

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Paclan, 4th Century.

VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, MARCH 1, 1902

1219

The Catholic Record.

London, Saturday, March 1, 1902.

USES OF A CATHEDRAL.

In the current issue of the Century Magazine, Bishop Potter descends on the uses of a cathedral. Referring to the suspense in the realms of fundamental beliefs, and to the persons passing through "a transition stage," he says that "something larger, higher, wider, roomier, more impersonal for the time being than the parish church is wanted for them, etc."

We are not sure we grasp all this, and have a suspicion that the prelate was administering a little soothing syrup to his spiritual children. His airy statement about suspension in fundamentals is characteristic: but we think he should be able to assign a better remedy than attendance at a cathedral. Admitting that many honest minds are for the moment adrift, we fail to see how they are going to get into a safe haven, merely because they are promised something wider and roomier than the parish church. One might as well send them to the Louvre or to the Pyramids. This is certainly a case of giving stones to those who want bread. And we may be pardoned for saying that we do not understand how individuals who derive no solace from parochial ministrations are going to be benefited by a cathedral. By what miraculous process will Anglican waters, grown stale and stagnant in parishes, be transformed into a source of life and refreshment when deposited within a cathedral? True, there is to be a voice in the cathedral, but one, in the words of an Anglican, "that never promulgated a doctrine or condemned a heresy." And if all the Episcopal divines are allowed access to its pulpits, the worshipper will hear enough to convince him that St. Paul must have been day-dreaming when he advocated the unity of faith.

Now, if the prelate had assured his public that instead of doctrinal mobility there would be doctrinal certainty, and had given some detailed information about his religious programme, there might be some hope for the un-churching denizens of Gotham. But to hold up something "wider and roomier"—a pulpit that must be the expounding ground of hopelessly irreconcilable opinions—as a panacea for indifference and doubt, is putting human gullibility to a severe test.

The Bishop rejoices in a pulpit to be dominated by no trustees or vestry or plethoric pew-holder. However, we do not think he need be unduly anxious on that score. The Anglican preacher is too well-bred a man to ruffle the feelings of the plethoric pew-holder. He is usually compromising and apologetic enough to satisfy the most exacting, and so long as he confines himself to literary and civic reform dissertations, and to essays on morality in general, he will have nothing to fear. But it will take more than an artistic edifice to give life to the "bough torn from the tree." "There is one God and one Christ," says St. Cyprian: "and His Church is one and the faith one, and the people one, joined in the solid unity of one body by the bond of concord."

If Bishop Potter could subscribe to this statement there would be some point to his talk on the uses of the Cathedral.

A DIVINE, INERRANT AUTHORITY.

In the book "Doctrinal and Doctrinal Disruption," we read:

"That old foundation, the Bible, in which all reformed Christendom rested itself at the beginning, as though it were a solid rock, has ceased in itself to be a foundation any longer. It moves, it shifts, it totters, it supports no structure unless something outside of itself shall be found which will support it."

So far our separated brethren have failed to find this something—divine, inerrant authority. But they can find it if they will:

"A path and a way shall be there and it shall be called the holy way; and this shall be unto you a straight way, so that fools shall not err therein."

INCONSISTENCY.

Some time ago we read a glowing account of explorer Peary's achievements in the far North. How he clung with indomitable endurance to the project of planting the Star Spangled Banner in places as yet undiscovered was an inspiring bit of writing. Peary and the others who court the dangers and privations entailed by their hazardous attempts to widen the sphere of human knowledge,

are fearless men, and worthy of any praise. And the plaudits accorded them are signs that some of us at least can be thrilled with the story of endeavor that is not actuated by love of the dollar. But what strikes us as being inconsistent is that many who look kindly upon Peary, and harp upon his heroic self-devotion and zeal for the cause of science, are so unduly severe on the restraints voluntarily imposed on themselves by the Religious of the Catholic Church. They will hymn praises in honor of the man who goes questing for what may rebound to the progress of mankind, but not for the man who binds himself to seek always the glory of God—a more difficult quest than the other.

THE RELIGIOUS ORDERS.

There is an idea, begotten of prejudice and ignorance, that Religious are men and women given over to dreams, who prefer the peace of the cloister to work in the world. We have also happened upon a life of a Religious who, according to his biographer, spent a good deal of his time in posing—unconsciously you know!—and weaving pretty pious air castles. This kind of a book is merely spiritual mush and has, so far as it has to do with the delineation of the life of a Religious, as much reliability as a tale of Munchausen's. The piety fashioned within the walls of a religious house is generally intelligent and virile; it is built up and welded together by ceaseless conflict; and, aiming at the mastery of the spirit, demands a strength of which worldlings have no conception. They are no dreamers of dreams—they who have chosen the better part. They are ready for any call of mercy and charity—and one of the phenomena in an age of self-seeking is to see a man immolating himself for others, and through his prayers safeguarding, perchance, the sinful from doom: humble and obedient, pure and poor. Freaks of fanatical enthusiasm; some say, but they are, as we know, the highest and worthiest occupation of a reasonable being and surest guarantee of success that means anything.

We are not a whit surprised that some newspapers in this country should have no adverse criticism of the recent action of the French Government. They view the matter through their own prejudices, and have not the excuse that may be put forward by the framers of the Law of the Associations, that they do not admit the truth of Christian religion. They are wandering in a maze of misapprehension and ill-concealed hostility, and are not as yet to all seeming beyond the influence of the receding monk of Germany. The hatred of religious institutions, says Balmes, has been inherited by philosophy from Protestantism. This is the reason why all revolutions, excited and guided by Protestants or philosophers, have been signalized by their intolerance towards the institutions themselves, and by the cruelty towards those who belonged to them. What the law could not do was completed by the dagger and torch of the incendiary. On this point, as well as many others, it is manifest that the infidel philosophy is the daughter of the Reformation. It is useless to seek for a more convincing proof of this than the parallel of the histories of both in all that relates to the destruction of religious institutions:—the same flattery of Kings, the same exaggeration of civil power, the same declamation against the pretended evils inflicted on society, the same calumnies; we have only to change the names and dates. And we must also remark this peculiarity, that in this matter the difference which apparently ought to have resulted from the progress of toleration and the softening of manners in recent times has scarcely been felt.

THE BOY SAVERS' SERIES.

They who have anything to do with, or are interested in "boy culture" should lose no time in procuring the "Boy Savers' Series" by Rev. Geo. Quinn, S. J. His first contribution to boy literature merited, and received, a warm welcome, and we are quite sure the second booklet, which is also practical and suggestive, will be endorsed in a similar manner. It is sometimes asserted that there is altogether too much hubbub about this kind of work. We, however, cannot see our way clear to subscribe to the statement, for we believe that if there be any work that has been denied a bounteous measure of sympathy it is precisely the one which concerns itself with the protection of the boy. Again, boys' societies

are looked upon as menaces to home life. Assuredly, home is the best place for any youngster, although some of them do not regard it in that light. There are always a few of them at large, either through parental negligence or because home attractions pale into insignificance before the street, and for these a well-regulated society is a refuge from temptation and vice. In fact after the Sunday school, the principal organization in a parish should be for the boys.

We may dilate on the responsibilities of parents, but, all said and done, there will be gamins who, unless we contrive to help and safeguard them, will find their way into organizations where vice and vulgarity have full sweep, or into non-Catholic societies. We are not going to say any more on this subject save to remind our readers of what Cardinal Wiseman said years ago: "Give me the boys and in twenty years England will be Catholic." The zealous laymen and clergymen who may be times be at a loss for expedients to hold the boys will find Father Quinn's pages very helpful and suggestive. The author terms his production a booklet, but it has more sound sense and insight into boy nature than many pretentious tomes. It is the very best thing on this subject that we have any acquaintance with, and we consider it indispensable to every Director who desiderates to be up to date.

It is the result of labor of a man with a magnificent record as a "boy-saver," and we advise our readers to get a copy as soon as possible from the Messenger Library, New York City.

CHRISTIAN SCIENCE.

(Conclusion.)

Before proceeding in regular order we wish to call your attention to a contradiction between two statements of yours, Mr. McCrackan, which we overlooked. You say in the first part of your letter, "God is the only cause." " * * * He uses means and instruments, but He is the only cause." And in a paragraph toward the end of your letter you say, "Mortal mind is not created, is not an expression of God, and His lies, therefore, cannot be traced to Him."

Now this mortal mind, which lies and is the father of lies, is something; and as God, according to you, is the only cause, He must be the cause of it; or, if He did not cause it, He is not the only cause. Now you may hold either of your statements, but you cannot hold them both, for, as you see, they contradict each other.

McCrackan—"I should not venture to write further concerning the doctrines of the Catholic Church on the subject of healing the physically sick, since the editor of the Freeman's Journal is far better qualified to speak of them than I am. Moreover, I am ready to acknowledge a certain inaccuracy in my statement: "The process of arriving at this knowledge, is not so much intellectual as spiritual." In this instance I felt into the common habit of making a distinction between Mind and Spirit, whereas Mind and Spirit are synonymous, and mean God."

Comment—"You mean that spirit and mind, when spelled with capital initial letters, mean God, in the Christian Science vocabulary. This explanation is necessary, because they do not mean that in any other vocabulary. McCrackan—"I should have explained, that I criticised the faculty called intellectual only in so far as it applies to that human reasoning which leaves divine realities aside, and deals with objects as they appear to mortal mind."

Comment—"It is not easy to see the drift of this explanation. The human mind does not leave divine realities aside. Even the atheist does not leave them aside; he must deal with them, and does deal with them, in the very act of denying them. He cannot deny that of which he has no idea, and to have an idea of a thing is to deal with it. The human mind also deals with natural or created realities, and with their appearances as well. Mortal mind is an invention of Christian Scientists, and as they have not given a definition of it, it is not clear what they mean by the term. They tell us that there is but one mind, one soul, and that is God; and then they talk of another mind which they qualify as Mortal. They appear utterly oblivious of the fact that those two statements cannot be both true. If it be true that there is but one Mind, it is certain that there is not another; and if it be true that there is another, it is false that there is but one. But contradictions like this are mere trifles to the Christian Science mind."

McCrackan—"To argue from a Mortal Mind basis is to miss the conclusions of true knowing, or real science." Comment—"From what basis do you argue? From the one Mind, which, you say alone exists, or from the Mortal Mind, which, you say, also exists? The fact is, you argue from or with the individual Mind that you are conscious of as directing all your reasoning operations. We do the same. It is all either of us has in the way of intelligence with which to draw conclusions. You probably meant to say that, to argue on the basis of the existence of a material world, is to miss

the conclusions of true knowing. But this statement is a mere begging of the question, and it is by no means admitting that to argue from the basis of the non-existence of the material world, is to miss the conclusions of true knowing or real science. The latter has the advantage over the former in that it is in accord with the common sense of the human race.

McCrackan—"If there is a Principle which governs the universe, including man, then the knowledge of this Principle must be the final, ultimate and only real science, and any attempt to deal with this first cause through a form of reasoning hampered by material beliefs, must lead the investigator astray and prevent him from reaching the goal."

Comment—"There is a Principle or Cause who created and governs this universe composed of spiritual and material beings. And any attempt to deal with His first Cause without dealing with His works that are immediate to the senses which He has given us to know them, must lead the investigator astray. In reasoning, we must take the data as we find them, and this material universe about us and our own consciousness of existence are the data, things as we find them. Matter is one of the facts that have to be investigated, and no fact can hamper sound reasoning. Your conclusion rests on the gratuitous assumption that belief in the existence of matter is false; and this assumption begs the whole question between us. You deny the existence of matter, and then, taking your unproved belief as the criterion of truth, tell all who do not believe as you do that they are hampering themselves and must go astray. The whole human race is and has been wrong from the beginning, and you Christian Scientists alone are right. That is the whole gist of your reasoning in the above quotation. It is certainly unhampered by the principles of logic, or by any consciousness of your fallibility. Your statement that men are hampered in investigations by "material beliefs," must be met by another, namely, that Christian Scientists are hampered by their spiritual belief which denies matter, contrary to the testimony of their own senses and the belief of mankind."

McCrackan—"In regard to the query suggested in the issue of Freeman's Journal for Oct. 26, concerning the value which may be set upon the evidence of physical healing in establishing the truth of Christian Science, I should like to add the following explanation." Comment—"Then there is such a thing as physical healing? which, of course, implies the existence of matter. But proceed with the explanation."

McCrackan—"Christian Science teaches that man is never sick. What is commonly called the healing of sickness is the waking up to this realization. The so-called evidences of sickness are false beliefs, suggested by mortal mind, and are based upon the testimony of false witnesses, called the physical senses."

Comment—"If the physical senses are not trustworthy when they testify that we are sick, how can you believe them when they testify that we are healed? Mrs. Eddy in her message to her followers (copyrighted in 1901) says: "I healed the deaf, the blind, the dumb, the lame, the last stages of consumption, pneumonia, paralysis, etc., and restored the patients in from one to three interviews."

When she made this statement to the world as proof of the value of Christian Science, she submitted the case to the judgment of the world, to be determined in the only way the world determines the existence of facts, namely, by evidence or demonstration. The world therefore has the right to demand the evidence. This brings us to our query which elicited your explanation."

In reply to the demand for proof Mrs. Eddy refers to the deaf, dumb, blind, consumptives and paralytics she has cured in three interviews. She presents this crowd of witnesses as those who were blind, deaf and dumb, and who now see, hear and speak; as paralytics and consumptives who now are free from these diseases. Such is the Christian Science case as presented by its founder, such the demonstration of the value of the science."

Now Mr. McCrackan, the knot of our query is this: If as you teach, the testimony of the senses and the suggestions of mortal mind are false, how did Mrs. Eddy know that those people were, or thought they were, afflicted, that one was blind, another deaf, another paralyzed, etc.? What meant her knowledge except through her physical senses and what you call Mortal Mind?

Both you and she say they were not sick, that they suffered under a delusion, a false thought, and needed only to be waked out of it. But how did she know that they suffered under a delusion or false thought? Oh, they complained to her that they were suffering under those afflictions. But how did she know that they complained to her of their sicknesses, unless through her physical senses and mortal mind. She had no other means of knowing that they were sick, or thought they were, except her mind and her physical senses, and these you hold to be false and lying witnesses. How, then, did she know that these people were blind, deaf, dumb, etc., when, according to you and her, she had no evidence but that of false and lying witnesses? She could not know; for false and lying witnesses are confessedly not sufficient evidence to establish a fact."

It follows that her proof of the value of Christian Science from the cures she claims to have effected, is utterly worthless unless she proves that those people were sick or thought they were, in the first place. But this proof she

cannot give, since the only possible evidence of it is the testimony of false and lying witnesses—the senses. Failing, as she must on Christian Science principles, to prove that those people were sick or afflicted, or thought they were, or complained that they were, she must, of course, fail to prove that she healed them; for if they were not sick, or falsely thought they were, they could not be healed of the sickness, or the false thought.

The first fatal defect in Mrs. Eddy's case is her absolute inability to prove that those people she claims to have cured were deaf, dumb and blind, or that they believed themselves to be. The second fatal defect is her and your equal inability to prove, without the aid of the senses, that those supposed afflicted people were healed. The only possible proof of their cure is the testimony of the senses; and these, you assure us, are false and lying witnesses. The following imaginary dialogue will put your case succinctly in the face of the world to which you appeal:

Christian Scientist—You want proof of the value of Christian Science. Here it is at hand. Here is John Doe. You have known him for several years, and you know that during that time he has been blind, deaf and dumb.

Christian—The only means I have of knowing that such a being as my friend John Doe exists, or that he is blind, or deaf, or dumb, are my physical senses. Are they good enough authority to justify me in believing that he exists?

Christian Scientist—Certainly not. They are lying witnesses, and not to be believed.

Christian—Very well, then; I do not know John Doe, and do not know that he was blind.

Christian Scientist—Well, I can assure you he is and was blind.

Christian—You forget that if my senses cannot be trusted you are in the same condition as Mr. Doe. I do not know that you exist. Nor can you, if you do not trust your senses, know that Doe exists, or that I, to whom you speak, exist.

Christian Scientist—Well Doe visited Mrs. Eddy, and now, you see, he can see.

Christian—Unless our senses can be trusted I cannot know that he can see. Nor can you.

Thus when the Christian Scientists discredit the senses in order to deny the material universe, they rob themselves of all means of proving their science; if they credit the senses to prove their healing powers, they must credit them when they testify to the existence of the material world. If they discredit them they cannot prove a cure, and if they credit them they contradict their doctrine of the non-existence of the material world, to which the senses testify. Either alternative is fatal.

McCrackan—"The Science of Knowledge that the testimony of the physical senses, as well as the suggestions of Mortal Mind, are false, establishes the fact that their opposites, namely, Spirit and Spiritual Understanding, are true, and alone can testify to the truth."

Comment—"First, we have not the Science of Knowledge that the testimony of the senses are false; and, second, if granted that the senses are false, it would not follow that spirit and spiritual understanding are true."

If the physical senses are false witnesses, what proof have you that your spiritual sense is not a false witness also? You have none; you take your spiritual sense on trust, and with no better—if as good—as proof as the rest of mankind have for the veracity of the senses. The Materialists, who go to the opposite extreme and deny the existence of matter, have as good grounds to say that the testimony of the spirit and spiritual understanding are false, and therefore their opposite—matter—is true, and can alone testify to the truth. Both are gratuitous and of equal invalidity. Both are a wretched, mendacious begging of the question."

McCrackan—"Christian Science must, therefore, be spiritually apprehended."

Comment—"It would be better if it could be intellectually apprehended, as that is the only way in which the human mind can apprehend things, spiritual or material."

McCrackan—"But the fact that men throw out the false beliefs of sickness through Christian Science, may justly be cited as evidence of the truth of Christian Science."

Comment—"We have seen that—rejecting as you do, the testimony of the senses—you cannot prove that men throw off sickness, or false beliefs of it. You have no right to appeal to the senses, which you repudiate as false witnesses. Your claims of cures, therefore, stand naked and mendacious, without the slightest shred of proof to verify them."

McCrackan—"Though the final proof must always be a matter of faith, interpreted as spiritual understanding."

Comment—"This is practically a confession that your science cannot be proved, a retreat from the court of reasonable inquiry. Faith, to be reasonable and in keeping with the dignity of man's intelligence, must rest on an authority whose veracity is demonstrated by cognizable proofs; otherwise it is hebetudinous credulity. We have seen that Christian Science has—in denying the credibility of the senses—deprived itself of the possibility of presenting cognizable proof of its claims, or even of its very existence."

Here we conclude our comments. We would not have given so much time and attention to Mr. McCrackan's letter were it not that he is a scholar, a

gentleman, an author of several books, and a man thoroughly capable of expressing himself with precision and clearness on any subject susceptible of clear and precise treatment. If he has been vague and contradictory it is because of the vague, misty and contradictory nature of the so-called science for which he stands as an exponent.—N. Y. Freeman's Journal.

THE ROSARY DEVOTION.

Why the Recital of the Rosary is not Monotonous.

Is the recital of the Rosary monotonous? Is the constant repetition of the same prayers an element of distraction? It is certainly true that our rational faculties may become dulled or even biased by a monotonous exercise of mental energy, but it must be understood that we are not required to overtax ourselves in any work, spiritual or otherwise, beyond our capacities. In spiritual exercises, in works of charity and in the discharge of religious duties and in the obligations we are bound to fulfill, according to our state of life, we must be consistent, methodical and systematic. We must follow the precept as laid down in Ecclesiastes iii, 1: "All things have their season, and in times all things pass under Heaven." In that which relates to the subject under consideration the Church has wisely and beautifully devised the method of saying our beads in the following manner: The Rosary is subdivided into three distinct parts, each part implies a meditation upon the Incarnation, the Passion and Resurrection of Christ, familiarly known as the Joyful, Sorrowful and Glorious Mysteries, respectively. We begin to recite Our Father, followed by repeating ten times the Hail Mary or a decade, to which is attached a mystery in the life of our dear Lord or His Blessed Mother upon which we are to meditate while reciting the prayers.

A versatile French writer compares the Rosary to a rosebush, and the comparison is so beautiful in conception, significant in application that a translation of his ideal thought will convey a better meaning and a fuller appreciation of this sweet devotion, so near and dear to the hearts of all the faithful children of the true Clu ch.

"The bough of the rosebush which embarks our gardens is composed of three parts—the green leaves, sharp thorns and charming flowers. These three parts symbolize well the serial parts of the Rosary. The green leaves represent the Five Joyful Mysteries, because they remind us of the joy and consolation of Mary in the Annunciation, in the Visit to St. Elizabeth, in the Birth of the Saviour, in the Presentation and in the Finding of Jesus in the Temple of Jerusalem."

"The thorns symbolize the Sorrowful Mysteries; that is, the Passion of the Saviour in full, the anguish of the Mother and the torture of the Son in the bloody Agony in the Garden of Olives, in the horrible Flagellation, in Crowning with Thorns, Carrying the Cross and the ghastly Crucifixion."

"Finally, the flowers of the rosebush, so delicate and perfumed, symbolize the Glorious Mysteries, which present to us Mary glorified in her resurrected Son, in her Son diffusing His Holy Spirit on earth, glorified herself in her triumphant Assumption and in her Coronation in the highest heavens."

If, then, the devotion of the Rosary is of such deep meaning and significance, are we surprised that our Holy Mother has blessed, by many signal favors and miracles, those who practice it until the end? We know that the Indulgences which attach to the pious practice have for object to remit the temporal punishment for sins committed and thus shorten our detention in the fiery prison house of purgatory.—J. S. in Catholic Mirror.

THE WORK OF ST. VINCENT DE PAUL.

St. Vincent de Paul dealt with the whole range of human misery and suffering, from the case of the founding to that of poverty-stricken old age, from the instruction of children to the care of the insane. He organized women of the highest ranks of society, of the middle class, and even of the lower. He formed them into bands and associations to deal with every form of destitution and suffering. The Ladies of Charity and the Sisters of Charity were the most remarkable among these. He covered France with schools for the poor, and taught the daughters of the rich and noble to abandon home and pleasure to consecrate themselves to the education of their less fortunate brethren. But even all this was not enough for him, though it was the maximum for the so-called philanthropists. There was one step more, one higher aim, namely, to care for, to teach, to guard the immortal soul, and bring it safely back to Him from whom it came. To feed the body was good, to enlighten the mind was better, but above and before everything else, in the eyes of St. Vincent de Paul, was to purify, to guard, to save the soul. Even from this height he looked higher still, and saw, clothed in the rags of the poor, the person of his Lord and Master, Jesus Christ. He used to say, "I must not judge poor people according to their exterior or according as they speak, for often they are far from what they seem. Let us judge them by the light of faith, and we shall see in them the Son of God, Who wished to be poor. Who in His Passion lost almost the appearance of a man, Who appeared a fool to the Gentiles, a stumbling-block to the Jews."—American Herald.

The faith to which we belong is indeed a glorious faith.—Rev. J. DeHarbe, S. J.

"Pardon, Mademoiselle; I think not," said the King. "Oh, you are laughing. I should like to know what you think of me. Most anybody know anything but yourself?"

"What pretty curls!" she said, and put up her hand and stroked them. "Tell me your real, true name, and I won't be angry any more. I should like to know it," she added. "To remember you by when I go away back to the Schloss; for I haven't any one to play with except the Herr Cancellarius' little girl, and she's a stupid head."

LENTE SERMON BY ARCH-BISHOP RYAN.
Philadelphia Catholic Standard and Times.
The first of the Lenten noontime services held at St. John the Evangelist's on Ash Wednesday spoke well for the faith of busy people. His Grace said that he would speak a few words to enable them to enter into the spirit of the Church and to enable them to continue to realize the spirit of the Church in this holy season.

A TOUCHING STORY OF ST. JOSEPH.
Father O'Haire, well known as having spent many years in South Africa as a missionary, recently told the following touching story:
During several of the twelve years I spent in Africa I had under my pastoral care the sole charge of a district as large as England. Periodically I made a visitation of my scattered flock. On one of those vast excursions I lost my way and found myself wandering within the slightest idea of the locality. I thought: no rain had fallen and my horses were scarcely able to drag along my cart for want of water. At length I came to a Boer farm, in this, to me, unknown valley. The whole country was scorched. There was, however, a waterdam near the house; approaching the Dutch farmer, I told him my story and asked him if he would allow my horses to drink; I was given permission. I told the farmer I was a Catholic priest; he was a Protestant. "Oh, then," he said, "if you go in the outhouse you will find a laborer who is dying—he is a Catholic."

CATHOLIC SCIENTISTS.
Some months ago we gave space to an article on Catholic scientists and their achievements, because we thought it necessary to put a weapon of retort into the hands of those who might be confronted with the unfounded statement made so often by Protestants, that the Catholic Church is the enemy of all knowledge, and the persecutor, when she has the chance, of all scientists. We would now like to add to that list of distinguished scientists two more whom the Daily News a short time back asserted were "the world's greatest scientists."
The wireless telegraph is, without doubt, the greatest utilitarian discovery of the age. It will not be long before nations will be talking together as brothers across the seas, for be it remembered the cost of these wireless messages as soon as they come into general use will be infinitesimally small compared to the cable rates now in force. Santos Dumont has proved the feasibility of navigating the air against a contrary current of wind. His series of plucky attempts (wherein on one occasion he almost lost his life) appealed to the sporting instincts of this nation as nothing else could have done. It will not be many years before a fleet of these aerial ships will float in space. One great result (irrespective of the ease with which human beings will be able to travel from one spot of this earth to another) will be the annihilation of war. It is impossible to conceive any fighting under such circumstances. The destruction and havoc would be too terrible and peace would be absolutely necessary.

Torpid Liver
Is sometimes responsible for difficult digestion, that is, DYSPEPSIA.
What headache, dizziness, constipation, faintness, nervousness, and what fits of despondency, what fears of imaginary evils, conduct with the distress after eating, the sourness of the stomach, the bad taste in the mouth and so forth, to make the life of the sufferer scarcely worth living!
Dyspepsia results from torpid liver is the case of Mrs. Jones, 229 N. 12th St., Philadelphia, Pa., who was a great sufferer. Her statement made in her 77th year is that she was completely cured of it and all its attendant aches and pains, as others have been, by a faithful use of
Hood's Sarsaparilla
That acts on all the digestive organs cures dyspepsia, and gives permanent vigor and tone to the whole system.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 27, 1900.

LONDON, SATURDAY MARCH 1, 1902.

A RELIC OF BARBARISM.

We mentioned in our last issue that the Protestant Alliance of England, which is composed of the most bigoted Low-Churchmen and so-called Evangelicals of the country, had met with a rebuff in its prosecution against three Jesuit Fathers on the charge that they are in the country in contravention of the law.

The Magistrate, Mr. Kennedy, of the Marlborough Police Court, dismissed the case, refusing to grant the summonses on the grounds that the special provisions of the Act commonly known as the Catholic Emancipation Act, under which the prosecutions were brought, are obsolete, and that, furthermore, it is the Government alone which is authorized to initiate such proceedings.

The Rev. Charles Sparling, a prominent member of the Protestant Alliance, has since unexpectedly succeeded in bringing the matter before the King's Bench, and the prosecution will be continued in his name, acting for the Alliance.

The hearing of the case in this stage was presided over by the Chief Justice and Mr. Justice Darling.

The counsel for the prosecution, Mr. Horace Avery, contends that, anti-Jesuit law is still in full force, and that a number of bills have been introduced into Parliament since 1880 for the repeal of the law, but none of them had passed. He asserted also that there is no doctrine in English law to the effect that a statute may be repealed by becoming obsolete.

Justice Darling appeared to agree with the views of the prosecution, but the Lord Chief Justice stated that the magistrate has a discretion in such cases, and that Magistrate Kennedy rightly exercised his discretion. He added that he is inclined to believe that the prosecution of cases under statutes which have been considered obsolete is open to misconstruction. He stated, however, that as the decision of the Court is final without appeal, it was requisite to grant the rule authorizing the prosecution to go on so that the matter may be formally tried, but that he is not to be understood as expressing at present any opinion on the points at issue.

A mandate has therefore been served by the court upon Magistrate Kennedy requiring him to show cause for his decision, and his answer is expected to be given speedily.

The Jesuits have retained Sir Edward Clarke to represent them on the final hearing. They have full confidence that the decision will be in their favor, but the Protestant Alliance have equal confidence that they will gain their case.

It is understood that Magistrate Kennedy's decision was rendered on advice given by the Premier, Lord Salisbury, and Richard Webster on the part of the Government, in view of the danger that in the present critical situation of the Empire, both in regard to the South African war, and the relations of the Empire to European nations, the recruiting for the army so needful at the present moment may be seriously impeded by putting into effect the barbarous persecuting laws which still stand on the statute books unrepealed, though they have fallen into desuetude.

The Catholic Emancipation Act of 1829 was passed chiefly owing to the fear that if it should still continue in force, the loyalty of Catholics to the throne would be greatly shaken, and possibly Ireland would break out into a rebellion; but in spite of this fear the clauses directed against the Jesuits were introduced into the Act, prohib-

ing them from remaining in the country. These clauses are the relics of the barbarism of a bygone age, and it will be a strange commentary on the civil and religious liberty enjoyed under British law should it appear from the present proceedings that the laws against the Jesuits can still be enforced. It is a well-grounded fear that should this prove to be the case, recruiting for the army will be seriously impeded; for it is scarcely to be expected that in an age when education is spread among all classes, there should be any strong inclination on the part of Catholics to fight for a country which still persists in keeping on the statute books such relics of the worst penal code which was ever enacted against a law-abiding population since the days of the monster Diocletian seventeen centuries ago.

It is had enough that the King is obliged by law to insult Catholics on his accession to the throne by taking a false and injurious oath against the Catholic religion, without putting into effect a set of barbarous laws under which the most energetic and zealous priests of the Catholic Church may once more be hunted like wild beasts through the country, as was the case less than a hundred years ago. Catholics constitute a much larger proportion of the British army than might be expected from their ratio of population in Great Britain, and their bravery, and especially that of the Irish regiments fighting in South Africa, was over and over again gratefully recognized by the generals in the field and by the late Queen Victoria. Should the penal laws of the past be resuscitated through the present action of the Protestant Alliance, even partially, it is easy to imagine that the fact will militate strongly against the future recruiting of men to fill the depleted ranks of the army.

We cannot but believe that even should the Protestant Alliance succeed in proving that the anti-Jesuit laws are still in force, immediate steps will be taken by the Government to have them repealed at once.

For the credit of the British Empire, and its prestige among the nations of Europe, we sincerely hope and expect that the contention of Magistrate Kennedy may be upheld that the British Penal Laws against the Jesuits have become obsolete by disuse.

It is disgraceful enough to England that there should be an extensive association of Englishmen, and to Protestantism, that same of its clergymen should desire to keep alive the canting persecuting spirit of the days of Queen Elizabeth and Oliver Cromwell.

Our readers will remember that the late Dalton McCarthy in the Canadian House of Commons, during the discussion on the Jesuits' Estates Bill of Quebec, maintained that the anti-Jesuit laws of Great Britain are still in force; and for this he was applauded by the Orange press and party throughout Ontario and in Parliament.

We may well ask, "Where is the boasted loyalty of Orangeism and the Protestant Alliance, which would endanger the peace and prestige of the British Empire, and would nullify the work of the recruiting agents by retaining on the Statute books of the Empire the King's accession oath, and the anti-Jesuit laws?"

A REMARKABLE ETHNOLOGICAL DISCOVERY.

The Montreal Witness states that the Rev. Father Jetté, son of Sir A. Jetté, Lieutenant-Governor of the Province of Quebec has just been the means whereby a discovery of great value to ethnologists has been made.

Father Jetté belongs to the Jesuit order, and is at the present moment a missionary to the Nulato Indians near the Polar Circle, and has acquired a thorough knowledge of their language.

Writing to some of his colleagues in New Mexico, Father Jetté mentioned some of the words used by the Nalatoes, which to the surprise of the Fathers in New Mexico were found to be identical with those used by the Apache Indians of that State and Arizona.

Further correspondence on the subject led to an investigation from which it was found that the two tribes living thousands of miles apart speak the same language.

Certain ethnologists who have already considered the discovery have arrived at the conclusion that the aborigines of New Mexico came originally from the North. This theory would strengthen the hypothesis that America was peopled from Asia by migration across Behring's Strait, the Nulato territory being in Alaska in close proximity to the Strait.

The proved Asiatic origin of the ancient and present inhabitants of New Mexico would be a new proof that the human race has a common origin as taught in the Bible; but the mere probability of this connection between the Eastern and Western worlds is even on natural grounds a strong vindica-

tion of the Biblical account of man's descent from one original couple.

Even the identity of a very limited number of words in two languages which are far apart from each other in regard to the territories where they are spoken, is sufficient to establish almost to absolute demonstration their identity of origin. This identity, when it extends to many words of twolanguages, can be accounted for only by unity of origin; and if the aborigines of New Mexico and Arizona, as well as the Nulatoms of Alaska, came originally from Asia, the difficulty of supposing that the first couple was placed by God in a garden of pleasure in Mesopotamia, or at least somewhere between the River Tigris and Euphrates, as taught in Genesis, entirely disappears. From that centre it is easy to imagine how the human race spread by degrees to all parts of the earth.

MISSIONS IN JERUSALEM.

The Rev. James G. Evans, M. D., who has been engaged for some seven years in doing missionary work among the Bedouin Arabs of the desert, and for the last three years has had charge of the Ophthalmic Hospital at Jerusalem, has been recently in Montreal, where he gave to the Witness representative a good deal of interesting information concerning Jerusalem itself, and the mission work going on there.

One half of Jerusalem, he says, is taken up by sacred sites, and in the other half, about 65,000 persons live, of whom 45,000 are Jews. The whole town of Jerusalem, he says, is built upon 200 acres, a space smaller than many farms. One half of it is taken up by sacred sites, and on the remainder the population of 65,000 live. The Jewish quarter takes up about 20 acres and has a population of about 45,000 persons, 40,000 of whom live upon charity, which is doled out to them sparingly from the "halukka fund." This fund, according to the Rev. Doctor Evans, is supplied from collections made among the Jews spread throughout the world, and from the moneys brought into Jerusalem by Jews who come to reside in Jerusalem, as they must add what they have to this fund. From it 40,000 Jews are supported by a very sparing dole.

The chief rabbi has control of this fund, and Dr. Evans says:

"It has been suspected that grave irregularities take place in connection with the Halukka money—as those supported by the fund get barely enough to keep body and soul together—and this in a country where one can live well and comfortably on \$1 a week. The contrast between income and expenditure has become so marked that the American Jews now send their money not to the chief rabbi, but to a committee of their own which uses the money as it sees fit."

Describing the city, Dr. Evans says: "The streets are never more than six feet wide, and slope to the centre. There are no sewers or ditches. All street refuse is thrown out into the street where it decomposes. In spite of this frightfully insanitary condition, Jerusalem is quite healthy, because the wind comes every night fresh from the slopes of Lebanon and Hermon and sweeps away the noxious effluvia that accumulate in the day time."

In regard to the progress of the missions in Jerusalem with which the Doctor is chiefly interested, he has these somewhat curious remarks to make:

"The curse of Jerusalem is religious hobbies. Every crank with a new idea takes the Biblical injunction to 'begin at Jerusalem,' with the result that the inhabitants of the city get rather mixed as to what Christianity may be, and it is extremely difficult to make progress with them. He could count his converts of the last ten years on his ten fingers. He is not, however, discouraged, as he says he would rather make a good Jew or Mahometan than a bad Christian."

From this it may be reasonably inferred that the Doctor's mission has done more towards making Jews and Mahometans than Christians, which is certainly a strange showing for a Christian mission. And he attributes this fact to religious cranks with peculiar hobbies. This can have no other meaning than that the sects to which Protestantism has given rise are a serious obstacle to the propagation of Christianity—a fact of which we have been long aware. Mahometans and Jews may very well say to these cranks: "Would it not be well for you to agree on what is Christianity before seeking to convert us to your hobbies?" And may it not be as lawfully inferred that the denomination for which the Doctor himself has been seeking converts, is as much the hobby of a religious crank as the denominations or sects which he includes under the designation? Are not all these sects founded upon the same primary principle that every man is to discover for himself what true Christianity is, by reading the Bible, and rejecting, of course, the authority of the real Church of Christ which has had a continuous existence ever since Christ "built His Church upon a rock," and commanded all to "hear the same Church under penalty of being regarded as 'the heathen and the publican'?"

Surely religious hobbies are as great an obstacle to the progress of Christianity in Europe and America as they are in Asia and Africa.



RIGHT REV. FERGUS PATRICK MCEVAY, BISHOP OF LONDON.

THE BISHOP OF LONDON. Interesting sketch of his life from a local contemporary.

It affords us pleasure to reproduce from the London Free Press the following sketch of the life of the beloved Bishop of this diocese. The kindly references made to his administration will be recognized as true to life by those who have the pleasure of knowing the good and kind-hearted Bishop McEvay.

Right Rev. Fergus Patrick McEvay, D. D., Bishop of London, was born in the parish of Lindsay, Ont., on the 8th of December, 1852. He received his education at the Lindsay Separate school, St. Michael's College, Toronto; St. Francis Seminary, Milwaukee, and the Grand Seminary, Montreal. He took the Dowling medal for literature at St. Michael's in the class of 1877. He stood high in all his classes and captured several prizes. Besides following the usual curriculum of the college, he also passed an examination at the Toronto University. During his course at Toronto, he began to exercise a benignant influence over his comrades, who often consulted him, and who never failed to profit of the good judgment he displayed in all his advice. It may be said that he began to lead men and prepare himself for the exalted position he was to hold later on in life. He was ordained priest at Kingston on the 9th of July, 1882, by the late Archbishop Cleary, and was sent temporarily to Fencelon Falls. While here under the obedience of Bishop Cleary a new diocese was formed and Bishop Jamot appointed to Peterborough. The Bishop of Kingston called the young priest back to his own diocese, but not wishing to part from his Bishop Jamot, objected that as he found Father McEvay in his diocese, he had a claim. The young priest left himself in the hands of authority, ready to abide by whatever decision would be arrived at. The question was left to arbitrators, who decided that Father McEvay was to remain in Fencelon Falls.

The history of the Bishop's life in this northern country would prove interesting reading, did the scope of the article permit it. He came from the Seminary, weakly and delicate, to face a large debt, no priest's house and with several churches scattered over a territory of twenty townships. In this northern country he visited every year the lumbering camps and used to drive a famous snow-white team, which were never known to fail in storm or shine, in bringing the priest to his destination. He visited all camps alike, whether the majority was Protestant, Orange or Catholics and preached to all the necessity of charity and sobriety and in vigorous terms he used to denounce the sin of blasphemy. For the Catholics he had special service, including confessions, Communion and Sacrifice of the Mass. He now often speaks in the highest terms of praise of the kindness and generosity shown to him by all classes in the lumbering districts. His Lordship will pardon the writer for making known the following incident: It is said that on one occasion the good priest forgot about Friday, and a good Orange cook gave him a hearty breakfast of pork, specially prepared for the visitor. No one noticed the mistake at the time, but needless to say, all enjoyed it afterwards.

Despite the hardships of his labors, Father McEvay began to grow robust, and was always cheerful and happy. In a short while the new priest's house was practically paid for, new churches were built and every one was content and proud of their pastor.

On the appointment of Right Rev. Bishop Dowling to Peterborough, Father McEvay was called to that city and named rector of the cathedral and chancellor of the diocese. He was not long there when improvements were begun, and executed during the short period of two years. On May 1st, 1889, on the occasion of the translation of Bishop Dowling to the diocese of Hamilton, it was arranged between the incoming Bishop of Peterborough and the Bishop of Hamilton that Father McEvay should be transferred to Hamilton. Rome ratified this change, and Father McEvay shortly afterwards was named rector of St. Mary's Cathedral, Hamilton. He soon gave evidence of his ability as a churchman and a financier. People began to love him as much as they did their former rector, and the parish grew proud of St. Mary's Cathedral, their new rector and the many vast improvements he undertook. Recognizing his ability and to reward him for his arduous work, the Holy Father, at the request of the Right Rev. Bishop, elevated him to the dignity of Domestic Prelate, and the Bishop named him Vicar-General of the diocese. These honors did not prevent him from carrying on his work of building. He longed to see the Catholic cemetery added to which his well-known zeal in his first began to improve its appearance, and his last work was the building of a beautiful mortuary chapel, a work of art and beauty.

News had reached Canada that Bishop O'Connor of Toronto, was named Archbishop of Toronto, and all eyes turned towards Monsignor McEvay as his successor. In May, 1890, word was brought to him of his appointment. In Hamilton it was received with mingled joy and regret. All were sorry to lose one who, in ten years, had done so much for the spiritual and temporal welfare of his church. The fame of Monsignor McEvay had reached London and priests and people hailed with delight the advent of a young man, Canadian by birth and education— added to which his well-known zeal in all ecclesiastical matters argued well for the prosperity of the diocese.

On the 6th of August, 1890, Mgr. McEvay was consecrated Bishop of London by His Grace the Archbishop of Toronto, and from the very moment he replied to the addresses he received that day, the hearts of his people went out to him and all felt sure they had in him a kind father and good friend. Since his advent here, his work is well known, and well appreciated. An indefatigable worker all his life, he expects all his priests to do likewise, and working well, he believes in rewarding well. For this reason his first act was one of kindness in granting Father Tierman, at his own request, a vacation from his duties, and a vacation of the promise of the best parish available on his return. All will remember how nobly and fatherly he spoke of Father Tierman's work in this city for nearly a quarter of a century. Believing that his priests should also have some comforts of life, if they were to do their work well, he undertook the remodeling of the palace, so as to make it modern and comfortable without making it luxurious; and he succeeded well.

Bishop McEvay in his home life is always the good father, unselfish, kind and foreseeing, yet firm and determined that all shall be what is expected of them. It is true that despite the amount of work that ordinarily must come to a Bishop, he has during his two years and a half as ruler of this diocese accomplished more than could be expected of any ordinary man. He came to the diocese and found many parishes yet without their own schools, and despite the opposition of people and press in many places, he has established outside the city of London about thirty Separate schools. Of the press of London he has but kindly words and speaks out of the city papers, and with but few exceptions the same may be said of the papers published throughout West-

ern Ontario. He treats all unfavorable reports concerning himself or his work with dignified silence. To all classes he is affable and is easily approached. All who come in contact with him either in business or social life go away pleased and charmed. He is ever ready to listen attentively to all, and in all decisions he exhibits a wonderful tact and judgment. As a business man he is keen and quick, and it is not a little due to his shrewdness that the houses, churches and other properties added to the diocese since he began his administration are all a credit to pastors and people alike. In the midst of his many trials, he forgets all when he learns of the care bestowed on the little ones of his diocese, nor does he fail when on his episcopal visitation to spend a pleasant hour in the schools, encouraging pupils and teacher in the good work. In his examination of the candidates presented to him for confirmation, he speedily gains the confidence of his children.

The great interest he took in suffering mankind in Peterborough and Hamilton he continues here in London, Chatham and Windsor. The hospitals are all indebted to him for help. Here his first care was to second the desire of the hospital staff and secure a home for the nurses and have a special training school. He is determined that St. Joseph's will keep pace with the times and be what is required in this age for the proper treatment of the sick. Generous to a fault, no work of charity is deprived of his assistance. It is done quietly, and the only reward he looks for is the prayers of the orphans. No one knows the extent of his bounty, and his munificence is known simply because those upon whom he lavishes it, cannot keep silent. It is in the exercise of this charity that he has endeared himself so much to his priests. They have but to mention a good work and he is ready to assist them. He loves his priests, and testifies this by the care he shows for them in sickness, and when possible he thinks it no trouble to journey far to see and console them with his fatherly words.

The Bishop will pardon so many details of his life here in London. He has come here almost a stranger, and now his people feel he has been always theirs. This city is proud to have him as successor to such men as the late Archbishop Walsh, who in his day did so much to unite all classes in this young city, and to Archbishop O'Connor, whose cherished memory is still fresh in the hearts of the people. He is a model of prudence and fidelity. All will join in the hope that the Catholics of the city of London and the diocese will enjoy for years the benevolent, kind and resolute administration of the Right Rev. Fergus Patrick McEvay.

A WORD TO YOUNG WOMEN.

"We can flatter ourselves that we are quite up to date." What this may mean we do not know, but we presume, as we saw it in the editorial columns of an exchange, that it stands for something. Perhaps also some of us are too much up to date—that is, in the way of adapting the ideas of the world, and in our readiness to discard customs which were in honor in days gone by. We are becoming lax and easy, which, though ascribed to progress and enlightenment, may be put down with greater truth to other causes. We were never more impressed with this fact than some time ago when we beheld a party of young men and women driving to hotels that have a "wide open" reputation. There was a chaperon of course, but in this case it appeared to be one of the young mortals who fashion cigarettes and live in a way that would be ruinous to the men who employ them. They have also a fascination for young women—though what a sensible female can see in a job passes our comprehension.

But these young women, in that driving party were not sensible. If they were they would have been at home, and not proving to all the world that gentleness and modesty, the characteristics of true womanhood, were laid aside for the moment. This may be strong language; but the comments of other people who have small respect for wide open hotels and houses, and none for those who frequent them, would not look well on paper.

Not for a moment have we a suspicion of young doing. It may be merely one method of "having fun," though this kind of fun plays havoc with a woman's reputation. It makes a girl "cheap," and places her name too often on the lips of the ogling and simpering dude. It alienates from her the respect of the solid people in the community and burdens her with a reputation for, to put it mildly, vanity and frivolity.

And bear this in mind: the foolish, thoughtless type of women, ever ready to join in merry-making, no matter by whom conducted, is never respected, whilst her reserved and dignified sister, who is as careful in selecting her friends as her amusements, is looked upon as a force for good, and given always the esteem of the community.

She is ever a Child of Mary, wearing the insignia of purity, and in that the world recognizes her noblest title. She will also never be seen "cycling" in the country, through groves which have an unsavory reputation. We are not opposed to occasional recreation, but it should not be indulged in in places that may put a bar sinister on the fair fame of a woman. We are not spinning dreams; we are stating cold facts. We could say much more, but we hope we have said enough to show that the "masculine boldness and brazen effrontery" manifested by some cyclists and driving parties, with their collection of foolish women and witless effeminates, are things to be avoided.

PASTORAL

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PASTORAL LETTER

Of the Most Rev. Cornelius O'Brien, D. D. Archbishop of Halifax.

Cornelius, by the Grace of God and favor of the Apostolic See, Archbishop of Halifax: To the Clergy, Religious Orders, and Laity of the Diocese, Health and Benediction in the Lord. Dearly Beloved—The solemn warning of the Apostle—"Be sober and watch; because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour," (1 Pet. v. 8), does not appeal as powerfully to the hearts and consciences of all professing Christians as it should. Many think they can disregard the adjuration to be sober, and to be watchful over their inclinations and their senses, and still be safe. Others—alas! an increasing number—deny the necessity and reasonableness of the words of the Apostle, asserting that there is no devil to devour us, and no hell in which the wicked shall suffer for the crimes committed in this life. To make men believe this is the greatest triumph of Satan since his victory in Eden. For it not only destroys a most salutary restraining influence, as well as a powerful motive to repentance, but it, also, kills, so to speak, the intellect, by deadening its reasoning faculties, and thus unfitting it for the reception of supernatural truth. The seed takes root and flourishes only in good soil; a mind that reasons aright is the good soil in which alone the seed of Faith will produce fruit unto eternal life. The intelligence which is so darkened by sophistries, or corrupted by a love of pleasures, as to see no contradiction in assigning the same lot to the noble virtues, and the degraded slave of vice, is not merely thorny, or rocky, it is hopelessly barren soil. This explains why the evidences of Revelation, so luminous in themselves, make no impression on so many. They do not reason. With all the pretensions to superior knowledge, with all the ponderous platitudes in Quarterlylies, and the delirious declamations in the Press and on Platforms about love of reason, the hard irreversable fact is, they do not reason. In past ages Satan gained many victories through the passions of men; in our day he seeks to dominate their intellects. Considering the extent of disbelief in his personality, and in eternal punishment, his success has been very marked. What the voice of Nature proclaimed in all ages, and among all Nations, viz., that there was a spirit of evil, an enemy of mankind, who could exercise a certain malign influence over the unwary, that, the word of God confirmed. Shallow unbelievers win senseless applause from shallower crowds by declaiming against the absurdity of a spirit with tail and horns, and armed with pitch fork, or shovel, and complacently imagining they have proved the non-existence of a personal devil. What the Catholic Church teaches is that the devil is a person, that is an individual being endowed with intelligence and will, and can act on us through suggestion, and temptations of various kinds. He is a spirit; hence he has no body, though he may, God permitting, assume a visible form, just as we read of the angels appearing to the Patriarchs. We must always bear in mind that visibility is not an essential quality of personality. So much is said and written about the power of human suggestion, one can readily understand that the devil, who was created in an order superior to ours, can exercise this power in a greater degree, but never to the extent of destroying our free will. This belief, more or less distorted in popular tales, and overlaid with poetic fictions, yet unvarying in its central idea, is found in the religions of all primitive peoples such as the Egyptians, Assyrians, Chaldeans and Hebrews, as well as in that of the Greeks and Romans, and is clearly traceable to one original source. The story of the temptation and fall of our first Parents in Eden (Gen. III) was handed down from sire to son, and with it some of the infused knowledge regarding the supernatural possessed by Adam and Eve. The Sacred Scriptures leave no doubt of the existence of an evil spirit, over the enemy of the human race. In the books of the Old Testament he is spoken of as "the enemy," "the adversary" (Satan); and in the first and second chapters of the Book of Job we are given an insight of his character as the malicious tempter of the virtuous. In the third chapter of Zachary we see him as the accuser of those whom he has duped, to prevent, if possible, their repentance. And the Book of Wisdom tells us that "God created man incorruptible, and to the image of His own likeness He made him. But by the envy of the devil death came into the world."—(II, 23, 24.) To this sacred writer the Fall in Eden of our First Parents, with death as one of its consequences, was no myth, or poetic legend, but a sad historic fact. The existence of the devil as a being endowed with intelligence and will, his enmity to mankind, and his power to injure, can be proved from various passages of the Old Testament. In the fuller Revelation of the Gospel Dispensation we find the devil occupying a place second only to that of the Redeemer, in the great drama of the Fall, and the Restoration, of the human race. It was "to destroy the works of the devil," that the Son of God appeared.—(I John III, 8.) Our Lord Himself gives testimony to the fact that the devil endeavours to frustrate His work. Explaining the parable of the man who sowed good seed, over which his enemy sowed cockle, He said—"He that sowed good seed, is the Son of man, and the field is the world, and the good seed are the children of the Kingdom, and the cockle are the children of the wicked one. And the enemy that sowed them is the devil." (Luke x, 37, 38, 39.) In the eighth chapter of St. John, He sets before us with startling distinctness the malicious opposition of Satan, to his doctrine, which would make men free, and clearly indicates that the battle

was between Himself, who came from the Father of truth and light, and the devil who was "a murderer from the beginning, and he abode not in the truth; because truth is not in him." (Ver. 44.) This spirit of evil whom our Lord saw "falling like lightning from Heaven" (Luke x, 18) ere the creation of man, is identified by St. John as the "great dragon, the old serpent, who is called the devil and Satan, who seduceth the whole world."—(Apoc. xiii, 9.) And in his Gospel this same Apostle tells us that the devil put it into the heart of Judas to betray his Lord and Master. (xiii, 2.) With the death of the Lord on the Cross the devil thought his victory complete; but it was that very event which broke his tremendous power over mankind, and opened the way for the Restoration. The devil may, indeed, still win minor victories over individuals, and communities, and perhaps kingdoms; but never again can he enslave the human race. Yet, is he still intent on doing evil, nor will he ever cease his exertions to draw souls from God, and frustrate, in as much as he can, the work of God's Church. He is going around seeking to deceive the intelligence to inflame the passions, to misdirect the will. That he is an actual personal being, capable of doing all this, the teachings of Holy Scripture, and, in an especial manner, our Lord's words, leave no possibility of doubt. That he is doing this in our own day we have abundant proof. If we leave out his insidious and malign influence on the minds of men, how can we explain the opposition, frequently the fierce dislike, not to say hatred, of many good citizens and kind neighbors, to some work of the highest charity, to the Gospel of Christ, or to the recognition of God's law in political life. We cannot think all such men are consciously wicked. They have been, however, and are, unwary; hence they have been misled by the catch-words, and sophistries of designing ones who are "of their father the devil." In the rush of modern life few men reflect, fewer reason out conclusions from well-defined premises. The great majority form no opinions of their own. They accept them ready made from the newspaper, or magazine, or lodge room. This condition of mind makes it comparatively easy for the devil to exercise a subtle influence against good through many otherwise worthy men, and to achieve his great modern triumph of hoodwinking them as to his existence. Let such as these remember that our Lord explicitly taught the reality of a personal devil, and that He said: "He that is of God heareth the word of God. Therefore, you hear them not, because you are not of God." (John viii, 47.) This spirit of evil, this malignant opponent of Jesus Christ and His work, cannot be supposed to dwell in the presence of God, or to enjoy any of the glories of Heaven. "Like lightning" (Luke x, 18) Christ saw him fall from Heaven; "he was cast forth into the earth; and his angels were thrown down with him." (Apoc. xii, 9.) As he is the irreconcilable opponent of God in way and works, so his abode and surroundings must be in direct contradiction to those of the Almighty. Peace, order, happiness, glory, meaning joy are some of the characteristics of Heaven; hence unrest, disorder, bitterness of spirit, shameful degradation, unceasing anguish must prevail in the abode of Satan, or in what we call hell. So obvious is this that a moment's reflection must make it apparent to any reasonable being. The traditions and literature of all nations attest to the universality of a belief in a place of happiness and a place of suffering in a future life. In this the ancients gave evidence of a proper perception of the requirements of justice. Now, there is one undeniable fact which has been, and is, continually verified in the history of man, viz., the existence of virtue and vice, and of those who practice the one, or cleave to the other. Just as we have the two leaders, Christ, our Lord, and the devil; so we have their respective followers. The war between good and evil began in Eden, and will end only with the last man. No one can be neutral in that unending fight. Either we are with Christ, obeying and serving Him, or we are not under His banner. Let no one plead that he is simply standing aloof, and not actively opposing Christ. Our Lord has said: "He that is not with Me, is against Me, and he that gathereth not with Me, scattereth." (Math. xii, 30.) We are either, then, "children of God," or "children of the devil." Many, indeed, may be for years in the army of Satan, and finally, through God's mercy, may repent, and pass over to the side of virtue; whilst some may serve God for a time, and fall away ere night. But all will die either in the service of God, or in that of the devil. We refer, of course, only to those who have attained the full use of reason. But we have not only "appointed unto all men once to die," but also, "after this judgment." (Heb ix, 27.) Death, therefore, does not end all; a future life remains for the followers as well as for the leaders, and consequently for them a Heaven, or a hell. Can any one seriously believe that the eternal lot of these two classes will be, or should be, the same? All had free will; all had the power to pray; all had the light of reason. Whilst we do not know the depths of the wisdom and the power of God, and whilst we cannot explain His counsels, nor understand their secrets, yet this much we know—He is infinitely good, merciful and just; He created all for Heaven, and wills all men to be saved, and gives to all sufficient grace, yet, many, through a misuse of their free will, made their choice. In life they made their choice; they lived according to the flesh, not according to the spirit of Christ; they refused to bow to His sweet yoke, or to listen to the teachings of His Church. Before the judgment seat they are not so much condemned by the judge, as by their own choice in life. If as were better understood men would have fewer difficulties in recognizing that the future lot of the wicked must be hell, as that of the just is Heaven.

The Catholic Church understands by hell a place where those who die in the service of the devil are eternally punished with him. Apart from its unending duration, and everlasting banishment from God, we do not assume to define the nature and intensity of that punishment. In our present state the human mind can form no adequate conception of the joys of Heaven, for "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." (I Cor. ii, 9), nor of the sufferings of hell. Nor can the language of earth describe the one, or the other. We know, however, that the just in Heaven will be supremely happy, the impious in hell utterly miserable. The Holy Scriptures takes away all doubt as to the sufferings of the lost. As might be expected, the misuse they made of their intelligence, their scoffs at the humble and virtuous, their pride of life and idle pleasures, now seen in their vilest, now turned into instruments of torture, will be fruitful sources of useless regret. Seeing the salvation of those whom they despised, and "afflicted," and whose "labours" they took away, they shall say, repenting and groaning for anguish of spirit: "These are they, whom we have sometimes in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold, how they are numbered among the children of God, and their lot is among the saints. Therefore, we have erred from the way of truth; and the light of justice hath not shined unto us; and the sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction and have walked through hard ways; but the way of the Lord we have not known. What hath pride profited us; or what advantage hath the boasting of riches brought us? All such things are passed away like a shadow, and like a post that runneth on." (Wisdom v, 3-9.) Were this all-consuming remorse the only punishment of the lost soul, it would surely be a dreadful misfortune to be forced to endure it forever. Even in life, when men cannot be as keenly sensitive as in the spirit world, and when they can still find some form of pleasure, or distraction, remorse will not unfrequently cause the murderer to give himself up to justice. A shamefaced man, whose death seems preferable to a life tortured by the remorse of his guilt. This will help us to form some faint idea of the unhappy state of those whose self-reproach and bitter remorse are in proportion to their realization of their folly, and their knowledge of what they have lost for all eternity, and how easily they might have attained everlasting bliss. Hence the sorrowful wail, "we fools,"—hence the unending confession,—"I have sinned." We have erred from the way of truth, hence the humiliating admission, "what hath pride profited us; or what advantage hath the boasting of riches brought us." Alas! this is no overdrawn picture to those of the Almighty. Peace, order, happiness, glory, meaning joy are some of the characteristics of Heaven; hence unrest, disorder, bitterness of spirit, shameful degradation, unceasing anguish must prevail in the abode of Satan, or in what we call hell. So obvious is this that a moment's reflection must make it apparent to any reasonable being. The traditions and literature of all nations attest to the universality of a belief in a place of happiness and a place of suffering in a future life. In this the ancients gave evidence of a proper perception of the requirements of justice. 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variously called the "day of judgment," the "day of wrath," (Apoc. vi, 17), the "day of the Lord," or "the great day." (Jude i, 6.) But we need only read the twenty-fifth chapter of St. Matthew, in order to realize why it holds such a prominent place in Holy Writ, and why the best and noblest of mankind have ever spoken of it with awe and reflected upon it with salutary fear. Hypocrisy and fraud have their triumphs in life; like "whited sepulchres which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness," (Matt. xxiii, 27), successful scoundrels who have robbed and defrauded within the law, whose "strength was the law of justice," who "let no meadow escape their riot," (Wisd. ii, 8), are admired, and receive the homage of a deceived, or it may be of a corrupt society. Seeing this temporary triumph of the sinner, many begin to doubt the reality of the great day. The enemy suggests that "we are born of nothing; and after this we shall be, as if we had not been; for the breath of our nostrils is smoke; and speech a spark to move our heart, which being put out our body shall be ashes; and our spirit shall be poured abroad as soft air; and our life shall pass away as the trace of a cloud, and shall be dispersed as a morning mist." (Wisd. ii, 2, 3.) How accurately the sacred writer gives us the gist of the teachings of modern materialism! It only lacks the pompous phraseology, and juggling with philosophic terms, to pass for an extract from some erudite article on the so-called opposition of science to Religion. Yet by such chaff as this eyes were blinded in the past, as in our day, and many came to believe that the whole drama of human life, and of the soul's existence, was acted out in one fleeting episode. They forgot the "day of the Lord" is to come, when all shall be laid exposed, the inner "filthiness" of the "whited sepulchres" laid bare, and God's ways and dealings with our race justified. Our Lord describes how all this shall be done.—"And when the Son of man shall come in His majesty, with all the angels with Him, then shall He sit upon the seat of His majesty; and all nations shall be gathered together before Him, and He shall separate them, one from another, as the shepherd separateth the sheep from the goats." (Math. xxv, 31, 32.) The separation of good from bad is made. On one side shall stand those who have kept the word of God in Faith and works; on the other the wilfully sinful. To each side a sentence shall be addressed by the Son of man sitting "upon the seat of His majesty." To those on the right He shall say—"Come ye blessed of My Father, possess the Kingdom prepared for you from the foundation of the world." To those on the left—"Depart from Me, ye cursed, into everlasting fire which was prepared for the devil and his angels." To each and all of us, one or the other, of these sentences shall be addressed, and the choice is irrevocable. No appeal, no hope if irrevocable. The mercy of God superabounds during life; a ready pardon is accorded to the repentant; the blackest guilt is forgiven, and the fondest soul cleansed, when the sinner turns to God with a humble and contrite heart, and makes use of the means instituted for his sanctification. But with the time of probation and free choice is past, the part we have selected whilst here, that the "just judge" will confirm as ours forever. Were we to think occasionally and seriously on the inevitable judgment, and the awful issues it involves, we would assuredly lend a more ready ear to the piteous and pleading voice of our loving Father seeking to wean us from our folly. "O ye sons of men, how long will ye be dull of heart? Why do you love vanity and seek after lying." (Psl. lv, 3.) Yes, with all our loud talk about our love for truth, the fine speech affected by small pretensions of the poor and needy, the fact remains that the sons of men love vanity, and seek after lying. The great primary truths of God's existence, power and providence are clearly written over the face of nature; our free will, our accountability, our immortality, are easy conclusions of our reasoning faculties; our conscience like a faint, yet unmistakable, echo of God's voice, raises the warning cry—"Fly from evil; do good,"—and the ever-living witness and bearer of God's message to man, the Church, teaches with authority justified by her credentials the safe road to eternal happiness. Notwithstanding all this, what do we frequently behold? Men shutting their eyes to these evidences of unchangeable truth, and eagerly perusing an account of some physical phenomena by which it is sought to prove the non-existence of a Creator, or of a human soul. They will never read a book whose author reasons logically from well-established principles, nor one in which the doctrines of our Religion are explained and demonstrated. Yet, they pretend to be anxious to learn the truth. Is their search, then, an honest one? Is their rejection of long-held beliefs a rational, or a reasoned one? Surely not. They wish to not believe, and the ever-vigilant tempter leads them gradually on to spiritual blindness and indifference. Donal of a personal devil is, usually, the first step; then disbelief in eternal punishment. They may admit that the great and good will live forever, but they will proclaim the extinction, at death, of the sinner. Now, Our Lord, in His description of the judgment day, meets and refutes this most illogical and mischievous error, for He says: "And these (the wicked) shall go into everlasting punishment; but the just into life everlasting." The suffering of the former is as enduring as the happiness of the latter (46). But that punishment was not made for them, nor they for it. The Kingdom of Heaven was "prepared from the foundation of the world" for man; hell "was prepared for the devil and his angels," and only by reason of culpable disobedience and misuse of grace and opportunities, will any man be condemned thereto. That some will be in this category the words of Christ leave no room for doubt; how many, or who they will be, no one, except in general terms, dare assert. Let

us all, however, be on our guard against the pernicious error of disbelief in the existence of a spirit of evil that can, and does tempt us to sin, and of a place of eternal punishment for the wicked after death. "Let us," in the words of a great and holy writer, "descend frequently to hell whilst living (that is by reflecting on it) so that we may not be condemned to it when dead." Grace and peace be with you all, dear Brethren. By virtue of faculties received from the Holy See, we grant the same dispositions in the Lenten Fast and Abstinence as last year. The Rules, therefore, will be the same. We earnestly exhort the Faithful to compensate this indulgence of the Apostolic See by alms and good works, and by an avoidance, during Lent, of amusements and entertainments which are out of harmony with the penitential season. This Pastoral Letter shall be read in every Church of the Diocese, on the first Sunday after its reception that the Pastor shall officiate therein. C. O'BRIEN, Archbishop of Halifax. J. B. MORIARTY, Pro. Sec. Halifax, Feb. 11, 1902. For the CATHOLIC RECORD. A FRIENDLY TALK Between a Protestant and a Catholic on the Subject of Religion. Protestant: (inquiring) Your Church has done great work in the world and is a well organized institution. It has much to be said in its favor, but then there is much to be explained. Catholic (respondent) Speak out frankly and I will answer your objection as best I can. Protestant: To begin with, you Catholics are too bigoted, you say no one can be saved but yourselves. You deny all share in Christianity to Protestants. You ask us to go to your services and refuse to come to ours. How do you explain all that? Catholic: All this has been explained a thousand times, but I will try to go over the ground again. Now, first as to our being bigoted. What is a bigot? A bigot is a man who obstinately adheres to his sect because it is his sect; and would continue to adhere to it even though his better judgment told him that his sect was absurd. A bigot is a man who can give no real reason for the faith that is in him. He clings to his sect—not as to a religion founded on truth but as to a "party" founded on his own personal prejudice or on the prejudice of those who have thought in the same way as himself. "Bigot" is only another name for a "factionist," or, to borrow a political phrase, a "party hack." But "bigot" in its ordinary meaning presupposes adherence to a religious sect. Now, then, how can you say a loyal Catholic can ever be called, with justice, a bigot? First of all, the simplest Catholic, if only he be instructed in his catechism, can give ample reason for the Faith that is in him. He can give such reasons as have led captive to truth the mightiest intellects that the world has ever seen. With him, then, religion can not be a matter of blind prejudice, but of solid and solemn conviction. For every article of his creed he can give you the authority of Christ. The whole body of his belief comes down to him from the Master Himself in the unbroken succession of the Catholic Church. Does it, then, look like bigotry that on the authority of twenty centuries of the triumphant teaching of Catholic Christianity, a Catholic should stake his very salvation? No, sir, a "bigot" is the very opposite of all this. A "bigot" in religious matters is a man who sets aside all tradition and ancient authority and with closed eyes follows some modern leader—he the said leader of the 16th century or be he of the 20th. Look, too, at the "sectarianism" of all these "beliefs" without the fold of Catholic Christianity! Their very names, taken from human or national sources, proclaim their human and earthly origin. Take, on the other hand, the Catholic Church. Its very title of "Catholic" excludes the notion of a "sect" and shows it to be an institution covering all nations, filling all the centuries and comprehending all races and classes. Protestant: But if the Catholic Church is so comprehensive as that why does it exclude Protestant peoples? Catholic: They first excluded themselves by becoming Protestant. They abjured the Faith and the Sacraments that had been in use from the beginning and in so doing they went out of the Church themselves. Now, the Catholic Church is fixed in her principles and her beliefs, and if people refuse to be guided by these principles and accept these beliefs they simply exclude themselves from the Catholic communion. A man cannot be in the Church and out of it at the same time. Protestant: But do we not all worship the same Master Who is Christ? Catholic: We say we do; but we do not worship Him all the same. How can we worship Christ if we do not hear and obey Christ's Church? It was to the Church Christ said: "He that heareth you heareth Me; and he that despiseth you despiseth Me." Protestant: But amongst all the Churches that claim to teach in the name of Christ, how am I to decide which is the real and which is the counterfeit? Catholic: You can decide that very easily if you want to decide it, but the trouble with most people is that they are not sufficiently interested to care which is the true and which is the false? Protestant: Well I should like to be clear in the matter, and if you can show me that the Catholic Church is the one and only Church of Christ, I will feel myself bound to study up the subject more closely. Catholic: Well, I shall try to give you an argument that will prove the Catholic Church to be the one and only Church of Christ. Protestant: I shall be glad to hear it, as I have been hearing the contrary

so long that I have come to suspect there must be something in the Catholic claims after all. Catholic: Of course there is something in our claims: there is everything in our claims. Protestant: Your argument, please. Catholic: Do you admit that the Church of Christ must be "One, Holy, Catholic and Apostolic"? Protestant: So far I agree with you. Catholic: Well, then, the Catholic alone has all these marks. In the first place she is "One" teaching the same truths and holding the same doctrines, administering the same sacraments and offering the same Sacrifice in every age and in every country. She is One, too, in having as the "centre" of unity the Roman Pontiff who under him Bishops, Priests and People. She is also "Holy," both in the means of grace which she possesses and in the number of her children who have been eminent for holiness in all ages. Take her means of grace—her beautiful devotions, her rosaries and her benedictions, her wonderful ritual and her grand ceremonial. Who will deny that all these are so many elevating agencies on the human soul? Then taking her Sacramental System—as, for instance, the Consecrational—let prejudice say what it will—is a spiritual force without which the world would sink to a pagan level; and the Catholic sacrament of Matrimony which is the only barrier between the Human Society and the rushing deluge of Divorce. Then look at the number of persons of eminent sanctity which in every age have risen within her fold. Protestant—Do you mean to tell me that all the good people are within your Church and all the bad people without its borders? Catholic: Come now! You are too intelligent a man to suppose that I mean to say any such thing! The people of good and holy lives who have honored the Church have been the direct result of the Catholic system; whereas the evil lives who have not responded to their calling have failed to do so for the very simple reason that being free men they chose to abuse their Liberty and refused to hearken to the voice of God speaking to them through the Church. As to the many instances of individual goodness to be found without the Catholic Church, can it not be said of them, in the words of an ancient writer, that they are amongst the souls naturally Catholic? Protestant: Your argument seems clear. Catholic: Very well—and now nothing remains to be proven, because that our Church is "Catholic and Apostolic" is a self-evident truth. Protestant: That is all very well for you—but what am I to do? I am not so absolutely convinced as to enter your Church immediately and yet your arguments have set me thinking. Catholic: You are bound to inquire. Attend Catholic sermons: read Catholic literature. Study the Church's history from honest sources. You have long enough listened to what the Church's enemies have said against her; hear now what she has to say for herself, and the rest may be left to your own conscience. ARCHBISHOP ON GAMBLING. Last Sunday Archbishop Ryan expressed himself on the subject of gambling by playing at games of chance for money. He referred to the report that Mr. G. M. Schwab had wagered immense sums at Monte Carlo and he said: "I was very glad to learn that a dispatch from Mr. Schwab himself positively denies the report. All playing for exorbitant sums is reprehensible. No contract is justifiable in which neither reason nor proportion is observed. No man should stake on blind chance a sum which, if lost, would not only distress himself, but others. As many other sins are almost inseparably connected with gambling it should be discontinued. To play at a game of chance for mere amusement or for so small a sum as would be virtually regarded as nothing cannot be condemned." A CARDINAL'S CHOICE. "If I were asked to select one society from the various sodalities in the parish," says Cardinal Logue at a recent meeting, in Armagh, Ireland, "and were confined to one, the society which I would prefer to retain would be the Total Abstinence Association. My reason for making that choice would be because on the one hand, most, if not all, the evils of society are traceable to excess in intoxicating drink, and, on the other hand, all the comfort of life and all that is good is associated with temperance. This is especially true for Catholics. In the Catholic Church total abstinence rises to the level of a supernatural virtue, which when practiced from a right motive, wins us grace here and glory hereafter." A Church of England "Monk." "It will surprise many people," says the London Chronicle, "to hear that Father Ignatius, who has been waging ecclesiastical war against the new Bishop of Worcester, is 64 to-day. 'Ignatius O. S. B. Monk,' as he signs himself, is certainly the most picturesque figure in the Church of England to-day, and whether on the mission platform or that of the Church congress always creates sympathy and even enthusiasm by the vigor and eloquence of his utterances. He stated in our columns the other day that his services are attended chiefly by men, but in London, at any rate, women are equally attracted by them. His monastery in the recesses of the Welsh hills is a very beautiful place, and those who have visited it describe it as an ideal refuge from the worries of the world." "His Jaecet."—This will soon be all that will remain of the good things of this world.—Joseph de Maistre.

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CLXXXVIII.

As I said in my last paper, the distinction between the soul and the body of the Church, or which is virtually the same thing, between orthodox and sincere piety which is heretical in matter but not in depraved intent, is so very dimly conceived by Professor Foster as to leave us in great doubt whether he understands it at all.

Foster treats the thesis that there may be those outside the visible Catholic Church who are nevertheless in the grace of God as either a whim of partiality or a heresy.

Now in reality, the history of this thesis is the exact opposite. Of course it is in the very nature of God, as revealed in Jesus Christ, that He will never condemn any man for the circumstances in which he finds him.

Moreover, as we see from the quotations given by Catholic divines, both Fathers and Schoolmen teach that God, Whose fundamental purpose is for salvation, must, by the necessity of His own essential goodness, always bring a pressure of Divine grace to bear on each soul as largely as it will receive.

Let me here remark that this sentence of the Unigenitus appears to be absolutely unknown to Professor Foster. He never mentions it, although it bears essentially on the subject of this chapter.

Next came the era of heresies. Andover, Mass.

IMITATION OF CHRIST. That Truth Speaks Within us Without Noise of Words.

They may indeed sound forth words, but they give not the spirit. They speak well; but, if Thou be silent, they do not set the heart on fire.

They declare the commandments, but Thou enablist us to keep them. They show the way, but Thou givest strength to walk in it.

However, this chapter of Foster's is absurdity within absurdity. Treating the Allocation as I hold it to be, the most momentous word came from New York that his application for a large amount to tide over his difficulty would be granted.

old and new, of Jesuits and Galileans alike, of the Washington University, of the Vatican secretary, and through him of the late Pope himself, he insists on treating the long passage which he quotes from Boniface VIII. as also depository. Now accepting this as genuine and interpreting it according to its connection and intent, it agrees well enough with the Allocation, as I have shown some time since.

Now what are we to say to such extraordinary conclusions? Mr. Henry C. Lea, it is true, has discovered it to be orthodox doctrine that the Church can change her articles of faith at will, and perhaps Dr. Foster has discovered it, too, but the Catholic world remains wholly unconvinced of it.

Now the Allocation either agrees with Boniface or disagrees with him. If it agrees with him there is no more to be said about it. If it disagrees with him, then, on Foster's showing, it would be public heresy.

One thing which Foster says is true. I suppose that Catholic theology would acknowledge that an atheist, dying such, however virtuous civilly, would not be received to God, since, in his living in God, he could not love Him.

So far, therefore, is it from being true that the possibility of implicit faith is an eccentric opinion gradually expiring, that it has gained in the last two centuries and a half a steadily growing prevalence in the Catholic Church.

We can see good reason why it was long before it came into much prominence. The Gospel came into a world in which the Pharisee alone believed in eternal life in our sense.

Next came the era of heresies. Andover, Mass.

IMITATION OF CHRIST. That Truth Speaks Within us Without Noise of Words.

They may indeed sound forth words, but they give not the spirit. They speak well; but, if Thou be silent, they do not set the heart on fire.

However, this chapter of Foster's is absurdity within absurdity. Treating the Allocation as I hold it to be, the most momentous word came from New York that his application for a large amount to tide over his difficulty would be granted.

FIVE-MINUTE SERMON. Third Sunday of Lent. THE SPIRITUAL COMBAT.

Wak as children of light. (Eph. v. 9) It often happens, my dear brethren, that the devil chooses for his worst attack upon us the very time when we are trying to draw nearer to God, when we have performed some good work for His honor and glory, or immediately after our conversion.

As the devil began by appealing to our Lord's sense of hunger, so with us he appeals to our bodily appetites; for he knows that his strongest ally is our perverted passions, the flesh, that ever justeth against the spirit.

Look to the Future. If you would have a transfiguration of yourselves after death, have now more of its light in your lives. Serve God in the sunshine and with the sunshine, with the light of love in your hearts and the light of hope around and about you.

COCA AND CHOCOLATE. THE BEST. TRY IT NEXT TIME.

O'KEEFE'S Liquid Extract of Malt. The best cannot be too good, especially if you are sick.

PURE GOLD JELLY POWDER. Joyfully, Quick.

Keep the Children of the Streets. There is seldom, if ever, any valid excuse for children under the age of fourteen or sixteen, being out at night on the streets, unattended by older persons.

IMITATION OF CHRIST. That Truth Speaks Within us Without Noise of Words.

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THE ADVOCATE OF THE DYING.

St. Joseph is the pattern of all the virtues, the example of every state in life, the teacher of the young and old, married and single, the model for priest and people.

Make the Sign Reverently. An editorial in the Denver Catholic has the following: "Some time since I saw an account where a non-Catholic had misunderstood the sign of the cross which the members of the congregation very few unacquainted with the method of making the sign of the cross would understand its meaning from seeing it made in the churches of Denver.

COCA AND CHOCOLATE. THE BEST. TRY IT NEXT TIME.

O'KEEFE'S Liquid Extract of Malt. The best cannot be too good, especially if you are sick.

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Labatt's (LONDON) Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y.

UNDoubtedly THE BEST OF BEVERAGES. For pure blood, a bright eye, a clear complexion, a keen appetite, a good digestion and refreshing sleep, TAKE

BRISTOL'S Sarsaparilla. It cures the Liver, quickens the circulation, brightens the spirits and generally improves the health.

Twenty-First Annual Statement OF THE North American Life Assurance Co'y.

Table with columns for RECEIPTS, DISBURSEMENTS, ASSETS, and LIABILITIES. Includes a map of North America.

Net Surplus \$507,441.37. Audited and found correct. J. N. LAKE, Auditor. The financial position of the Company is unexcelled - its percentage of net surplus to liabilities exceeds that of any other home company.

Testimonial from a Parish Priest. At the beginning of last spring, the reverend curate of Armagh (Bellechasse) sent in the following order to the Canadian agents of VIN DES CARMES:

Advertisement for Carling Pure Gold Extracts, featuring a bottle image and text describing the product's quality and availability.

OUR BOYS AND GIRLS A VOLUNTARY VICTIM OF E...

Pierre Lafont was born in 1876. At an early age his parents sent him to the college known as the Seminaire de Notre Dame des C...

Pierre was always a privileged of the Blessed Virgin. Of a mild position, he showed himself, from earliest years, unalterably kind and amiable toward every one.

One day, when he was only four old, his mother wished to take a walk, but he replied: "O, no, I pray let me stay and play with you."

His first Communion was like an angel. From the day of its celebration a remarkable change was visible in him. He became more reserved, and a useless of world never passed his lips.

During the remaining days of the week the thought of the sacrifice ever in Pierre's mind. He spoke to his mother and his professors burning with love for his Saviour.

On Monday he came home with a small picture of St. The little martyr of the Holy which he kissed incessantly morning. What intercourse not have had within himself young saint whose general service and hoped for it.

During the day he continued to offer his sufferings. He made the sign of the cross on his head. He did not sleep a night, notwithstanding his illness, that I might have the getting some rest; it pained me standing near him, but I keep his eyes for a moment!

OUR BOYS AND GIRLS A VOLUNTARY VICTIM OF EXPIATION.

BY M. C. C. Pierre Lafont was born in Paris in 1876. At an early age he was sent to the college known as the Petit Seminaire de Notre Dame des Champs, mostly attended by students for the priesthood.

Pierre was always a privileged child of the Blessed Virgin. Of a mild disposition, he showed himself, from his earliest years, unalterably kind and amiable toward every one. His countenance, frank and open, was the personification of innocence.

One day, when he was only four years old, his mother wished to take him for a walk, but he replied: "O, mamma; pray let me stay and play with Jesus."

The mother, though greatly astonished at such a request from one so young, granted his demand. On her return she was still more surprised to find him making genuflections before a crucifix which he had placed on a small altar between two candles.

His first Communion was like that of an angel. From the day of its reception a remarkable change was noticeable in him. He became more grave, more reserved, and a useless or frivolous word never passed his lips.

During his vacations in the country he spent long hours of adoration in the little chapel where the Blessed Sacrament was kept. Those who saw him there were struck with his prayerful recollection manifested in his prayers.

One day he accompanied his family on a long walk. But soon his parents perceived that he was no longer with a chapel, praying fervently.

"My dear child," said his mother, "why did you leave us?" "O mamma," responded Pierre, "I thought that Jesus would be alone, and I returned to keep Him company."

At the age of fifteen years he confided in his mother a desire to embrace a religious life. "All my life," he said to her, "I have never entertained any desire other than to consecrate myself to God, and my wish was always to be a Benedictine. I wish to be a religious in order that I may always pray, always pray and thank God."

On one day of each week the pupils of the Petit Seminaire were given a holiday. On these occasions Pierre's father came to conduct him to his home to spend the day. It was their custom to visit the church of the Sacred Heart, at Montmartre, Notre Dame des Victoires, and the Jesuit church.

Pierre would say, in embracing his mother: "Oh, what a happy day I have passed; papa has had the goodness to take me to visit Jesus in the Blessed Sacrament."

In 1893 his mother took him to assist in the beautiful ceremony of the departure of missionaries. He was profoundly impressed, and expressed a lively thirst for the salvation of souls, and such an ardent love of God that he fervently aspired to a missionary life and a martyr's crown.

On me. He had moments of fright; he thought the night intolerably long, and compared it to purgatory. He spoke of a martyrdom of three hours, and often said: "It is 2 o'clock?" (He died at 2 o'clock in the afternoon.) "Looking at the holy face of Our Lord, which was near him, he said to me: 'The Saviour must have suffered much to be so disfigured.' A little later I heard him say, in a low voice: 'My God, let Your will be done, and not mine.'"

After that he sang in a low voice, then he said: "Mamma, did you hear those beautiful hymns? But how strange! I composed them myself in Latin; how beautiful they are!" "Later he said: 'Oh, mamma! what a beautiful Communion God gave to me during Holy Week! It was that of St. Louis of Gonzaga; just like it, three days of preparation, and three days of thanksgiving.' He continually offered his sufferings for persons in whom he felt an interest, for his father, for myself, and for other intentions.

"The next morning his fever increased. I began to grow uneasy, and waited for the physician with anxiety. When he came he was alarmed at the progress of the disease; he could not hide his anxiety from Pierre, and left at once to tell my mother-in-law that he could not live over the night and to send for his confessor. A priest was at once sent for. Pierre, without betraying the least emotion, went to confession, after having made the sign of the cross, and received Extreme Unction, giving himself the responses in Latin in a loud and clear voice. The priest had to gain Plenary Indulgences of the crucifix.

"I then came close to him. 'Dear child,' I said to him, 'if God wants you for the salvation of souls, be ready to obey His will; then Our Lady of Lourdes will cure you; I promise to take you to Lourdes. But if His will is to call you to Himself, make the sacrifice of your life.'"

"He bowed twice, saying: 'Yes.' An instant later, I asked him if he felt better. (I really expected a miracle.) He raised his eyes and, with an angelic smile, answered: 'Mamma, I am cured.' These were his last words. Placing his head on my shoulder, he raised himself, and put his arms in the form of a cross on his breast. He soon became delirious, for a violent attack of brain fever had begun, and for a half-hour he had a terrible agony. His sisters were holding him in their arms; we were reciting the prayers for the dying, and after we had invoked St. Joseph, the Blessed Virgin and his patron saints, asking them to come to meet him, he drew his last breath, holding a blessed candle in his hand. His face assumed at once an expression of happiness; it seemed to be at rest. I placed in his hand his dear little Saint Tarcisus, like him a martyr of the Holy Eucharist."

"Thus died on March 29, 1894, this pious young Christian in his eighteenth year.—Young Catholic Messenger.

A NEW SCIENCE

There is a new science commanding the attention of the Catholic people who are interested in the advancement of their faith. It is the science of Catechetics.

Mrs. E. M. Baird writes, in the Catholic World Magazine for February, of the methods of this new science in an article entitled "The Successful Catechist." Mrs. Baird has not only been a successful teacher in the public schools of the country, but she has devoted a great deal of her time to the formulation of methods of imparting instructions in the schools, and particularly among the sisterhoods of the country, at the various institutes that have been given during the last ten years.

"Our horizon has widened, and we recognize that the trained catechist is as necessary in the Sunday-school as the trained teacher in the school-room, or the trained nurse at the bedside. As much more necessary as spiritual welfare is more than material welfare.

"Single faith, learned at the mother's knee, beautiful, holy, necessary as it was and is, is not meeting all the demands of our age and time. "The child-to-day must go out fortified with a living, loving, intellectual faith. He is not facing persecution, exile, or death; but a danger graver than any of these, the fatal disease of unbelief which permeates a compulsory education system, and is exhaled by pulp and press, by college president and business man, by the shopmate at the counter and the laborer in the street; a danger as grave as it is insidious.

"In the intellectual world we count that teacher successful whose students pass the yearly examinations and who show in future years that they built upon a firm foundation. "In the spiritual world he is the successful catechist whose children carry from the Sunday-school the germs of knowledge that have reached the heart and the conscience as well as the intellect, and that have created the desire to know more in order to behave better. "It is not so much that children should know what they do not know, as that they should behave as they do not behave."

"The knowledge, of course, is necessary, and the catechisms are not all at fault. We must know the nomenclature of our subject. What then? Simply this: the successful catechist goes before his class prepared to question the lesson into the child's mind and then to question it out again."—Catholic World Magazine.

Patience To-Day.

Patience to-day, my soul; to-morrow will bring whatever God wills; meaning will let us do the will of the Lord. Yesterday is past, and nothing more remains of its sufferings. To-day is only one day, and doesn't signify much. My God! can I do less than offer Thee the troubles, the sufferings, the fatigues of a single day? May those of this day be all for Thy love? I offer them to Thee for the Heart of Jesus, and in thanksgiving for all Thy benefits.—Father Gury, S. J.

CHATS WITH YOUNG MEN.

If we do not work for bread with our hands, we are bound under penalty of becoming criminal, to labor with brain and heart, to strengthen, purify and enrich human life. There must be work of hand that man may live, and there must be work of brain and heart that they may live worthily and nobly.—Bishop Spalding. Employed by Electricity.

T. C. Martin, an authority upon the subject, finds that 100,000 people are employed in telegraphy, 25,000 by Bell telephone companies, 150,000 in electric lighting plants, 10,000 on street railways operated by electricity, and 150,000 in electrical factories.

Having a Hobby. Happy is the man who has a hobby—who wishes to arrange the specimens of natural history or geology which he has acquired during his summer rambles, or is able to use the lathe, the fret-saw, the telescope or microscope. An hour or so spent on this will divert the nervous energy into an altogether new compartment of the brain, and this is the true secret of getting as much as possible out of one's time. It is a mistake to think we rest best by doing nothing. The most intense rest comes by striking other chords than the one or two which show signs of being wearied by thinking.

Happier still is he who has a taste for music and who has mastered the initial difficulties of the violin, the piano, the organ or the cornet! Nothing is so refreshing as to be able to soothe oneself with music, or to turn to the rough sketches we have made in summer excursions with a view to completing them. An hour spent in perfecting oneself in any branch of art is well employed, and the winter evenings afford opportunities of becoming really proficient in some pursuit, which brings one in contact with the beauties of the world and quickens the imagination. In your young life you may lay foundations of great excellence in regard to some study or accomplishment, which will stand you in good stead in later years.

Cultivate Practicality. It is well known that many great scholars have been almost helpless when thrown amid the practical affairs of life. The genius of Addison made him Secretary of State, and he had ample chance to fit himself for his position; but he was found absolutely incompetent, and was compelled to retire on a small pension.

Napoleon made Laplace Secretary of the Interior, because of his great scholarship, but he proved utterly incapable of filling the great office to which he had been appointed. Napoleon said he was "always searching for subtleties," and aimed to conduct the Government on the principles of the differential and integral calculus. Bacon had one of the profoundest intellects of his own or any other age, yet he did many foolish things in practical life. The process of searching for deeper knowledge somehow carries one away from the trend of events, and puts him at variance with the ordinary affairs of everyday life.

It is said that Adam Smith, the great writer on political economy, could not manage the affairs of his own home, though he did not even know how to cut the coupons from a bond, and sold the whole instrument when he wanted to raise a little money. Johnson said of Goldsmith, that exquisite genius in his line: "No man was wiser when he had a pen in his hand, or more foolish when he had none."

This is no disparagement of education; but these examples may serve as a warning to students to cultivate the practical as well as the theoretical side of their natures.—Success.

Lecture on Success, by Bishop Spaulding. The audience at Music Hall, last Sunday evening, to hear Bishop Spaulding's lecture on "Success," was one of the largest ever gathered to hear a lecture in this city.

In his masterly discourse Bishop Spaulding laid down the laws of success. He told his audience that success lies in working at the thing in which you wish to succeed. It lies in never tiring of doing, in repeating and in never ceasing to repeat; in toiling, in waiting, in hearing, and in observing; in watching and experimenting; in falling back on oneself by reflection, turning the thought over and over, round and about, the mind and vision acting again and again upon it—this is the law of growth. The secret is to do, to do now; not to look away at all. That is the great illusion and delusion; that we look away to what life will be for us in ten years and in twenty years; we look to other surroundings. The surrounding is nothing, the environment is nothing. Or, in other words, it is not possible to work except in the actual environment. If you do not work where you are, where will you work? If you do not work now, when will you work? There is nothing for us but here and now.

There is but one real success for any human being born into this world from the beginning until now, or that shall be born until the end, and that is success in making himself a man, in making himself God-like, in making himself honest, sincere, truthful, just, benevolent, kind, polite, human. There are no compensations for whoever fails in this. A man may have millions of money, and if he has failed in making himself a man, he has failed hopelessly. But he who has built up his character is kingly, is akin to his Maker and his Saviour.

What is it that you want to succeed in doing? You want to make money or get an office; that is the American ideal of success. It is to make money or get an office. We will outgrow that some day. Money is good; it is the greatest of material powers in the world to-day. It is a mighty power. How are you going to make money? Just as I told you that you were to learn language,—by working, working, or temporal. In a word, make the love of the Sacred Heart a part of their lives; make them feel that all they do or suffer, if offered up to the Sacred Heart, will be the means of obtaining all graces necessary for their salvation.

Receipts for Cataractal Sufferers. The mucous membrane lines all passages and cavities communicating with the exterior. Cataract is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Ho's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of cataract.

AMERICA'S Greatest Medicine is Ho's Sarsaparilla, because it possesses unequalled curative powers and its record of cures is greater.

FEVER'S VICTIMS.

The After Effects Often Worse Than the Disease Itself. A SUFFERER FROM THE AFTER EFFECTS OF TYPHOID TELLS OF HIS DEPLORABLE CONDITION—PREPARED TO BE IN A RAPID DECLINE.

The after effects of some troubles, such as fevers, la grippe, etc., are frequently more serious in their results than the original illness, and the patient is left almost physically wrecked. In such cases as those which are noted in a tonic medicine, to enrich the blood, strengthen the nerves, and put the system right, Mr. L. Barnhart, a prosperous young farmer living near Welland, Ont., offers proof of the truth of these statements. Mr. Barnhart, says: "Some years ago, while living in the United States, I was attacked by typhoid fever, the after effects of which proved more disastrous to my constitution than the fever itself, and for months I was an almost total wreck. I had no appetite, was haggard and emaciated, and apparently bloodless. I had violent and distressing headaches, and my whole appearance was suggestive of a rapid decline. I tried not less than three doctors, but they failed to benefit me. At this juncture a friend of mine mentioned my case to another physician, and he suggested that I should take a course of Dr. Williams' Pink Pills. I took this advice and found it most satisfactory. As soon as the onset the pills helped me, and I continued their use until I had taken about a dozen boxes, when I felt myself fully restored to my former health, and my weight increased to 165 pounds. I have enjoyed the best of health ever since, and I will always give Dr. Williams' Pink Pills the praise they so richly deserve."

The pills are a certain cure for the after effects of fever, la grippe and pneumonia. They make new, rich, red blood and strengthen the nerves from first dose to last; and in this way they cure such troubles as anaemia, neuralgia, rheumatism, heart weakness, kidney and liver ailments, partial paralysis, St. Vitis dance, etc. They also cure the functional ailments that make the lives of so many women a source of constant misery, and bring the glow of health to pale and sallow cheeks. Other alleged tonic pills are mere imitations of this great medicine, and the buyer should see that the full name "Dr. Williams' Pink Pills for Pale People," is on every box. Sold by all druggists in medicine bottles, pasted at 50c, a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

The Two Sources. ALCOHOL AND MORPHINE. An Antidote Discovered. A recent remarkable discovery in medicine which has been found to annihilate the appetite for alcoholic drinks and all drugs, even in the most hopeless cases, is attracting a good deal of attention among those interested in temperance work. The medicine is purely vegetable, perfectly harmless and absolutely free from narcotics. It never has any after effects and can be carried in the pocket and taken in absolute privacy, thus dispensing with the publicity, loss of time and expense of an institute treatment.

The medicine has been tested and is endorsed by "The Vicar of St. Michael's" Rev. Father Quinlan, R. V. Joseph Edgar, Rev. B. L. Fitzgerald, Rev. P. J. O'Connell, Rev. J. J. Callan, Rev. M. Gushen, Rev. A. M. Coventry, Rev. Father Guale, Sister Augustine, and many others. Full particulars regarding this medicine can be obtained by writing to Mr. Dixon, No. 81 Wilcox street, Toronto, Ont.

How a Woman Paid Her Debts. I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$200 selling Dish washers. I never saw anything so easily. Every family needs a Dish washer and will buy one when they can be bought so cheaply. I sell my own family dishes in two minutes. I sell from my own home. Each Dish washer sold brings me many orders. The dishes are washed without waiting the hands. That is why ladies want the Dish washer. Give my experience for the benefit of any one who may wish to make money easy. I buy my Dish washers from the "Grand City Dish Washer Co., St. Louis Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

GOOD DIRECTION SHOULD WAIT ON APPETITE. To have the stomach "wait" is to have the nervous system wait. Very delicate are the glands of the stomach. It is not only the food they eat, but the way in which they eat it, that causes the stomach to change off of them. When they become disarranged, no matter how they are treated, they will never get right. They will assist the digestion so that the hearty eater will suffer no inconvenience and will receive all the benefits of his food.

THE MATERIALS USED IN "THE D & L" ENGLISH are the finest, the most effective, and the most reliable. They are made of the best of the most reliable materials. They are made of the best of the most reliable materials. They are made of the best of the most reliable materials.

A BILL FOR GENEROUS EATERS—There are many persons of a hearty appetite and poor digestion who suffer severely from indigestion, and who are unable to enjoy their food. They have a sensation of fullness in the stomach, and a feeling of heaviness. They are unable to enjoy their food, and they are unable to enjoy their food.

CHILDREN TO THE BONE! A teaspoonful of Pain-Killer in a cup of hot water sweetened with sugar, will cure the most severe headache. It will cure the most severe headache. It will cure the most severe headache.

MARK A SOURCE OF TRUTH when you are leaving home to buy "The D & L" Methylated Spirit. It is guaranteed to cure the most severe headache. It is guaranteed to cure the most severe headache. It is guaranteed to cure the most severe headache.

CHILDREN AND ALL SUMMER COMPLAINTS are so quick in their action that the cold hand of death is upon the victims before they are aware that danger is near. If you are delayed in getting the proper medicine, try the Cordova Candles. It is guaranteed to cure the most severe headache. It is guaranteed to cure the most severe headache. It is guaranteed to cure the most severe headache.

THE "GRACE'S" WORM EXTERMINATOR has the largest sale of any similar preparation sold in Canada. It always gives satisfaction by restoring health to the little folk. Ill-fitting boots and shoes cause corns. Holroyd's Corn Cure is the article to use. Get a bottle at once and cure your corns.



Up-To-Date Surprise Soap possesses all the qualities that go to make an up-to-date soap. It removes the dirt with the least amount of rubbing, keeps the hands soft and smooth, and saves the temper of the laundress. It differs from other soaps in that it gives superior quality at a price asked for poorer soaps. Remember the name—SURPRISE. ST. CROIX SOAP MFG. CO. St. Stephen, N. B.

BLAKE WEST SIDE CATHOLIC BOOKSTORE 602 QUEEN WEST, TORONTO.

USE THE GENUINE MURRAY & LANMAN'S FLORIDA WATER THE UNIVERSAL PERFUME FOR THE HANDKERCHIEF, TOILET & BATH. REFUSE ALL SUBSTITUTES.

MUTUAL LIFE OF CANADA Formerly The Ontario Mutual Life. This Company issues every safe and desirable form of policy. We have policies at reasonable rates, that guarantee an income to yourself for life. An income to your wife if you have one for her life. An income to your children if you have any for twenty years after your and your wife's death. They also guarantee Liberal Cash and Loan Values and Automatically Extended Insurance for full face of the policy. ROBERT MEVIN, President. GEO. WRENNAST, Manager. W. H. RIDDELL Sec'y, Waterloo, Ont.

THE TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING. Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily cures and often contain "wood alcohol," a deadly poison.

RED'S H. ROWARE For Grand Hotels, Carpet Sweepers, Superior Carpet Sweepers. Since 1860 the latest Wringing Mangles, Cutlery, etc. 118 DUNDAS ST., LONDON, ONT.

ALLEN'S LUNG BALSAM Cures Deep-seated Colds, Coughs, Croup, Bronchitis, LARG BOTTLES \$1.50, MEDIUM BOTTLES \$1.00, SIZE 25c.

Bed Time Cordova CANDLES They give a light that is rich and brilliant. No odor. Many styles. Sold everywhere.

Imperial Oil Co. Ill-fitting boots and shoes cause corns. Holroyd's Corn Cure is the article to use. Get a bottle at once and cure your corns.

