

their brethren here below who still endure the hardships through which they themselves have gone, but which in the strength of their Redeemer they have overcome.

But to many outside the pale of the Catholic Church the question frequently arises: Can the saints know of our desires, and hear our supplications? The Catholic's answer is in the affirmative, for he knows that it is the teaching of the Catholic Church, (whose authority in matters of faith he cannot and dare not deny) though the manner in which almighty God permits the saints to be acquainted with our affairs has not been revealed, and the Catholic is warned that it is useless and even dangerous to make idle speculations on the matter.

It may be well, however, to illustrate this doctrine of the fellowship of the Saints with us by an illustration for which we have scriptural authority, and that is of the close analogy that is to be found in the mystical body of Christ to the human body.

The human body we know is composed of a head and a number of members all associated with one another in the closest possible manner, all compacted together by means of a frame-work of sinews and bones that enclose or support the most important parts, which are too well known to enumerate, and not the least important, by means of blood vessels and veins, which are the channels that convey the necessary vitality to every part of the body, filling it with vigour or activity. But, further, there is something more marvellous still. It is that vast but delicate network of nerve fibres which have their centre in the brain, and by means of which the brain becomes cognisant of the very slightest touch upon any portion of the body whatsoever. The least pain I may suffer in my arm is at once conveyed to the intelligence, and the brain instantly divines the cause of that pain, or at any rate it knows what portion of the body is affected. And not only does the brain become cognisant of it, but also the other members of the body are in some way affected by it, in a manner, however, varying with the degree of pain that is inflicted.

And so it is also with the mystical body of Christ. Much of that which is known to Him Who knows all things, the Head of the Church, conserving the individual members on earth, is also imparted to the chosen and glorified members of His body in Heaven. The holy Apostle says: "We are members of His body, of His flesh, and of His bones," and "every one members one of another," so that "if one member suffer, all suffer with it; if one rejoice, all rejoice with it." It is true that the saints in heaven cannot suffer, for the time of their suffering is past, nevertheless our pains and afflictions as well as our joys are known to them through the channels of their union with Christ, and they are moved to sympathize or to rejoice with us in no small degree. Our Lord has revealed this fact to us in the words of the Gospel: "There is joy in the presence of the angels of God over one sinner doing penance," and the angels know these things, so also do the saints who are partakers with them in glory.

The analogy shown above will then illustrate to us more clearly this inseparable communion that we on earth enjoy with the blessed in Heaven. And how can we touch them in such a way that will cause them to convey each of our own special petitions to our Head in Heaven? It is by prayer. The moment we pray to them in sincerity, that same moment also do they convey our petitions to Him in Whom they live and move and have their being, and it is with a speed infinitely more rapid than that which ensues from the touch upon a human body conveyed to the human brain. They claim no power inherent in themselves to help us. All that we lay before them is instantly referred to God. During the period of their earthly pilgrimage, it was to him alone that they offered their conflicts, their trials, their anxieties and their sorrows, and now that these are to them things of the past, they interest themselves more perfectly in the spiritual welfare of their struggling brethren, and all their petitions are offered in their behalf.

Let us then in addition to our own feeble prayer that we offer to God, touch them continually by invoking their aid. Let us tell them of our temptations, our afflictions, our sorrows and of our sins, with the assurance that our supplications will be instantly conveyed by them to the Sacred Heart of our Divine Lord, who will grant them according to His will, who has promised, to hear the desires of all who call upon Him with singleness and sincerity of heart, and who will more readily and abundantly bestow His gifts upon those who ask for them through the medium of His saints. And seeing that we have so great a cloud of witnesses over our head, let us lay aside every weight and sin that surrounds us, and let us run with patience to the fight proposed to us, looking unto Jesus, who is the Author and finisher of our faith.

NOTE BY THE EDITOR.—The above contains some beautiful thoughts upon the strengthening and consoling doctrine of the Communion of Saints. Our friend has given an explanation of the manner in which the Saints hear, or, more correctly, know our prayers. Nothing is settled upon the point. It is an open question in theology. The other opinion is that God Himself primarily receives all our prayers. They then are made known to the saints by special revelation. It is not our purpose to reason out one or other of these opinions. One thing is certain that not only is the example of God's chosen friends a motive to us, not only are their merits at our disposal, but their intercessory prayer is continually rising like incense before the throne for us exiled children. Mother Mary's omnipotent petition—apostles and martyrs and all the others—confessors and virgins pray for us. How they hear us pleading or how in

their joy they can learn of sorrows without a tinge of sadness themselves we know not yet; but we do know, and it is sweet to think so, that we have a fellowship here with the saints above. It gives us double courage; for their sufferings strengthen us and their prayer is so much more powerful than our poor lisping cry.

THE REVEREND FATHER BENSON ON CHRISTIAN DISSENSIONS.

The Rev. R. H. Benson, M. A., delivered the first of a course of sermons on "The Marks of the Church" on Sunday evening last at the Church of St. Peter and Paul, Ilford, to a large congregation, the sacred edifice being completely filled. The reverend preacher opened his discourse with a reference to the belief of some people in England that Our Blessed Lord came on earth to save each soul directly, and that the idea of a Church society or organization of Christians was erroneous. There were, he added, who entertained that opinion, for it was an impossibility to read the Scriptures with any amount of intelligence without understanding that Our Lord came to found a society of some nature, into which each separate soul should be incorporated, and that He called people specially apart in order to participate in that society. Not only by His actions but also by His words, Our Blessed Lord showed that He descended on earth to found a company or society, for He often referred to the kingdom of God, and before ascending into heaven, Our Lord gave to this society He had founded authority.

TO PREACH AND BAPTIZE in His name. Nearly all Christians agreed that Our Lord came in order to establish some description of society. Where there were so many divisions amongst Christians, it was comforting that they were in accord upon one or two points, though there were many upon which they could not agree. He supposed that the very bitterest controversies that ever raged in the world were on the question of what the society was, where it could be found, the marks it possessed, and in what manner those marks were to be identified. The ordinary Nonconformist would probably say that the society was composed of all people who loved the Lord Jesus Christ in sincerity, and it was not of consequence whether the person was Wesleyan, Congregationalist, or Baptist, and, if the Nonconformist was very broadminded, he would say it did not matter even if the man was a Roman Catholic. The Anglican, perhaps, would be stricter in his views. In the Anglican's opinion, Our Lord gave certain rules to the society, and if anybody did not conform to them, he might save his soul but was not really part of the external society. An Anglican would consider that the Catholic Church, the Greek Church, and the Anglican Church were parts, and all three if they preserved the creed and Sacraments, composed the divine society on earth. What did it mean when they said that

THE KINGDOM OF CHRIST upon earth was one? The Anglican said that common belief and faith in Jesus Christ and the ministry of the creed and Sacraments made them one. What made an earthly kingdom one? The British Empire was one not because they spoke one language and were of one colour, or because their customs were alike, but because they had unity of government. The Americans were of the same descent and language, but they were not one with the British Empire, though they once were so, for that which made an earthly kingdom one was submission to one head. He wished to refer to the Kingdom Our Blessed Lord came to found upon earth, and not to His Heavenly Kingdom. If they turned to the Nonconformist belief, they would find no unity of government. The Wesleyans were one amongst themselves and might be Christ's Kingdom, but with the Congregationalists and Baptists they could not be, for there was

NO UNITY OF GOVERNMENT between these three. Although it was a most attractive and pleasant theory that all who loved Our Lord formed His Kingdom, when they tested it by common sense it would not answer, for there must be unity. The Anglican belief broke down on the same point. The Anglican, Greek, and Catholic Church might agree on many matters in the same way as the Americans agree with the British, but they could not be possibly one kingdom. Our Blessed Lord had also told them the Kingdom would have another sort of unity in addition. The night before He suffered He prayed that His Kingdom might be one in such a sense that the world might know He Himself was the Son of God. He prayed that the unity of His Kingdom might be of such a nature that the world, the man in the street, would be arrested by its super-human unity. Did the Nonconformists and Anglicans pass that test? Let them think of all the Christians who professed to serve one God and hardly agree upon one point of doctrine with the other. If Christ had been divine, said the man in the street, He would have given a better unity to His society. It was the disunion that held so many people back from Christianity altogether. Did the world fall down before the supposed union of the Anglican, Greek, and Catholic Church, and say they must be the society Christ founded? The man in the street gazed at the Church of England and saw that even the ministers themselves could not agree. One man believed in the Real Presence and another said it was idolatry. The thing that kept people out of the Church of England was not the wickedness of her members—for, thank God, many lived holy lives—it was the differences between her ministers. Supposing some sort of society was to be founded, they must have a head, or president. If they expected a society to survive more than six months, they would appoint a person who at any rate would have a casting vote, and he would then find any society since the beginning of the world, lasting more than a week or two,

that had not had in some form one man at the head. Amongst the non-Conformists, where was the one man who had the casting vote? It was not the President of the Congregationalists or Baptists. Where was the man they all obeyed? Was it possible that Our Blessed Lord should have founded a society on lines which

CONDEMNED IT TO FAILURE and left out the absolutely essential? Turning to the Church of England, where was the one man? They had to find a society that possessed three things: it must have a union of government, a superhuman unity so that the attention of people should be arrested, and its government must culminate in one person. It was not enough to say that it culminated in Jesus Christ, for the head of the earthly Kingdom must be in the same nature and order of life, and they must have an earthly head. Where did they find such a head except in the Catholic Church? With regard to unity of government, if he went out to Greenland, and the Esquimaux met were Catholics, they were one with him, for they were under one head; but if he met a High Churchman in the street they might agree on a large number of points of doctrine but they were not one because they did not share in one unity of government. There was

ONLY ONE SOCIETY all over the world that claimed to be Christ's kingdom, that possessed that unity of government, and that was the Catholic Church. The unity of the Church was a thing the man in the street could understand—the Esquimaux, the Hindu, American, Frenchman, Spaniard, and Englishman at any rate were one. He would tell them what gave him his first thought that the Catholic Church was true. Four or five years before he became a Catholic he was travelling in the East, and at a village on the Nile, many hundred miles from the Mediterranean, there was a little English chapel and Chaplain and he attended the services. One day, whilst riding, he passed through a little village and in it found a small Catholic church, and in it he saw all the things he had seen in Catholic churches in France and England, little things, cheap things, but the same. It sounded a very little thing to be the beginning of

THE MOVEMENT OF GRACE. but he traced back his conversion to the movement when he was startled in that manner by the superhuman unity of the Church. It was not a little Church brought with them by the Europeans as the English chapel, but was amongst the mud huts of the ignorant Arabs of Egypt. In ninety-nine out of a hundred conversions, the unity of the Church first drew the converts to it. The irregularity of the streets said: "I don't pretend to be better than my neighbor. I have no religion, but if I did take up any religion, it would be the Catholic religion, for Catholics know what they believe." Statesmen were trying to bring about agreements between countries; with the *entente cordiale* and Exhibition they were trying to make England and France one, but they could not, whereas the Catholic Church made the French and English one centuries ago. Was it possible to look through the Scriptures without seeing that Our Blessed Lord had done what every founder of a permanent society had done. All they had looked through the ages they would find one person always sitting on the throne of Peter—they would find Peter at the beginning and Pius X. at the end.—**LONDON CATHOLIC NEWS.**

EVILS OF PURELY SECULAR TEACHING.

CARDINAL GIBBONS SHOWS HOW IT IS RESPONSIBLE FOR CRIME. GOOD WORK CATHOLICS IN AMERICA ARE DOING FOR THE STATE.

In a pronouncement on the subject of Religion in the American schools Cardinal Gibbons says: However much we may blink the fact it is still a fact that the fast becoming a de-Christianized nation; and that because of our public schools, from which Christ is barred. It is no secret that not long since, in both New York and Baltimore, word was sent around to the teachers at Christmas that whatever exercises might be held, they should have no Christian significance. The struggle is no longer whether the Gospel read in the public schools shall be the King James or the Douay version; but whether our teachers may make any allusion at all to Christ as our Saviour, whether children are to be raised with Christian faith and morals, or brought up pagans as far as the Christian religion is concerned in the life of the public schools.

If it be allowed to continue I see no remedy among a great portion of our countrymen for our many and growing vices, and divorce, theft, manslaughter, suicide, the murder of the innocents will have an ever-increasing number of victims, for our school system, as now operated, is, and has shown that it is, incapable of checking the evils. Education without religion is very deficient, and even baneful. Intelligence without virtue breeds the shrewdest criminals. Whereas the perfect man and citizen is not only intelligent, but also virtuous and therefore religious.

Indeed, religious knowledge is as far above human sciences as the soul is above the body, as heaven is above earth, time above eternity. The little child that is familiar with his catechism is really more enlightened on truths that should come home to every rational mind than the most profound philosophers of pagan antiquity, or even than many so-called philosophers of our times. He has mastered the great problem of life; he knows his origin, his sublime destiny, and the means of attaining it—a knowledge which no human science can impart without the light of revelation.

If indeed our soul were to die with the body, if we had no future existence beyond the grave, if we had no account to render to God for our actions, we might the more easily dispense with religion in our schools. Though even then Christian morality would be a fruitful source of temporal blessings,

for, as the Apostle St. Paul teaches, "Piety is profitable to all things having promise of the life that now is and of that which is to come." (I. Tim., iv., 8.) But our youth cherish the hope of becoming one day citizens of heaven as well as of this land. And as they cannot be good citizens of this country without studying and observing its laws, neither can they become citizens of heaven unless they know and practice the laws of God. Now it is only by a good religious education that we learn to know and to fulfill our duties toward our Creator.

The instructions given once a week in our Sunday schools, though productive of very beneficial results, are insufficient to supply the religious wants of our children. They should, as far as possible, every day breathe a healthy religious atmosphere in their schools, and where their minds are enlightened, but where the seeds of faith, piety and sound morality are nourished and invigorated. By what principle of justice can you store their minds with earthly knowledge for several hours each day, while their hearts, which require far more cultivation, must be content with the paltry allowance of a few weekly lessons?

Napoleon was surely a man of power and practical sense, though not over-pious withal; yet he is quoted as having said, "There is no sound morality without religion."

Unquestionably the school is a powerful agent for good or ill for any nation it can lift up or cast down. Christianize or paganize our land, for what William von Humboldt said is as true to-day as it was then: "Whatever we wish to see introduced into the life of a nation must first be introduced into its schools."

If, then, our school system debars religion from its classrooms, whatever other good ends it may serve, it cannot, in the estimation of either of these great men, be an efficient means of training up for the nation strong, moral citizens.

You may say that the home is the greatest factor and proper place for inculcating the principles held necessary for good manhood. Very true, but it needs the co-operation of the schools to supply its deficiencies and foster the growth of the good seed first sowed at home. And hence, in the school as in the home, God, Christ, heaven, hell, faith, hope, charity, duty, all these doctrines and maxims are needed.

We have tried the opposite—we have shut Christianity out of the schoolroom, and—let us honestly confess it—we have failed; for what have been the results? Statisticians tell us that of recent years crime has greatly increased in the United States.

Comparing the United States with Canada (and who will say that by race and natural temperament we are different or inferior?) comparing ourselves with the Canadians, where religion enters the schoolrooms, we have to hide our faces when told of our thousands and tens of thousands of divorces annually granted in the United States, whereas divorce is scarcely known in much of Canada. More exactly, taking an average of divorces granted in the United States and Canada during the twenty years prior to 1886, in the United States 10,000 were annually granted, whereas in Canada only six.

So, too, our desecration of the Lord's Day, our sensational papers, taboos from even entering Canada our desecrated non-Catholic churches, etc.; does not all this point to some cause—not blood, not occupation, not country, but the school?

For years Catholics have been alive to this need and have cheerfully paid millions annually to operate schools of our own, wherein religion might be taught our little ones. And let it not be said that Catholics are inimical to education, for even before our American Revolution was started Catholics of Illinois were urged to establish a school and pay a schoolmaster in each village. Prior to that it is a fact that Catholics in Colonial days in Maryland—despite opposition most drastic—were the best educated class in the colony. Further back still in our country's history, we find that like some great-great-grandparent of our Carlisle Indian school as early as 1568, a priest had established an Indian school in Havana. From the sixteenth to the sixteenth century the Church laboured with untiring zeal in establishing throughout Europe free schools for the education of the masses. "Ignorance," said Pope Benedict XIV., "is the source of all evil, above all among the working class." Yes, Catholics see, and for centuries past have seen, and try to supply, as they have long tried to supply the want of religion in our public schools by paying doubly that their children may have religion in their classrooms.

I do not believe that many of us realize how heavy a burden Catholics have been carrying patiently for long years, owing to the double taxes they pay for schools, first to the State, and then for parochial schools.

Let me itemize a few facts for you, showing what Catholics have paid and are paying for their schools, that religion may be taught there. According to the United States Census Report for 1890 for New York State the value of school property per capita of pupils in average attendance was \$117. The cost of teaching and supervision per capita of pupils in average attendance was \$21. The total cost of schools per capita of pupils in average attendance was \$138.

Catholics pay faithfully their share of this and yet over and above that they by themselves for conscience sake pay annually for the schooling, schools, books etc., for 1,300,000 American Catholic children, whom they teach without any cost to the State. And what would that be according to the State's cost of operating schools in New York, as given above? As each child costs the State of New York nearly \$39 annually, and as Catholics

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the average daily attendance; then, if these Catholic children went to the public schools the country would have to lay out \$117,000,000 simply to get schoolhouses to hold them.

Again, multiplying the \$50,000,000 that Catholics now annually save our country by the number of years that they have been doing this, say since the Civil war, even cutting it in two as a probably accurate average for former years, when our population was less, and as we have forty times \$50,000,000, equalling \$2,000,000,000, and dividing this by two we have \$1,000,000,000 that Catholics have saved the United States since the Civil war. Must this go on for ever? "How long, O Lord, how long!" And while Catholics are willing to go on with the present system of paying their share of taxes for the State public schools and also for the parochial schools, and would never resort to violence or anarchy to cure what they, nevertheless, hold to be, if not against strict justice and legal right, yet contrary to ethics and charity, still they desire and hope for and trust that their fellow countrymen will be fair and charitable enough soon to give them something better.

FUTURE PUNISHMENT OF SINNERS.

A symposium on future punishment of sinners was held by the Washington Post on a recent Sunday. A Catholic priest, six Protestant ministers, of different sects, and a Jewish rabbi took part in it.

The priest, Rev. F. G. Long, of course stated the certain doctrine of the Church.

The rabbi, Dr. Abram Simon, held that the discussion was not profitable; that the dogma was indefinite; and that if there is to be suffering for sin, it must be terminable.

An Episcopalian preacher, Rev. Ulysses G. B. Pierce, while making no definite statement, intimated that those who have failed in this life would be given another chance.

A Universalist, Mr. John Van Schaik, jr., taught according to his denomination that, while there would be punishment, there would be no endless hell.

The Congregationalist, Dr. Samuel H. Woodrow, the Baptist, Mr. G. E. Whitehouse, the Presbyterian, Dr. Wallace Radcliffe and the Episcopalian, Mr. J. Henning Nelms declared for the doctrine of the eternal punishment of the finally impenitent. But two of them the first and the last named, made these astounding statements:

The question upon which you have asked me to write is a difficult one. So surrounded has it been with acrimonious debate that one hesitates to touch upon a theme that has generated so much violence. It is perhaps for this reason that I have never preached upon the subject.

I wish you had asked me for my views and my teaching on "future rewards," instead of "future punishment." I do not recall to have taught any definite views about the nature of future punishment, and if I have I doubt if any one was helped by it.

Protestants must be in a bad way for instruction in the elementary truths of the Christian revelation when two ministers out of six can acknowledge that they have never preached on the future punishment of the sinner. They volunteered this confession. Possibly the other four have also avoided the same doctrine. The people want to be entertained with topics of the day and comforted with joyous themes. They don't like to hear of hell. Therefore Messrs. Woodrow and Nelms were silent about it.

Hell is a terrible reality. As Father Long said: "According to the teachings of the Church 'hell' is made up of three things: First, the loss of God; second, the torments of soul and body, and third, the eternity of that loss and of those torments. First, the loss of God." After explaining these characteristics of the fate of the damned, the priest concluded as follows:

"This doctrine must not be considered in isolation, but in its relation to the body of Christian truth. The doctrine in itself seems terrifying in the extreme, but when viewed in its relation to the

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Incarnation we see that God wishes sincerely the salvation of every soul, and any man who sincerely wishes to be saved shall never be lost. No man shall be lost except through his own fault. Christ has made the salvation of every man a possibility, and it remains for every man, through his co-operation with the grace of God, to make that salvation a fact.

God is good. The redemption of Christ is copious. His mercy is above all His works.—Catholic Columbian.

DEDICATED CHURCH.

Toronto, Nov. 1.—St. Patrick's new \$100,000 church on McCaul street was dedicated to-day, the ceremonies of which were the most impressive in the Roman Catholic ritual, being performed by Archbishop McEvey, assisted by a number of former rectors and visiting priests.

The ceremony of dedication was witnessed by a congregation that filled the church to capacity.

His Grace entered the church at 10:30 o'clock this forenoon, and, after a Psalm and prayer had been said at the door, he proceeded around the outside of the church, followed by the clergy and acolytes, who blessed the walls of the building. The same ceremony was gone through with inside the church, followed by the celebration of Mass.

The dedication sermon was delivered by Archbishop McEvey, in which he referred to the growth of the congregation and the rapid progress made which has necessitated the erection of a new edifice to accommodate the increase in membership.

When the debt, which yet amounts to some thousands of dollars, is discharged, the church will be consecrated.—**LONDON FREE PRESS.**

A Sovereign Remedy.

Prayer is a sovereign remedy for dejection of spirits. Is any one sad among you? Let him pray. Prayer is a source of comfort to our hearts. How can we as children approach our Heavenly Father, the Father of mercies and the God of all consolation, without feeling a sense of security and confidence.

You are not compelled to wait for an audience. Your heavenly Father never nods or sleeps. He is never preoccupied or engaged. He is always at home and ready to receive you. The eyes of the Lord are upon the just, and His ears are open to their prayers. You can speak to Him in church and out of church, at home and abroad, by day and by night.



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