

well for poor parsons, but it was plainly far below the dignity of such a man as Charles A. Dana. It was his prerogative to present the early Church, not as she was, but as it pleased him to construct her, "out of the depths of his moral consciousness." It suited his purpose that she should have been a monastic order "of the strict observance," and as such accordingly she must be made to appear. If facts were alleged in contradiction, Mr. Dana would doubtless have thought to himself "So much the worse for the facts." As a Boston newspaper said once when President Eliot had been making some very peculiar statements about Catholic matters: "Does any one really think that the President of Harvard University is obliged to revoke anything he has said at the call of mere nobodies like Father Bronsahan or President Mullan?" The words were not quite so strong, and the names were left to be understood, but the substance of the reasoning is there.

Mary's friend, Leslie, when she was charged with murdering her husband, remarked: "Great princes are not to be called to account by common men for their little peculiarities of behavior." I suspect that this principle is held in honor much nearer to us than Edinburgh.

We have seen already that the Apostles themselves are addressed by Christ as of varying means, and that from the beginning (with a few rare exceptions) the Church left it with each man's conscience how much or how little of his own wealth he should keep in his own hands. Universal communicativeness of soul is enjoined on all, and whosoever lacks it is not a Christian, but the exercise of this brotherly liberality has never been placed under any imperious outward control.


Indeed, as the original stock of the Church was largely found in the mercantile classes, the complaint came up at last: "The Christians only are rich." As soon as Christians were allowed to build churches, they built handsome ones, to which they transferred much of the sumptuous adornment they had been accustomed to see in the private basilicas which the wealthier brethren had placed at their disposal. And, as Dr. Arnold observes, the exhortations to bishops to be hospitable, imply that a bishop was expected to be a man of substance. The overflowing wealth of the Christians was poured out unstintingly on the poor and sick, Christian or heathen, but it must have been there to pour out.

As the Church did not forbid wealth, but only covetousness, so she did not forbid rank, but only pride. The Roman officer, whom the Saviour extols of as greater faith than He had found in Israel, is not required by Him to give up his commission, nor is the Roman officer whom, first of the Gentiles, St. Peter receives into the Church. Erastus, the Corinthian brother, has the high office of Comptroller of that wealthy city. St. Luke dedicates his two volumes to "His Excellency, Theophilus," doubtless governor of a province or city.

St. Paul, it is true, reminds the Corinthians that there were few nobles or philosophers among them. This implies that both nobility and high culture were found in that famous church, but not as numerous as would come to pass when the eyes of the world should be opened to the significance of Christianity. There is no sign, in Acts or Epistles of any indisposition of Christians to pay the usual deference to high station, within the church or without.

St. Paul's remark upon the comparative infrequency of noble birth in the Church suffered a notable modification at Rome. It is now known that the great families of the Aclii Glabrones and Pomponii Graecini—the latter allied with the still greater name of Plautius—were Christians. Indeed, the Gospel took a still higher flight. Clement, the consul, the Emperor's cousin and colleague, was beheaded by Domitian as a Christian, and his wife Flavia Domitilla, the Emperor's niece, together with his own niece, Flavia Domitilla, was banished, and some say at last put to death. Sabinus, the Emperor's uncle, though not baptized, had been a pronounced adherent of the Church. Clement's two sons had been chosen by Domitian for his own successors. Thus, as Harnack remarks, we now know that before the end of the first century Christianity had been on the very verge of mounting the imperial throne.

Even after the deposition of the Flavian house we are able to trace a number of its Christian descendants, still in high office, principally in Egypt. So fantastic is the notion that Chris-



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tianity was a revolt against rank and wealth, and the natural distinctions of society. It did, indeed, lift the mass of mankind to an essential dignity hardly known before, although vaguely anticipated by Stoicism. The citizenship of eternity casts paleness upon "life's poor distinctions." Yet, while it denounced pride and covetousness, and oppressiveness, and earthliness of mind, it proclaimed no war against the social order, leaving the new spirit to modify this according to its essential nature.

This whole insinuation, therefore, that original Christianity was a league of some sort to bring the rich and powerful down from their terrestrial eminence, is a fanciful falsehood, the fruit either of malice or ignorance. The mighty are reminded that recklessness in exalted place will be punished, but faithfulness in high place is to be rewarded with still higher.

However, as we go on, we find that the writer's malice is not directed here against the early Church, but against the later. He explicitly accuses the Roman Catholic Church of being now and of having been for centuries "a concentration of the most dangerous and bloody power—the power over souls by religious conformity—in the hands of a few persons at Rome, who have not scrupled to use their authority, from time to time, to promote war, protect assassination, persecute the weak and pardon the strong for their crimes, when those crimes seemed to promise aid for the oppressor, and subsistence for the priests who helped maintain the oppression."

Here we see the real aim of the writer in so preposterously exaggerating the unworldliness of the early Church into a monastic seclusion from all usual human distinctions and interests. It is that he may intensify his denunciation of the Catholic Church as a wholly different thing, a league for purely covetous and ambitious ends. Indeed, he does not even treat it as a league, but as the slavish subjection of countless millions to the selfish aims of "a few persons at Rome."

It is not that the author has not an unappeasable hatred against Christianity itself, for his chief indictment against the Catholic Church near the beginning of his letter, is that she maintains the Gospel to be destined to prevail throughout the world, a claim which assuredly Christians of every school have made from the beginning. However, he is willing to throw his hatred of early Christianity into the background, in order to direct the whole force of his virulence against the specific claims of the Roman See.

CHARLES C. STARBUCK.  
Andover, Mass.

"Your money or your life!" growled the footpad.

"Take my life," responded the Irishman. "I'm savin' me money for me old age!"

## THE LIQUOR PROBLEM

(The Casket)

The Committee of Fifty to whose reports on the liquor problem we have referred before now, contains such men as President Eliot of Harvard, Seth Low ex-President of Columbia and ex-Mayor of New York, Carroll Wright, the Government expert on economic questions, and several physicians supposed to be also experts in their profession. The full report of the investigations conducted by the Committee during the past twelve years is published in four volumes, but Houghton, Mifflin & Co., of Boston, have now brought out a summary of these four volumes in one volume which sells at a dollar. The Committee, as we told our readers once before is convinced that cheap and adulterated liquors are not more harmful than the pure and expensive. If this be true,—it seems hard to believe it,—it does away with the argument that prohibition hinders the sale of "good liquor" and leaves the drinker to be poisoned by some vile concoction instead. Once more we are told that the use of alcoholic drinks, even in moderation, just before or during physical or mental work usually diminishes the total amount of work done. The sub-committee appointed to study liquor legislation did so in eight different States, each of which had a different law. Their main conclusions are:

"Prohibition has abolished the manufacture of intoxicants, and, in districts where it was supported by public sentiment, has made it hard to get liquor, thus removing temptation from the young. The attempt to enforce it continuously where there was strong opposition has been a failure, and has often resulted in demoralizing evasions and in dangerous centralization of power in State authorities. Local option obviates some of these difficulties. The license system restricts and controls to some extent, but it is not certain that less liquor is sold. It cannot be positively affirmed that any one kind of liquor legislation has been more successful than another in promoting real temperance."

Another sub-committee found that 33 per cent. of the paupers in almshouses were brought to that condition by the personal use of liquor and 10 per cent. through the intemperate habits of others. 13,400 inmates of prisons and penitentiaries were examined, and intemperance was found to be one of the causes of crime in 50 per cent. of these cases, and a first cause in 31 per cent. The increasing tendency of employers and labour unions to demand sobriety from employees and members make them, in the opinion of the Economic Sub-Committee, the most effective allies to the moral agencies attacking the drink evil. The ethical Sub-Committee concludes that "apart from the appetite for alcohol the saloon as a social centre is the most important factor in the liquor problem. No substitutes for it, such as clubs, gymnasiums, game rooms, restaurants, temperance bars, libraries, etc., have yet been found which are capable of competing with the saloon on its own ground, but these are useful, especially if at the same time the saloon is deprived of its attractive features by legislation."

A pavior asked Dr. Radcliffe to pay his bill for paving. The doctor said: "You have spoiled the pavement sir, and then covered it with earth to hide your bad work." "Doctor," said the man, "mine is not the only bad work that the earth hides."

## LIVER COMPLAINT.

The liver is the largest gland in the body; its office is to take from the blood the properties which form bile. When the liver is torpid and inflamed it cannot furnish bile to the bowels, causing them to become bound and costive. The symptoms are a feeling of fullness or weight in the right side, and shooting pains in the same region, pains between the shoulders, yellowness of the skin and eyes, bowels irregular, coated tongue, bad taste in the morning, etc.

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### CATHOLIC ESKIMOS.

Our Brethren in Alaska To Have a Chapel of Their Own.

The Daily Gold Digger, of Nome, Ala., says that Father Van Der Pol, of St. Joseph's Church has conceived and is carrying out with his customary vigor an excellent scheme for the better training and teaching of the Catholic Eskimos, of whom he has quite a large number under his spiritual direction. It has been found difficult to teach the natives in conjunction with the regular members of the parish. The natives are shy and easily distracted and their spiritual director intends to give them a special chapel of their own, which will have in conjunction with it an industrial school in which the Eskimo will be taught arts and crafts.

The building, which will stand at the rear of the church, but entirely separate from it, is 52 feet by 20 feet. Services will be held in it regularly for the benefit of the Eskimos, and they will be led to feel that the church is taking a special interest in them. Much good is expected from the industrial school. The Eskimo is imitative and can be readily taught to handle tools.

### Sprained Her Ankle.

I slipped on an icy step and sprained my right ankle very badly, writes Miss Minnie Burgoyne of Glenwood. It swelled to a tremendous size and caused intense pain. I applied Polson's Nerviline and got prompt relief; the swelling was reduced, and before long I was able to use my foot." For sprains, swellings and muscular pains Nerviline is the one sure remedy. Strong, penetrating, swift to destroy pain—that's Polson's Nerviline. Fifty years in use.

### BISHOP BLENK.

May Be Appointed Successor to Archbishop Chapelle.

The priests of Porto Rico are united in the belief that they are about to lose Bishop Blenk, who in December next will have presided over that diocese for six years, through his appointment to the rank of Archbishop.

The belief is that a meeting of Bishops will soon be held in New Orleans, and that a recommendation will be made to

the Vatican for the elevation of Mgr. Blenk to the Archbishopric of New Orleans.

As an indication of his ability to assume the office made vacant by the death of Archbishop Chapelle, it is pointed out that Rt. Rev. Bishop Blenk lived in New Orleans practically all his life, was a parish priest there, and the president of a college in the archdiocese.

He was also a member of the council of Archbishop Chapelle, who was his close friend, and he thoroughly understands the needs of the archdiocese.

All the previous archbishops of New Orleans have been Frenchmen, or of French extraction, because the Vatican believes the conditions there require a prelate who speaks French. Bishop Blenk speaks French as fluently as he does English, and this, it is believed, will weigh in his favor.

Lord Charles Beresford now appears as a convinced advocate of temperance. "I do not believe alcohol in any form ever has or ever will do any one any good," he says. "I am now sixty years old, and since I have entirely given up wine, spirits and beer, I find I can do as much work, or more, physically and mentally, than when I was thirty. I am always well, always cheery, always feel fit. If only some young men would try going without liquor for three months I believe they would be convinced that liquor is unnecessary."

### WHAT'S IN A NAME

Her parents named her "Marguerite," And friends and kinsfolk said: "How sweet!"

But here I will relate to you What happened as she upward grew.

Her elder sister called her "Meg"; Her teasing brother called her "Peg"; Her girlish chums to "Daisy" took; Plain "Maggie" satisfied the cook.

And "Madge" she was to her papa; And "Margie" to her fond mamma; And "Peggie" in her grandma's voice; And "Maggie" as her grandpa's choice.

With "Margery," her teacher's word While "Rita" she herself preferred— Now, in this list with names replete, Pray what becomes of "Marguerite?"

—American Motherhood.