

AT INJURES.

Writing on "Foods and the Human System..."

of sorts feeling from us suffer half the days usually due to our eating what we shouldn't.

gouty strain in your storing up future tortures every time you eat of beef. Gout is simply too much uric acid and meat is full of the which uric acid is

nk that so long as to sit in an easy chair no need for precaution. But the first symptoms mild and if you are unable to settle down you had better be careful what you eat. Engage in the worst of them. They are gouty, and there can be at they are the great-

ore nourishing than absolutely poison to anyone to diabetes, and to corpulence should be a natural enemy. Two per day in excess of required by the body pounds to a man's weight—that is, of the sort of constipating puts on flesh.

sugar alone which is betic and stout people should not look at beet root, Spanish rice, rum or ginger should take neither potatoes nor treacle, people should not touch

member of your families' dance or epilepsy, meat very sparingly at all, while you think of committing the barroom. It is impossible to eat is good, because while bread is eaten for hours, brown irritating and injurious converted into acids, and most are too heavy. The sufferer from eat, let him follow it may bring relief everything, but eat leaving the table having eaten sufficiently. Masticate all food. Never drink while drunk, let him as finished eating.

Topics In Non-Catholic Ranks.

SOME TESTIMONY.—Writing in the "Independent," on "The Religious Situation in America," a non-Catholic writer furnishes, in support of his contention that the Catholic Church is the growing influence in the United States, these carefully gathered statistics:—

"The Roman Church, which in the United States numbered 44,500 communicants in 1790, to-day numbers 12,000,000 or more. The total population of the country is twenty times more numerous than at that epoch; the Catholic population, three hundred times more numerous. To this we must now add 6,500,000 of Catholics in the Philippines and 1,000,000 in Porto Rico. The territory of the Republic maintains 1 cardinal, 17 archbishops, 81 bishops, administering 82 dioceses and 5 apostolic curateships, almost 11,000 churches, more than 5,000 chapels with 12,500 officiating priests. There are 81 Catholic seminaries, 163 colleges for boys, 629 colleges for girls, 3,400 parochial schools, 250 orphanages, and nearly 1,000 other various institutions. Finally, the United States alone sends more Peter's Pence to Rome than all the Catholic countries together."

There is no fault to be found with the figures, for they are correct; nor can we say aught against the conclusion that Catholicity is becoming a stronger factor every day in the affairs of the world, and especially in those of America. If in one hundred and ten years the population of the country has increased twenty-fold, and that the membership of the Church has increased one hundred-fold, what are we to conclude? Or rather, if the proportion continues in the future, what will be the situation when this century draws to a close? It would be a matter of speculation if we had not before us the somewhat positive evidence that the Church is gathering daily more strength instead of falling backward in the great onward march. We do not claim that this same proportion will be kept up; for, if it were, by the end of two more centuries the Church would have fairly absorbed the population of the United States, and would stand out the ruling body in the Republic.

Then, again, what is there to prevent such being the case? Would it be unnatural to have the Catholic element predominate in a land where it has always been in a minority? Not at all. But we have no intention of drawing thus upon the future; we are contented and happy to leave matters as they are, in the Hands of Providence, and to contemplate the past as an encouragement, and the present as a guarantee, while hopefully awaiting the future.

PRIVATE JUDGMENT.—Here is something, that if we were to say it would create a flood of denials and contradictions; but it is not we that say, but the New York "Christian Advocate," a leading Methodist organ. While we do not agree with its statement concerning tyranny in the Catholic Church, still we cannot but endorse much of the remaining portions of the item. It says that if "the distinctive characteristic of Roman Catholicism is absolute subjection, the distinctive element of Protestantism is the right to private judgment. As in the Roman Catholic Church the administration of what it claims to be, a divinely appointed government, may become and often has become tyrannical, so in Protestantism the right of private judgment may be carried so far that nothing remains which is revered. To-day tendencies are at work which may have only the cohesive forces of local attachments, secular enterprises, and social gratification, with a form of religiosity. In the Protestant Episcopal, the Methodist Episcopal, the Presbyterian, the Congregational, the Lutheran, or the Baptist departments of Protestant Christianity are whole churches, some apparently prosperous, without a vestige of spiritual and very little moral power. Others there are in which nothing evangelical can be discerned except in the hymns and liturgical forms. The spirit of what is said is devoid of reverence for the Bible, for institutions, for sacraments; and the discourses, with the exception of a few platitudes, are not to be distinguished from the secular lectures and the ethical discussions in associations which do not assume the religious life."

Nothing could be truer, and the writer of the foregoing evidently speaks from experience. While the principle of private judgment has resulted in all the divisions and contradictions thus mentioned, and thousands of others as well, it is equally true that there is little distinction to be drawn between the secular lecture and denominational sermon of to-day. There seems to be no longer any appeal to the faith; in fact, we can go so far as to say that there is almost no longer any care for the Bible. On this point we have read a vast number of Protestant sermons, during the past few years; we find each one of them commencing with a text from the Bible. But once the text is given all reference thereto and all question of the Holy Scriptures disappear from the discourse, and the preacher drifts into a dissertation on some topic—very good in itself perhaps—but that has no more connection with the text than it has with the commentaries of Caesar. But all this is the simply logical outcome of the principle of private judgment, which will eventually discard the Bible.

A STRANGE ADMISSION.—Says the "Living Church" a Protestant Episcopal organ: "Earnestly desirous as we are of promoting Church unity, we must yet maintain that there is not the faintest sign—no, not so large as a man's hand—of any possible approach to such unity on the part of the Roman communion. We believe that now, as in the past thousand years, the Roman See stands as a conspicuous cause and centre, not of unity, but of disunity. All around us we observe the disintegration of Protestantism. The obvious duty of the Anglican Communion is so to set in order its own divinely built house as to attract those disintegrating forces to itself."

To our mind this contention is actually amusing. To tell us that the Catholic Church is the cause of disunity, is simply to say that if the Catholic Church were out of the way the other denominations would unite. Such is not the case. The only point upon which they can now unite is that of their opposition to Catholicity; and if the Catholic Church were no longer there, they would become a million times more divided, because they would have absolutely nothing wherewith to base a co-operative act.

And as evidence of this, and in contradiction of its own statement, the organ says: "All around us we observe the disintegration of Protestantism. It is about time that they should see it. It has been going on since the Reformation, and cannot help going on till the end of time. What is the use of these people seeking to nurse themselves into the delusion that they are actually united, or can possibly become so, when they are, to their own knowledge, drifting further and further apart each day? And why seek to cast the blame on the Catholic Church? The Church cannot help it if she is unchangeable, and unchanging—nor would she if she could. It is not the Catholic Church that creates the disunity between the various Protestant sects; it is their own fundamental principle. And as long as they go on antagonistic to the Catholic Church, so long shall they be more and more divided amongst themselves, and more and more removed from the centre of unity."

SECTARIAN ACTIVITY.—Periodically the various denominations of Protestantism make spasmodic efforts to infuse new life into their divers organizations. This seems to generally correspond with each marked advance that the Catholic Church makes. The moment she moves a step ahead, it irritates her antagonists, and her course serves as a stimulant to galvanizing them into life. In last week's American press we read this item:—

"The National Baptist Benevolent organizations have their anniversary in Buffalo, N.Y., from May 18 to 26. Beginning also on the 18th, the annual meeting of the American Unitarian Association at Boston, Mass., ends on the 24th. The Presbyterian General Assembly (North) meets in Los Angeles, Cal., on May 21, and will be in session about two weeks. At the same time the Southern Presbyterian General Assembly will be in session in Lexington, Va. The Reformed Presbyterian General Synod meets in South Ryegate, Vt., on Wednesday, May 20. In Providence, R.I., on June 2, the 100th anniversary of the Rhode Island Missionary Society will be observed. The General Synod of the Reformed Church in America (Dutch Reformed) will meet in Asbury Park, N.J., on June 3. There may, to the general observer, appear nothing strange in the fact that so many large denomina-

tions should, at a given time, set out upon a crusade of reconstruction. Yet it is peculiar that this movement should come on the heels of the wonderful homage that are being paid by the monarchs and other rulers of the world to the venerable Head of the Catholic Church. Something must be done to counteract this, and the sects put forth their best efforts to compete, in the eyes of the world, with the mighty wave of Catholic favor that is ruling Romeward. It is not surprising that one denomination should make efforts to reorganize its strength, to hold a synod, or an assembly of any class. But what is peculiar is the fact that a number of them should select the same time for the concentration of their forces. Yet, the position is by no means changed. The experience of centuries has proved that the Church goes right on, never deviating from the track, never halting in her pathway, no matter what the degree of petty opposition that those jealous of her influence may seek to exert. And so it will be unto the end of time.

National Convention A. O. H.

Hibernians of St. Louis have begun preparations for the National A. O. H. convention there, July, 1904. It will be a great gathering of representatives of the Order, who will have an opportunity also to see the exposition. Tourist clubs in anticipation of the trip are being established in many cities and towns throughout New England. The Trinity College scholarship, the gift of 40,000 Catholic women of the Ladies' Auxiliary A.O.H., will be presented before the St. Louis convention. The fund is now being accumulated. The scholarship have not yet been decided upon, but will probably be arranged during the present summer by the National Board of the auxiliary.

Knights of Columbus At Peterboro.

On Monday last—Victoria Day—the pretty little town of Peterborough, Ont., witnessed the arrival of three hundred Knights of Columbus, representing the Councils of Quebec, Sherbrooke, Montreal, Ottawa, Ogdensburg, Buffalo, Niagara Falls, who had gathered there to institute a new Council of America's foremost Catholic organization—the Catholic Knights of Columbus.

The ceremonies began with solemn High Mass at the Cathedral, the Rev. Father Foley acting as celebrant, with the Rev. Father Shea, of Montreal, as deacon and Rev. Father O'Rourke, of Carleton Place, as sub-deacon; Rev. Dr. O'Brien, of Peterborough, acted as master of ceremonies. In the sanctuary were His Lordship Bishop O'Connor; the Rev. Fathers Davis, of Perth; Rev. Father McCall, of Peterborough; Rev. Fathers French and McDonough of Kingston.

At the Gospel of the Mass, the Rev. Father Whalen, of Ottawa, ascended the pulpit and delivered a stirring sermon on the duties of Catholic societies, and represented the Catholic Knights of Columbus as an apostolate destined to take no small share in the advancement of the Church in the Western provinces. At the end of the Mass the delegates and visiting Knights were addressed and heartily welcomed to Peterborough by His Lordship Bishop O'Connor, who gave his blessing, his sanction and his influence to their work for the advancement of Catholic social and material interests.

The first degree was afterwards exemplified at the Town Hall by the Hon. Mr. Latchford, of Ottawa Council; the second by Rev. Father Shea, of Dominion Council, Montreal, and the third by State Deputy Dunn, and Captain Clancy, of Ottawa, who made use of the beautiful ritual of the Order to teach the lessons of fraternity contained therein. No Knight of Columbus has participated in these impressive and soul-inspiring ceremonies without appreciating the wholesome effects of the great moral truths and lessons that it diffuses. They are so replete with the proper sentiment that no one can heed them without being a better Catholic, and being a better citizen.

Preparations are now on the way for the institution of another Council in Kingston, so that the progress of the Order has been grand. The present membership is 90,000.

Sovereignty Of the Sacred Heart.

"When I shall be lifted up I will draw all to myself" were the words by which the Savior of mankind predicted His triumph from the cross over Satan and hell, over the world and man's perverse, wayward will. They had their special fulfillment in His Divine Heart, which after He had expired, was opened with a lance that the riches of His love might be poured out upon mankind and all hearts might be drawn to His as if by the most powerful of magnets. The commingled stream of water and blood, flowing from His side, figured the Church which was to go North, South, East and West, and compel all to enter in and with Abraham and Isaac at the banquet of the Kingdom—in His Sacred Heart.

On the one hand His Sovereignty was to be universal, extending to every creature, unto the obedience of all nations to the faith; and on the other it was to be a reign of love. His Heart was opened that all might know the unsearchable riches of Christ and comprehend the breadth and length and height and depth of this mystery, to know also the charity of Christ which surpasseth all knowledge. It was opened that all might yield to the attraction of His grace, quitting the pleasures of sin, despising perishable goods and turning to the fountain of all life, the treasury of enduring riches, and source of never-ending bliss. True, He might have imposed on all a compulsory yoke—He, the Creator, through whom all things were made, who broke at will the Cedars of Lebanon, at whose approach the very stones would cry out Hosanna, who held in His hand the hearts of men as potter's clay to be fashioned into vessels of honor or dishonor. But He chose to reign over men by love. His heart was to be the empire of the heart, His yoke was to be sweet and His burden light. Therefore would He give to mankind from the cross the greatest of all proofs of love. Greater love than this no man hath that a man should lay down his life for his friends. His side was opened with the lance that He might draw all hearts to His Heart.

It was this exhibition of love, this attraction of the Heart of Jesus, that drew to Him a chosen band of Apostles, foundation stones of an everlasting Church; an army of red-died martyrs, who gloried in laying down their lives for their King; groups of white-robed virgins, who followed the Lamb wherever He went and sang the privilege canticle; multitudes of confessors, practising the sublimest virtues in every walk of life, saintly husbands and wives, saintly parents and children; an endless hierarchy of popes and bishops and priests, carrying on His work in toil and sweat. Oh! how powerful the attraction and how wonderful its effects!—in all ages, but in none perhaps, more than the present!

This surely is the age predicted by the Apostle Paul: "In the last days shall come on dangerous times; men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, traitors, stubborn, puffed up, lovers of pleasures more than of God." After the great apostasy of the sixteenth century, the sacred flame of charity began to grow cold in the children of the Church, even the more faithful, on account of the errors and spirit of Jansenism. The angel of darkness transformed himself into an angel of light, and, under the garb of an exaggerated reverence for God and holy things, sought to estrange men from their Savior, to render them timid and unduly fearful in approaching His temples, His altars and especially His sacraments. Jansenism tended to chill, if not to freeze altogether, the stream of supernatural life in the hearts of God's children. Once it gained entrance there was but a step to religious indifference and a rebound to practical paganism. One Catholic nation took the fatal step, and we behold to-day the consequences. Another allowed itself to become tainted, and a full third of its emigrant children with their progeny bent the knee to Moloch in a foreign land.

But the divine Lover would not be vanquished, nor let slip from His grasp the souls whom He had already redeemed. It was not necessary that He should die over again

to give the world a new proof of His Love. All that it required was a fresh manifestation of the goodness and love of Calvary, that would bring men's thoughts back, renew the memory of His benefits, and fix their attention on the source whence all sprang—His loving Heart. He appeared to an humble nun of the Visitation, His Heart visible on His breast in a sun of glory, and pointing to it said: Behold this Heart which hath so loved men. All through the ages that Heart lay buried in His sacred humanity—when it descended into the grave, when it ascended above the clouds, seated at the right hand of the Father, hid in the silence and stillness of the Tabernacle. In the Chapel of Paray did it first appear outside the Savior's breast that the humble Visitation, and by her means the whole world, might fix upon it their gaze,—once more comprehend with all the saints the breadth and length and height and depth of this mystery, to know the charity of Christ which surpasseth all knowledge—and then form with Him a compact of everlasting friendship. The two prominent features, conditions as it were of this compact, should be consecration and reparation, though these ought to be accompanied by, and grow out of, the affections and virtues which constitute the imitation of the divine Heart. Thus it was that in this fresh manifestation the Savior set before the world His Heart of flesh as the symbol of His love, that beholding it we might think of the blood which He shed, of the innumerable benefits He bestowed and feel compelled to make Him a corresponding return of love and gratitude.

How great was the triumph that followed,—a repetition of the triumph of Calvary! When I shall be lifted up, now exhibited to the gaze of mankind, I will draw all to myself. Forthwith the devotion to the Sacred Heart began to spread like a conflagration over God's Church. It was upheld and set forth by the Ottomans, it was proclaimed by religious orders and pious confraternities; the Roman congregations, Popes and Cardinals defended, encouraged and blessed it. Bishops and Kings consecrated their dioceses and kingdoms to it. Festivals in its honor were sanctioned and celebrated with the highest degree of solemnity. Nor was it without the opposition, the contradictions, the persecutions characteristic of God's work in a wayward and sinful world. It was met on the threshold with derision and abuse. It was scorned by the wise and the great of the world, by learned ecclesiastics, by theologians and preachers of renown, regular as well as secular, by dignitaries and universities. Its defenders and propagators were held up to obloquy and then pursued by hate, calumny and persecution, but to no purpose. The Redeemer has fulfilled time and again the prophecy and the promise He made His servant. "This Sacred Heart shall reign in spite of Satan and all whom he stirs up to oppose it. Keep up courageously what you have undertaken for His glory. He will reign despite his foes and make Himself the possessor of our hearts; for His chief aim in this devotion is to convert souls to His love." The day is past when the devotion to the Sacred Heart was regarded with suspicion, or scouted as useless and superstitious. It has received the solemn approval of the Vicar of Christ, and marches victoriously to the conquest of the world. No power or influence on earth can obstruct its path. What a source of consolation and courage in that thought for all who practice and promote this devotion!

Nor yet is the Sovereignty of the Sacred Heart complete. Much is yet to be accomplished. While there is a heart, a home, a people or a nation in which the Divine Heart has not established His Kingdom, which has not yet been brought under the influence of His love and grace, there is room for activity, a glorious field for conquest. The apostleship of the Heart of Jesus intimately, nay inseparably, united with the Apostleship of Prayer, cannot afford to rest. All ought to turn to good account the heavenly talent—the power and influence given them in prayer, above all prayer in union with the Heart of Jesus. In the Apostleship of Prayer, its organization, its literature, especially its "Messengers," devotion to the Sacred Heart has found a powerful means of rapid and wide extension, and in devotion to the Sacred Heart the Apostleship of Prayer has the main source of its strength and efficacy. These two great manifestations of love and devotion ought therefore to go hand in hand to the conquest of the world. Let us all pray during the month of June that the Heart of Jesus may be everywhere known and loved.—Rev. J. J. Connolly, S.J., in the Canadian Messenger of the Sacred Heart.

Feast Of Pentecost.

By a Regular Contributor.)

The work of Redemption was completed; Our Lord had ascended to His Father in Heaven; He had promised His Apostles that He would send them the Holy Ghost, the Third Person of the Blessed Trinity, to be their Illuminator and Sanctifier. His departure from earth had left a blank, a vast void that brought sorrow and depression upon those envoys of the Son of God. They had assembled in the room consecrated by the memory of the Last Supper; they felt like children seated around the family board, after the death of the father. They gazed upon each other in wonderment and none seemed to know what course to advise. Suddenly a noise like that of a great wind rushing through the house was heard. They looked up, and behold immense tongues of fire came down and one rested on the each person present. Directly they began to talk in various languages, they became filled with the Spirit of the Holy Ghost, wisdom, fortitude, patience, knowledge, courage, all those virtues so necessary under the difficulties of their surroundings came to them: They were strengthened to face the ordeals of their great mission; and it was thus that in the fires of Pentecost they obtained the ratification of a mission destined to them, and there commence, and to continue till the end of time.

Such, from the historical standpoint is the story of Pentecost. On Sunday next—to-morrow—the church celebrates that great and all important festival. It is one of the most necessary links in that great chain of Catholic feasts which binds the year from the beginning to close, and which engirdles the entire teachers of the Church in regard to the dogmas of the faith. It is one of the striking landmarks along the pathway of Redemption. Like the peaks that rise high over the mountain range, and can be noted at various distances from each other, when the summits are obscured by clouds and mist, so do these different great feasts, tower aloft, always arresting and catching the attention, even when the mists of daily occupations, and the clouds of worldly interests obscure, if they do not entirely hide, the ordinary days of religious significance.

These great festivals may be traced as epochs from the birth to the Ascension of Christ. They are Christmas, the Circumcision, Ash Wednesday—the beginning of the forty days of preparation—Holy Thursday, Good Friday, Holy Saturday, Easter Sunday, the Ascension, and Pentecost. We might also include in the list the Annunciation. They present to us the striking features of the great work of Redemption.

It is scarcely necessary to remind our readers that Pentecost is a day when special graces are reserved for those who seek them. There are always certain conditions whereby the full benefits of such days may be secured. These conditions are prayer, confession, communion; in a word, conformity with the spirit of the Church and the invocation of the sacramental means which she places at the disposal of all her children.

On this we need not insist, nor is it quite our sphere to preach the necessity of taking advantage of such opportunities; but there is no harm in reminding those who might possibly be forgetful that the Seven Gifts of the Holy Ghost are the great counteracting influences that destroy the evil effects of the seven deadly sins. If there is a day in all the year on which these gifts are to be obtained, for the mere asking, it surely is that upon which the Holy Ghost, Himself, descends upon the faithful. We trust that Pentecost may this year be fruitful of every blessing for each and all of our friends, and that when again its anniversary comes to us, they may all be present to again kneel at the altar steps, and join the priest in that inspiring invocation—the "Veni Creator."

A WOMAN LAWYER

One of the busiest lawyers in Zurich is Anna Mackenroth, a young woman still in her twenties, who opened the legal profession to women in Switzerland.