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1T DIFFERS FROM THE OLD

has a maternal intuition in the of her children, and though we

"There is a difference between the

MEN OF SOUL.

PRIESTS.

What of the Padres - were they not

unshrinking faith, and a perseverance

almost unparallelled in the annals of history. The accomplishments of Columbus, of Cortez, of Coronada were

great; but what of those who first ventured out upon these sands and

erected missions almost in the heart of the desert, who single-handled coped

The good Padres have gone and their

along the boarders of the desert land. The flame, that through them the Spirit

The fame, that through them the Spinit kindled, still burns; and in every abode you will see on the wall the wooden or grass-woven cross. On the high hills and at the cross roads it stands, roughly hewn from mesquite and planted in a cone of stones. It is now always.

doubt. Of a simple nature, they have

lived in a simple way, close to their mother earth, beside the desert they

loved, and (let us believe it!) nearer

to the God they worshipped.—The Desert.—John C. Van Dyke.

SACRED HEART ACADEMY, LON-

half board or the day school, may be had by applying at the Convent or ad-

The MOTHER SUPERIOR,

A Christian intention is that which

London Ont.

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DR. LAPPONI ON BYPNOTISM AND reformation. The reformation is an SPIRITISM

We have still another valuable and casily accessible Catholic contribution to the discussion of subjects which now to the discussion of subjects which now greatly occupy the public mind, in "Hypnotism, and Spiritism," by the late Dr. Joseph Lapponi, well remem bered as chief physician to Pope Leo XIII. and Pope Pius X, and also professor of practical anthropology at the Academy of the Historico Judicial Conferences at Rome. The book is well ferences at Rome. The book is well done into English by Mrs. Philip Gibbs,

done into English by Mrs. Philip Gibbs, from the author's second revised edition and is published by Longmans, Green and Company of New York.

The book is written in the severely simple and condensed style befitting a medical and critical study. The author distinguishes between hypnotism and spiritism. In the book before us all that he sets forth about the former lies fully within the domain of positive all that he sets forth about the former lies fully within the domain of positive science, especially physical and patho logical. As to his explanation of spiritism, he would have the reader judge for himself whether the facts hear it out, and whether the interval bear it out, and whether the interpretation following on a critical analysis

Dr. Lapponi assigns a very ancient date to the beginnings of hypnotism, and briefly describes its modern re-crude scences in mesmerism, magnetism, crudescences in measurerism, magnetism, braidism, etc. He likewise gives his historical data for human attempts to enter into communication with the spirits of the departed or unseen bespirits of the departed or unseen beings of a higher order. It is a far cry from the olden priests of Brahminism in India and the magicians of Egypt in the days of Moses to the Fox sisters of the middle of the nineteenth century in Rochester, N. Y., but Dr. Lapponi shows that the ideas understanding intercourse with the lying attempted intercourse with the spirit-world have been in all cases the

The word, spiritism, however, came in with the modern form, and has been used to distinguish the sect that made a sort of religion of the attempts to a sort of religion of the attempts to form a bridge between the seen and the unseen worlds by means always to be condemned in themselves, and often grotesque and unworthy of any one with right faith in the seriousness of immortal life and the dignity of immortal souls.

and its relative manifestations; sides explaining the analogy and the difference between hypnotic and spirit-

His conclusions on hypnotism are as follows: "If the unconditional, in discriminate, and unlimited exercise of hypnotic practices is in no wise justifiable, it is very different in the case of the prudent use of hypnotism case of the prudent use of hypnotism under special conditions, and with the necessary restrictions, with the view to effecting a cure. We do not in the least agree with those who would condemn hypnotism without reserve, and we are very sure that our views is the

right one."
He makes no exception, however, in his condemnation of spiritism, which, he says, has all the dangers of hypnotism, without any compensation, "except the poor one of indirectly proving the existence of the supernatural, which have report in so, many other ways." is apparent in so many other ways."

Dr. Lapponi notes, in line with J. Godfrey Raupert, that the majority of the most famous mediums and not a few most famous mediums and not a few of those who have been assiduous cul-tivators of spiritistic practices, have eventually died insane, neurotic, or victims of progressive paralysis. There are moral dangers, also, which cannot be exaggerated.

are moral dangers, also, which cannot be exaggerated.

With Raupert in his "Modern Spiritism," with the Rev. A. M. Lepicier, O. S. M., in his "Unseen World," Dr. Lapponi by no means dismisses all spiritistic phenomena as fraudulent. But in common with the two writers named, he attributes whatever is not fraud to the intervention of the "lying spirits" of the Scriptures, whom Prospirits" of the Scriptures, whom Pro-fessor William James has also recog-nized, but somewhat more mildly des-

nized, but somewhat more unitary dispated.

Dr. Lapponi, it may be incidentally noted, will not grant the "Anglo-Saxons" nor even the Frenchmen, that high place in the human march of progress which they have long assumed for themselves. Writes the Doctor: "It has been proved that spiritism has come to us in these days from countries where the mental instability, eccentricity, and love of the marvellous are commen things. America, England and France undoubtedly take first rank among these countries." In America, at least, let us not get offended at this inclusion. Let us rather hope to dispense. at least, let us not get one need at this inclusion. Let us rather hope to disprove it by discrediting Spiritism, Eddyism, Sandfordism and similar follies.—Boston Pilot.

A REUNITED CHURCH.

A recent proposal coming from a sec-ular minister, to have the Pope call a conference representing all the churches in an endeavor to find ways and means to stem the growing infidel-ity of the world and the consequent the Christian world is not how stdear istic Christian as it might be is only too evident to any one who observes the doings of the people. No doubt the leading cause for the suggestion that the Pope put forth this extraor-

accomplished fact, and it has taken only four centuries of heretical teaching to bring the world into its present deplorable condition of unbelief.

one. The people believe what they choose to believe. If one sect is too "narrow," they seek a "broader" church, one wherein hell is eliminated as being contrary to trentieth century enlightenment. Jesus Christ has been reduced from divinity to mere man and God is held as another name for Na-ture, all in the light of scientific knowledge, so called. Between the Catho-lic doctrines, as taught by Christ and his apostles throughout the twenty centuries of the Christian era and the most "liberal" church which calls most "liberal" church which calls itself Christian, one may find all shades of religious belief, a religion to fit nearly every conscience and furnish a

mask for nearly every species of hypo-crisy the world knows.

If the call for a conference is for the purpose of reuniting Christendom through a system of compromises, then will it prove a disappointment to those outside the pale of the Catholic Church. outs de the pale o' the Catholic Church. Firm in the knowledge that it is right, intrenched upon the Rock of Peter, the Catholic Church can make no compromise; it must go on to eternity, and it will go on as it was founded by the Son of God, "and the gates of hell shall not prevail against it." But if the call represents a sincere desire to return to the teachings of Christ and thus present to the world a united force to combat the forces of the devil,

"There is a difference between the new Syllabus and the Syllabus issued in the reign of Pope Pius IX. A great many persons objected to the old Sylla-bus because it condemned certain prop-ositions used by some authors whose then do we welcome it. names were quoted. In order to know accurately what the sense was you would have to read the book or a re-Reconciliation and reunion of all the churches can never be complete until some great unbiased mind carefully would have to read the book or a report of the lecture. A proposition might easily be taken to have three or even more meanings, any one of which might be 'also or true, according to the context of the discourse. There were several propositions which seemed most fair, but which were condemned by the old Syllabus in the particular analyzes the causes leading up to the reformation. It must be recognized that the old union of Church and State was an accident in the development of civilized government and was not an essential part of Catholic doctrine; ten grotesque and unworthy of any one with right faith in the seriousness of immortal life and the dignity of immortal souls.

Dr. Lapponi sets forth clearly the nature of hypnotism and its manifestations; he had its relative manifestations; he seemtial part of Catholic doctrine; that the separation in no way impaired the divine side of Catholicism; that the temporal authority exercised by the Pope was sought by rather than thrust upon the people. If we had a careful analysis of the politics of the sixteenth century, a knowledge of most fair, but which were concemned by the old Syllabus in the particular sense in which they were used in book or discoure. In y misun derstood the old Syllabus because it economic conditions, could read the intrigues of temporal sovereigns to perpetuate their authority over their subjects, could see their wickedness and violation of all laws, human and divine, could hear the people cry out at the injustice, perhaps we might see the Church made the scapegoat for all the evils the people suffered, and the cry, "Down with the papacy," a means of hiding the real oppressors, the kings and queens and temporal rulers, who may have been not only primarily, but entirely, to blame. The emancipation which was sought and which the people tirely, to blame. The emancipation which was sought and which the people believed would follow the disruption of the power of the Church came only that he referentian of temporal rulers. after the reformation of temporal rulers.

America is not the land of liberty because af the sixteenth century reformation, but because the oppression of the British king was overthrown. There was little temporal good accomplished by the reformation. People have since been oppressed even more sorely by rulers of different lands and by trusts

ual teacher has far offset any temporal good that might have been accom-plished by the reformation.

and corporations to day, and the loss to the reformers of an infallible spirit-

PLAIN SPEAKING TO THE LORD'S DAY ALLIANCE.

The Lord's Day Advocate, published in Toronto by the Lord's Day Alliance of Canada, added nothing to its usefulness by giving a column of its July number to a virulent slander against the womanhood of Latin Europe and Latin America. It was the old Byronic slander again; in Byron's case due to his own libertinism; in the Rev. Mr. Shearer and Company's, to their inveterate belief, that wherever Catholicism is the prevailing religion there is "virtually no religion," and "licenteousness and infanticide blacken the record." And yet they wonder that we do not care to have any dealings with them, and give them rather a cool reception when they come to us with a hypocritical smile inviting us to join with them in some work for the benefit of "our own common Christianity." We do not suppose that Mr. Shearer and his friends think the Catholic women of Spain and the desert have cherished what the inhabitants of the fertile plains have thrown away. They and their forefathers have never known civilization, and never suffered from the blight of churches in an endeavor to find ways and means to stem the growing infidelity of the world and the consequent lack of common honesty and Christian ideals among the people, at least recognizes the Pope as the head of a mighty force for good. Whether a conference of this character would result in reuniting the Christian churches under the leadership of the successor to St. Peter is, of course, a qu'stion which only trying can answer. That the Christian world is not now as idealistic Christian as it might be is only top evident to standard the consequent the Christian as it might be is only the consequent the Christian as it might be is only the consequent the Catholic women of Spain and South America, but if they do not it is because they believe that the Catholic women of this country has been favorably modified by a Protestant environment. In other words we are in our best behavior because we are watched. But we will have none of this racial discrimination. The women of Spain or Spain in the Catholic women of Spain and South America, but if they do not it is because they believe that the Catholic women of Spain and South America, but if they do not it is because they believe that the Catholic women of Spain and South America, but if they do not it is well as of any Protestant nation of the world. An English Protestant journalist wrote of Spain twenty years ago that there were not as many Protestants in the whole country as might be met in a single street of London or Berlin and that conjugal infidality was a reasonable dinary effort is a recognition of the loss of spirituality as evidenced by disclosures of graft and corruption in civic and business life which have stirred the nation to its depths.

It is useless at this late date to regret the work of reformers who broke away from God's Church and organized themselves into church bodies in opposition to the teachings of the Catholic should be the present conlate on what would be the present condition of society if there had been no that the conjugal infidelity was a rare and exceptional occurrence. Things have not got any worse since then except with those Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniard who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost and their Catholicism and became infidels. Of the women of Spaniards who have lost and their Catholicism and became infidels. Of the women of Spaniards who hav

of a Catholic nation from the pages of THEIR HOPE IS IN THE CATHOLIC CHURCH. THE GREAT ROLE ASSIGNED TO HER BY MEN WHO HOLD THE PUBLIC PULSE.

from every soutane, and believe that a beretta is worn to hide a pair of horns. It is not too much to expect at this (From Right Rev. Mgr, Geo ge W. Mundelein's baccalaureate sermon to the graduates of time of day that they should ask themselves what unprejudiced observers * * * The thinking men of the have to say about such a nation. If they neglect to do this, we may not in-deed always class them with those who wilfully love and make a lie, but we shall certainly believe them criminally careless as to whether the charges they

wonderful power; they see that it is
the only force that can stem the tide
that every day grows stronger and
threatens to overwhelm our civilization
and plunge the social order into chaos.
They admit that it is the only institution which is immovable and unchangeable in this age of rapid changes. Is
this perhaps just a fancy or a boast?

The stronger and logical way to
meet the infidel who argues that the
doctrins of the divinity of Our Lord is
lage because it requires those who nake against Catholicism are true or SAYS SYLLABUS WAS NEEDED. this perhaps just a fancy or a boast? Less than two years ago I met on shipboard one of the men who are to ARCHBISHOP RYAN DESCRIBES HOW day moulding public opinion, a con-spicuous figure among the journalists of Philadelphia. - Commenting on the

Philadelphia. — Commenting on the Pope's Syllabus against heretical teaching Archbishop Ryan said that this Syllabus was much needed, and that it would put a check upon certain modern writers within the Church whose views were dangerously close to heresy. He added:

"A few of these modern writers have gone ico far. The Church has not only to day. In the course of conversation he suddenly said to me:

"I was brought up a Methodist, but today I am nothing; I have absolutely no degmatical beliefs or tenents. Unfortunately for the country, nine out of the country and the suppliers men every ten professional or business men outside the Catholic Church are in the same position as I am to day. And this is a bad thing for the country. We men who hold the public pulse, we feel gone too far. The Church has not only to condemn doctrines that are heretito condemn doctrines that are hereti-cal, but also dangerous tendencies that are on the brink of heresy. The Church is a wise mother. She knows what not to publish and what to publish. She that a revolution must come; we must go back to positive belief, to revealed truth, to obedience to authority; and in the care there is no institution, no church that can bring about that change but the not see the wisdom of it now we will in

Catholic Church. WILL YOU PEOPLE BE READY ? That is the question, gentlemen will you be ready? It does not de-pend on the Church: she is always pend on the Church: she is always ready. It depends on men like you, graduates of our Catholic schools and colleges. Are you ready now to do your share, even in a humble way, by clean, honest Catholic lives and careers to help bring about gradually this great change? Are you ready to this great change? Are you ready to make use of your talents, to barter with them, to do as much for your spirwith them, to do as much for your spiritual advancement, for God's cause, for the spreading of His Kingdom on earth, as you would for your material interests? It does not mean that you must accomplish what the world regards as great things. Your name need not be emblazoned large on the pages of history. It does not matter whether you have arrived at the top rung of the ladder and occupy a high place in the State, in your chosen profession or in business. But it does mean that what you have acquired, you have acquired honestly. It does not named authors whose works were not A PROTESTANT TRIBUTE TO THE PIONEER have acquired honestly. It does mean that money of the promise of advancement has not been used successfully to prostitute your talents for an unworthy cause. And it certainly makes every difference if, to obtain What of the Padres — were they not here? As I ride off across the plain to the east the thought is of the heroism, the self abnegation, the undying faith of those followers of Loyola and Xavier who came into this waste so many years ago. How idle seem all the specious tales of Jesuitism and priestcraft! The Padres were men of soul, marketing faith, and a perseverance fame or happiness, you have sacrificed that which your forefathers have preserved inviolate, which they have guarded even with their life's blood—

PRIVATE JUDGMENT AND THE POPE'S INFALLIBILITY.

your faith and the practice of your

religious duties.

Christian Advocate: "Faith in the infallibility of the Pope not only requires every Roman Catholic to substitute the judgment of the Pope for his care but it. with dangers from man and nature, and who lived and died without the slightest hope of reward here on stitute the judgment of the Pope for his own, but it requires him, as the late Wm. E. Gladstone, England's great statesman, declared, 'to surrender his mental and moral freedom, and to earth? Has not the sign of the cross cast more men in heroic mould than ever the glitter of the crown or the place his loyalty and civil duty at the mercy of another—the Pope."

Let us substitute the divinity of Our mission churches are crumbling back to the earth from which they were made; but the light of the cross still shines

Lord for the infallibility of the Pope and see how your reasoning works. Faith in the divinity of Christ re-

quires every Christian to substitute the judgment of Christ for his own freedom, and to place his loyalty and civil duty at the mercy of another.
Suppose the infidel, the atheist, or the heathen were to put the problem of

Christianity to you in the above shape, weather stained and sun cracked, but still the sign before which the peon and the Indian bow the head and whisper words of prayer. The dwellers beside the desert have cherished what the integral of the control of the contro

your sense of civil duty, and that consequently you should reject His divinity
what would be your reply?
You would say, If Christ is God I
am not in the least concerned about
the evils your imagination conjures
up. They are mere delusions, or hallucinations which victimize your mird,
for God is the infintely wise, perfect
and just Being, in whom the highest
reason tells me I can put absolute trust.
Compliance with His perfect Will cannot therefore deprive me of any rights or not therefore deprive me of any rights or liberties, mental or moral, that He in His infinite wisdom has seen fit to bestow upon me. He gave me the faculty of reason and liberty of will to be used DON, ONT.

The aim of the Religious of the Sacred Heart is to give to their pupils an education which will prepare them to fill worthily the places for which Divine Providence destines them. in accordance and co-operation with in accordance and co-operation what His divine plan in the economy of Creation, that I might be a meritorious co-worker with Him in the ultimate realization of the plan. In the working out of this divine plan, I, because His creature having nothing that I did not receive from Him, owe Him absolute, Divine Providence destines them.

The training of character and cultivation of manners are therefore considered matters of primary importance, and the health of the put its is the object of constant solicitude. Active physical exercise is insisted upon.

The course of studies comprises a thorough English education; also, if desired, the preparation for the Entrance and Junior Leaving Examinations. and the health of the puils is the object of constant solicitude. Active physical exercise is insisted upon.

The course of studies comprises a thorough English education; also, if desired, the preparation for the Entrance and Junior Leaving Examinations.

Special advantages are offered for learning French and Needlework. The Musical Course fits pupils for the examinations of the London Conservatory. Terms and other particulars for board, half board or the day school, may be had by applying at the Convent.

In view of this inevitable conclusion from the truth of the doctrine of the divinity, the infidel will see, if he have a normal brain, that his argument from his imagined evil results of the doctrine has no force, proves nothing, resting as it does, on imagined evil results that are impossible if the doctrine of proposes to itself, as the end of its action, the glory and the good pleasure of God. Every thought, every word, and every action of yours during the day should have such an intention. the divinity is true, as you rightly hold it is. He will see that you have forced him to abandon his evil results argument and compelled him to seek a new ground of attack. He will see that instead of adducing imagined

meet him on his newly selected ground

of attack.

In concluding with him you call his attention to the radical defeat of his arcument, which consists in his starting with the assumption that the doctrine of the divinity is false, and then adducing evil results which would or might follow from it if the assumptime gaze with admiration at the Church founded by Christ. They recognize its wonderful power; they see that it is the only force that can stem the tide the only force that can stem the tide the only force that can stem the tide intinsic sophistry. The conclusion the conclusion of the find the following that the same of the same

> false because it requires those who believe in it to substitute Our Lord's judgment for their own, and makes them "surrender their mental and moral freedom, and to place their loy-alty and civil duty at the mercy of another." There is nothing improper, or unwise in substituting the jadgment of another for our own if that other be infallible; nothing unwise, or impru-dent, or unjust to ourselves in sur-rendering our mental and moral freedom, our loyalty and civil duty to the keeping of another, if that other be infinitely wise and just, as Our Lord,

> being God, is.
>
> But, you will ask, what has all you said to do with the question at issue— the infallibility of the Pope? It has this to do with it. It leads

up to, and suggests the way in which we should reply to your and Mr. Glad-stone's argument against Papal infallibility. As you would reply to the infidel's argument against the divinity of Christ, we will reply to your argument against the infallibility of the

Pope.
If the Head of the Church established the Eternal Son of God, is infallible, he is so by the will and power of God. If the Pope is infallible we have no anxiety about, no fear of the evils your imagination conjures up, such as the loss of our judgment or of our nental and moral freedom, etc., for an infallible authority, because unerring cannot teach any doctrine that is an eannot teach any determe that is an unjust invasion of any of the rights and liberties which God has given to man. To suppose so would be to suppose that God is at war against Himpose that God is at war against Himpose hard. elf, which is absurd. Therefore none the evils you imagine, can pos-ibly bllow from the truth of the doctrine of

infallibility.

The evil results you refer to are possibly only on the hypothesis, or as sumption that the doctrine is not true. But as you undertake to prove that the doctrine is not true, we cannot, as alogician, allow you to assume it is at true and then make that assump true and then make that assump tion the basis of your argument against its truth. You must not forget that we arm its truth, and it is this affirmation

shirm its truth, and it is this ammatch that you propose to refute.

It is not our purpose here to adduce the proofs for infallibility. It is our present purpose only to show that your arguments against it avail nothing. You must abandon your evil results argument, change your ground of attack and meet the doctrine itself, and

Christian Advocate: "His (the Pope's) private judgment, however it may be expressed, is more powerful than the collective opinion of all the rest of the Church."

Just above you told us that "the Pope is the Church." Now you tell us that his private judgment is more powerful "than all the rest of the Church." It appears after all that the Pope is only a part of the Church.— Church." It appears after all that the Pope is only a part of the Church—a very important part, but only a part. You should neconstruct your two statements so that they will not contradict each other. If the Pope be the

tradict each other. If the Pope be the Church, in what category do you put "all the rest of the Church?" And what is its "collective opinion?" We have already told you that the Pope's private judgment is not a doctrine of faith, that it does not impose on Catholics the obligation of belief. If the Pope were sick he would himself prefer the judgment of a skilled self prefer the judgment of a skilled physician—even if he were a Method-ist—to his own unskilled judgment, as to what was the trouble and what the best remedy. Christian Advocate: "To the Pope"

(private) judgment the Church must bow in submission."

bow in submission."
Well what harm in that if, as you tell us, "the Pope is the Church?" To bow to one's self is an innocent per formance, not likely to mislead anybody to any great extent.

Our esteemed contemporary seems

to be unable to get rid of the persist ent thought that private judgment and official judgment are, in the Pope, iden-

The Ideal Laxative for Children

Mothers cannot be too careful in what they give children to move the bowels. Calomel, cascara, senna, salts, cathartic pills, castor oil, and purging nineral waters irritate the bowels—upset the stomach and eventually lead up to chronic non-action of the bowels-Constipation.

Truit a lives (OR FRUIT LIVER TABLETS.)

are the finest medicine in the world for children.

It is just like giving the little ones apples, oranges, figs and prunes — because "Fruit-atives" ARE the juices of these fruits-but so combined that: the medicinal action is increased many times.

Fruit-a-tives are perfectly safe for the children. Keep a box always in the house. 50c. a-box -- 6 for \$2.50. Sent

on receipt of price, if your druggist does not handle them, Fruit-a-tives Limited, Ottawa.

tical. We do not know what remedy is best for that sort of trouble and not having the Pope's private judgment on it to guide us we must decline to pre-scribe.—New York Freeman's Journal.

THE FAITH OF A CONVERT, ONE THING I KNOW, THAT WHEREAS

I WAS BLIND, NOW I SEE. The Ave Maria quotes a striking passage from the "Memories" of Mr. C. Kegan Paul, the well-known English convert, which throws considerable light on the state of mind of those re-ceived into the Church in maturity:

"Those who are not Catholics are apt-to think and say that converts join the Roman communion in a certain exalta-tion of spirit, but that when it cools they regret what has been done, and would return but for very shame. It has been said of marriage that every-one finds that when the ceremony is over that he or she has married another and not the bride or groom who seemed to have been won; and Clough takes to have been won; and Clough takes, the story of Jacob as a parable repre-senting this fact. We wed Rachel as we think, and in the morning behold it is Leah! So the Church bears one aspect when seen from a distance, ab extra, another when we have given our-

selves into her keeping.
"But the Church is no Leah, rather a fairer Rachel than we dared to dream; her blessings are greater than we had hoped. I may say for myself that the happy tears shed at the tribunal of Penance, on that 12th of Angust, the attack and meet the doctrine itself, and tak no more of the loss of judgment, freedom, etc.

The radical defect of your argument consists in your starting with the assumption that the doctrine of infallibility is false, and then adducing evil results which would or might follow from it, if your assumption were true. Our denial of the truth of the assumption imposes on you the necessity and onus of demonstrating it.

We would respectfully recommend that you read Cardinal Newman's reply to Gladstone.

Christian Advocate: "The Pope is Christian Advocate: "The Pope is In abundance since God gave me grace" ply to Gladstone.

Christian Advocate: "The Pope is supreme even over the Church, for he is the Church."

On another life. Sorrows have come to me in abundance since God gave me grace to enter His Church; but I can bear them better than of old, and the blessis the Church."

It is not a Catholic doctrine that the Pope is the Church; just as it is not a principle of physiology that your head is the whole of your body; or that the head of any society or corporation is the society or corporation. It would indeed be bad for the Church if twere left to you to state her doctrines.

Christian Advocate: "His (the Pope's) priyate judgment, however it nor could he fully explain how Jesus opened his eyes; but this he could say with unfaltering certainty: 'One thing I know, that, whereas I was blind new I see.'''

> May my whole being be no longer employed but in loving and serving and glorifying Thee, Who hast loved me even unto death upon the cross!



Beautify Your Church

THE THORNTON-SMITH COMPANY, leading Church Decorators of Canada, have already under contract for 1907 several of the leading Churches of Ontario. We have lately added to our staff, Mr. John Turnbull, of Edinburgh, one of Scotland's foremost artists and winner of the Master Painters' Travelling Scholarship of Great Britain. Send photographs of interiors of Churches, and colored sketches, showing different styles of decoration, will be submitted free of charge. When in the city visit our showrooms and see our large assortment of imported wall papers, fabrics, curtains, etc.

O Heart of Jesus, live, reign in all hearts, for time and for eternity! May we be ever consecrated to Thy glory, we have burning with the flames of Thy ever burning with the