GROWING INFIDELITY.

Protestants Generally Denying the Divinity of Our Lord.

At St. Thomas' Church, Waterloo, Liverpool, England, Father McLaughlin, speaking recently of the wide extent to which the mystery of the Incarnation is virtually denied amongst numbers who pass as Christians, and of the hazy idea of revelation which naturally springs from that denial, said: For many years past I have thought—and recent events have forced the opinion still more strongly upon me—that one great reason why so many as those belonging to non-Catholic denominations have such loose and ill defined ideas of the doctrines of Christ's Revelation is because they have such vague, ill-defined idea of Christ Himself—i. e., of His divine nature, His divine personality, and His divine attributes. It is also my conviction that the

UNDERCURRENT OF DISBELIEF

in the Incarnation is much wider and deeper than is generally supposed; at all events than staunch and earnest Protestants are willing to admit. Not being apparent on the surface, its full extent is not adequately realized. Anyone, however, who is conversant with the signs of the times can easily perceive that the faith of many of our separated brethren in this great fundamental mystery is not of the right kind; has not the right ring in it. They are supposed to receive it as an essential item of belief, but if inquiry is made the supposition will be found unwarrantable. I am not now—be it remembered—speaking of Agnostics; they hold a theory which has placed them beyond the range of Christian Revelation altogether. The scope of my remarks does not touch their position. I have nothing to do with them. Neither, on the other hand, am I referring to those sections of the Church to England in which the mystery of the Incarnation is believed with full and firm faith. No. I am speaking of people—and I am sorry to say they are an increasing crowd—who are

OSTENSIBLY MEMBERS

of one of those Christian communions which have sprung from the "Reformation"—people who loudly and with emphasis profess Christianity, yet in reality do not believe in the divinity of that Christ who is Christianity's Author. But to bring home to you the sadly wide extent to which those hazy notions, or rather this virtual denial of the Divinity of Christ prevails, it is not necessary to appeal to the personal experience of one man or many. Everyday life is evidence sufficient Look at the multitudes in our populous cities, listen to the conversation in society, read the books of the day, note the tone of the current literature, examine the teachings and preachings which are poured forth from some of the pulpits of the land—pulpits, too, which are looked upon as Christian—and you will easily realize that large numbers who profess to be members of Christian denominations have not only virtually eliminated from their creed the great mystery of the Incarnation, but seem even to doubt whether there is a personal God. It is clear that this modern Arianism or partly hidden Unitarianism, or whatever name we are to give it, is not confined to the ranks of the Broad Church party. We know that fact, however, independently of the Press. It has extended its ravages much further. It

MAY BE CLEVERLY DISGUISED

by flourishes of rhetoric; may be kept out of view by ingenuous comparison; and it may be repudiated on the part of those who are accused or suspected of it by denials which at first sight do not appear ambiguous, but it has found a home with many who seem far removed from it and who are supposed to detest it. Look at what is going on all around us. Truth—that truth for which Our Lord "was born and came into the world to give testimony to"—is treated as a thing about which there can be two absolutely opposite schools of teaching. And the existence of two such schools, so far from being apologized for, is actually boasted of as a sign of the healthy and vigorous life of the Church which comprehends them. That is, Divine truth or Christian revelation is looked upon as something

WHICH PEOPLE MAY CLEAVE IN TWO

and which, being thus cloven, one half may mean one set of doctrines to one class of men, and the remaining half the opposite or contradictory to another. It is hard to see how genuine faith in the Divinity of Christ—as the God of indivisible oneness—can coexist with an attitude of mind such as this state of thing represents. When men who are leaders, religious leaders of other men, tax their ingenuity to the utmost in finding figures of speech to bridge over the chasm that separates the opposing parties in their communion, when they even go as far as to proclaim loudly and publicly their anticipation—an anticipation of apparently accompanied with the desire of its fulfilment—that the religion of the future will be neither Catholicism nor Protestantism, but Christianity, i. e., Christianity broad, wide, unlimited Christianity untrammelled by dogma—Christianity without any definite belief in the Godhead of Him Who was its Founder—how conceive that those who give their expression to such ideas can be truly believe in their inner consciousness that Christ, the original Author of revelation, had a Divine personality, that he was

THE GOD OF GOD, LIGHT OF LIGHT

the Fountain of everlasting and unchangeable Truth. How can such men reconcile these anomalous views of religion with the Second of the Articles, i. e., the Article in which the Godhead of the Redeemer is enunciated in language clear, definite and unequivocal. What wonder then there should be loose notions about the doctrine of Christ's revelation when such loose ideas prevail as to whether He Himself is truly a Divine Person? It is only what under such conditions might be expected—the one is the natural and necessary outcome of the other. But if I am asked to explain whence has come this want of definite faith in the Godhead of the Redeemer, and to trace the lamentable effect to the original cause, I have only to point back to the unhappy epoch in the history of this country when the bond which had bound it to the Rock of Truth was severed, when the permanent indwelling of a Divine Teacher in the Church was denied, when altar and sacrifice disappeared. There lies the secret. Once altars were broken creeds came in for similar treatment, they shared the same fate. Dogma—definite doctrine—then began to dissolve. It passed gradually into a mist which has lasted ever since; the sun of truth has not yet dispelled it; the atmosphere of Protestantism, with the exception already alluded to, has but become darker with passing years. Hence the denial, whether virtual or explicit, of the fundamental doctrine of the Incarnation. And hence, too, as an inevitable consequence of such denial, the antagonistic schools of opinions, the hazy notions of revelation, the doubts, conjectures, divisions, subdivisions, resub divisions, contradictions, re contradictions that rend the land from end to end at present. Doctrines have become enveloped in obscurity because Christ, as God, has passed into a cloud and has vanished from the eyes of many—many who are still called by a name to which they have no just or rational claim—Christian.

THE GOOD FATHER.

The greatness of a good mother's influence upon her children is something which the world is not apt to forget or to lose sight of, so often is allusion made to it in print and speech. And a good mother's influence can not well be exaggerated or overpraised. Next to the grace of God it is, perhaps, the most salutary influence that can be exerted in, the greatest blessing that can be bestowed upon any household. But our admiration of a mother's influence should not cause us to lose sight of the fact that a good father is also a very potent and beneficent agency in the household. When the father is bad, vicious, neglectful of his religious duties, it is still possible—and it sometimes happens—that the children are model boys and girls. But very often the case is otherwise. And naturally so, too. For children take after their parents as a general rule; and when the parents are not what they should be, the children usually prove the same; though, as we have said before, there are frequently, through the grace of God, exceptions to the rule.

Who is the good father, though, from the Catholic point of view? He is first of all a practical Catholic himself; a man who attends to all his own religious duties, and who sees that all his household do the same. He never misses Mass on Sunday or holyday unless he is prevented by illness or some other grave cause from being present. He does not content himself with mere outward compliance with the laws of the Church, but he endeavors to enter into the spirit of them. He frequents the sacraments regularly and at fixed periods, He goes to confession and Communion once a month. He rents his pew and pays for it when his pew-rent is due. He contributes as generously as his means allow him to do so to the support of his religion and church. He does not grumble at special collections when they are ordered, but recognizes their need and does what he can to make them a success. He is never heard criticizing his pastor because of this or that thing. On the contrary, he has always a good word to say for his priest and the management of parochial affairs; and in all these things he sets a good example to his children, who will endeavor, as they grow up, to imitate his example and show themselves the same sort of a practical Catholic their father was.

The good Catholic father does not consider the daily paper and the latest novel the only literature which his children need. In fact, there are some daily papers and very many of the latest novels which he will not allow his boys and girls to read at all. He sees to it that at least one Catholic paper pays a visit weekly to his household. If his means permit of it he takes one or more Catholic magazines; and he always manages to have some good Catholic books about the house, so that his children may read them. He takes care to instruct himself as well as he can in his religion, so so as to be able to give a reason for his faith when asked about it, and defend it in his children's hearing, and for their enlightenment when he hears it assailed. He is punctilious, too, in paying for his Catholic paper when its subscription falls due; and when he reads a good thing in its columns he does not keep it all to himself, but mentions his discovery at the tea-table or around the evening lamp, and thus invites his children to discuss the matter among themselves.

The good Catholic father is not forever quarreling with his children or with their mother. On the contrary, he is noted for his kindness, his cheerfulness, his patience. He can always be relied upon to say the word which will avert a threatening storm in the domestic circle. When things go wrong—as they often will in the best regulated households— he is the first to move in the direction of putting them right again. When sorrow enters and trials come, he bears them with equanimity and in the true Christian spirit and thus sets the rest of the family an encouraging and inspiring example. He may be but a daily toiler to the world at large, but he is one of nature's noblemen to those who know him as he shows himself in the bosom of his family. He may be unlearned in book learning, his social standing may not be recognized by the world, but he possesses celestial wisdom; God and the angels are his companions, and his children will honor him living and recall his memory with blessings and benedictions when he has passed hence to his eternal reward.—Sacred Heart Review.

AN ATTACK ON THE SUNDAY SCHOOL.

The Church Club of the Protestant Episcopal diocese of Long Island, N. Y., had a meeting last week for the discussion of Sunday schools, and the ways and means to their improvement. The Rev. D Pelham Williams, of Greenbush, Mass, was the guest of honor, and he astonished his hearers with a bitter attack on the Sunday school as an institution.

He said:

I do not believe in any Sunday school that ever was, that is, or that ever will be. If I am misunderstood I am prepared to say these things louder and more emphatically. My idea of a Sunday school is that it is maintained in order to experiment with the souls of other people's children. Sunday schools are totally and hopelessly wrong. . . . .

The worst teachings in the name of God ever undertaken in the United States are those under the rules of the Sunday school class rooms.

You don't allow a man without a diploma to practice on a dog, if he be a valuable dog. Now you turn the souls of your children over to ignorant and unknown persons.

Mr. Williams knows, we doubt not, the state of the Sunday-school in his own religious body. Much that he says of it, applies even to some Catholic Sunday-Schools. We have seen girls of fourteen or fifteen years of age instructing other children on Sunday afternoons, even in parishes where there was no Catholic day school.

What could these young ones who had but recently come through their own catechism examination for confirmation, do for their juniors, but see that they were letter perfect in the same little manual? What answer could they have for the puzzled child's questions on grave religious matters? If these were not beyond the young teacher's knowledge, they were usually beyond her power of clear and satisfactory expression.

There was a superintendent, it may be objected. Nay, even, the priest made the round of the classes at every session. Granted; but there were from two hundred to five hundred children, and the session lasted only an hour and a half.

Are Sunday Schools like the above entirely obsolete in the United States?

Unlike the Protestant critic above quoted, we do not object to the Sunday-School itself. The Sunday School is originally a Catholic idea, first externalized by St. Charles Borromeo, in Milan.

But we do object to the Sunday-School when it is treated as furnishing the all sufficient religious education of the Catholic child. Sometimes one meets Catholic parents who object to the Catholic day-school, parochial or academic, on the ground that "the attendance is not select," or "the discipline is not strict enough," or, "it cannot be up to date, as it is taught by nuns or brothers"; or who give any other frivolous excuse for not patronizing it, likely to be offered by men and women who have never visited the schools criticised. But they say, "We send our children to the Catholic Sunday-School!"

Were any one to suggest that an hour and a half a week were enough for that fetich of studies, mathematics, and that any child who had mastered its elements could teach it, these people would think him insane.

But religion whose superior importance they would not deny, is slighted in their plan of instrcution for their children, as they would slight no purely secular study. Religious teaching in the home? In how many homes has the father the time, or the mother the competence and the inclination to teach this gravest of all studies as it should be taught?

The best Sunday-School in the world—and we are glad to grant that there has been within recent years a widespread and great improvement in Catholic Sunday-schools—is far from being an adequate substitute for the systematic, every-day religious teaching which is owed to the Christian child. But poor Sunday-Schools, with incompetent young teachers, and aperfunctory recital of a memory lesson, which is neither explained nor illustrated, are not the centres from which intelligent Christian knowledge and devotion can be expected to spread.—Boston Pilot.

Seven Years

of suffering relieved in as many days. Corns cause in the aggregate as much suffering as any single disease. It is the magic solvent power of Putnam's Corn Extractor that makes it speedily successful in removing corns. Take no substitute, however highly recommended. Putnam's Painless Corn Extractor is the best. Sure, safe, and painless.

You need not cough all night and disturb your friends: there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickle's Anti Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

"Trust not to appearances," but put your faith in Hood's Sarsaparilla, which never disappoints. It is the best medicine money can buy.

BRITISH TOLERANCE: BROAD PROFESSIONS, NARROW PRACTICE.

England is the sole power on the globe, says the Freeman, with a population made up of various creeds in which one creed only does in practice and as a fact apart from theory, exercise sole power in the State. Spain is an exclusively Catholic country, her colonies are Catholic, and in all her dominions there are only about twenty thousand Protestants. Therefore, we naturally look to Spain as a country governed exclusively by Catholics, or rather by those who are not Protestants. Such, indeed, is the case, and Spaniards say so plainly. But England has ten millions of Catholics under her sceptre, and she professes to open wide her arms to all of them for every office in the State except three—the Throne, the Lord Chancellorship of England and the Lord Lieutenancy of Catholic Ireland.

But how does it work out in practice?

There is now a Cabinet of nineteen noblemen and gentlemen, but room has not been made for one solitary "Papist" in that supreme governing body. There are thirty thousand Catholics in the army, but not one single officer in high command, although Irish Protestants like Wolseley and Roberts and White and Kitchener have the whole force in their hands In the government of Ireland the Viceroy, the Chancellor, the Attorney General, the Chief Secretary, and the Under Secretary are, of course, Protestants; and an advertisement appeared a year ago in a Dublin Castle newspaper for a housemaid at the Viceregal Lodge with the warning words "Must be a Protestant."

Now, let us look abroad to the tyrannies of Europe, whose unconstitutional institutions are the reproach of "liberty-loving" Englishmen. The King of Protestant Saxony is a Catholic; the chancellor of Protestant Germany is a Catholic; the Prime Minister of Catholic Hungary is a Protestant; the Prime Minister of Catholic Bavaria is a Protestant. Turning to Turkey, we find Christian Generals, Admirals and Ambassadors in the Sultan's service. We find Mahometan Generals in the Russian army, and of Russia's five Ambassadors at the great Courts only two are of the Greek Church, two being Catholic and one Protestant.

It is unnecessary to say that France with its 4 per cent. of Protestants has a respected Protestant for its President, while the late Governor-General of Madagascar, M. Larocca was a Protestant as well. Anything like St. Patrick's and Christ Church Cathedrals, Dublin, built by the majority and held by the minority, is not to be found in all Continental Europe; while an outrage like Trinity College would be simply inconceivable to the German, Russian, or French mind.

The German army is commanded by Catholic nobles, the Austrian army has Jews and Protestants in high command; religion is never dreamt of in France one way or the other in army or navy so far as regards promotion, so that there, too, Jews and Protestants occupy high place. England alone of the Great Powers is the last refuge of bigotry and intolerance. Catholics may reach high place where there is no power; but all real power is rigidly held by the dominant creed in "God's England."

PROTESTANT TESTIMONY.

Such a purpose and aim was the Crusades, during well-nigh two centuries, for Europe; and the answer which Christian Europe made to the appeal is a signal testimony of the preparedness of the Middle Ages for noble thoughts and noble deeds.

To the high thoughts which they kindled in so many hearts, to the religious consecration which they gave to the bearing of arms, we are indebted for some of the fairest aspects of chivalry, as it lives on a potent and elevating tradition to the present day. Thus to them we owe the stately courtesies of gallant foes able to understand and to respect one another, with much else which has lifted up modern warfare into something better than a mere mutual butchery, even into a school of honor in which some of the gentlest and noblest men have been trained.—[Archbishop Trench, Lectures on Mediæval Church History.

The same spirit of enterprise which had prompted so many gentlemen to take arms in defence of the oppressed Pilgrims of Palestine, incited others to declare themselves the patrons and avengers of injured innocence at home. When the final reduction of the Holy Land under the dominion of infidels put an end to these foreign expeditions, the latter was the only employment left for the activity and courage of adventurers. To check the insolence of overgrown oppressors; to rescue the helpless from captivity, to protect or to avenge women, orphans, and ecclesiastics, who could not bear arms in their own defence, to redress wrongs and remove grievances, were deemed acts of the highest prowess and merit. Valor, humanity, courtesy, justice, honor, were the characteristic qualities of chivalry.—[William Robertson, History of the Reign of Emperor Charles V.

They (the Jesuits) maintained the highest station as a religious body in the literature of Catholic countries. No other association ever sent forth so many disciples who reached such eminence in departments so various and unlike. While some of their number ruled the royal penitents at Versailles or the Escurial, others were teaching the use of the spade and the shuttle to the naked savages of Paraguay, a third body daily endangered their lives in an attempt to convert the Hindus to Christianity; a forth carried on the controversy against the Reformers, a portion were at liberty to cultivate polite literature; while the greater part continued to be employed either in carrying on the education of Catholic Europe, or in the government of their society, and in ascertaining the ability and disposition of the junior members, so that well-qualified men might be selected for the extraordinary variety of offices in their immense commonwealth. The most famous Constitutionalists, the most skilful casuists, the ablest school masters, the most celebrated professors, the best teachers of the humblest mechanical arts, the missionaries who could most bravely encounter martyrdom, or who with the most patient skill could infuse the rudiments of religion into the minds of ignorant tribes or prejudiced nations. were the growth of their fertile schools.—Sir Jas. Mackintosh. Review of the Causes of Revolution, 1688

IN ELIZABETH'S TIME.

Here are some quaint statements on behalf of the confessors of Faith in England, in the time of Queen Elizabeth, as quoted by the author of that excellent book, "The Child of God:"

"Elizabeth Portar, widow, sayeth she cometh not to the church, because that the service there is not as it ought to be, nor as it has been heretofore.

"Margaret Taylor sayeth she cometh not to the church, because there is not a priest as there ought to be, and also as there is not the Sacrament of the Altar.

"William Bowman, locksmith, sayeth he refuseth to come to church because he thinketh it is not the Catholic Church, for there is neither priest, altar nor sacraments.

"Isabell Addewell, widow, sayeth she cometh not to the church, because her conscience will not serve her and that she hath little or nothing to live upon.

"Isabel Portar, wife of Peter Portar, tailor, sayeth that she cometh not to church because her conscience will not serve her, for things are not in the church as it hath been aforetimes in her forefathers' days.

"Gregory Wilkinson and his wife Agnes say they come not to church because their conscience will not serve them so to do, for they will remain in the Faith that they were baptized in.

"Jane West sayeth she cometh not to the church, for she thinketh it is not the right Church, and that if she should come there it would damn her soul.

"Anne Boyes sayeth she cometh not to the church, for her conscience will not serve, because there is neither altar, sacrifice, nor the priest.

"Elizabeth Awdecorne cometh not to the church because she ssyeth she should displease God if she should do otherwise.

"Margaret Hewitt sayeth she cometh not to the church, for if she should, she thinketh she should offend God."

All the above-named were poor working people. The second clause in the statement of Isabel Addewell was made because of the questions as to their worldly goods. If they could not pay the fine for non-attendance at the new services their furniture and even their too's were seized. Poor as these humble tradesmen and serving people were, and little instructed in secular knowledge, they knew better than modern Anglican theologians seem to know when religious continuity was broken in England—Boston Pilot.

SECRET ORDERS DENOUNCED

The national Synod of the Reformed Presbyterian church held at Mansfield, O., denounced secret societies in the adoption of the following resolutions:

That this synod calls on each and every member of this church to give force to his emphatic testimony against every form of oath-bound or promise-bound secrecy by taking a public stand against this evil.

This synod testifies against those churches that knowingly permit their members, while in allegiance to this un-Christian system, to sit undisturbed at the Lord's table or allow their ministers to officiate in the Christian rites of the lodge room.

In the name of him who is governor among the nations we protest against the national and State governments giving corporate existence to any secret organization. The State wrongs itself and its citizens in permitting any association to be formed from which the officers of the State are excluded.

We protest against civil and municipal officers appropriating funds levied on the citizens for the entertainment of any secret lodge and also against inviting any secret society to officiate at the beginning or completion of any building erected by public funds.

THOROLD CEMENT.

Ilderton, Ont., San. 27, 1899.

Estate of John Battle, Thorold, Ont.:

Dear Sirs,—We think Thorold Cement is the best cement in use for building walls and floors in stables. Last June I built a wall 36x100x11 feet high at back and 8 feet at front. We were twelve days building it, under the management of Mr. P. Bowey, Ilderton (five men in all). We raised the barn on the wall in twelve days after it was completed. The next day there came a hurricane, which blew down the framework. It all fell on the wall but one bent. The posts were twenty-six feet long, and seven of them broke. The wall stood the test, which was a very trying one, and it only chipped off a little in one place. I intend putting floors in this spring with Thorold Cement, for I think no other cement could have stood such a test.

Yours truly,
Burt Kennedy.

Summer Colds

are noted for hanging on. They weaken your throat and lungs, and lead to serious trouble.

Don't trifle with them. Take Scott's Emulsion at once. It soothes, heals, and cures.

50c. and $1. All druggists.

"Welcome, Evil, If Thou Comest Alone."

One evil that cannot come alone is impure blood. If this is allowed, it is attended by kindred ailments galore. This condition means that every vein and artery of the body, instead of carrying to the organs a health-giving flow of life, is laden with a slow and impure fluid that is harming instead of healing.

It is unfortunate when there is "bad blood" between people. It is worse when it is inside of you. Hood's Sarsaparilla will not make enemies friends, but it will make "bad blood" good blood, and blood should be of the best quality. Hood's *never disappoints.*

Pimples—"My face was covered with pimples and blackheads but after taking Hood's Sarsaparilla a short time, I was entirely cured, and my skin left smooth and clear. I recommend Hood's Sarsaparilla very highly." MAY RYAN, North Street, Chatham, Ont.

Erysipelas—"I would strongly urge the use of Hood's Sarsaparilla for erysipelas or any scrofulous disease. I have received great benefit from Hood's Sarsaparilla for the former complaint. It is an excellent blood purifier." MRS. H. D. WEST, Church Street, Cornwallis, Nova Scotia.

Tired Feeling—"I had no appetite and experienced a tired feeling. Different medicines did not help me. I tried Hood's Sarsaparilla and in a short time I was enjoying perfect health. Since then we always take Hood's Sarsaparilla when we need a blood purifier or tonic." MRS. S. KINCH, Beatrice, Ont.

Stomach Trouble—"I had pains in my sides and kidneys. Stomach and liver troubles caused my distress. I had doctored without avail and used many medicines unsuccessfully. My sister advised Hood's Sarsaparilla and in a short time it cured me. I am now stronger and sleep better. I shall never be without Hood's Sarsaparilla in the house." MRS. FRANCKE, 209 Ossington Avenue, Toronto, Ont.

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One bottle every two days in doses of a wineglassful after each meal and at bed-time will restore your appetite, give you refreshing sleep and build up your general health.

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