

braced in the same body. At least these other churches ought in my judgment to be invited to share in the negotiations, and if they refused to take part, or if it were found that no reasonable terms could be arrived at with them, the right thing would have been done in aiming at the ideal union, and the responsibility for failure would have to be borne by those found to be in fault."

Undoubtedly the reasoning is good that if the union of three denominations is a good thing, that of five would be better. But this does not make the lesser good an evil. It may be the case that the differences between Anglicans and Baptists and the other three denominations are not so readily bridged over as those between the three denominations which are working for unity. The Baptists have already declared, so far as they have been heard from on the subject, that they are not willing to put into the background their distinctive doctrines of adult baptism only, and all baptism by immersion. The Church of England has also given out its terms on which alone they can entertain the thought of union, and these include an admission that ordinations are valid only when made by Bishops. These terms the Presbyterians of the United States investigated some years ago in General Assembly, and the conclusion was reached almost if not quite unanimously, that a union on such a basis was not to be thought of. It would be an admission that for over three centuries the Presbyterian clergy have been guilty of a sacrilege in assuming the ministry without proper authority. It would be an admission that all their clergy should be ordained by Bishops in order that their ministry should be made valid, and that they were usurpers so far as they had assumed ministerial functions.

In our estimation, we deem that the three denominations have acted wisely enough from a worldly point of view in consolidating, or rather in attempting to consolidate themselves. The larger union is less practicable than that which is now under consideration, and it will be time enough to consider the greater union after the lesser one shall be an accomplished fact.

At all events, even in the proposed union, some doctrines have been sacrificed. It will be time enough to sacrifice others when the lesser union shall prove to be a success; for it is still in the doubtful stage.

DR. WM. OSLER ON DEATH AND THE FUTURE LIFE.

Dr. William Osler, formerly of Baltimore, but now of the faculty of Oxford University, has surprised the world by the expression of opinions which run counter to the general belief, especially of Christians.

A recent book issued by him says that "death-bed visions, believed in by thousands, and of which there are scores of supposed authentic records, are plain nonsense." Moreover, he supports his declaration by five hundred death-bed observations of his own, which, as he asserts, "prove absolutely that such reported visions are untrue. In all these cases there was suffering, fear and other emotion, but no thought of the future."

The doctor adds: "As a rule, man dies as he has lived, uninfluenced practically by the thought of a future life. I have carefully recorded of about five hundred death-beds, studied particularly with reference to the modes of death, and the sensations of the dying. Ninety suffered bodily pain and distress of some sort or another; eleven showed mental apprehension, two positive terror; one expressed spiritual exaltation; one bitter remorse. The great majority gave no sign one way or the other. Like their birth, their death was a sleep and a forgetting. The preacher (the sacred book of Ecclesiast. iii. 19) was right in this matter. Man hath no pre-eminence over the beast. As one dieth, so dieth the other."

In the book of the Acts of the Apostles vi. and vii. we have an account of the election of Stephen the deacon, "a man full of faith and of the Holy Ghost. . . full of grace and fortitude, who did great wonders and miracles among the people of Judea; and when the opponents of the Christian religion suborned false witnesses to testify that he had spoken 'blasphemies against Moses and against God' so that he was condemned to death, 'he being full of the Holy Ghost, saw the heavens opened, and beheld the glory of God and Jesus standing at the right hand of God.'"

This was certainly a miraculous vision of God and the glory of heaven. It is a bold assertion to say that this and similar visions at the moment of death are plain nonsense. Such visions of heavenly things have been seen by holy souls at times, both during life and at the approach of death, but we are not surprised when an agnostic of the Bob Ingersoll type disputes their reality, however strongly they may be attested. Such visions appeared to Jacob on his death-bed when he described in prophetic words the future of his twelve sons gathered by his bedside, and in the course of ecclesiastical history the visions of Anne Catharine Emmerich, which revealed to her the whole course of the sufferings of Christ

on the way to Calvary, may be regarded as a certainty. But at least Dr. Osler would have been more prudent if, occupying his present position in a University which was originally built by a king full of faith, over a thousand years ago, he had respected Christian traditions, and had at least left untouched the history of religion as related in the Bible, even if he had closed his ears against the lessons of ecclesiastical history.

Dr. Osler, besides denying these visions, stated that men die as they live. It is within the experience of every Catholic priest that persons who have lived in forgetfulness of God have died full of love for God, and have yearned to be with Him. Against this testimony the doctor says he has made careful observations of five hundred persons on their death-beds. We say that his sphere of observations has been very limited, and they do not justify his conclusion that all reported death-bed visions are falsehoods, and people who die simply die in suffering or fear, or perhaps in listlessness, but quite uninfluenced by the thought of a future life.

Of such a life and death as that of St. Francis Xavier, no presume Dr. Osler had no experience. St. Francis lived in constant communion with God, and in the midst of a fever so violent that he could take no nourishment he frequently lifted his eyes to heaven and at other times fixed them on his crucifix, and shed tears of joy that he should soon be with God. His last words were: "In thee, O Lord I have hoped; I shall not be confounded forever." He communed with God to the last moment of life.

Dr. Osler declares very dogmatically on the authority of his having observed closely the deaths of five hundred persons, probably worldly people for the most part, that such a death as that of St. Francis is a fiction, but there were many witnesses to these facts. The doctor also says that people die as they live, without thought of a future life. But it is within the experience of every Catholic priest that persons who have lived in forgetfulness of God have frequently died full of love for God, and penitent on account of their careless lives, and have yearned to be with God. Others who have led pious lives frequently desire, like the great St. Paul, "to be dissolved and to be with Christ. We do not deny that some die in suffering or fear, some in remorse or listlessness, without thought of a future life, but the Christian death in hope of a happy and glorious resurrection is frequently witnessed. The words of Wisdom are frequently verified (Wis. iii. 14):

"But the souls of the just are in the hand of God; and the torment of death shall not touch them. In the sight of the unwise they seemed to die; and their departure was taken for misery; and their going away from us for utter destruction; but they are in peace. And though they suffered torments, their hope is full of immortality."

The doctor quotes "the preacher" as being of his opinion: "Man hath no pre-eminence over the beast: as one dieth, so dieth the other." (Ecclesiast. iii. 19.)

"The preacher" is here evidently speaking of man's earthly life only. Man breathes and lives as beasts do also, and man and beasts die: "Of earth they were made and to earth they return." But the same sacred writer tells us of the difference between man and beast, and between the just and the unjust on the day of judgment:

"Rejoice, therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes, and know that for all these God will bring thee into judgment. Remove anger from thy heart, and put away evil from thy flesh, for youth and pleasure are vain. Remember thy Creator in the days of thy youth. . . . Before the dust return into its earth, from whence it was, and the spirit return to God who gave it. . . . Fear God and keep His commandments: for this is all man. And all things that are done, God will bring into judgment for every error, whether it be good or evil." (Chapters xi and xii.)

Dr. Osler is undoubtedly eminent as a medical man, but he is evidently not a safe guide in regard to things spiritual.

"ACROSS WIDEST AMERICA."

The substance of various articles which appeared in The Month and the Canadian Messenger, written by the eminent Jesuit, Father Devine, can now be had in more permanent shape, being lately issued in book form bearing the above title. The volume now at hand is profusely illustrated and printed in clear type on featherweight paper, richly bound in cloth and artistically gilt. Forty-four half-tone engravings illustrate three hundred pages of interesting matter. Just the sort of book for presentation purposes. Price \$1.25; postage 12 cents extra. As the number of copies printed is limited, orders will not be received after this edition is exhausted. For sale at The Canadian Messenger, 301 Vimont Ave., Montreal.

MARK FAGAN.

Irish Catholics have reason to feel proud of the large number of their race who have risen to prominent positions in the United States. To our mind there comes at the moment Patrick Collins, late Mayor of Boston, and Judge Danne, Mayor of Chicago. With great pleasure we add another to the list, Mark Fagan, Mayor of Jersey City, N. J. A poor Irish emigrant not yet in his teens, Mark landed on the shores of America. His parents were so poor that a veritable struggle for life was their experience. He spent a very short time in school, then sold papers, and when grown to manhood engaged in business. What an admirable Irish mother Mark must have had! He grew up with the strictest regard for honesty. His administration has created an entirely new system in secular affairs in Jersey City. Elected as a Republican, the bosses of that party thought they could easily manage Mark and so carry out their wishes. In this they were very much mistaken, for Mark was an honest man. At the second election an effort was made to defeat him. He appealed to the whole people and was triumphantly elected. And the same story was repeated again and again. There is a likelihood, too, that Mark Fagan will for many years to come remain Mayor of Jersey City. Corporations sought his political life because he made them pay their fair share of taxes. Before his assumption of the office of mayor that burden fell unjustly on the shoulders of humbler people. Surely Mark Fagan is a bright example for many Irish boys, both in Canada and the United States! He is an example for the wild, wayward fellows who embark in "ways that are dark and tricks that are mean." We trust Mark's life will prove a lesson to the small number of Irishmen who have brought disgrace upon their race and their faith by identifying themselves with business transactions in public and commercial life which are a direct violation of the moral law. We append the following extract from the life of Mark Fagan as it appears in the January number of McClure's Magazine. The whole article is well worth studying:

"You must have been tempted often in the four years you have been in office. Have you ever been offered a bribe?"

"Only once, but that was by a man sent by somebody else. He didn't know what he was doing, and I didn't blame him so much as I did those who sent him."

"But the subtle temptations, how did you resist them?"

"I have a way," he said, again. "This time I pressed him for it; he evaded the point, and I urged that if he knew a way, and a good way to resist political temptations, others should know of it."

PRAYERS DAILY.

He was most uncomfortable. "It's a good way," he said, looking down. Then looking up, he almost whispered: "I pray. When I take an oath of office I speak it slowly. I say each word, thinking how it is an oath, and afterward I pray for strength to keep it."

"A silent prayer?"

"Yes."

"And that helps? Against the daily temptations, too?"

"Yes, but I—every morning when I go to the city hall, I ask that I may be given to recognize temptations when they come to me, and—to resist them. And at each night, I go over every act and give thanks if I have done no injury to any man."

"Well, what do you get out of serving others, Mr. Mayor? Try to tell me that truly."

He did try. "I am getting to be a better man. You know I'm a Catholic."

"Yes, and some people say Catholics are against the public schools. Why have you done so much for them?"

He was surprised. "I am mayor of all the people, and the schools are good for the people."

"Well, you were saying that you are a Catholic?"

"Goes to confession."

"Yes, and I go to confession very often. I try to have less to confess each time and I find that I have. Gradually, I am getting to be a better man. What I told you about hating men that were unfair to me, shows. Some of them were very unfair; from hating them I've got so that I don't feel anything but sorry for them, that they can't understand how I'm trying to be right and just to everybody. Maybe some day I'll be able to like them."

"Like them also! What is it, Mr. Mayor, altruism or selfishness? Is it love for your neighbor or the fear of God that moves you?"

He thought long and hard, and then he was "afraid it was the fear of God."

"What is your favorite book, Mr. Mayor?"

"The Imitation of Christ." Did you ever read it? I read a little in it, anywhere, every day."

"I wouldn't tell Jimmy Connolly, nor 'Bob' Davis, nor Sam Dickinson, nor to their faces could I say it to many men in Jersey City; I'd rather write than speak it anywhere in this hard, selfish world of ours; but I do believe I understand Mark Fagan, how he makes men believe in him, why he wants to: The man is a Christian, a literal Christian; no more member of a church, but a follower of Christ; no patron of organized charities, but a giver of kindness, sympathy, love. Like a disciple, he has carried 'the greatest of these'—love—out into the streets, through the rail-

road yards, up to the doors of the homes and factories where he has knocked, offering only service, honest and true, even in public office. And that is why he is the marvel of a 'Christian' community in the year of our Lord, 1905.

PRactical Christianity.

And, believe me, that is how and why Mark some day will make his Jersey City 'pretty.' This gentleman has found a way to solve his problems, and ours, graft, railroad rates and the tariff. There may be other ways, but, verily, if we loved our neighbor as ourselves, we would not then betray and rob and bribe him. Impracticable? It does sound so—I wonder why? To Christian ears. And maybe we are wrong; but Christ was right. Certainly Mark Fagan has proven that they Christianity of Christ—not as the scholars 'interpret' it, but as the Nazarene taught it, and as you and I and the mayor of Jersey City can understand it—Christianity, pure and simple, is the force among men and—happiness. Anyhow, this is all there is to the mystery of Mark Fagan: this is what he means.

CLERGY AND MONEY.

A PRIEST'S VIEW OF A MUCH DISCUSSED MATTER.

The Catholic Standard and Times. A friend writes from a large Eastern city: "I know a couple of converts in this parish who have given up the faith largely because they heard nothing in the Church but money, money and everlasting money."

The money question will always be acute one, so long as the support of religion depends upon the voluntary contributions of the people. It cannot well help being so. I do not believe, however, that it is an acute question for the right kind of Catholics. It is the wrong kind—those who wish to escape the financial obligations imposed upon them—who make it so. I am well aware that this is a matter in which many people are easily scandalized. I am willing to concede, too, that in some instances this "talking money" from the pulpit has been somewhat overdone. It is patent, however, to the most limited intelligence that a certain amount of it is absolutely necessary, and no priest directly engaged in parish work can well escape it.

When I was a student of theology, there was or was not a subject which I never permitted to forget. That was the great injury to religion this money question was causing, and the necessity of prudence and self-sacrifice in dealing with it. Our professors of theology are all theorists, and none of them had been brought into actual contact with the practical workings of a parish.

They proceeded on two assumptions, both of which I have since discovered to be unfounded. One was that priests were too prone to harp upon money matters to the exclusion of other and more important subjects, and the other was that the great majority of the faithful are willing to do their duty in matters bearing upon the financial well-being of the parish. I have found the reverse. I have found a large percentage of our people so ready and willing to enjoy the benefits of religion without making the pecuniary sacrifices which religion inevitably entails; and I have found at the same time that priests as a class abhor the duty which is forced upon them of treating money matters from the pulpit. I think, too, that it can be truly said that no class of men in the world would care as little for money as do American priests. I have said this in the past, and many of them, because of this indifference, are too easily imposed upon. The majority of them, to my certain knowledge, are positively poor. The salary paid them in the different dioceses of the country is not calculated to aid in piling up riches. In the smaller parishes it is frequently not sufficient for the ordinary needs, but priests pride and a reluctance to talk money prevent them from making their wants known. If the average priest knew beforehand the humiliations he would be forced to undergo in matters pertaining to this ever acute money question, I assert that the church of God would be sadly in need of ministers.

CHEAP CHRISTIANITY.

The older a priest grows the less patience he has with that class of Catholics known in the common parlance of the country as bad payers, or by the more significant and more opprobrious title "dead beats." They are, as a rule, the most censorious and the most exacting. They are the first to insist that everything in connection with the church be kept in the best possible shape; that it be well lighted, heated and ventilated, and that it be an eminently respectable place of worship. They insist, at the same time, that the priest be a gentleman, a scholar and a saint, and especially the latter, for living on meagre annual allowances. It is this more or less intangible element known as "gall" which confronts the priest at every step in his dealings with this common brand of cheap Christianity, and which makes him lose patience and occasionally give public utterance to unpalatable truths. All that the church asks and expects of their means; no more, no less. Yet if it ever becomes a question between the soul of a penurious person and his money he solemnly adjures him to keep his money and save his soul, i. e., if such a soul can be saved, which is, to say the least, very doubtful.

I do not wish to be understood as condoning abuses and apologizing for pious gifts or pious grafters. So long as priests are clothed with human frailty, so long will abuses exist amongst them. If eleven out of every twelve be faithful, they will be doing as well as the apostles did and a great deal better than the average ran of Christians. Amongst priests themselves there is a deep and traditional contempt for the priest in whose soul the vice of avarice has taken root, and he savors too much of the treason of the faithless apostle, and is wholly incompatible with the high ideals of the cler-

ical state. Cardinal Manning says somewhere that a priest's will without charity is the saddest testimony as to the character of his life. The priest with out charity and consideration for the poor is an anomaly. Thanks be to God he is so rare that the species may be said to be practically extinct.

It is not the poor, however, who are bad payers. It is the well-to-do, and sometimes the wealthy. The poor have always done their share and more than their share in this country. It is to them that much of the credit must be given for the material progress which the Church has made.

Once upon a time the Anglicans of Dublin assembled to formulate plans for the erection of a great national cathedral, and after many plans had been proposed and rejected, chiefly because those present were unwilling to go down deep enough into their own pockets, Dean Swift arose and, with fine sarcasm, suggested that they let the Papists build it with their pennies and then confiscate it. The great dean merely gave expression to a striking historical truth. In the past, as at present, it is the pennies of the poor rather than the pounds of the rich upon which the Church has had to rely.

CATHOLIC THEOLOGIAN'S REPLY TO MR. GOLDWIN SMITH.

To the Editor of the New York Sun:

Sir—It would be hardly fair to allow Mr. Goldwin Smith's recent broadside against Christianity to go without an answer. It is true there is nothing original in what he has written, for he is simply repeating what the German rationalists, Haackel and Harnack, have said before him; nor does he add anything to the value of their gratuitous assumptions.

Thus he writes: "Christianity was in its origin a moral, not a dogmatic, revelation. In its great manifesto, the Sermon on the Mount, there is not a word of dogma. This statement is incorrect. Christianity is based on the divine fact, essentially dogmatic, that on Christmas Day there came into the world the Incarnate God, Jesus Christ, having a divine and a human nature, but only one, a divine personality. This is the dogma that lies behind the Sermon on the Mount and gives it value. Without that preceding and fundamental dogma the Sermon on the Mount would be only the discourse of a mere philosopher like Aristotle or Plato."

Again Mr. Smith says: "Nor is there anything really dogmatic in the epistles of St. Paul." This is also incorrect for the dogma of original sin is so clearly expressed in the epistles to the Romans and the Galatians that it is almost impossible to read them without being struck by the dogma of the Resurrection of Christ is so often stated in St. Paul's epistles that Mr. Smith must be a man of courage to contradict without proof the interpretation of all the great commentators.

Dogma makes its first appearance in the fourth Gospel. It is another assertion of the illustrious controversialist, who forgot that in Matthew, chapter xxvi., verse 63, Jesus, solemnly interrogated by the High Priest, declared that he was the Son of God for which declaration he was condemned to death as guilty of blasphemy (Mark, xiv., 62). These Gospels antedate the fourth. Enough. A theological kindergarten would be necessary for a sceptic who says that the work of the fourth Gospel is "the work of an Alexandrian Jew."

Mr. Smith, in making this assertion, shows that he is not well posted in recent Biblical criticism, and cannot have read the able refutation of this rationalistic theory by Italian and German scholars within the past few years.

From Biblical lore Mr. Smith skips to church history; and here again he is in error. He says: "Then the church having been identified with the State, and that State being the Byzantine despotism." The Catholic church was never identified with the Byzantine despotism. The Pope was never Emperor, and the Emperor never Pope. The union of church and state does not mean their identification. Mr. Smith is not always careful of his words; he meant "united," but he wrote "identified." The "United States" are not the "identified States."

Again: "We have Popes instigating the Norman to the conquest of England and Ireland in the interest of the faith." But as every one knows, England and Ireland had the faith in perfection long before the Norman invasion. In what book of poems does Mr. Smith study history?

Again: "The Inquisition with its autos da fe." There were two inquisitions, the Roman Inquisition, a spiritual tribunal which still exists, and which never had an *auto da fe*, and the Spanish Inquisition, a political institution, of which the *auto da fe*, and Mr. Smith's literary friends, gives an excellent account. A true scholar is always precise in his statements.

I would respectfully suggest that Mr. Smith read De Maistre's letters on the Spanish Inquisition; and the files of the *Civiltà Cattolica* for the past two years for Biblical information. Of course, the *Civiltà* is a Jesuit publication, and Mr. Smith does not like a Jesuit writes history he is accustomed to quote original documents; and when he writes theology he is logical and conscientious in distinguishing the different meanings of words and of things so as to be exact and truthful.

HENRY A. BRANN, D. D.,
Rector of St. Agnes' Church,
New York, Dec. 14.

It takes two to make a beautiful object. The eye of the beholder is every bit as indispensable as the hand of the artist. The artist does his work—the beholder must do his. They are collaborators. Each must be the other's equal; and they must also be like each other—with the likeness of opposites, of complements. Art, in short, is entirely a matter of reciprocity. The kind of beauty that jumps at you is the kind you end by getting heartily tired of—it isn't really beauty at all—it is only an approximation to beauty—it may be only a simulacrum of it.—Henry Harland, in "The Cardinal's Snuff Box."

ASHAMED OF HER SKIN

Now proud of the complexion "Fruit-a-tives" gave her.

Bad complexions are all too common among women. The skin becomes sallow—pimples and blotches break out. Then women try lotions and creams and "beautifiers" which really injure the skin. They never think of constipation and bad digestion—sick kidneys or torpid liver—as the CAUSE.

"I was a martyr to that distressing complaint—chronic constipation—and had a dreadful complexion, sallow in the extreme and black under the eyes. Last May, I was advised to try 'Fruit-a-tives.' Before I had finished the first box, the constipation was relieved. My complexion began to clear up again, all the sallowiness disappeared, and the black circles under my eyes went away. Since then, I have continued to improve and now my complexion is as clear as when I was a young girl. To all persons suffering from constipation and indigestion, and particularly those with bad complexions, I would strongly advise them to try 'Fruit-a-tives'."

FLORENCE JAMISON, Masson, P.Q.

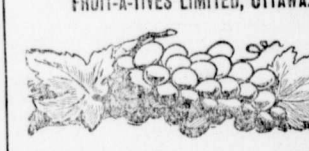
Fruit-a-tives
or Fruit Liver Tablets

strike right at the root of the trouble. The skin helps to dispose of the waste of the body. When the bowels don't move regularly—when the kidneys are clogged—the blood carries the poisons, which the bowels and kidneys won't pass off, to the skin. The pores of the skin become clogged with this poison and the complexion becomes grey or sallow or irritated and inflamed—and pimples and blotches are the natural result of the poisoned blood.

"Fruit-a-tives" correct faulty digestion and make the bowels move regularly. They act directly on the kidneys—and open the millions of tiny pores of the skin by stimulating and strengthening the glands. This insures all the waste of the system being removed as nature intended. It insures pure, rich blood—and who ever heard of a bad complexion where the blood was rich and pure?

"Fruit-a-tives" cost 50c. a box—and are worth 50c. to any woman who values her complexion. If your druggist has none, we will send them on receipt of price—50c. a box or 6 boxes for \$3.50.

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HOW LIGHT THE BURDEN IF WE ONLY THINK.

You have noticed have you not, the strange distinction made by many between commercial advantage and religious duty? For the acquisition of wealth, men will labor night and day if they are adding to their worldly possessions. To that one purpose we see them slaving. Wasting their energies in its wild pursuit and shattering beyond medical skill their constitutions in its attainment. Yet we hear no complaints.

But how different when it is a question of discharging a religious duty. This has become a secondary consideration. Worship of God is now a matter of convenience and not infrequently is nothing more than a cloak for mercenary ambitions. And, worse still there are signs justifying the opinion that the commercial spirit of the day has not only crept into the pew, but has also crowded itself into the pulpit. How otherwise are we to interpret the "call" of the Protestant ministry? In such an atmosphere and under such influences it is not surprising that we sometimes hear Catholics complain that it is hard to live up to the requirements of their faith. They have become saturated with the spirit of the times and of their surroundings. Their complaint is not true, because Christ has said: "My yoke is sweet and My burden is light."

How light, indeed, the burden, if we only think. No professing Christian, and certainly no Catholic, will find cause for such complaint if a thought is given to the price of our redemption. Think of the Agony in the Garden; the Scouring at the Pillar; the Crowning with thorns; the Carrying of the Cross to Calvary and the Nailing of Lord upon it.

Such was the price of man's redemption. What is there in the life of man to compare with it? Who can think of these things and complain about the hardships of religious duty, which is nothing more than an infinitesimal return, but a rigid obligation? Who would exchange it voluntarily or otherwise, for the vast store of worldly treasure that human energies could accumulate. Certainly not the man who thinks. Certainly not the honest follower of Christ. Indeed, the burden, then, of all, if they only think!—Church Progress.

When the doom is given, and we are all brought up above, there shall we clearly see in God the secrets which are now hidden from us. And then shall none of us be stirred to say in anything: "Lord, if it had been thus, it had been well." But we shall all say with one voice: "Lord, blessed be Thou, for it is thus: thus it is well. And now we see verily that all things are done as it was Thine ordinance before anything was made."