

## CHRISTIAN DOCTORS.

The Power of the Medical Faculty for Good or Evil - Physician and Priest Side by Side.

Where there are three doctors, there are two atheists," say the Italians. And the truth is, the medical profession more than any other, seems to expose its members to the danger of moral and religious shipwreck. Constant familiarity with human misery and weakness blunts their sense of awe and reverence. The two great mysteries of life, birth to-day and death to-morrow: the entrance into the world of a living soul and its final passage into eternity, cease after awhile to impress the man of the test tube and the scalpel. These events are for him merely occasions to display his skill and experience. They do not speak to him of God, and the immortality of souls, of the nothingness of man and the greatness of the Creator. Or if they do he feels inclined to put these thoughts out of his head, as likely to disturb his judgment and weaken his nerves. Chemistry he knows, and the effect of some few drugs on the human compound, the use of the knife he is familiar with, but the influence of faith, and of prayer on his own skill and on his patient's condition, the possibility of help and suggestion from supernatural sources he rarely thinks of. These are not merely negligible quantities in his practice, they are entirely outside of life. And this is true of many who nevertheless practice their religion. What must be the result in the case of doctors who have no faith, whose entire training has been in materialistic and infidel hands?

Now though it be true, to borrow the rule laid down by Saint Ignatius of Loyola for the conduct of life, "In all things we must act as if God did not exist, and as if we were entirely dependent on ourselves," we should not forget the second part of the same rule, that we must at the same time "act as if everything depended on God, and as if we were for nothing in the work in hand." "All healing is from God," says the Wise man, "The Most High hath created medicine out of the earth. The virtue of these things is come to the knowledge of men and the Most High hath given this knowledge to men that He may be honored in His wonders. The Lord created the Physician." To ignore God, then, in the practice of the healing art, to shut one's eyes to the continual intervention of His special Providence, is folly.

Where this spirit goes farther and becomes, as it were, a system, influencing the views of the physician, and ruling his practice, it is not only folly; it becomes a clear menace to society and to religion. What sense of responsibility can we expect in a doctor, who practically denies the existence of God, the immortality of the soul, the dignity of human nature? Pain is, in his view, a pure and unadulterated evil. To alleviate pain is with him a first principle. Does it cost innocent life to do this? What matters it that a soul is hurried into eternity without baptism, and so shall never see God? Will it cause a sinner, who has spent long years far from God, to sink into a stupor from which only the searching light that surrounds the tribunal of the Eternal Judge will arouse him? What matters it? The man dies peacefully and quietly. The animal soul has been damned perhaps; but the doctor goes his way satisfied. Perhaps it is a question of gaining quick results, of satisfying a palate at any cost. Stimulants, disguised perhaps, but deadly still, will effect this. What matters it that the patient, for the sake of immediate relief, is inducted into habits which will finally cloud his life and cause him to sink into a dishonored grave? This is only one side of the evil which doctors, whose responsibilities sit lightly on them, may inflict on the world. What might we not add on the influence of such men on public and private morality?

Greatly then do we need to pray for Christian doctors. We need men not inferior in attainments to the best; men who can speak with authority to their professional brethren. We need them to lighten the mass. Already in one of our large cities a movement has been set on foot among the Catholic physicians to induce promising Catholic young men to take up the study of medicine. God grant that this action of theirs may prove successful! The good they will do is incalculable; for great as is the power of the medical faculty for evil, greater far is its influence for good.

Indeed it is not without deep significance that our Blessed Lord is called the Physician of Souls or that He pointed out the parallelism between His work among men and that of the doctor.

"They that are whole," He said to the carping Pharisees, "need not the physician, but they that are sick." The physician and the priest stand side by side. Birth, life, and often enough a happy death, depend much on the skill and conscience of the doctor, and let us hasten to add, on his friendship with God. Heavier responsibilities were never laid on human shoulders.

And if we take him out of the sick-room and put him in the laboratory, what service may he not render the cause of truth, that is of Jesus Christ. To watch the tactics of the open enemies of religion and revelation: to follow them step by step in the researches and experiments on which they rely to disprove and dethrone God; to point out their fallacies and misrepresentations of facts; to put himself in the van of discovery and to force the world to

see that truth cannot be opposed to truth, that the God Who created medicines out of them to men, is the same God Who at sundry times and in divers manners spoke in times past to the fathers by the prophets; and last of all, in these days hath spoken to us by His Son, Whom He hath appointed heir of all things. One and the same is the God of Science and the God of Revelation and between these two there can be no conflict.—Sacred Heart Messenger.

## THE CARDINAL ARCHBISHOP ON THE LABOR QUESTION.

London Universe, August 8.

The Cardinal Archbishop has sent an article on the labor question to the Dublin Review. His Eminence comments at length on a passage in the Encyclical which declares the lawfulness of strikes. We have, he says, been dazed for years by the phrases "free contract," "independence of adult labor;" let working men maintain their independence of one another, and of all associations and of all unions, and of all united action, and of all intervention of law on their behalf. The more perfectly they are isolated, the Cardinal goes on, the more independent of all defenders, the more independent they are of capitalists. Starving men may be locked out with impunity. The hunger of their wives, the cries of their children, their own want of food, will compel them to come in. It is evident that between a capitalist and a working man there can be no true freedom of contract. The capitalist is invulnerable in his wealth. The working man without bread has no choice but either to agree or to

TO HUNGER IN HIS HUNGRY HOME. For this cause "freedom of contract" has been the gospel of employers, and they have resented hotly the intervention of any peace-maker. They have claimed that no one can come between them and their men; that their relation to them is a private, almost a domestic, affair. They forget that thousands of women and children suffer while they are refusing to grant a penny more in wages or an hour less in work. It is, then, no private matter, but a public evil, which excites the public condemnation. And more than this—a handful of miserable men, harshly treated, grows to a mob, and a mob soon grows to a multitude, and a multitude soon grows beyond its own control, and when bated by police and angered by the ostentatious presence of soldiers, breaks into flight and scours the streets, wrecking, robbing, and looting, without aim or reason. Again, as more recently, for a month the streets of London were choked day by day with processions of tens of thousands. Disorder and horseplay, which at any moment might turn to collisions with the people or the police, were imminent. These were

SHARPENED BY DISAPPOINTMENT and irritated by the refusal of an additional penny an hour. At any moment a drunkard, or a madman, or a fool might have set fire to the docks and warehouses. The commercial wealth of London and the merchandise of the world, the banks and wharves of the Thames might have been pillaged. And all this because a strike is "a matter between us and our men." They were reminded that there were two other parties interested beside masters and men—the multitude of suffering women and children, and the whole peaceful population of London. At a certain stage of such a conflict either or both of these parties have a social, civil, and natural right to intervene to protect the public safety. Leo XIII., continues the Cardinal, goes beyond the intervention of peace-makers in a voluntary effort to reconcile contending parties. He affirms that the State may intervene. "If," he says, "by a strike or other combination of workmen, there should be imminent danger of disturbance to public peace or if circumstances were such that among the laboring population

THE TIES OF FAMILY LIFE were relaxed. Finally, if health were endangered by excessive labor, or by work unsuited to sex or age, in these cases there can be no question that within certain limits it would be right to call in the help and authority of the law." So little does the Encyclical recognize the absoluteness of employers, Leo XIII., gives to legislators a supreme council: "The laws should be beforehand, and prevent the troubles from arising."

## A Protestant Writer Pays Tribute to the Monks.

The monks who in their early purity and zeal, won land after land for Christ, were as poor as the Apostles or as their Lord. St. Anthony, their virtual archetype, has been moved by command to sell all he has and give it to the poor, and order after order acted by the same heavenly counsel. The love with which these poor brethren, the "Friars," or "Freres," were clothed was the secret of their reaching the masses as they did. None could be poorer than they, but they sought out the leper, the diseased, the fever-stricken, the dying, the multitudinous army of the wicked, to give them human sympathy and tender ministrations. Silver and gold they had none, any more than the Apostles, but they had better and gave it freely. They spent and were spent in secret offices of Christian love and piety.—Rev. Dr. Galtie.

The system is rendered malaria-proof when the blood is kept pure and vigorous by the use of Ayer's Sarsaparilla. At this season, all should have this admirable preparation on hand. Malarial poison is harmless when Ayer's Sarsaparilla is used.

## SILVER JUBILEE OF REV. T. F. BARRY.

Bathurst, N. B., Aug. 10th, 1891. Quite an interesting event took place last evening at the residence of Very Rev. T. F. Barry, the priest in charge of the Catholic Church of the Sacred Heart, Bathurst.

About 7 o'clock p. m. a number of the reverend gentlemen's friends and parishioners waited upon him and the following address was read by Mr. J. J. Harrington:

To Very Rev. Thomas F. Barry on the occasion of the 25th anniversary of his ordination to the priesthood.

VERY REV. AND DEAR SIR—As your spiritual children we humbly beg to tender you our sincere and respectful congratulations on your attainment to the twenty-fifth anniversary of your ordination to the holy priesthood. A quarter of a century's service as the active and faithful "ambassador of God to men" is a record to inspire yourself and friends with sublime thoughts on the dignity and importance to mankind of your sacred office and with gratitude to the giver of all good gifts, who has showered such blessings on your path. A reproach might here be permitted us in that in your extreme modesty you have not permitted us to share in the joy of such occasions, when they present themselves in the lives of their spiritual as well as temporal fathers and superiors. It is true that we have reaped the benefit of little more than one-fifth of so long and fruitful a period of your life, but in that short space of time how much you have labored for the spiritual and material interests of your charge, only the recording angel can tell. The spiritual work alone of your ministry is sufficient to absorb all the time of the most zealous priest. When, in addition to these duties, we consider all you have done during the five years you have been in Bathurst with such slender and precarious means and without embarrassing the congregation with debt, in the building of a large stone church, of a new stone presbytery, which, when complete will rank as the best in the diocese, in the enlargement of the convent and the purchase of a site for a cemetery, we simply stand amazed at the success of your administration which must be attributed to your remarkable financial ability.

Let the priests who rule well be esteemed worthy of double honor, says Holy Writ. We, therefore, very Rev. Father, on this happy occasion, wish to honor you for and to express our appreciation of your two-fold administration of this parish. You are night and day at your post and assiduous in the discharge of all your spiritual duties; and at the same time, with the tact of a superior business man you promote and provide for the construction of church and other necessary parish institutions in this new parish where everything has to be created.

The numerous calls to these works make on our limited resources alone prove to us expressing by a general and more tangible testimony the joy we share in the progress of your very Rev. Father, in the celebration of the silver jubilee of your ordination. The words of the psalmist, we have the privilege of addressing you are the unanimous expression of all your spiritual children; the sincere gift of an anxious and loving flock, we wish to accept as a memorial of this eventful anniversary in your life. From a few of your devoted parishioners and friends.

We pray our Heavenly Father to grant you, very Rev. Father, to continue your labors in His vineyard for very many years yet to come. Signed on behalf of the congregation, Wm. J. McLaughlin, Wm. P. J. Burns, Jos. A. McLaughlin, E. L. O'Brien and John J. Harrington, com. antice.

The Rev. Father made a lengthy oral reply. He said he did not like to scold or make reproaches on the occasion of a silver wedding any more than at any other time; but he felt compelled to tell them that in their excessive goodness and generosity they had not rightly interpreted his intentions or conformed to his wishes on this jubilee feast. He believed the best way for both priests and people to celebrate their wedding anniversaries—hence his absence for the past few days; and now that the 5th of August, the beautiful feast of "Our Lady of the Snows" and the anniversary day of his ordination to holy priesthood had passed and gone so nicely, it should not, he thought, be brought back again by this new though not unusual manifestation of their liberality and warm feelings. He could then truly say that their visit in such large numbers this evening completely surprised him, and was due solely to that well known irrepressible generosity on their part which he had already experienced on so many occasions.

Now, having said this much, he would beg to thank them most heartily for this new proof of their esteem and affection, apart from the personal compliments of the address which told him what he should be rather than what he really was. The sentiments which they had expressed were indeed admirable. They recalled to his mind most vividly how thankful he should be to God on this day for the great graces and favors he had received. Twenty-five years in the active ministry of the priesthood, with fair success in every undertaking, with the uninterrupted good will and wishes of the people, with the approbation and blessing of the chief pastor of the diocese on all parochial works, made thanksgiving and gratitude an imperative duty on his part—a duty which he trusted they would enable him to fulfill, by extending to him the charity of their prayers in the same measure of earnestness and liberality in which they had always seconded his efforts for the temporal and spiritual welfare of the parish.

A happy feature of the occasion was the presentation to him by Rev. Wm. Varrilly, of Bathurst Village, of a gold pen, holder, etc. The last named gentleman came in while Rev. Father Barry was concluding his reply, and in a neat speech made his personal presentation. The congratulations of all present were paid to Father Barry and the party dispersed. Com.

Oh, this ringing in the ears! Oh, this humming in the head! Having slowly and gaspingly, Waving slowly and gaspingly, Health impaired and comfort fled, Till I could hardly breathe.

What folly to suffer so with catarrhal troubles, when the worst cases of chronic catarrh in the head are relieved and cured by the mild, cleansing and healing properties of Dr. Sage's Catarrh Remedy. It purifies the foul blood, by removing the cause of offence, heals the sore and inflamed passages, and perfects a lasting cure.

Joseph Rasm, Percy, writes: "I was induced to try Dr. Thomas' Electric Oil for a lameness which troubled me for three or four years, and I found it the best article I ever used. It has been a great blessing to me."

Minard's Liniment cures Garget in Cows.

## THE EXISTENCE OF THE DEVIL.

From the N. Y. Sun.

The Rev. Professor Briggs and other upholders of the "higher criticism" in theology, who are assailing several of the established tenets of orthodox Protestantism, have thus far steered clear of the devil. That is to say, they have not yet set about the work of undermining the old belief in his existence and his personality. For some reason or other they have refrained from taking up his case and applying their modern exegesis to the great and awful questions relating to his nature and history.

The higher Biblical students of Germany, whose methods our progressive theologians profess to follow, got rid of the devil, or thought they got rid of him, long ago. They have shown that he is not referred to in the Apostles' Creed, and have striven to prove that they are able to give a new meaning to the allusion to him in the Scriptures. Why have the American progressives kept quiet on this question? So far as we have noticed, only one of them has taken it up, and it is his opinion that he has been successful in abolishing the devil.

Of course the Rev. Dr. Talmage, of Brooklyn, believes in the devil. He had much to say about him in his sermon last Sunday morning. He argued that it is Satan who is stirring up the present anarchy in the Protestant Churches. He maintained that, until recently, Satan had been having "dull times" in hell on account of the spread of religion, through which many souls were saved; "and so," cried Talmage, "Satan rose upon his throne one day and said, 'Ye powers of darkness, hear!' Thereupon, according to Talmage, these powers hastened to Andover, and to the Union Theological Seminary in New York, and to the Presbyterian General Assembly, and to the old Episcopal Church, and to that old Methodist Church, and got up squabbles and raised storms in them, whereby the influences of religion are destroyed. So that Satan can now again rejoice in getting his full quota of victims.

About a business devil of this kind, with a horde of imps at his command, there can be no misunderstanding. If the Rev. Dr. Talmage has not seen him in hell, it is hard to tell how he could give such a vivid and terrorizing description of him and his works as he gave in the Brooklyn Tabernacle last Sunday.

But the higher critics of these times, especially those of Germany, disbelieve in a devil of the kind described by Talmage. It is safe to say that among the unbelievers in him in this country are such men as the Rev. Prof. Briggs, the Rev. Phillips Brooks, the Rev. Dr. Rainsford, the Rev. Heber Newton, the Rev. Howard Macquary and others. For reasons known to themselves, however, they have not come out against the devil.

They will very soon be compelled to declare their opinions on the devil question under the higher criticism which they uphold. They will be forced to make answer to a number of questions that are of profound interest to all mankind. Is there a personal devil? Do the Scriptures of the Old or the New Testament really teach that there is such a being? Are those passages from which his hypostatic existence has been inferred, to be taken literally, or are they to be understood as alluding merely to a principle of evil by which the human race is perpetually tempted?

These are grave questions for the higher critics in the United States and elsewhere. The theologians who are wasting time in wrangling about impenetrable mysteries cannot be permitted to dodge the devil in this practical age.

Eleven liberal Catholics have donated \$5,000 each toward the erection of the magnificent new church of St. Xavier, St. Louis, Mo.

If your children are troubled with worms, give them Mother Graves' Worm Expeller; safe, sure, and effective. Try it, and mark the improvement in your child.

Hitting boots and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.

## Rheumatism,

BEING due to the presence of uric acid in the blood, is most effectually cured by the use of Ayer's Sarsaparilla. Be sure you get Ayer's, and no other, and take it till the poisonous acid is thoroughly expelled from the system. We challenge attention to this testimony:—

"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to state that it has effected a complete cure. I have since had no return of the disease."—Mrs. E. Irving Dodge, 110 West 125th st., New York.

"One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

## Ayer's Sarsaparilla,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.



## NORTHERN Business College

OWEN SOUND, ONTARIO. Is the Very Best place in Canada to get a thorough Business Education. TAKE A ROUND TRIP from Owen Sound and visit the Northern Business College, examine the premises, and see for yourself the best and most complete and most up-to-date business college in the West. We will give you a full course, \$100. For Annual Amusement, giving in particulars, free, address to A. F. W. S. D., Owen Sound.

## Ontario Business College

Belleville, Ont. 23rd Year. SEND FOR THE NEW CIRCULAR. IT will help you to decide about your future. Be careful to address, ROBINSON & JOHNSON, Ontario Business College, BELLEVILLE, ONT.

## THE TYPE

Used in this paper is on the Point System, made of copper metal, by the Toronto Type Foundry. Durability guaranteed. Special arrangements for newspaper dresses and new outfits. Every article required in the printing business carried in stock of the best quality and at the lowest prices. For terms and all particulars address,

J. T. JOHNSTON, 80 and 82 Wellington Street West, Toronto, Ont.

## Farmers, Millmen and Threshers

## USE M'COLL'S Lardine Machine Oil

Which as a Lubricant has never been excelled. CYLINDER OIL acknowledged to be the BEST in Canada. —MADE ONLY BY— McCOLL BROS. & CO. TORONTO.

## THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY THE LEGISLATURE

Next Bi-Monthly Drawings in 1891: July 15th, August 5th and 19th, September 2nd.

3134 PRIZES	LIST OF PRIZES
WORTH - \$52,740.00	1 Prize worth \$15,000 ..... \$15,000.00
CAPITAL PRIZE	1 " " 5,000 ..... 5,000.00
WORTH - \$15,000.00	1 " " 2,500 ..... 2,500.00
TICKET, - \$1.00	1 " " 1,250 ..... 1,250.00
11 TICKETS FOR \$10.00	2 Prizes " 500 ..... 1,000.00
ASK FOR CIRCULARS.	5 " " 250 ..... 1,250.00
	25 " " 50 ..... 1,250.00
	100 " " 10 ..... 1,000.00
	200 " " 5 ..... 1,000.00
	500 " " 1 ..... 500.00
	Approximation Prizes.
	100 " " 25 ..... 2,500.00
	100 " " 15 ..... 1,500.00
	100 " " 10 ..... 1,000.00
	500 " " 5 ..... 2,500.00
	500 " " 1 ..... 500.00
	3134 Prizes worth \$52,740.00
	S. E. LEFEBVRE
	MANAGER.
	81 ST. JAMES ST., MONTREAL, CANADA.

## MAKE A NOTE OF IT!

When preparing for PICNICS, SUMMER EXCURSIONS or CAMPING OUT always procure some of



It is compact, convenient, always ready for use. It makes delicious Sandwiches, and strengthening Beef Tea.

## HEALTH FOR ALL.

## HOLLOWAY'S PILLS &amp; OINTMENT

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular swellings and all other Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 633 OXFORD ST.), LONDON.

And are sold at 1s. 1d., 2s. 6d., 4s. 6d., 11s., 22s., and 35s. each Box or Pot, and may be had of all Medicine Vendors, throughout the world.

Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

W. K. MURPHY, UNDERTAKER. FUNERALS FURNISHED AT MODERATE PRICES. 479 Queen Street West, TORONTO. 180 KING STREET.

JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day. Telephone—Home, 373; Factory, 543. JAMES KILGOUR Undertaker and Importer of Fine Funeral Furnishings. Funerals furnished at their real and proper value. 355 RICHMOND STREET. Residence—112 Elmwood avenue, London South.

ONTARIO STAINED GLASS WORKS. STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS. Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS: 481 RICHMOND STREET. R. LEWIS. BUILDERS' HARDWARE. GLASS, PAINTS, OILS, ETC. AT BOTTOM PRICES. ALSO FRENCH BAND SAWS. JAMES REID AND COMPANY 118 Dundas Street, London, Ont.