

Completely Disheartened Egyptian Liniment Cured Him

Though the hospital physicians could not cure his trouble, Mr. Robert Graham, of Elgin, Ont., found Douglas' Egyptian Liniment the proper cure. He writes: For four months I suffered untold agony from my arm. I was obliged to carry it in a sling. Could get no rest scarcely, day or night. I went to General Hospital, Kingston, but had to return home with my arm in the same condition. Doctors could not agree as to the cause of my trouble. A friend gave me a bottle of Egyptian Liniment. At first I refused to use it, as I was completely disheartened, however, he prevailed upon me to give my arm one application. I did not immediately after I began to feel the effect. I followed the directions and after using the contents of one bottle, my arm was entirely cured. I have had no return of the trouble. Egyptian Liniment has certainly been a boon to me.

and the indissolubility of the marriage tie. Marriage is indissoluble because it is a sacrament; and a sacrament is a holy thing, to be approached with holy thoughts and reverence with holy hands.

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BROAD RELIGION

Doctor Marlin, the new President of Boston University, in his inaugural address, among many good things well said, delivered some assertions that are not at all good. He asks for the Union of a "broad, wholesome, sane religion," and proposes, as a means of thinking in matters religious, "It is a burning shame," he continues, "that we are so small in our religious conceptions and so narrow in our view of the world that our children are denied religious instruction in our Public schools and the world's noblest literature is barred from the subjects of study in the Public schools. Let us hope that soon we shall outgrow such narrow sectarianism and its consequent moral death."

It is strange that some minds will not see that religious truth is not of man's making; that no matter how deeply and how broadly university professors may think, they are not the interpreters of God's Revelation. It is very Catholic, of course, who are "so small in our religious conception," that we will not allow the Word of God to be handled about in the public schools according as some teacher who has no sympathy with the cherished Catholic faith of her pupils may see fit. We have nothing to say about our children, but we refuse to have our children given the brand of dogma which Boston University professes. What, too, of the Jewish pupils? Would Doctor Marlin compel them to listen to the New Testament? Perhaps he would limit Bible reading to the Old Testament, but would Christian pupils be satisfied with that? It is very simple to make critical assertions, but another thing to suggest a working plan acceptable to all who have a right to say how public money will be employed. Breadth is not the lead to truth; more often will it lead to all manner of error. And if university professors were as broad as the Doctor maintains, he would not make the assertion that the early Christianity in its desire of personal fitness became "forgetful of social relations and earthly obligations." That Christians expected an early transit did not blind them to their duties to their neighbors. One has only to read the Gospels to discover that.

Evidently Dr. Marlin has been bitten by the popular germ that thrives among latter day Protestants of chanting the praises of breadth, forgetting the advice of our Lord: "One way to destruction is broad and the path of righteousness narrow and straight. Which authority are we to follow?" Breadth is a much abused term, taken from its true meaning to signify something vague and indefinite. It is a shallowness of thought that is becoming daily more common. Mr. Bird Coler, author of "Socialism in the Schools," and "The Resignatory Sect," puts it clearly thus: "We are apt to give respectful attention to 'breadth' as if it were something in itself respectable. As its own freude it is a respectable and worthy thing; a broad sympathy is a fine thing; but a broad religion is nothing at all. The widest possible angle is no angle at all. The last generalization is an indubitable thing necessarily too big to fit in a finite thing like a human mind. So 'bread' is a decent member of society early Christian in his mate, but it is a corrupter and a mischief maker when it runs off as it often does, with the term 'religion.' Religion should not be broad; tolerance should be. Religion is the shortest distance between man and God; it should have only one dimension. I would have the religion of men as straight and narrow as the road to Paradise; their sympathy as broad as the need of it." Which one is the sane thinker?—Pilot.

Mr. Edison is a sneerer at Catholic reverence for sacred shrines and "pious." The figure of the dead Saviour in His grief-transfixed Mother's arms and the image of His Cross made his gall bell shudder at every step. He counted them in Italian or French highways, and behind devout peasants kneeling and praying before these chastening reminders of the price of man's salvation. But yet the great man has his own idols. He worships a great idol of stone and bronze—the tall statue of Liberty that rises out of New York harbor. It represents only an idea—a human idea—and yet Mr. Edison grows rapturous over it, he who sneers at Catholics paying reverence to the fact of God incarnate, and represented in a sanctified shrine, accompanied by the symbol of redemption. Mr. Edison has his attacks on the Catholic religion by saying that every man ought to be free to believe and worship according to his conscience, but he immediately proceeded to prove that he did not practice what he preached. He launched out into a panegyric of gross materialism. He said that tall chimney stacks were his patron saints; that church steeples represent superstition, and other drivel of the scolding infidel class. Tubal Cain seems to be god of the modern Cyclops. The statue in New York harbor represents "Liberty enlightening the world," but the symbol of salvation that Mr. Edison deifies represents him who is really the "Lux Mundi," "Behold," He is the Lord of Light of the World. He is the Light of the World and Maker of that material light which Mr. Edison manipulates so cleverly, yet confesses that he cannot tell what it is. But Mr. Edison knows him not—Philadelphia Catholic Standard and Times.

Who is the idolator? Mr. Edison is a sneerer at Catholic reverence for sacred shrines and "pious." The figure of the dead Saviour in His grief-transfixed Mother's arms and the image of His Cross made his gall bell shudder at every step. He counted them in Italian or French highways, and behind devout peasants kneeling and praying before these chastening reminders of the price of man's salvation. But yet the great man has his own idols. He worships a great idol of stone and bronze—the tall statue of Liberty that rises out of New York harbor. It represents only an idea—a human idea—and yet Mr. Edison grows rapturous over it, he who sneers at Catholics paying reverence to the fact of God incarnate, and represented in a sanctified shrine, accompanied by the symbol of redemption. Mr. Edison has his attacks on the Catholic religion by saying that every man ought to be free to believe and worship according to his conscience, but he immediately proceeded to prove that he did not practice what he preached. He launched out into a panegyric of gross materialism. He said that tall chimney stacks were his patron saints; that church steeples represent superstition, and other drivel of the scolding infidel class. Tubal Cain seems to be god of the modern Cyclops. The statue in New York harbor represents "Liberty enlightening the world," but the symbol of salvation that Mr. Edison deifies represents him who is really the "Lux Mundi," "Behold," He is the Lord of Light of the World. He is the Light of the World and Maker of that material light which Mr. Edison manipulates so cleverly, yet confesses that he cannot tell what it is. But Mr. Edison knows him not—Philadelphia Catholic Standard and Times.

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CHRISTIAN MARRIAGE

In Father Outbert's "Catholic Ideals in Social Life" which has reached a second edition, the zealous author asserts that "in commercial selfishness, intemperance in drink, and the desertion of the marriage vow, we have the three evils which to-day shake the foundation of society." In regard to the third of these great evils he writes as follows: "The domestic circle is the cradle of the nation; if that be degenerate, this must shortly follow to its ruin. Around the hearth the child's life is formed; there, too, the most intimate and sacred qualities of a man's character are developed. Destroy the home, and you take away from the ordinary man the strongest inducement to self-sacrifice and to persistent energy; for in the home a man learns to forget himself in those he loves; in their presence he unfolds his simpler and nobler self. To most men a pure and happy home is the very gate of heaven, saving them from the baser part of themselves. No wonder, then, that the secret of home life depends in the first place upon conjugal fidelity.

Very grave is Father Outbert's warning as to the seriousness of marital duties. He says: "Even when marriage is entered into, as it should be, with a sense of its sanctity and responsibility, there will always be required that unceasing and single-eyed adherence to duty, which alone guarantees the faithful discharge of a difficult vocation. Self-denial is the very essence of conjugal devotion. Husband and wife, from the moment that they profess the vows, owe to each other a supreme devotion and affection such as they can give to no other creature. To deprive each other in any other way, of that supreme devotion is to degrade from their vows. They may have friendships and acquaintances; but such friendships have not the sacramental character of the supreme devotion they owe each other. If, nevertheless, they are to continue that supreme devotion. To conceive the modern view of the sanctity of marriage is, in truth, one of the most urgent tasks before the Church in this country. Young men and women must be taught that marriage is a solemn duty and a religious act. They must be told that to prepare themselves to enter into the sacramental state, they must endeavor to keep themselves pure from their youth; not rush recklessly into marriage before they are satisfied that they are fitted for its responsibilities. But do Catholics themselves always enter into the married state with that sense of responsibility which should be expected from them? Are our Catholic young men and maidens taught to regard marriage as the fitting crown of a pure life? Are our Catholic youths made to realize that the duties of husband and wife go beyond the avoidance of legal infidelity, and imply a constant reverence and devotion towards each other higher than they may show towards any other man or woman? It is for Catholics to set the example; and an example so manifest and far beyond reproach that none may cavil at them. Then, and then only, will they be able to induce their non-Catholic fellow citizens to recognize the sanctity of the marriage vow."

Liquor and tobacco habits. A. McTAGGART, M.D., C.M., 75 Yonge St., Toronto, Canada

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