

CHRISTIAN DOCTORS.

The Power of the Medical Faculty for Good or Evil.

"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, 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. 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 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 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 has been ministered 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 it that the patient, for the sake of immediate relief, is induced 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 leaven 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 too 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 can 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 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 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.

ALTAR BOYS.

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

There are few practices of the Church more 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 re-collected 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 in the path of the same loving Redeemer Who thus permits Himself to be carried by His creatures, and accepts their poor homage.

But it is not alone on such high festivals that the Church calls in her little boys to assist in the solemn exercises. There is no day in the year, however lowly 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 over the rail! There are few more 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 decent 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 decorous, 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 irreverent man tell us that he "used to be an acolyte;" and even when he told us of it, in a careless way, we could see a shade of regret on the hard countenance—of regret for his innocent and happy days, when he loved to serve Mass, and carry his candle or thurible in the procession. But often, 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; I have seen them quietly joining the ranks of those aspiring to the priests of God.

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 Blessed Sacrament by those who are afar off in their pews.

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 in 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.

The great American game, Baseball, in the States, and the great English game, Cricket, in the Dominion, are in full 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.

Mr. Peter Vermont, Hochelaga, P. Q., writes: "Dr. Thomas' Electric 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' Electric Oil, costing only 25 cents.

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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 today. The first important experiments have met with great success. A rain fell for more than six hours yesterday, and they declared that it was undoubtedly caused by the explosion of oxyhydrogen balloons, rackarock powder 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 was then exploded. It made a report like a severe clap of thunder. There was 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 over 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 not less than 1,000 square miles. It is hard to get definite reports, and it may have reached further.

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 night.

"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 ranchmen and town weather prophets don't believe the storm was made by the rain-producers, but Gen. Dyrenforth says he 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 the 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," written by him when a prisoner in the Tower (which is perhaps the brightest as well as the most pathetic of all his works), 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. We must consider both the person who laughs and the object of his laughter. Laughter does not belitt the wifely enemies 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 is wicked, vile, impure, is criminal laughter. "A fool will laugh at sin," says the Book of Proverbs. Laughter at incongruous trifles which are innocent beyond 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 pretences 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 Ayer's Sarsaparilla, and no other. It will mingle with, purify, and vitalize every drop of blood. Is makes the weak strong.

Minard's Liniment cures Dandruff.

THE EQUIPMENT OF A MEDICAL CHURCH.

Walter Besant. In Harper's Magazine for August.

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: The Bishop, the dean, the four archdeacons, the treasurer, the precentor, the chancellor, 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 almoner and his four vergers, the servitors, the surveyor, the twelve scribes, the 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 many; the baker, who ovened every year 40,000 loaves, or every day more than 100, large and small, employed a good many more—the servants of all these officers—the singing men and choir boys, of whom priests were made, the bedsmen and poor folk, the sextons, grave-diggers, gardeners, bell-ringers, makers and menders of the ecclesiastical robes, cleaners and sweepers, carpenters, masons, painters, carvers and gilders—one can very well 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-ringers, 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. It does not seem too much to estimate the ecclesiastical establishments of London 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 cavalryman was passing before a hospital in Buenos Ayres 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 fusillade. "When the smoke cleared away," says the correspondent, "I went towards her. 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 learn about this heroine."

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.

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 description:

The pulpit stands about the center of the church, and near it is an organ, somewhat 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 the 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.

"I took six bottles of Buckle's Blood Bitters for liver complaint, headache and dull stupid feeling, but now I am entirely well and healthy, having also a good appetite which I did not have previously."—Mrs. T. Davis, Regina, N. W. T.

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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 unsparring 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 perambulator," 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 West Africa, and the impeachment is the weightier that it appears in the Protestant *Graphic*, evidently from a Protestant pen:

"An old priest who has been in Freetown (Africa) for sixteen years, was at last prevailed upon to go home for a year. On his journey the ship touched at Gambia, when it was learned that a plague had broken out. The 'padre' spent his holiday there! Here is the reverse of the medal. The English bishop of that town hearing at the 'Palace' that an epidemic had broken out at Freetown shut up in his rooms, his teeth a chatter with fear, until he could hire him to the first homeward bound vessel. And from England he addressed a pastoral to his flock in which he assured them that his prayers went up daily on their behalf."

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

IN THE OLD, HARD 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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