MAY 6, 1905.

in conformity with an of nursing, but in a nelp to restore health dily as possible. The the nurses have noth heir duties to the sick. The only question ey competent to perpected of them.

smey of Catholic Sisters to doubt. Non-Cath.

to doubt. Non-Cath. have borne testimony arity and self-sacrifice nes are constantly dis. whose memories go il War will recall the ation bestowed by the cont the Sisters of Charmificent and unselfah dered on many a battleny a 'military hospital, anded soldier, who was life by the tender and life by the tender and Catholic Sisters did preciate this service endered by nurses who

as he did in religious ace these nurses, Who ys will never set foot hold of Seney Hospital its president, were no than in time of war. I other contagious disno terrors for them.
d Memphis know hew
their posts of danger,
in mortal fear. Their
es has ever been mainly
ofound conviction that
sick they are service.

sick they are serving d bar from performing ns of mercy at the bed. k in the hospital over Dr. Buckley presides, i's Journal.

OLIC IRELAND.

E PEOPLE. the Glasgow Observer red nowadays with a red nowadays with a res of articles bearing e "A Convert's First More interesting and than is furnished by

onvert's experiences on trch we have not met while. In the latest beerver the writer dis-taneity and naturalness iety, illustrates his graphic picture, among ving:

nd (and a more Catholic exist on the face of the ere you see how simple the people practice re-is an easy, unconven-out the whole thing lifying. Not one mornmornings in the week wded cities or quiet surch bells summon the and Holy Communionole breakfast of ham and to the principle of that terian, Dr. Guthrie—
and then prayers'), but the fast at 4 or 5 or 6 en fast, at 4 or 5 or 6 testants are snoring in the effully the people retter folk would be as-

y beheld the numbers fter morning, without but purely out of devo-day with Jesus Christ Sacrament. At midday ell peals forth through hills and valleys. In ere is a constant stream the Blessed Sacrament, for long periods of time, and it to be in the presviour.
er of almost every street
is fixed, from which
looks down upon you as

country roads you suc-rself kneeling beside 3 x on a shrine of Our ear the pious workers weet and simple hymns wen the little children e your hand and beg a a rosary in a way that sted.

ut samples to show how imple and unaffected practicing their religcopying this from a writing what I know myshef. They do not ees and a special black ternally solemn on one ven. They live in conurring fast and festival, scapulars, crucifixes, Agnus Dei, it is kept

Catholics to the manner thrust into the darkness of Protestantism or un-of period they would love more than they do, be in practicising it and or its propagation. We Convert's First Imprese republished in book od that they are calculng Protestants, as well for whose benefit they for whose benefit they intended.—Ave Maria.

abstinence pledge has thing during Lent, why the year round?

eakfast Table

ble food, with all qualities intact, ild up and maintain lth, and to resist treme cold. It is diet for children.

lost Nutritious

Economical

"CHRISTIAN SCIENCE" FAD.

JESUIT FATHER TEARS OFF THE MASS FROM MRS. EDDY'S CULT.

In an article in the Messenger for November, Rev. Henry Woods, S. J., writing on the so called "Christian Scisays in part:

ence," says in part:
Statistics prove that no novelty in religion and social reform can be so dreamily unreal as not to be able to draw to itself a number of supporters. There are still, they say, believers in Joanne Southcott. The Purple Mother fourishes in Southern California. New Brook farms are organized from time to time by promoters untaught of pastfail-Brook farms are organized from time to time by promoters untaught of pastfail-ares. Messiahs and divine healers have ures. Messiahs and divine healers have only to appear to be surrounded with multitudes of men and women ready to accept them on their own testimony.

To-day, as easily as a few years ago, persons could be found who put their all the header of an adventures.

persons could be found who put their all into the hands of an adventurer, if he, too, would promise to lead them to a nameless, undiscovered Eden in the Southern seas. And therefore, though we blush at it, we do not wonder that Christian Science, the vagary of a woman's disordered imagination, has been many do not wonder that the course of the course of the season man's disordered imagination, has been accepted by many, in the course of thirty years, as the truth for which the world is waiting, the cure of every physical and moral ill. APPROPRIATING TITLES.

APPROPRIATING TITLES.

For this reason it is good for us to look into it and see what its real nature is. Why it is called Science we cannot discover. Perhaps for a similar reason to that which leads men who tame horses, or go up in baloons, or wander from place to place showing stereopticen riews, to call themselves professors. They must have some title to give their occupations, a dignity these have not themselves. They feel the inappropriateness of General or Doctor. Reverend would not be more suitable. Her and Signor seem to belong almost exclusively to the operetta stage, alterlated to the stage of the s Herr and Signor seem to belong atmost exclusively to the operetta stage, although the latter, in company with Monsieur, is sometimes found in the equestrian ring. The royal title has been appropriated by ladies and gentleterms of closer acquaintance men on terms of closer acquaintance than ordinary people enjoy with lions and other beasts of prey. On the other hand, Professor is at once eminently respectable, and, to the common mind, somewhat vague, therefore Professor they become. Yet certainly they are not professors.

SCIENCE AT ALL. And so, too, Faith-Healing, whatever erigencies may have compelled it to take the name, is not a science. Science is a knowledge of things through their more general causes; that is to say, a knowledge of particular truths and their incolledge of particular truths and their reasons why, up to the more remote and general causes of which they are the effects. Thus the knowledge of the laws of storms, derived not only from observations, but also from their causes, as found in accounts. observations, but also for the care as found in aerostics, aerodynamics, mechanics, the motions of the earth, and so forth, is scientific. If knowledge

NOT A REVELATION, EITHER.

It is perfectly clear that Christian Sci whatever else it be, is not speculatively, much less practically, scientific. Its inventor claims it to be a revelation. Revolution in itself is not a science, though when once given it can be treated scientifically. This is the case with our Christian revelation, which is the matter of the science of theology. But no such treatment is found in the exposition of the revelation which Mary

are no pods in peas and no peas in pods; no stables in horses and no horses in stables; no trees on leaves and no leaves on trees; no ovens in pies and no pies in ovens;" Morever, the equivocation in the use of terms should not pass unnoticed. The object of the passage is to support the fundamental principle of Christian Science, the unreality of the body with all its accidents; the only reality is the soul.

THE ARGUMENT ANALYZED.
The argument then runs thus: Pain does not enter into the essential defini-tion of truth, which spelled with a large T, stands for the True; therefore pain is not a true thing, a reality; and so on.
One could prove in this way that no
finite being, not even the soul itself, is
real; for there is nothing finite that
enters into the definition of the True. enters into the definition of the This transcends all individual classes it contains and categories just because it contains all in its extension, and is found in each

according to each one's nature.
Faith-Healing, then, is not a science.
Neither is it Christian. It contradicts
the Christian doctrine of the Blessed
Trinity, of the creation and fall of man, of the redemption, of the resurrection of the body, of the judgment after death, of merit, of the eternal torment of the wicked in hell and the reward of the just forever in heaven. It

the protection of the British consul in the hour of reed; neither will French circles open o welcome the latter as a compatriot because she is perfect in the turning of the palms and the little shrug of the shoulders. But let one profess a general extens for the

profess a general esteem for the Sermon on the Mount, and, with certain reservations in favor of his own ideas and of the spirit of the age, approve the theology of the Lord's Prayer, and he passes as a Christian without challenge. This is the result of the indifference of the world.

NOT A CHRISTIAN SECT.

But Catholics cannot forget that no acceptance of Christ as a moral teacher only can be called Christianity. "Every spirit," say St. John, "which confesses that Jesus Christ is come in the flesh, is of God; and every spirit that dissolveth Jesus is not of God. And this in anti-Christ." Any sect, there-fore, that does confess Jesus Christ as He is in Himself and in all His relations with man. His Godhead, His passion, His revelation, His works in all their fullness, is not Christian in the strict sense of the word. In a broader sense one may be called Christian that holds the foundamental doctrines of the Trinity, the creation and fall, the In-carnation, the Redemption, the Resurrection; but a sect such as Mrs. Eddy's foundation, that rejects all or any one of these doctrines, is Christian in no sense whatever.

HOLY FEAR.

The fear of the Lord is not fear such as we understand it from a human viewpoint. Such a fear excites be cause of the uncertainty of con-sequences. The order of Nature, for example, is disturbed, and one fears the outcome. In sickness, we fear death: in adventure, we fear failure; in wrong-doing, we fear detection.

And this human fear may even be carried into spiritual things. For example, where a man offends against God's law and fears punishment which may come upon him. This is not the fear which the holy scriptures speak of and commend so much. It is merely alternate head won the consciousness. distrust, based upon the consciousness of the weakness of one's own powers and the uncertainties of what is un known to us. But spiritual tear is trust and confidence based upon the goodness of God, and which, instead of harrowing the soul, brings peace and comfort to it. Thus saith the Lord, in comfort to it. Thus saint the Lord, in fect estaticus, first chapter: "The fear of the Lord shall delight the heart, and shall give joy and gladness and length of days; and with him that feareth the Lord it shall go well in the latter end, and in the day of his death he shall be blessed."

It is, therefore, a reverential, not a craven fear that the Christian feels in his dealings with God: We fear to offend Him because of His infinite goodness and love, like the fear a good and so forth, is scientific. If knowledge alone be the term of investigation, the science is speculative; when knowledge is acquired to be applied to direct or assist the affairs of life, the science becomes practical. the community's welfare. It is this reverential fear that is the natural fruit of that wisdom which God gives to those wishing it, and who humbly pray and ask it from Him. How one should ever beg of God this holy fear which is the crown of wisdom and which gives us peace in this life and secures for us salvation in the life

Why have not all men this all-saving

fear?
The answer is readily had: Absence The answer is readily had: Absence of faith explains it for some cases, and weak faith or inactivity in the some and strange interpretations of Scripture, as well as propositions either unproved or supported with arguments wonderfully illogical.

Take, for instance, the following chain

Take, for instance, the following chain

The answer is readily had: Absence of faith explains it for some cases, and weak faith or inactivity in the answer is readily had: Absence of faith explains it for some cases, and weak faith or inactivity in the answer is readily had: Absence of faith explains it for some cases, and weak faith or inactivity in the answer is readily had: Absence of faith explains it for some cases, and weak faith or inactivity in the original to the case of the splains it for some cases, and weak faith or inactivity in the original to the origin unproved or supported with arguments wonderfully illogical.

Take, for instance, the following chain of pretended reasoning: "There is no pain in truth, and no truth in pain; no nerve in mind and no mind in nerve; no matter in life and no life in matter: 10 matter in life and no life in matter: 10 considering only the logical form, one could argue in the same way: "There are no pods in peas and no peas in pods;

the best of Fathers in the Father, the truest of Brothers in the Son, and the most powerful and most generous of friends in the Holy Ghost.

With this recollection strong in the mind no man could offend God. It is only because this is absent that we find Christians breaking the divine law. The Ecclesiastion save: "The law. Thus Ecclesiasticus says: "The fear of the Lord driveth out sin; for he that is without fear, cannot be justified; the wrath of his high spirits (that is his foolish sinful pride,) is his

How careful men are in their deal-How careful men are in their dealings with one another when they have something to gain? What deference an employe shows towards his employer that he may keep in his favor and thus be retained in his employ? Nor is this servile nor unworthy. It is the due acknowledgment of authority or one hand and the revenence. is the due acknowledgment of autority on one hand and the reverence and respect for it on the other. Now, if from a sense of justice and gratitude men pay their due to those on whom they depend and from whom they receive favor and goodness, how much more should all pay their love much more should all pay their love and reverence to God from Whom they and reverence to God from whom they have life itself and all good things!
And this is what all good men wish to do and strive to do, and God is seconding their good-will and helping them by His grace to accomplish.

of the wicked in hell and the reward of the just forever in heaven. It seems to be called Christian, as so many sects receive the designation today, because it connects itself some how with the Sacred Scriptures and professes a limited respect for the teachings of Christ.

One of the strange things of modern times is the ease with which any one can take the name of Christian. One cannot make himself an Englishman merely by putting on thick boots and tweeds and introducing. "beastly," by Jove" and "you know" plentifully into his discourse. Nor is it possible to become a Frenchwoman by speaking with a certain thinness of accent and acquiring a particular carriage and gesture. His dress and language will not procure for the former stage will not procure for the former the first seems to be compared to accomplish.

Let us ever pray for this holy, salutary fear, and God will give it to us in tarly fear, and God will give it to us in tarly fear, and the most have a right conception of our duty to thim and to our neighbor, and shall show the same by loving and serving Him, and by being good and kind to one another. And thus we shall be noble, for, living godly, we will be God-like. We shall not be slaves, but freemen; free from sin and free from stan. We shall not be weighed down with craven, cowardly fear, but we shall stand erect, conscious of a noble freedom and a loity servitude—faithfreedom and

Devotion to the Mother of God

Every Catholic should love the month of May and the devotions to the Queen of Heaven. The one who does not is not a faithful member of the Church so dear to the heart of her Divine Son. There is something peculiarly beautiful and attractive about May devotions, however, that appeals to all hearts, be they innocent or sin hardened. The simple prayers and hymns carry one back to the days of childhood when sin, and care and worry and the trials of afterlife were yet undreamed of, and, moved by such sweet memories, many heartfelt prayers ascend to the Throne of Grace in repentance and in hope. Repentance, for those who have sinned—

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hope that graces and blessings may con-

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