The Power of the Medical Faculty for Good or Evil

"Where there are three doctors, there are two atheists," say the Ital-

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, ceases after a while to impress the man of the test tube and the scalpel. These events are for him merely occasions to display his skill and experience. The 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

These are not merely negligeable quantities in his practice, they are en-tirely 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 de-pendent 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 medicines 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 Physicians." 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

Where this spirit goes farther and becomes, as it were, a system influenc-ing 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 unadultered 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 has been minis-tered to. The immortal soul has been damned perhaps, but the doctor goes his way satisfied. Perhaps it is a question of gaining quick results, of satisfying a patient at any cost. Stimulants, disguised perhaps, but deadly still, will effect this. What matters is that the patient, for the sake of imme diate relief, is inducted into habits which will finally cloud his life and cause him to sink into a dishonored This is only one side of the grave? evil which doctors, whose responsibilities sit lightly on them, may inflict or 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 leaven the mass. Already in one of our large cities a movement has been set on foot among the Catholic physicians to induce promising Catho lic young men to take up the study God grant that thi 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 out the parallelism between His work among men and that of the

"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. Birth, life, and often enough a happy death, depend much on the skill and conscience of doctor, and let us hasten too add, on his friendship with God. Heavier responsibilities were never laid on Heavier

human shoulders. And if we take him out of the sickroom 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

and misrepresentations 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 the earth and gave the knowledge of them to men, is the same God Who at sundry times and in divers manners spoke in times past to the 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 Messen-

ALTAR BOYS.

The Important Part They Take in All the Ceremonies of the Church.

There are few practices of the Church nore interesting than the part given to children in all the beautiful ceremonies of her ritual, writes Eliza Allen Starr, in the San Francisco Monitor. In her most solemn processions of the Blessed Sacrament, on Holy Thursday, even the little altar boys are admitted into the recollected ranks which precede the priest, bearing the Lord of Host. On Corpus Christi little boys and girls

go forth in troops; the boys with candles and thuribles, from which rise soft clouds of fragrant incense; and the girls with baskets of flowers, to strew n the path of the same loving Redeeme Who thus permits Himself to be carried by His creatures, and accepts their poor

But it is not alone on such high fer tivals that the Church calls in her little poys to assist in the solemn exercises. There is no day in the year, however owly the church, or however retired, that the priest who says Mass has not at his side one, two, or even more little boys, who thus voluntarily wait upon God in His house. There they are, as early as 6 o'clock, in their neat little cassocks and surplices; and with what delighted alacrity they watch every motion of the priest to know when they are to carry the large missal from the Epistle to the Gospel side, hand to him the water and wine for the chalice or for ablution and when to ring the little bell, or spread the Communion cloth hard to get definite reports, and it may over the rail! There are few more have reached further. touching sights in the world than the attendance of these little boys on the weekly Mass. When Sunday comes, what a train of these little acolytes precede the priest into the sanctuary! How bright are their red cassocks and caps and capes; how smooth and white their surplices; how sweet and fresh and clean, even to their finger-nails; how nicely are his shoes blackened !for a slovenly altar boy is a disgrace.

Who would presume to wait upon a gentleman's table in soiled garments, with unbrushed hair, with filthy hands? How much less pretend to serve Jesus in His Real Presence in an untidy dress! There is no better school for lecent neatness and decorous behavior than the place of the young acolyte. Many persons send their boys to the dancing-school to learn good manners and how to use their feet and hands. This is all very well, but we believe an acolyte well trained has acquired a manner more beautifully decorus, more courteous and more enduring than can be taught by any master of manners.

For years we have quietly watched from our pew the acolytes as they have come and gone from the ranks of the sanctuary. Sometimes we have been pained to see one becoming by degrees a bad boy; and soon-now very soon indeed !-he ceases to care for his place, even on Sunday, for the bright cap or the white surplice. And sometimes we have heard, with a heart-ache, some irreligious man tell us that he "used be an acolyte:" and even when he cold us of it, in a careless way, we could see a shade of regret on the hard coun tenance—of regret for his innocent and happy days, when he loved to serve Mass, and carry his candle or thurible in the procession. But oftener, by far, have we seen these little boys growing up to be good youth, punctual at their confession and Holy Communion. At the exhibition of their school or college they were very apt to draw the prizes have seen them quietly joining the ranks of those aspiring to the priests of

The young acolytes who throng the sanctuary on a Sunday can hardly know with what anxiously loving hearts they are watched by pious friends; or how, many a time, they are envied for their nearness to the Bles Sacrament by those who are afar off in

Remember, dear boys, that is a grace for which Jesus asks a return from you. He asks of you to be better boys-more truthful, more honorable, more fervent at your prayers, and more faithful to remember that you are always in the presence of God. Ask Him, when you bow so lowly at the Elevation, to make you better boys for this sweet service before His altar.

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Great Games.

Great Games.

The great American game, Baseball, in the States, and the great English game, Cricket, in the Dominion, are in tull career, and it is apropos to consider what a celebrated pitcher says: Mr. Louis Rush, 49 Preston St., Detroit, Mich., U. S. A., writes: "In pitching ball I sprained my arm; two applications of St. Jacobs Oil cured me," If you want to be ready for the next day, try it.

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try it.

Mr. Peter Vermett, Hochelaga, P. Q., writes: "Dr Thomas' Eclectric Oil cured me of Rheumatism after I tried many medicines to no purpose. It is a good medicine."
Just think of it-you can relieve the twinges of rheumatism, or the most painful attack of neuralgia—you can check a cough, and heal bruised or broken skin, with a bottle of Dr. Thomas' Eclectric Oil, costing only 25 cents. God; to point out their fallacies gla.

ARTIFICIAL WEATHER.

Gen. Dyrenforth's Success as a Rain-Maker.

A telegram from Midland, Texas, August 19, says: "Gen. Dyrenforth's party of rain-makers are jubilant to-The first important experiments have met with great success. fell for more than six hours yesterday, and they declared that it was undoubtedly caused by the explosion of oxyhydrogen balloons, rackarock pow der and dynamite. At 3 o'clock yesterday afternoon a large balloon was sent up at the Cranch, where the men of science have their headquarters. The ranch is about twenty-five miles from this town. The balloon was sent up about one and a quarter miles, and It made a report was then exploded. like a severe clap of thunder. vas only a few white clouds floating in the blue sky at the time, the sun was shining, and any old farmer or mariner would have said that it would not rain in a week. The weather instruments showed that the air was remarkably dry, and the barometer pointed at 'fair.'

"Ten minutes after the balloon had

disappeared in a peal of thunder, kites were set flying, and attached to their tails was dynamite. This was exploded when the kites were high in the air, and then a great quantity of powder which was scattered over the ground for about two miles, was set off by electricity. This made a noise like a succession of batteries of artillery The smoke rose in the air for about 200 feet and drifted toward the experts headquarters. Before it reached there, however, it was driven to the earth by a torrent of rain.

'The few fleecy clouds had gathered together, others had formed, the sky quickly had become overcast, and a storm had been created by man's efforts. The barometer began falling ten minutes after the balloon was exploded. The rain was very heavy and the centre of the storm was ove the ranch. According to reports from the ranchmen and employers along the line of the Texas and Pacific Railroad, the storm extended over an area of no less than 1,000 square miles.

"The noise of the explosion was heard plainly at Midland, and even at ranches forty miles from the scene of the experiments. The people thought it was thunder. At about 7 o'clock this evening several explosions were heard here. The experimenters were undoubtedly at work again. The sky became overcast inside of half an hour. and it began to rain at 7.40 o'clock. It looks now as if it would rain all

This region, as a rule, is very dry. and it is exceedingly unusual to have much rain at this season of the year. The rain-makers are sure that they have stolen the secret of Jupiter Pluvius, and say they can flood this country at an hour's notice. Their greatest experiment, when they will explode a tremendous lot of balloons, kites, and dynamite, will probably not take place until Friday. The ranch-men and town weather prophets don't believe the storm was made by the rainproducers, but Gen. Dyrenforth says ne will convince the most sceptical in a day or two.

The Bright Side.

Is there, then, place for merriment in this fallen world, in this valley of tears? Is laughter compatible with sanctity? Is not any kind of joking impossible to a soul that thoroughly realizes that it has once been condemned to hell, that it has been purchased by the agonizing death of Son of God, and that it has still to work out its salvation with fear and trembling? Blessed Thomas More, in his book called "A Dialogue of Comfort against Tribulation," by him when a prisoner in the Tower (which is perhaps the brightest as well as the most pathetic of all his work), discusses these questions. His answer is that life is indeed a serious matter; that we were sent into this world to work, and not to idle or amuse ourselves; that those who think that the sun will stand still over their heads unless they can wear away the day by feasting, games or dancing, have no sense of the purpose of life, or their responsibility to God. But he will not condemn (he says) relaxation in pleasant talk or other amusements, provided they are only used as sauce to the meat, and that the sauce is not made the substance of the banquet of life. He says that laughter is like anger; it may be good or bad according to circumstances. sider both the person who laughs and the object of his laughter. Laughter does not befit the wilful enemies of of God, though it may be sometimes skillfully and lawfully awakened in such to lead them to a better mind. Laughter in applause of what augmer in wicked, vile, impure, is crimina wicked, vile, impure, is crimina with a supplier in A fool will laugh at sin, impure, is criminal laughter. says the Book of Proverbs. Laughter at incongruous trifles which are innocent belongs by right to childhood and youth; yet it may have its season even in the life of the wisest and the saintliest; while laughter at the errors, the vices, the foolish pretenses of men, may be a participation in that Divine sarcasm or irony described by the Psalmist; and has been frequently used by the Doctors of the Church.

You cannot be too particular about the medicines you use. When you need a blood-purifier, be sure you get When you Ayer's Sarsaparilla, and no other. will mingle with, purify, and vitalize may use National with great benefit. every drop of blood. Is makes the weak strong

THE EQUIPMENT OF A MEDIÆ-VAL CHURCH.

Walter Besant, in Harper's Magazine for

As for the vast numbers actually maintained by the Church, the single example of St. Paul's Cathedral, of course the largest foundation in the city, will furnish an illustration. In the year 1450 the society, the cathedral body, included the following: Bishop, the dean, the four archdeacons, the treasurer, the precentor, the chan celor, thirty greater canons, twelve lesser canons, about fifty chaplains or chantry priests and thirty vicars. Of inferior rank to these were the sacrist and three vergers, the successor, the master of the singing school, the master of the grammar school, the almoner and his four vergers, the servitors, the surveyor, the twelve scribes, book transcriber, the bookbinder, the chamberlain, the rent collector, the baker, the brewer—the brewer, who brewed in the year 1286, 67,814 gallons, must have employed a good renty, the baker, who exceed a good renty, the baker, who exceed a good many; the baker, who ovened every 40,000 loaves, or every day more than 100, large and small, employed a good many more-the servants of all hese officers - the singing men and choir boys, of whom priests were made, the bedesmen and poor folk, the sex tons, grave-diggers, gardeners, bell makers and menders of the ecclesiastical robes, cleaners and sweepers, carpenters, masons, painters, carvers and gilders-one can very wel understand that the Church of St. Paul's alone must have found livelihood for thousands.

The same equipment was necessary in every other religious foundation Not a monastery but had its greater and lesser officers and their servants In every one there were the bell-ring ers, the singing-men and boys, the vergers, the gardeners, the brewers, bakers, cooks, messengers, scribes, rent collectors and all complete as was St. Paul's though on a smaller scale. does not seem too much to estimate the ecclesiastical establishments of Lon don as including a fourth part of the whole population of the city

Heroism of a Sister of Charity.

A touching episode of the Argentine revolution is told by a Buenos Ayres correspondent of an Italian paper, the Caffaro. A calvaryman was passing before a hospital in Buenos Avres when a ball knocked him, mortally wounded, from the saddle. No member of the Red Cross Society was in the neighborhood at the time, but from one of the doors of the hospital a Sister of Charity rushed like an angel of mercy to the succor of the wounded man, heeding not the bullets which were flying around like hail. She bent over him, but only to fall into his arms a corpse She was shot dead in a fusilade When the smoke cleared away," says the correspondent, "I went towards She was young-perhaps not over twenty—and her face was singularly beautiful. I learned that she called Sister Estella, and that she had come from near Naples. Amid the dreadful commotion that is all I could

Christ was raised by God to the glory of the Resurrection, because charity and obedience had humbled Him to the death of the Cross.—St. Thomas Aquinas.

learn about this heroine.

Congregational Singing.

The Sacred Heart Review, in a recent issue, gives an account of the manner in which services are conducted at the church of St. Paul, the Apostle, New York. We will summarize this discription :

pulpit stands about the center of the church, and near it is an organ, omewhat smaller than the grand organ which is behind the main altar. Each pew is provided with a rack, and each rack is a number of cards printed all over with the prayers, hymns and devotions in which the people are to engage. At the appointed hour, Father Elliot ascends the pulpit and intones a hymn to the Holy Ghost, in which all the congregation join. The Our Father, Hail Mary, Gloria and the Creed are then said by priest and people. Father Elliot then gives out hymn by number on the cards, and in his rich, melodious voice begins the singing, which raises into a solemn and majestic swell as it is taken up by the people. The effect is described as being inspiring and most edifying. After reciting some prayers together. and instruction is given, and then follows Benediction, the people singing with hearty goodwill the Tantum Ergo.

Regina Ripples.

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A SINGLE SCRATCH may cause a festering sore. Victoria Carbolic Salve rapidly heals cuts, wounds, bruises, burns and all sores.

Sectarian Missionaries

These worthies are the butt of much ridicule, and a good deal of it they deserve, thinks the Glasgow Observer. From writers of their own faith they receive the most severe condemnation and the most unsparing satire. W. S. Caine's pronouncement on what he found in India will still be fresh in our readers' minds, and Canon Taylor, though a Protestant divine, has given "the pony carriage and perambula-tor," which is the badge of all the tribe, as much cynical sarcasm as would have killed a less hardy institution. The latest specimen comes from Africa, and the impeachment is the weightier that it appears in the Protestant Graphic, evidently from a Pro-

We say nothing about the value of me prayers, but the practice was hardly inspiriting.

RUT.



Some women will persist in sticking to the old, hard rut through life, when the easy and pleasant road is open to them. For instance, many toil and slave over the washing, steaming themselves half to death, and rubbing their fingers sore to get the clothes clean ; whereas if they would use "Sunlight" Soap and follow directions, this Soap would do most the work for them, and save the house from steam, and the clothes and hands from injury. Make up your mind to try it.



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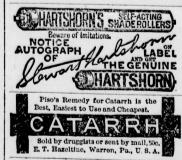
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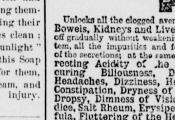
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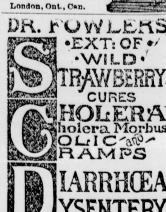
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SEPTEMB

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