

THE FOLLY OF DOUBT.

N. Y. Catholic Review. Cardinal Newman, in his great work, "The Grammar of Assent," quotes with approbation the following passage from that distinguished French writer, Pascal: "He that doubts and seeks not to have his doubts removed, is at once the most criminal and most unhappy of mortals. If together with this he is tranquil and self-satisfied, if he has the vain of his tranquillity or makes his state a topic of merit, and self-gratulation, I have not words to describe so insane a creature."

What a lesson for the times in which we live! Multitudes not only doubt, especially on the subject of religion, but claim the privilege of doubting, and glory in their doubts as if it were a great boon, and they scout the idea of certitude in religion. Yet, notwithstanding their professions they cannot be happy: for in the first place, man is naturally a religious being and the unsophisticated mind longs for certitude. The admonitions of conscience remind him that he is not doing right, and he very naturally desires to know what the will of his Maker is. The admonitions of conscience also fill him with undefined apprehensions of coming ill on account of conscious derelictions of duty, and he longs to know how the divine displeasure can be appeased. He has, too, longings for immortality. "It must be so," says the poet:

"Plato thou reasonest well! Else whence this pleasing hope, this fond desire, This longing after immortality? Or whence this secret dread and inward horror Of falling into naught? Why shrinks the soul Back on herself and startles at destruction? 'Tis the divinity that stirs within us 'Tis heaven that does us here; and here we see Eternity: 'tis pleasing dreadful thought!"

And is it of no concern for a rational being to know whether a distinct voice has ever come from the mysterious beyond? Man is not mere groveling worm doomed to burrow for ever in the earth. He has aspirations as high as heaven and as boundless as the universe. It is not doubt and uncertainty, and vague speculation that can satisfy those longings and aspirations. He longs for certitude. He desires to know something definite in regard to his origin, the end of his creation and his future destiny.

We insist that God has spoken to us—has made known to us His will, and that He still speaks to us through the infallible voice of His living Body the Church. The whole world listens reverently to the voice till the great apostasy of the sixteenth century introduced uncertainty, scepticism and doubt, and now all in confusion where once simple faith reigned supreme and commanded the homage of prince and peasant, of learned and ignorant alike.

Of course there are honest doubters—persons who are in good faith and who through the influence of education and the want of proper means of information have apparently come to the conclusion of the ancient philosopher that truth is in the bottom of a well and can never be reached by any human plummet. What a sad, discouraging conclusion is that?

But there is another class, and they are the vast majority of doubters, who through a natural indolence and indifference, superinduced perhaps by sensual indulgence and too great devotion to material goods, who cannot be stirred from their state of lethargy to make the necessary effort to satisfy the demands of their own nature for certitude.

The case is a very simple one. Here, on the one hand, are a thousand and one separate, jarring and contending sects, each claiming to have the truth in its integrity, yet each compelled to acknowledge that it has no basis of certitude. Even the members of each single sect can not agree as to the fundamental principles of their own belief, and they are consequently left in a state of inevitable and endless doubt and uncertainty. On the other hand, there is the old, original Catholic Church, not only claiming to have the truth in its integrity, but also to have an infallible basis of certitude upon which that truth rests. On that basis three hundred millions of people rest their faith with entire confidence—without doubt or misgiving.

LAST WORDS IN THE PROTESTANT CHURCH.

"Oh! my mother, whence is this unto thee, that thou hast good things poured upon thee, and canst not keep them, and barest children yet dearest not own them? Why hast thou not the skill to use their services, nor the heart to rejoice in their love? How is it that whatever is generous in purpose, and tender and deep in devotion, thy flower and thy promise falls from the bosom, and finds no home within thine arms? Who hath put this note upon thee, to have a miscarriage of womb and dry breasts, to be strange to thine own flesh, and thine eye cruel toward thy little ones? Thine own offspring, the fruit of thy womb, who love thee and would toil for thee, thou dost gaze upon with fear, as though a portent, or thou dost loath as an offense they had no claim but on thy patience and self-possession and vigilance to be rid of them as easily as thou mayest. Thou makes them 'stand all the day idle,' as the very condition of thy being with them; or thou biddest them begone where they will be more welcome; or thou sellest them for naught to the stranger that passes by. And what wilt thou do in the end thereof?"

And, O my brethren, O kind and affectionate hearts, O loving friends, should you know any one whose lot it has been, in writing or by word of mouth, in some degree to help you thus to act; if he has ever told you what you knew about yourselves, or what you did not know; has read to you your wants or feelings, and confronted you by the very reading; has made you feel that there was a higher one than this daily one, and a brighter world than that you see; or encouraged you, or sobered you, or opened a way to the inquiring, or soothed the perplexed; if what he has said or done has ever made you take interest in him and feel well inclined toward him, remember such a one in time to come, though you hear him not, and pray for him, that in all things he may know God's will, and at all times he may be ready to fulfill it.—Cardinal Newman.

How the Faith is Lost. Faith is a gift of God. It is granted by the Holy Ghost to whomsoever He pleases. No one can have it of himself. But although a person cannot seize possession of faith at his will and as his right he may lose it through his own fault.

Faith is lost most frequently through persistent sin. The Catholic who begins by neglecting prayer, by missing Mass, by avoiding the sacraments, is apt to fall into grosser trespasses, and then, guilt adding to guilt, his soul is dead and the light of faith goes out. The man who trifles with belief, who values it lightly, who attends the lectures of infidels, who reads agnostic books, who consorts with scoffers at religion, is almost certain to be beset by doubts, and to yield to them.

Another prolific source of infidelity is the evil of mixed marriages. The Catholic party too often becomes indifferent in the practice of religion, then drifts away from the Church by failure to comply with the Easter duty, and finally loses faith, falls away altogether, and dies impenitent.

A third occasion for the loss of faith is injustice or rigor on the part of pastors. It has happened that a clergyman has taken up an unjust attitude towards some affair, or some society or some individual, and persisted in it, and used his official position to crush out opposition to his arbitrary way; and it has occurred that some penitents have been met with violent reproaches or harsh judgments or severities in the sacrament of penance. "O poor blood of Jesus!" St. Alphonsus was wont to exclaim whenever he heard of such rigorous confessors who make the hard road of confession still more rough. It will not do to deny that these things are so, because the proof is too near and too abundant and too easy to produce.

And what have been the consequences of arbitrariness or severity? In some cases it has driven its victims to self-excommunication, because they identified religion with its minister and because nothing having been done by the aggressor to bring them back to grace, they finally suffered the loss of faith and have died or are living in the darkness of their sin.

There is no justification for any Catholic to abandon the faith because of even real, much less of fancied, injuries or injustice or harshness to him on the part of his pastor. Still that some do so cannot be denied.

However, the evil happens, the loss of faith is most deplorable for without faith the soul is dead.—Catholic Columbian.

THE INVISIBLE CHURCH.

Our ideas of the Church should be broad, not narrow, Catholic not sectarian. There is the Church triumphant—in heaven; the Church suffering—in the probationary stage of purgatory; and the Church militant on earth. And the Church militant may be a broader and larger communion than the visible Church. When we believe that outside of the Church there is no salvation, we do not express a despairing judgment as to the eternal future of the millions who are not Christians as Catholics. The fervor of Christianity is the warmth of charity, not the warmth of hell fire. How many will be damned, we do not know. It is no pleasure to us to think that any considerable number will.

We gain no access of spiritual life in convincing ourselves of the total depravity of the majority. Without detracting in the least from the duty of seeking the truth and finding it without any disposition to fall into the indolent moral feeling of a man's life, not his faith, determines his salvation—we realize nevertheless, that there are many who are living right lives "according to their lights" outside of the visible communion of the Catholic Church, and what their number may be we cannot judge. We hope it is large. Some members of the visible Church may not be saved; many members of the invisible Church will be. But as all right living is based on right principles, the faith in which men live and die should ever be made a matter of supreme importance. It will not be an easy matter for even a good man to excuse himself for cherishing a life-long error and leading others to maintain it when the truth is so accessible.—Catholic Citizen.

God Rules. That God rules in the affairs of man is as certain as any truth of physical science. On the great moving power, which is from the beginning, hangs the world of the senses, and the world of thought and action. External wisdom marshals the great procession of the nations, working in patient continuity through the ages, never halting and never abrupt, encompassing all events in its oversight, and ever effecting its will, through mortals may slumber in apathy or those with madness. Kings are lifted up or thrown down, nations come and go, Republics flourish and wither, dynasties pass away like a tale that is told; but nothing is by chance, though men, in their ignorance of causes, may think so. The deeds of time are governed, as well as judged, by the decrees of eternity. The caprice of fleeting experiences bends to the immovable Omnipotence which plants its foot on all the centuries, and has neither change of purpose nor repose. Some-thing like a messenger through the thick darkness of night, it steps along mysterious ways; but when the hour strikes for a people, or for mankind to pass into a new form of being, unseen hands draw the bolts from the gates of futurity; an all-pervading influence prepares the minds of men for the coming revolution; those who plan resistance find themselves in conflict with the will of Providence, rather than with human devices; and all hearts and all understandings, most of all the opinions and influences of the unwilling, are wonderfully contracted, and compelled to bear forward the change which becomes more an obedience to the law of universal nature than submission to the arbitrament of man.

Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers to those who send not more than 12 wrappers. Send wrappers to "Sunlight" Soap Office, Second St., Toronto, not later than 25th of each month, and marked "Competition" also give full name, address, age, and number of wrappers. Winners names will be published in The Toronto Mail on first Saturday in each month. Think for Yourself. Don't you think a medicine which cures others will cure you? Don't you think you need Burdock Blood Bitters to help you to health and happiness? We know B. B. cures dyspepsia, biliousness, constipation, headache and bad blood. Don't you think it is time you tried it?

There's Magic in It. What must be the satisfaction and gratification at so small a cost of one who writes like this? Mr. W. Mason, editor of the Bedford and Gainsborough News, Bedford, Eng., says: "I had suffered from a sprained knee for twelve months, without being able to obtain relief from the pain, when I rubbed the knee thoroughly for twenty minutes with St. Jacob's Oil. That night, I traveled 30 miles by railway, the next day I walked 25 miles, and the pain had entirely disappeared. I have never had the slightest return of it since."

Every Testimonial. In behalf of Hood's Sarsaparilla is strictly true and will bear the closest investigation. No matter where it may be from, it is as reliable and worthy your confidence as if it came from your most respected neighbor. Have you ever tried this excellent medicine?

For a general family cathartic we confidently recommend HOOD'S PILLS. They should be in every home medicine chest. C. C. Jacobs, Buffalo, N. Y., says: "Dr. Thomas' Electric Oil cured him of a bad case of piles of 8 years' standing having tried almost every known remedy." Besides two Buffalo Physicians, "without relief; but the Oil cured him; he thinks it cannot be recommended too highly."

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THIRTY YEARS. Johnston, N. B., March 11, 1889. "I was troubled for thirty years with pains in my side, which increased and became very bad. I used ST. JACOBS OIL and it completely cured. I give it all praise." MRS. W.M. RYDER. "ALL RIGHT! ST. JACOBS OIL DID IT!"

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GRAND EXCURSION TO ITALY. By the palatial Steamer "Werra," of the North German Lloyd S. S. Co. Leaving New York October 1, 1892. Arriving in GENOA OCTOBER 13th, in time to see the Great Celebration of the 40th ANNIVERSARY OF THE DISCOVERY OF AMERICA. 28 DAYS IN ITALY. The cheapest and most complete excursion through Italy that has ever been organized on this side of the Atlantic.

ITALY. Messrs. GIANELLI & CO., Toronto. HAVE YOU TRIED THE "CABLE EXTRA" CIGAR? BURDOCK. Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all impurities from a Pimple to the worst Scrofulous Sore. BLOOD. CURES DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEART BURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, SKIN DISEASES. BITTERS.

"August Flower" Relieved in your August Flower and it was just two days when I felt great relief. I soon got so that I could sleep and eat, and I felt that I was well. That was three years ago, and I am still first-class. I can never get on without a bottle, and the least particle a dose or two of August Flower does the work. The beauty of the medicine is, that you can stop the use of it without any bad effects on the system. Constipation While I was sick I felt everything it seemed to me a man could feel. I was of all men most miserable. I can say, in conclusion, that I believe August Flower will cure anyone of indigestion, if taken Life of Misery with judgment. A. M. Weed, 229 Belvedere St., Indianapolis, Ind.

"EL PADRE" Reina Victoria. BOOKS FRIEND BAKING POWDER. Should be used, if it is desired to make the Finest Class of Goods—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Paste, etc. Light, sweet, snow-white and digestible food results from the use of this friend. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend.

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THIRTEENTH SUNDAY. THANKSGIVING. Where are the nine? Of the ten lepers I turned thanks, and the others went; were cured indeed disease, but disgraceful question. Where are they? Thanksgiving, bro low after God's merc as a matter of justice secure the effect of t selves. Just as, in order to get the be breathing in, must follow the grace favors. The grace what the breath is t body, to live, must air in, but give it f room for new and f the life of our souls grace and we breat ing.

Thanksgiving is ter of justice. The to God or man is t Every honest man favors received fro every upright son God. It is the mo all our obligations least that we can do with heaven, gratit we can mint oursel is that part of our sarily our own. This is be really true:—then a great solvent debtors o Now you hear it t the man who does as had as a thief, i this is perfectly t ence between an unthankful Christian thief and a man w does not pay his sometimes feel as us for the favor descending to ser and Communion a givenness of inj temptations so put that we are apt t in view of our hol empt us from the As a matter of and us as with a customer. You k not get trust at a he was trusted b his debts. Now p pay that God ask will not do that think us worthy i If we do give th favors: for He is us in His debt, a turn thanks so m lavish His love u Oh! let us tha the blessings of He is our Father deemer, and L His gracious pro joys of Paradise able favors our l less.

Let us give t vent morning escaped the dan in our night pr saved from t When we rise offer a word of the sign of th the health He Let us thank H yes, even for t we suffer thro pains of the sou ceiving holy C long and we d dealing with u ceived the gre only-begotten?

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