

TRIBUTE FROM A METHODIST MINISTER.

Rev. A. D. Morton, Methodist minister, now of Guysborough, N. S., has written the St. John's Nid, Daily News, the following kindly letter on the death of Rev. Dean Ryan, a beloved priest of the last named city:

Dear Sir,—From some unknown but friendly source a copy of the Daily News of 28th ultimo, has reached me. In scanning the matter which fills its columns, the article which specially attracts my attention is the beautiful biographical sketch and portrait of the late Dean Ryan. I am almost certain that the design of the kind friend who sent me the paper was to call my attention to this. If so, I want to thank him and assure him that I read the article in question with deep appreciation.

For three years I was neighbor to the late Dean, and after my removal from Hamilton street, I enjoyed intimate and friendly intercourse for three years longer. In June last when I had the great pleasure of spending a few days in St. John's, I took the opportunity of calling upon my old friend. I was most cordially, and was much pleased to see the Dean once more, but distressed to find him in such poor health. He was greatly changed. The promontions of early departure were only too evident.

The tidings of his death came therefore, more as a matter of sorrow than of surprise. I would like to pay tribute to his memory, to cast one flower on his grave. From earliest acquaintance I came to esteem him as a man of more than ordinary saintliness. Of his gifts as a preacher or his qualifications as administrator in parochial affairs, I know nothing.

But of his guilelessness, sincerity and Christian devotion there could be but one opinion. Again and again I have said of him, that had he been born under Protestant auspices, he would have been a second John Fletcher, and that from a Methodist is the highest praise. The differences in our Church relations or doctrinal views were no bar to friendship, and the peculiar circumstances of those former years brought us together in varied forms of association; but whenever you met Dean Ryan, you found him the same unobtrusive Christian man and minister. It is no wonder his people loved him, that now he is gone they feel a deep sense of loss. It was no wonder that in the city, among all Christian communions, wherever he was known, Dean Ryan's name was a synonym for love, purity and brightness. No church is too rich in men of this character, and while his own parishioners are more sorely bereaved, yet all Christian communions experience a sense of loss in his departure. My last interview with him was of the nature of a sacrament.

He was a priest of the Church of Rome, I a minister of the Methodist Church; yet we were brothers in Christ Jesus, and as our interview closed, we bowed together in prayer before the one Father, and in the name of the one Mediator. Many sincere hearts among the faithful will breathe a prayer that the soul of their benefactor will be speedily admitted to Paradise; but mine is the comfort of believing that the emancipated spirit of Dean Ryan has already winged its flight to the presence of the Saviour. Whom he truly loved and to whose service, with whole-souled devotion his life was consecrated. "He rests from his labors and his works do follow him."

Yours truly, A. D. MORTON, Guysborough, N. S., Oct. 3, 1908.

SCHOLASTIC STUDIES AGAINST MODERN ERRORS.

By Rev. J. O'Reilly, D. D., Ph.D.

The Pope very plainly states in his Encyclical on Modernism that one of the chief causes of these errors is a neglect or indeed an ignorance of scholastic studies: that is of that system of Philosophy and Theology of which St. Thomas of Aquin, is the chief exponent. In the vulgar sense the schoolmen had not been popular. Their methods of enquiry into truth had fallen into disuse with many, because they called for genuine study for their mastery, and it was more easy to be superficial with Kant, Hegel and Descartes than to go to the root of the matter with the Scholastics. Modern Pantheism is the fruit of that philosophical teaching which holds that God is not distinct from His own creation, but that He is an essential part of it. According to this absurdity "everything would be God. Idealism or subjectivism seems to abolish all external or objective reality and reduces all things to the individual who thinks: that is, things are; not because they are; but because he thinks they are." "Things can be and not be at the same time." "I think—therefore I am." "There is no real objective criterion of truth;" these perversities and a hundred other absurdities became epistemological in Modernist Philosophy or non-philosophy, and all because man became influenced by that unreasoning prejudice which the Rationalists and the Agnostics, of the day have taken against the Scholastics, whose methods have never been and can never be improved upon, because they are according to reason itself.

A sham system of middle-brained reasoning has led necessarily to Rationalism, Agnosticism, Pantheism, Kantism, Hegelism, and all the other "isms" incorporated in Modernism. People of all denominations will readily admit that to oppose this flood-tide of fallacy it was necessary that the Pope should take the course of issuing his letter on Modernism, which letter was a luminous exposition of the philosophical principles underlying the truths of Christianity. If men could once abolish the idea of God as a Personal Intelligence, Eternal, Existing before Creation and Separate from that Creation; if they could set their own inventions for the truths of Christian History it is easy to see that Christianity could no longer retain its power. Fortunately the Pope has spoken the word in season, which re-

calls the mind of the world to the old truths—once given and never falsified. Higher criticism of the Bible is also Modernism. The present Pope has formed a Biblical Commission, his object being to safeguard, by every means, the Divine Inspiration of the Sacred Books. Scientific imposters of every description have sought to establish an antagonism between Science and Revelation. Between the two there can be no antagonism, because truth cannot contradict itself. Truth is one, and whilst the devil, an ancient and modern liar, can seek to reconcile the most repugnant theories, God, the Author of Truth, is equally the author of scientific truth and of revelation. If between a "scientific" conclusion and a scriptural tradition, in such an instance the "scientist" should be rejected and the Biblical statement maintained as truth.

In speaking of "science" and "scientific" we are reminded how false philosophy, leading to false reasoning, has issued so many wrongly applied words. Many speak of the word "science" as though there were no other than physical or material "science," and from this false and ignorant theory it might be deduced that there was nothing in the universe but corporeal matter. No marvel that from such ideas should arise all those gross Materialistic speculations which too are a part of Modernism. Here we see the necessity of defining, or saying what exactly we mean, and what we do not mean when we use a material. It follows that the scientific method requires precision of language in order to shun the sophistries of knaves and the equivocations of liars, besides the conceits of asinine and wit theorists. As to science—what is science? Well, science "is a certain and evident knowledge of things by their causes." Now, as there are spiritual substances in the universe as well as material, it follows that to restrict the word "science" to mere material investigations is to have a very unscientific knowledge of the world in which we are.

Another long suffering phrase is this, viz., "that we live in a scientific age." Now, do we? Well, perhaps we do; but let us test it. James Jenson gets a message by the system of wireless dispatch. Who is the scientist, James Jenson who gets or sends such messages, or Signor Marconi who first invented the system? This question answers itself. That this age awaits of the experiments of scientific men that have lived in every age we admit; that the age is more scientific than any preceding age, many doubt, though all concede that the accumulated wealth of scientific knowledge must to-day be greater than ever before, but that does not justify every fraud that chooses to call himself scientific in running counter to Revelation. It is probable that the men who are loudest against Christianity as opposed to "science," are only repeating the word "science" as an empty shibboleth.

Yet the Higher Critics are doing so, not to the advancement of science, but to the detriment of many who had once accepted the Revealed Word as in the Sacred books. Hundreds of words may thus be shown, as meaning different things to different speakers. The terms "Civilization," "Education," "Development" and others may be instances. Probably nine tenths of the wrong theories that abound concerning "education" arise from sheer ignorance of the very meaning of the word. Many people use the word education when they really mean instruction or the acquisition of certain branches of knowledge, and yet these things, though often confounded, are in effect very different. Reading, writing, mathematics, classics and the rest are eminently useful accomplishments; they are a part, but not the full definition of education. The development of the individual as to will, intelligence and physical life are the essentials to complete education. Supposing the training of the will be left out the result may be a scholarly agnostic but not an educated man. All nations—pagan and Christian have recognized the need of will culture in education, and yet to-day we have wide areas of the world where this is ignored, in other words where education is not education. Evidently the very meaning of the word must have been lost.

"Civilization is another word of great elasticity. The Japs are now 'civilized.'" When the other Mongolians learn the use of fleets and armies, they, too, no doubt will be "civilized," and a "really marvellous people." "Temperance" is also a variously understood word, also as variable as "Temperance Reformer," a phrase genuine enough to include every one from the great and good Father Mathew—under whose inspiration our own excellent T. A. Society is working—down to Jabez T. Hollyway of Minnesota, whose recent classic lectures against beer were shrewdly considered by many as subtle attempts to advertise the breweries, and by others as an effort to lower the price of "creature comforts." When language can be so often wrongly applied it is a sign that the reasoning method of people requires to be adjusted to some fixed standard, such as the Scholastic System.

The ordinary definition of Philosophy is that it is a "scientific knowledge of things in their deepest causes attained by the natural light of reason." Theology as distinct from Philosophy is of things Divinely Revealed, though Natural Theology is also a philosophy. Human Reason can, from its own knowledge of the visible Creation, attain to a knowledge of the existence of a Supreme Being—the First Mover, the First Cause, a Necessary Being, most perfect, so that even apart from Revelation the Rationalists may be convinced of God being, even from reason. Philosophy so orders things that the knowledge of one principle may lead to the knowing of many truths. Philosophy is divided into logic, metaphysics or natural philosophy and ethics. Philosophy naturally arose from a contemplation of the visible world.

Aristotle, of Stagira in Macedonia, who lived 384 before Christianity, is the Prince of Philosophers. His philosophical methods were, in earlier centuries, not received by many of the Fathers of the Church, because of the Faganism of

the author; but in the thirteenth century St. Thomas of Aquin, illustrated the reasonings of Aristotle by Sacred Scripture, and reduced them to a marvellous system of Theology and Philosophy for the defence of Christian truth. The Summa Theologiae of St. Thomas of Aquin, is a work that has been a powerful aid to the advancement of Christian knowledge. In all his works St. Thomas of Aquin, follows the old Aristotelian methods, supplementing the philosophers' arguments by Sacred Letters.

That branch of Philosophy, which is the first part of the subject, is called Logic—that art or science which guides in reasoning, or by which the reasoner is enabled to proceed regularly, easily, and without error in scientific research. The quibbles and the drivel of sophists are averted by a just appreciation of the laws of right reasoning or logic. As some Modernists have invented a Logical System for themselves and ignored the Scholastics, we may understand what a deluge of literary contradictions has been poured forth under the name of philosophical works. To distinguish between the gold of truth and the dross of fallacy should be one of the advantages of logic. Also, logic teaches that "the learning is a dangerous thing," and that a man's vision is not a universal view. What is colloquially termed the "dangerous side of an education," can only be guarded against by safe methods in the acquisition of knowledge, and history attests that the Scholastic methods are the most solid. Contrary methods have proved destructive, the scholastics have ever been constructive.

Flimsiness and superficiality, emptiness, blarney and mean outlooks generally are the results of reasoning not aright; besides the insouciance of ungodly genius, and the tinkling symbols of ignorant speculation, such are the ingredients of modernistic error, considering Modernism not only in the letter but also in the Spirit.

Logic is divided into Dialectics and Critic. Dialectics is concerned with the mode of argument best adapted to the attainment of truth and criticism is that part of logic which is used to discriminate between the true and the false in propositions presented to the reasoning faculty.

Dialectic treat of ideas, and terms of judgments, and propositions, and notably of that specifically reasoning process by which three propositions are so arranged, that two being granted as premises a third necessarily follows as a conclusion. This is the historic syllogistic argument. If equivocation enters into the process, it becomes a sophistry—and not infrequently it does become a sophistry—a thing which the student has to guard against. Sophistry in all its forms is a device of all kinds of prevarication. Satan, the Prince of Sophists, has a powerful following. And often the sophistry deceives him who uses it, and will often deceive the student unless he know how to show where the reasoner ends and the liar begins.

The deductive or scholastic method of reasoning is that by which the mind proceeds from some universal affirmation or negation to a universal or less universal conclusion. This method may also be called the inductive method—as opposed to the inductive or analytical method—by which the mind proceeds from particular truths to universal conclusions. Although by many it has been supposed that there is an antagonism between the two methods, yet it is not so strictly, because the inductive method is essentially the deductive method as to syllogistic argument or the scholastic method, thus proving that this latter is founded in the nature of things. The Scholastics distinguish between the real and the ideal. The ideal is the creation of the mind; certain universal abstract ideas, such as genus, species, etc. The real entities, though speculated on by the mind, have outside of the mind an objective being. These are what Aristotle first called Categories, and are ten in number, substance and entities non-substantial, but adhering to substance.

Truth is the conformity between the intelligence and that which is understood. The various criteria of truth are treated by the scholastics in that part of logic called criticism. These few notes may be of interest to those of your young readers who have begun to study something of the history of philosophy. We naturally refer to these matters after a perusal of the Pope's Encyclical on Modernism. We have seen how much of error has arisen from false reasoning, and incidentally the importance of right thinking in order to the acquisition of truth. Also, we may see the necessity of knowing our terms in order to the clear expression of thought. If language be not clear and definite thought has been confused, and doubly confused will be the thought of the hearer. If that cynic who often writes, "I cannot see the night thought" were yet in the world, he might often note that "language was made to conceal the absence of thought," that people often speak, not urged by internal force of ideas, but to conceal vacuity. This is a great age; but it is also a wordful age, it is a phraseful period. It has been said by a critic that "oratory was dying out, and that platform rant was taking its place." I doubt that, and really believe there is as much oratory to-day as ever—and even more. Doggerel rhymsters may not be poets, and platform ranters may not be orators; and yet we have good poets and good orators. But through language we must look for thought lest words should be given us for ideas; there are language swindlers too.

Our young Newfoundland students will frequently have to confront the "vexed questions" of the period, questions that will inevitably arise, if in such a case the Christian, through preventable ignorance, be without reply to the Rationalist or Agnostic who try to discredit to him. We can securely recommend to all a course of long and difficult Scholastic Studies, but we may say to our young readers, amongst the deluge of books that to-day floods the earth, beware of such as have the viper of anti-Christian fallacy within their covers; beware of works that make light of the Divine Inspiration of the Holy Scriptures, as to any of as much importance what you do not read

as what you do. Cheap literature is costing the world a heavier price than mere money can represent; it all over the world we find the cloven-hoofed prints of ignorant and unscrupulous miscreants, who are issuing books of every description except the right description. Books were never so numerous as to-day. But, as the mill that is always grinding will grind coarse and fine, so the press always in operation is doing nobly and vilely. The literary market can show a fine array of talents and inspiring writers, but also has it many of the caterpillars sort. It reflects the noblest thoughts and also the least noble. Hence one of the great lessons deducible from the need of discrimination in the books that we read. Books that give false ideas of life are of no educative value. They contribute to that modernistic admixture of truth and fallacy which the undiscriminating use to their own perdition. The human brain or the outer edge of education—the transition state between the grub and the colored winged insect—is the world's intellectual danger to-day.

Right reading will help right reasoning, but evil books are to-day attacking and would abolish Christianity itself if God did not reign. All denunciation of sincere men will hail Pope Pius's defence of ancient truth against modernistic fallacy with applause.—Newfoundland Quarterly.

THE PROBLEM OF POVERTY.

QUESTIONS URGED TO CONSIDER LIGHT OF THE UNEMPLOYED.—A CARDINAL'S PLAN.

One of the most profound, practical and far-seeing thinkers of the day on social problems is Cardinal Capella, the venerable Archbishop of Capua, in Italy. Throughout a long life of consistent service to the cause of labor and the adjustment of the relations of class to class, the Cardinal has come to be recognized not only in Italy but wherever his inspired words have penetrated into the hearts of the people, as an authority on the problems of poverty and a deep student of social conditions. He has raised his voice often during the last decade of years in behalf of governmental interposition in the cause of the underpaid and the oppressed and in pleas for more humane conditions of housing and labor for the toiler. He is always sure of a respectful audience among humane and thoughtful men of all creeds.

A BOARD OF BENEFICENCE.

For years Cardinal Capella has been agitating for the establishment in Italy of a Board of Beneficence and Labor as a regular department of the ministry. Christianity, he says, is the only world force which has applied itself to the problem of poverty, but he believes now it should attack it on new and differently organized lines, preserving its ancient leadership with modern methods.

"For the last fifty years," he writes in Rome, "unbelievers and Catholics alike have been studying the problem of modern poverty, and endeavoring to vanquish this enemy, but hitherto their efforts have given very little fruit. It has reflected often and sadly on a very significant fact which happened a few years ago under our own eyes. In London, the richest, most flourishing and most industrial city in the world, there were found half a million poor persons glad to avail themselves of the bounty of a dinner from the munificence of King Edward, Science, civilization, progress, the efforts of Ketteler and of Manning, have all been of but little avail to put a stop to the evil. The poor of London alone are numerous enough to form by themselves a densely populated city. It is true that these half million of English poor, and almost all the other poor of our modern cities, have fewer privations than the poor of other times, but looking into the situation more closely it will be found that the poor of the twentieth century must suffer far more than those, both because they see around them a quantity of material goods unknown to the ancients, and because the stimulus of desire goads them more keenly. Who knows but that many of the poor of the royal dinner in London suffered more than the beggar in the Gospel parable standing at the door of the rich man clothed in purple and fine linen, and hungering for the crumbs that fell from his table."

"But however that may be, Christianity has transformed poverty in many ways. With us the poor man is not the contemptible creature he was almost always in ancient times. Christianity has created the dignity and the nobility of Christ's poor brother and our own. This sentiment is so transfused in the blood of Christian nations that even unbelievers have it in them, and even the worst of us would not dare to show the contrary. Who would dare to say to-day to a poor man: 'I despise you because you are poor?'"

"Moreover Christianity has sanctioned a pact of love between rich and poor, and the law of this pact is beneficence. I am aware that the pact has not sufficed to destroy poverty, and that this still rises up against its adversaries. But is it the fault of Christianity that there is no human power capable of utterly destroying poverty? Has unbeliever destroyed it? Christ and His Church have never promised more than to diminish it and to diminish it greatly, and to render it less irksome. Nor is it the fault of Christianity if the pact of charity between rich and poor has been observed only by few, and almost always imperfectly. Yet no human mind can estimate all that has been spent in beneficence from Christ until to-day and what a sum of tears and misery and sufferings has thus been spared to the human race. The benefits done by Christian charity are like the grains of sand on the seashore which are beyond counting."

"But does all that has been and is being done correspond with the Christian ideal? No, a thousand times no! We are still an immense distance from the goal, and we must greatly hasten our steps, not changing from the old road, but adopting all the new methods at our disposal to traverse a great distance in a short time. Let us, therefore, look Christian benevolence in the face."

"As I write to-day, I have under my eyes some figures, above all suspicious, furnished us by Comm. Bodio, Director of the General Office of Statistics in Italy. Of the communes of Italy to-day there are 1,454 with either bad or deficient drinking water, 4,877 without drains, 1,700 where bread is rarely eaten except in cases of sickness or on feast days, 4,965 where no meat is used, except by the families of proprietors, 600 which have no doctor for the poor, 396 which have no cemeteries. Add to all this that there are 27,303 subterranean habitations with over 200,000 inhabitants, 151 districts, comprising an area of 6,000 kilometres with a population of 6,000,000, which are infested with malaria, and finally 100,000 cases annually of pellagra which might be quickly cured if the victims had nutritious food. Add to all this a great number of poor people unable to work for whom Italy, to its shame as a Catholic nation, has not yet made full provision, and last of all an immense number of unemployed whom may God keep from pouring like a devastating torrent on the whole nation."

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BEST USE FOR PUBLIC MONEY.

"Meanwhile I shall here manifest a thought which to some may seem only a beautiful dream. Would it not be well that the Italian nation should lead the way for all others by establishing a Board of Beneficence and Labor in its midst? I unite the two things here because that union is dear to me, and I believe that it would prove most useful especially in our times. Truly it is a beautiful thing to raise men from misery, but is it not still more beautiful thing to liberate them from idleness and to put them on the right road, commanded for all, which is the road of labor? Taxation is the contribution of private money to the public good, and who can deny that a most serious and most important element of the public good is the betterment of the condition, often really deplorable, of that portion of the people that labors and suffers for the whole nation? How many superfluous expenses are undertaken by modern states! How many monuments neither aesthetic nor deserved are erected! What an amount of money is consumed in increasing the comfort of those who travel, of those who write, of those who print, of those who want to go quickly from one place to another! Well, I think that it would be truly glorious for us if we had a government board which would occupy itself and would endeavor to provide efficaciously for the social question, a board which, taking its inspiration from lofty Christian ideals, would realize that a nation gains more greatness and glory by bettering and raising the condition of the people by means of good laws, with the public money, than by feeding vanity, on display and on luxury of all kinds."

CARDINAL GIBBONS ON THE DRINK EVIL.

On his return from Europe, to a New York World reporter Cardinal Gibbons gave his views on a number of subjects. He spoke on divorce, the school question, labor topics, and prohibition. The Cardinal is much gratified that Bishop Greer of the Protestant Episcopal Church, as well as members of other Christian bodies, are coming around to the Catholic way of thinking concerning the gigantic divorce evil. "Family purity is the one and great cure for social ills," said His Eminence. Education is one of Cardinal Gibbons' greatest hopes for the good of the country, and he was very anxious to make it appear so. At the same time he was more eager for religion with education than he was for education alone.

Speaking of labor, he is of opinion that the prosperity of labor and capital is interdependent; he believes there should be courts of arbitration with a permanent chairman, wherein troubles might be settled. The Cardinal does not believe in prohibition. He thinks that liquor would be sold just as much under prohibition laws as under well-regulated license. The consequence is that liquor would be sold contrary to law, instead of in accord with the law. He said:

"When a law is flagrantly violated it brings legislation into contempt. It creates a spirit of hypocrisy and deception; it induces men to do insidiously and by stealth what they would otherwise do openly and above board. Yet all good men, all good citizens, are in favor of temperance. But you cannot by legislation or by civil action compel any man to the performance of good and righteous deeds. Let the virtue of temperance be proclaimed in all the churches. Let the family inculcate in the children the spiritual and temporal blessings which spring from a life of temperance and sobriety. Let the father and the mother impress upon their children the terrible consequences of drunkenness. We might learn a lesson from the old cities of Europe, which for two thousand years have been agitating this question. There is not a single city in Great Britain, Ireland or on the continent which attempts by law to prohibit the sale of liquor. They have learned by long experience that the best method of regulating this article of commerce is to impose licenses, to maintain good order for the protection of the citizens and to punish the violators of the law."

"High license, I think, is the only solution of the liquor problem. The inflictions of fines upon the violators of the law for the first offense and the withdrawal of the license or even imprisonment for the subsequent infractions would be proper punishment."

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"At this time my son asked me to try 'Fruit-a-tives,' and from the outset taking these wonderful tablets I was better and gradually this medicine completely cured me. I took a large number of boxes, perhaps a dozen, and now I am entirely cured and I have gained over thirty pounds in weight. I am now so well that I have sold my farm and bought 200 acres more land. I make this statement voluntarily for the sake of humanity, and I can confidently state that 'Fruit-a-tives' is a wonderful remedy that will cure stomach trouble where doctors and everything else fail."

(Signed) Henry Speers, J.P. The doctors were all wrong. Mr. Speers had what we call "irritated heart." Indigestion and dyspepsia completely upset the stomach. Poisonous gases were formed which swelled the walls of the stomach and pressed against the heart. "Fruit-a-tives" immediately strengthened the stomach, insured sound digestion and regulated the bowels. There were no poisons—no noxious gases remained in the system, and the heart was no longer irritated. Then the pain and fluttering stopped. "Fruit-a-tives" put up in two sizes 25c and 50c. If your dealer has not both, write Fruit-a-tives Limited, Ottawa.

Cardinal Gibbons' views are always weighty and well worthy of consideration. So far as the liquor question is concerned, he would enforce the law. If this were done it would quickly settle the troublesome topic.—Catholic Union and Times.

The Saying of Prayers.

You ask how prayers said over and over again like the Rosary can be any good. I saw young Mrs. Martin last week with her little girl in her lap. She had her arms around her mother's neck and was being rocked to and fro, and every time she rocked she said, "Oh, mother, true, she was only a child; but 'Except ye become as little children'—We are nothing more than children with God and His Blessed Mother. To say 'Hail Mary, Hail Mary,' is the best way of telling her how much we love her. And then this string of beads is like Our Lady's girle and her children love to finger it and whisper to her. And we say our pater noster, too; and all the while we are talking she is showing us pictures of her dear Child, and we look at all the great things He did for us, one by one; and then we turn the page and begin again. How tender and simple it is! A great Mother whose girle is of beads strung together which dangle into every Christian's hands; whose face bends down over every Christian's bed.—Robert Hugh Benson.

A Masonic Point of View.

Joseph W. Poutrey, a thirty-third degree Mason and editor of the Fivo Points Fellowship, Covington, Ky., has the right idea of Catholics who wish to become Masons. He says:

"His Holiness Pius X., following the noble example of the long line of illustrious Pontiffs of the Holy Roman Catholic Church, has recently issued an encyclical forbidding the laity of the Roman Catholic Church uniting with the Masonic fraternity. For so issuing, he is entitled to the everlasting gratitude of Masons the world over, for the very good reason that the encyclical will have the effect to keep out of the Masonic order an undesirable class of men. A Roman Catholic becoming a member of the Masonic order and claiming to hold his membership in the Roman Catholic Church, cannot be true to both, and if false to either, he cannot be true to either. It is fair to infer that it is not the sublime teachings of Freemasonry that attracted the Roman Catholic, but only the substantial benefits he hoped would accrue to him by becoming a Freemason."

If we are sometimes overwhelmed by those moments of weariness and vague apprehension which leave the soul in isolation and darkness, cry "My God!" Do you believe that your mother, thus appealed to, would not come with a carress to comfort your soul?

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