourse of Father Day, S. J., will enable them to see their error. If they have not, it will permit them to gather a better knowledge of the subject, and thus in either event will certainly prove profitable. For these reasons we earnestly commend its careful perusal to our readers.—The Monitor.

Of the motives and character of Christian Scientists: I wish to be understood.

or the motives and character of Christian Scientists; I wish to be understood from the outset that I form no judgment. My disquisition is entirely confined to their principles and methods as embodied and expressed in the system of "Eddyism," or Christian Science. It is with the system and mithely contact the system of the

bodied and expressed in the system of "Eddyism," or Christian Science. It is with the system and with the system alone, that I am concerned, and the strongest indictment that I make concerning it is, that it is a crime against society. The charge, in other words, is that the theory and practice of "Christian Science" or "Eddyism" is a public injury and a grievous social wrong.

To begin with the theory; and here it is only necessary to select for condemnation a single one of the many anti-social tenets, with which this so called religion abounds; the principle to which I would call your attention is that of "absolute dependence upon God." In sickness as in health our dependence on God is to be absolute. Now in s. ckness the meaning of the principle is perfectly clear. The teaching of Eddyism is that it is to be so "absolute." That we should do nothing, but remember allost the reverse.

The dearch of grave criminal build up the system and restore the following. The system and restore the following but the system and restore the following. The system and restore the following that will remove the craving and build up the system and restore the following. The system and restore the following but the system and restore the following but the system and restore the following. The system and restore the following but the system and restore the craving and restore the following but the system and restore the craving and restore the following but the system and restore the craving and restore the following but the system and restore the craving the suited build up the system and restore the craving and restore the craving the preacher, a crime against society. Christian Science, is, in fact, declared the preacher, a crime against society and a flagrant outrage of the seatblished rights and usages of modern established rights and usages of modern evident billing the society and a flagrant outrage of clear. The teaching of Eddyism is that it is to be so "absolute," that we should do nothing, but remember cling to the opposite of good, and therefere it cannot be, and because it is not, nothing need be done but deny it. This is no exaggeration, it is the unmistakable and constantly reiterated teaching of "Science and Health." We have therefore only to apply it "in health as in sickness." In the normal condition of health the human body needs food, fresh air, ever. will be sent in a plain sealed nackage to In the normal condition of health the human body needs food, fresh air, exercise and washing, just as in the abnormal condition of sickness it needs drugs, medical treatment and surgery. But in this "absolute dependence upon God" means no drugs, no medical treatment, no surgery. Therefore, in the former it Toronto, Ont.

means no food, no fresh air, no exercise, no washing. Mrs. Eddy, who emphatically declares "I use no drugs whatever," ought unquestionably to be able to say, "I use no meat whatever, nor any other God-given promoter of health." For an Eddyist to speak or act in any contrary sense in glaring inconsistency, a flagrant violation of "absolute dependence upon God." But, to return to the principle, which is stated thus: "In the divine science man is sustained by God, the divine principle of being. The earth, at God's command, brings forth food for man's use." Knowing this, Jesus said once, "Take no thought for your life, what ye eat or what ye shall drink; presuming not on the prerogative of his Creator, but recognizing God the Father and Mother of all, as able to feed and clothe the man as He doth the lilies." What are we to think of this?

First, it is an utterly false and blasphemous assertion. Our Saviour never attached to the statement He made, the significance which Mrs. Eddy assigns it. He never suggested for a moment that man was to throw over his reason and no more to co-operate with God. In the next place the phrase "sustained by Go" needs explanation. If being "sustained by Go" needs explanation. If being "sustained by God" means that man is to use his senses, brains, and faculties in dependence to God to obtain for himself other means of life, then there is an end to

senses, brains, and faculties in dependence to God to obtain for himself other means of life, then there is an end to "Eddyism," and we have, instead, rational Christian teaching. If it does not, and its adherents stood to it, then there would soon be an end to "Eddyists." But of this there is little fear. Even the fanatics are far too prudent and too wordly wise to feed and clothe themselves like the lilies. We are safe in challenging any one of them to put this principle in practice. Even for a single day. Still we should look the matter in the face and ask hypothetically what would happen to society at large if men so far stultified themselves as to accept this dishonoring principle. The suffering which would accrue to society exceeds all power of thought and baffles description. Our hospitals would be closed, hygiene would be neglected, poverty would stalk the land, the plague would return, the whole work of modern civilization would be overthrown, and the world would return to the worst savagery of primitive times. Is this not a criminal principle? Is it not an outrage against the social rights of mankind?

rage against the social rights of man-kind?

savagery of primitive times. Is this not a culture. Such nonsense really needs no commend and the rage against the social rights of mank lind?

But let us see more in detail how detrimental to individual and society at large the practice of this doctrine of level properties of the social rights of mank lines, what it is to be tired, and we are light of rest and sleep to repair wearied or dividual and society at large the practice of this doctrine of level applications and examples draws, in from everday life, and concerning the ordinary needs of human beings, will see that the same of this. There is no fatigue and, there's ordinary needs of human beings, will see that the same of this three the same of th

### DRUNKENNESS CAN BE CURED

### Old Fallacy That Drunkenness Can-not Be Cured Exploded

Many men drink who desire to stop the habit. Whiskey, however, has undermined the constitution and created a craving that is not to be denied, and the man must have whiskey or something that will remove the craving and build up the system and restore the

### THE NORTH AMERICAN

EXTENDS TO ONE AND ALL

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### **BRIGHT and PROSPEROUS NEW YEAR**

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"Solid as the Continent"

Home Office

This suggests among other things, that if the blacksmith needs a bigger hammer for heavier work, then there is no reason why he should spend money in buying one. Such expenditure is re-waste. He has simply to take one of little hammers, and think it into a big one. And as for Sandow-his one. And as for Sandow—his vocation has gone. The bed or the arm chair, with a "high attenuation" of thought will do everything that is wanted for muscular development and physical culture. Such nonsense really needs no comment. But yet, we may ask, how would it affect the race?

of all sorts are to be abandoned and that in the place of hospitals, isolation, disinfectants, proper drainage, nygienic promoters of every kind, we are to have "spiritualization of thought," and a "higher attenuation of truth." This sort of madness, if heeded, would plunge society back into the filth and deadly plagues of the Middle Ages, and into the worst condition of prehistoric times. The system which inculcates it in the light of modern science and the vast therapeutic improvements of the past sixty years is guilty of grave criminal folly.

OF SUCH IS THE KINGDOM OF HEAVEN.
—It is a long time since a certain Nazarene, sitting beside a Judean road, rebuked His disciples for trying to keep little children from coming close to

The trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood or iron? Because that nobody believes that mind is producing such a result on a hammer. Not because of muscular exercise, but of reason of the blacksmith's faith in exercise his arm becomes stronger."

This suggests among other things, that if the blacksmith needs a bigger hammer for heavier work, then there is no reason why he should spend money in no reason why he should spend money in not size the triple of the sum of God is of such. — Leigh M. Hodges.

### KEEPING THE SUNDAY HOLY

Protestant papers frankly admit that a great number of people who call themselves Protestant never attend Church. Some Catholics there are also who fail to keep God's Commandment and the Church's precept in this respect. And there are many Catholics who go to



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over, industrial predevelopment of the But Catholicism or moral centre of gr life. Hence the bacilic countries is dirtheir religion. So But a bigot is new about the truth of here he is true to him.

JANUARY 21,

THE READER

If there is one call other that enemies fond of circulating

fond of circulating that calumny is the licity is essentially progress. The reli upon authority repr and checks self-reli dividuality and self-sary for industrial p of Roman Catholic impediment to sue over, industrial pro-

Now, granted the obstacle to industrie our friends consiste Catholicism does not profess, to prometerests of man. No blamed for not may fairly be laid to the the observation of the cannot in the observation of the cannot in the observation of the observation o that she cannot in or construct a tari the Church to pro welfare. On her s this regard she is i this regard ane is the body more that man live by bread Did Christ counsel wealth? Did He this world? Why that ever lived we came to fight—t world, and yet His with being the e And these men pro And these men pro Why if worldly ma vere the hall-mark our religion then of pre-Christian ti superior to the rel

> Those, then, who because it does temporal welfare place the blame or regret that he manufacture is a comparate of the compara regret that he recommercial enterpatout the copper sermon on the M principles tended roots the very is ship. So then if be with Christ a commercial was a server who are the commercial that the commercial regret who are the commercial that the commercial regret who are the commercial regret who are the commercial regret that he recommercial regret was a server who are the commercial regret was a server who are the commercial regret r can men who proceed condemn her? have forgotten made for themselv made for themself Christ does not shas to retire. 'are truer to-day written: "How wealth? is a casked in polite shape of the proyou to have weal The Christian

The Christian wealth, but is wa Pagan man of I look on wealth hooves him to ha it anyhow. To Imperialists, the doubt wanted the weare told is v. we are told, is v day. Like the they placed the another life. Y another life. I tained the germs of its own weig nothingness. T task of building Christianity su The Roman E Was the Chur Was it Cathol mightiest emple mightiest empi seen? The enversation was new race of m solution. So ye responsible for that is, unless the fashion of who said the Cæsar. These by a correspondent to treat in

In reference ations of Cat writes a letter think that be Catholic they criticism. My absurd that p mot seriously Neither need "out for scal have a saying swears by, nar is always on thinks, and teager to join ers." Destru together fore little seasona harm even th purpose. If i harm even the purpose. If it Columba who ties. Nobody the work of than the written as in everythem. as in everyth be excelsion. does not atte many of our or-less harmin making our s of intellectua we are far a seets. This but it is a heard, to gi certain tow been censure gymnasium time a very club refuses their own rot the absurdit

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The Cath hurt by outside the ence of Ca Catholic rea