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ve me, Molly, ',
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agined.

to one Shepherd!

Cried a Methodist preacher, John
Norris Hall, on July 19 last:

"Unity has been the dream of the ages. There have been dreams of political unity, like those of Alexander and Napoleon, but they are now numbered.

ical unity, like those of Alexander and Napoleon, but they are now numbered among the vagaries of the past. The world monarch and the world power of the Papacy is a great idea, and its sur-vival amid the wreck of empires attests the superiority of the spiritual over the temporal. The wonderful old man, now facing the impenetrable beyond, is the one man in Europe who has the uni

one man in Europe who has the uni

versal point of view. The exit of the Pontiff amid the regret of Christendom

marks an epoch in religious history, and

The first duty of a Christian to his country is to observe faithfully its aws. Christians are false to their God

has evidence of it, it is his duty to assist in securing their conviction. There are limitations, doubtless, to the duty, but they are small and obvious, and do not affect the clear and obligatory principle that Christians are bound, not only to obey the laws themselves, but to help to secure their obedience

UNDERMINING CHRISTIANITY.

That the drift of Protestantism for

many years has been towards the elimination of the supernatural in religion

ination of the supernatural in religion is evident to every close observer. The doctrine of private judgment supplemented as it has been by the "higher criticism" has done its work.

What was accepted with unquestioning

faith a generation ago is now ques

tioned and not unfrequently relegated to the class of myths which the world

to the class of myths which the world we are told has outgrown. This scepticism is all embracing. It assails the essentials of Christianity.

One would suppose that a minister of a Protestant sect who rejects the doctrine of the Incarnation, and who does not believe in the divinity of Christ would have no place in a Church professing to be Christian. Yet there are thousands of such who scoff at these

fessing to be Christian. Yet there are thousands of such who scoff at these fundamental belief's of Christianity which would crumble to pieces if it could be proved that these beliefs rested on no valid foundation. This is a startling statement. But we have Protestant testimony to support it. The Church Electic, an Episcopalian magazine last wear published a series

magazine, last year published a series of articles on the "Bishops and the New Theology," which demonstrated

that a strong current of unbelief is sweeping through the Episcopal Church. The following extracts from

these articles speak for themselves:
"The Virgin birth is now decried and

by all.

VARIOUS DENOMINATIONS AND THE FORCES THAT INFLUENCE THESE DIFFERENT SECTS — THE PRIVATE JUDGMENT ARGUMENT, ETC.

BY REV. JOHN F. MULLANY, LL. D.

The teaching of Christianity is not held in the same way by all men. Some hold it a matter of personal opinion, some a subject of objective certitude. It is comparatively easy to play fast and loose with doctrines that are based and proportions of the same and the same and the same are large and the same are same as the same are same are same as the same are same are same as the same are same as the same are same are same as the same are same are same as the same are same as the same are same are same are same as the same are same are same as the same are same are same are same as the same are same and loose with doctrines that are based solely upon private judgment; they are held upon grounds purely subjective; the force of their adhesion varies with the intellectual capacity and moral temperament of the individual. When temperament of the individual. When the teaching of Christianity is held upon the authority of a divinely constituted Church — held in the proper spirit and with the proper disposition— it is far more firmly rooted and is unshaken by every wind of doctrine that blows. But even doctrine so apprehended may be ultimately rejected. A Catholic who accept a the articles of his hended may be ultimately rejected. A Catholic who accepts the articles of his faith upon the authority of his Church, which he believes to be divinely constituted, can also lose his faith. The great Cardinal Newman says that "be lief is a state of the mind." If the mind becomes wholly secularized, if external pursuits monopolize its functions to the complete exclusion of religious matters, the habits of faith, of introspection, of communion with God ligious matters, the habits of faith, of introspection, of communion with God through prayer and the sacraments, become starved, and it loses all taste for religious practices. Faith is a pure gift from God. No disposition of the soul however exalted, no clearness of intellectual vision however brilliant, can merit this gift; it exists in a region above and beyond that of investigation, for faith is a personal gift—a special above and beyond that of investigation, for faith is a personal gift—a special illumination of the soul of him receiving it. "It is the substance of things to be hoped for—the evidence that appears not." Being a personal gift, bestowed not according to merit, faith may be forfeited, and what was once a living principle of motive and action may be reduced to the ashes of a dead faith. Christian dogma, therefore, does not live and act as an inspiring force apart from life and conduct.

force apart from life and conduct.

Faith and doubt are incompatible.

They cannot be weighed in the same balance. Doubt is an intellectual act; balance. Doubt is an intellectual act; faith is a supernatural grace. It cannot be fully grasped by the understanding. To know is one thing; to believe is quite another thing. Faith is given to the illiterate as well as to the eduto the illiterate as well as to the edu-cated. It is a heavenly treasure borne in a frail vessel. There are difficulties to be overcome by every inquiring mind, but it should be remembered that difficulty is not doubt. Cardinal Newman remarked in a now celebrated expression that "ten thousand difficult-ies do not make one doubt."

The doubt that is struggled with in a

ies do not make one doubt."

The doubt that is struggled with in a prayerful spirit and in all earnestness of soul is generally blessed with the full light of grace and faith. That grand man, Cardinal Newman, whom we all admire for his masterful use of our English speech—for his acute intellect and his perfect character — for years devoted every power of his great soul to the reforming and building up of the Church he had been taught to revere from his childhood. Sudden of the Church he had been taught to revere from his childhood. Sudden doubts as to the divine institution of that Church fell upon his path, and for a time bedimmed his vision. After years of weary groping in the darkness of doubt, yearning of spirit and the maceration of body, the shadow lifted; he beheld the Church in which he had lived and learned and taught—which he lived and learned and taught—which he had loved with the tenderness of a grateful child for the mother that had co-operated with grace.

We Catholics, therefore, cannot voluntarily and deliberately doubt a single article of faith without sin. We do not hold our faith as a matter of private opinion. Ours is an objective certitude, based upon the principles of certitude, based upon the principles of authority. The rejection of a single article of this faith is a repudiation of the authority through which it is held, and that authority is God speaking to us through His Church. Therefore, to not accept the teaching of the Church is to question the veracity of God, and that we cannot do without sin. This is evident to him who has a clear concep-

tion of the Church.
Our separated brethren have a rather erroneous conception of the real char-acter of our Church. At best they re-gard this as a form of Christianity, difering from Lutheranism or Calvinism in only certain details of doctrine, this difference being simply one of degree rather than of kind. Such a view of the Church places her among the sects. It is a view that no Catholic can hold. The Church is not a sect. She is not merely a body of doctrines, nor a code of morality, nor an aggregation of individuals holding a common belief. She is not a human institution erected upon an inspired book. She is something more. She is a living organism whose soul is the Holy Ghost, and whose head soul is the Holy Ghost, and whose head is Jesus Christ; permanent in the midst of change, ever dispensing favors out of the same treasury of grace and mercy that God has placed in her keepmercy that God has placed in the Reeping for the benefit of man, ever holding the same body of truth, and ever employing the same means of sanctifying souls. What she was in the morning of the same to be about continue to

and grow up to maturity and decay and pass away from the scenes of life, but the Church is not these generations. They come and go, but she remains unchanged and unchangeable, one of God's fairest and noblest creatures. She is the lawfully established medium by which God holds communion with man through His Divine Son, the Word made Flesh. In all that makes up her very essence and nature, in her divine elements, she stands aloof from the very accidents of earth. Her past is one with her present; her present shall be one with her future. What her teachings have been in the long ago, they shall continue to be in the farthest time to come.

Civilization flourish and decay and Episcopalian mayor of New York, set the city flags at half-mast; and a like graceful act of veneration and sympathy was performed at the Baptist University of Chicago. What a startling evidence was afforded, by this universal burst of sympathy and admiration, to the fact that times had changed since Rome was counted to be "the mother of showing in the fact that times had changed since Rome was counted to be "the mother of showing in the fact that times had changed since Rome was counted to be "the mother of showing in the fact that times had changed since Rome was counted to be "the mother of showing it of Chicago. What a startling evidence was afforded, by this universal burst of sympathy and admiration, to the fact that times had changed since Rome was counted to be "the mother of showing it of Chicago. What a startling evidence was afforded, by this universal burst of sympathy and admiration, to the fact that times had changed since Rome was counted to be "the mother of showing it of Chicago. What a startling evidence was afforded, by this universal burst of sympathy and admiration, to the fact that times had changed since Rome was counted to be "the mother of showing its of Chicago." What a startling evidence was afforded, by this universal burst of sympathy and admiration, to the fact that times had changed in the fact that times had cha THE TRUE CONCEPTION OF THE CATHOLIC CHURCH.

VARIOUS DENOMINATIONS AND THE FORCES THAT INFLUENCE THESE DIFFERENT SECTS — THE PRIVATE JUDG-

time to come. Civilization flourish and decay; human knowledge grows and declines, but the doctrines of the Church know neither increase nor diminution. Men attempt various explanations of these doctrines; in different ways they try to reconcile them with the sciences of their day; according as their horizon broadens and the light of rational truth dispels the darkness of error, scholars and thinkers perceive in those doctrines new charms and are better enabled to determine their harmonious relations with the principles of reason. While intellects differ in training, in degree of culture, and in intrinsic capacity, men will contine to apprehend the truths of religion differently. But beware of confounding the intrinsic character of those truths with a human apprehension of them. The apprehension varies; the truths are unchanging.

But we are told that there is a doctrinal development within the Church. Here it behooves us to distinguish.

There is, among the members of the Area. tine to apprehend the truths of religion differently. But beware of confounding definitions character of those truths

But we are told that there is a doc-Here it behooves us to distinguish. There is, among the members of the Church, as the ages flow along, an evolution of human apprehension; there is none of doctrine. At times a daring spirit questions some dogma, or gives some erroneous interpretation to some religious truth, and in order to safeguard the faithful, the Church lays down in precise terms the sense in and under a successor Leo and of Peter. safeguard the faithful, the Church lays down in precise terms the sense in which the truth is to be accepted and defines it as an article of faith. But no new truth has in this instance been added to the body of Catholic doctrine. It is still the same Church, standing above human passion and human prejudice, holding the same faith that she has held from the beginning. It is still the same doctrine that was in the deposit of faith when the Holy Ghost first breathed into the Church the breath of love and made her the great living organism through which man is raised up to the light of grace. The faith of which Peter was the custodian is precisely the faith that Leo XIII. guarded with such zealous care, and which Pius cisely the faith that Leo XIII. guarded with such zealous care, and which Pius X. has sworn to defend. Within all the intervening centuries between Peter and Pius not one jot or tittle has been added to that divine deposit. A true conception of the Church ever distinguishes between the human and divine elements of which she is composed. It is within the designs

laws. Christians are false to their God when they ignore or break down the just laws of a land. The Christian who bribes legislators, who pays the police or other authorities for the privilege of evading statutes, who prostitutes public opinion for the sake of relaxing respect for law, is by such acts belying his Christianity. Christianity they composed. It is within the designs of Providence to make of weak and sinful man the minister of His sacraacts belying his Christianity. Chrisians must obey the laws. When they do not, when by technical subtility, or by inancial influence, they succeed in postponing the operation of the law in their case or in escaping from it altoments and the mouthpiece through which He addresses Himself to humanity, and places within its reach the means of salvation. Even the Vicar of Jesus Christ and the Visible Vicar of Jesus Christ and the Visible Head of the Church on earth in no respect differs from other men. He is subject to all the ills of human life and all the weakness of erring human nature. It is only when he as Head of the Church, proclaims the teachings of the Church upon all matters of faith and morals, that the Pope is unpersing. In matters of human their case or in escaping from it altogether, they bring discredit on the Church of Christ, and they are traitors to its spirit and to Him. It does not matter how benevolent or philanthrophic they are. A man cannot, by erecting a hospital or contributing to a charity, atone for the sin of disobeying the laws of his country.

In addition to obeying the laws himself, it is the duty of a Christian to help to enforce the laws. If public officials accept bribes, and he knows it, it is his duty to report them. If private citizens violate the laws, and he has evidence of it, it is his duty to assist in securing their conviction. There ters of faith and morals, that the Pope is unerring. In matters of human policy the Church varies with times and events. Those into whose hands her course has been intrusted may be unworthy of their high dignity; her children may sin grievously; scandal and abuses may prevail among those enrolled under her banner, but no stain sullies the Church. Her divinity is hedged in beyond the reach of grateful child for the mother that had reared him — crumble away, and amid great anguish of soul and body, following the guidance of reason and conscience, and God's special mercy and grace, he entered the haven of rest—the One, Holy, Catholic and Apostolic Church. In this Church he lived and labored and died. Newman's doubt was honest, and from belief in a fragmentary creed, he was led to the true faith. His prayer was heard, and he conversed with grace. article of that faith ceases to be a m ber of her mystical body. She is all-embracing in her charity. The brilliant intellects of an Augustine and Aquinas accept her teachings as humbly and submissively as the unlettered man or woman. She exacts from her believers as a condition of their faith, neither as a condition of their fatth, neither learning, nor moral worth, nor trans-cendant disposition of mind and heart. She never grows old. She is truth and love and hope combined. The light of faith beams from her eye; the fire of charity glows in her breast; her face is ever radiant with the smile of hope, as she beckons men along the path of sanc-tity and pleads with them in behalf of the salvation of souls. Such in brief is the Catholic Church.—St. John's Quar-

#### ON THE ANNIVERSARY OF POPE LEO'S DEATH.

Sacred Heart Review.

Next Wednesday will be the first anniversary of the date of our late Holy Father, Pope Leo XIII. We remember well how the whole civilized world was present in spirit at that remarkable sick-bed, when for weeks the venerable nonagenarian struggled heroically with death, calmly facing the combat, and speaking memorable words of earnest blessing for his children of all nations of the earth. Even in Protestant of the earth. Even in Trocesario churches prayers were offered up for the dying Pontiff, and the New York Sun declared this fact to be indicative "of a change in the attitude of Pro-testantism toward the Catholic Church,

the men who do so daily use the Creeds, Chants, Canticles and Collects which positively assert it." "Clerical correspondents in the Lon-don Times, and for that matter all over the Church, are constantly telling us

# Personal to Subscribers



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sults it has Accomplished in These Cases. Read What They Say:

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A D D R ESS

THEO. NOEL, Geologist,

C. R. DEPARTMENT TORONTO, ONT. Yonge & Temperance Streets,

manufactured hero and Christ's Incarnation by the power of the Holy Ghost was a veritable myth. The clear statements of Matthew and Luke, therefore, concerning the miraculous conception of our Biessed Lord, not to refer to St. John, are altogether rejected or explained away by Anglican Bishops. 'The argument,' says the Bishop of Ripon, 'that He was wonderfully born and miraculously raised does not evoke at any rate to-day, an adequate and

faith in one of the Protestant sects we have presented to us a condition of things which shows to what extent the foundations of Christianity have been using eight or ten boxes she was as strong and healthy a girl as you will find anywhere, and she has not had the least symptom of the trouble since."

Dr. Williams' Pink Pills are the things which shows to what extent the foundations of Christianity have been undermined. If this undermining continues, and in all likelihood it will, there will be left not a vestige of the doctrines to which all Protestant sects

formerly subscribed.

The denial of the Incarnation, of the The denial of the Incarnation, of the divinity of Christ, of the credibility of the gospels of Saints John, Matthew and Luke make the so-called "New Theology" an efficient ally of those who would strip Christianity of everything indicating its divine origin, and who would reduce it to the levels of an ordinary human corresponding existing for nary human organization existing for the purpose of diffusing certain moral truths.—N. Y. Freeman's Journal.

They who have tact are as careful to take no notice of what is absurd or offensive as to show their appreciation of what is fair and reasonable.

ST. VITUS DANCE

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St. Vitus dance is a nervous disease chiefly afflicting children. There are a number of signs by which it may be detected such as a twitching of the muscles of the face, shaky hands, or a jerky motion of the arms, a trembling or a dragging of the legs, irritability ploying the same means of sanctifying souls. What she was in the morning of human creation she shall continue to be during all eternity. Whether with the primitive couple that peopled this world, or in the upper room at Jerusalem, when the Holy Ghost fired the Apostles' souls with divine zeal and scattered them to the ends of the earth, or secretly abiding within the Catacombs, or dwelling in the palaces of the Caesars, or exiled in Avignon, it is still the same Church, be her seeming ever so changed by circumstances of time and place. Generations are born to be during and eternity. Whether with the most remarkable developments of recent years." A developments of the Pope He of the Pope in the Quring and for that matter all over the Church, are constantly telling us that they do not believe in the open and supernatural statements in St. John's Cospel; that the writers of the Old and supernatural statements in St. John's Cospel; that the writers of the Old and supernatural statements in St. John's Cospel; that the writers of the Old and supernatural statements in St. John's Cospel; that the writers of the Old and supernatural statements in St. John's Cospel; that the writers of the Old and supernatural statements in St. John's Cospel; that the writers of the Old and supernatural statements in St. John's Cospel; that the writers of the Old and supernatural statements in St. John's Cospel; that the view do not believe in the open and treative developments of the Ring in the Catacombs, or some who will have development of the Pope and restlements in St. John's C

John, are altogether rejected or explained away by Anglican Bishops. The argument, says the Bishop of Ripon, 'that He was wonderfully born and miraculously raised does not evoke at any rate to-day, an adequate and satisfactory response; even if it could be considered valid it would not create a worthy or acceptable faith."

In this summary of the decadence of In the sum of t

surest cure for St. Vitus dance, hysteria, neuralgia, nervous exhaustion, paral-ysis, and all the nervous troubles of ysis, and all the nervous troubles of men, women and children. But you must get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine dealers, or sent post paid at 50 cents a box, or six boxes for \$2 50 by writing the Dr. Williams' Medicine Co., Brockville, Out.

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precious now. "