





OCTOBER 12, 1921.

RITUAL OF THE CHURCH.

Proof That It Is Sanctioned by the New Testament.

C. J. Armistead, in the September number of Truth, published at Nazareth, N. C., has a fine article on "The Ritual of the Catholic Church Sanctioned by the New Testament." He writes as follows:

In its broadest sense, ecclesiastical ritual embraces every means whatsoever of expressing, by the help of exterior material things, what is going on in the interior spiritual part of man's nature. It includes even so simple a thing as the expression of humility by bending the knee in prayer, or the manifestation of a spirit of thanksgiving by the singing of a hymn. Its essence consists in the use of visible or audible symbols of a belief or a feeling.

It is obvious that, without ritual of some sort, social worship is impossible. For a number of persons could not join at all in a common purpose to worship God together unless they had some outward symbol to express their united beliefs or feelings or desires.

Here then, as in so many other disputed points, the Catholic and the Protestant are one in their principles. The Protestant can not rightly object to the ritual worship of the Catholic on the ground that it undertakes to represent spiritual by material things, that it appeals to the senses, while the gospel is intended to appeal directly to the heart. For, as we have seen, he is obliged to do the same thing himself in his social worship.

But still he objects that the appeal to the senses is carried too far in the Catholic Church. He imagines that it is impossible for worship to be interior, spiritual and sincere when it is expressed to such an extent by the help of audible or visible symbols. And he quotes scripture in support of this belief. "God is a Spirit, and they who worship Him must worship in spirit and in truth."

AN APPEAL TO THE BIBLE. In fact he claims that it is in the Bible itself that the Church finds the model on which her system of ceremonial worship is built.

Now, in the first place, the text just quoted does not say one word about ritual, one way or another. It is Christ simply foretold that men would worship when men would worship God in spirit, that is, with the faith and hope and contrition of the soul; and in truth, that is, with a true knowledge of His nature and His will. How, then, do Protestants come to believe that this verse specifically condemns the ritual and ceremonies of Catholic worship?

The explanation is easy. They are taught from their childhood to believe that true spiritual worship requires a sort of mutilation or suppression of a part of man's nature, a shutting out of everything that can affect the senses. The Catholic, on the contrary, believes that the New Testament clearly sanctions the principle of an appeal to the senses in order to awaken and to increase faith and hope, and all else that is meant by worship in spirit and in truth. For it offers far more striking and impressive than is ever seen in a Catholic Church. We admit, indeed, that it does not give the details of any ritual appointed by Christ to be exactly followed by His Church. Nevertheless, we repeat, and we shall prove, that it fully sanctions the idea of arousing the soul to devotion and adoration by appeals to the senses, and gives repeated instances in which, for this very purpose, God Himself employed the sight and the hearing with a power of impression possible to His omnipotence alone.

But it will be objected at once that if God had desired, under the Christian dispensation, a ceremonial worship, the New Testament would have contained a divinely appointed ritual just as the Old Testament does. Not at all.

UNDER THE OLD DISPENSATION. The ritual was wholly prophetic. It symbolized future events, and therefore it could have been made appropriate by Him alone who foresaw those events. So to speak, God was obliged to arrange it Himself because no one else could have arranged them. But when prophecy became history, when the Church knew what facts and truths were to be symbolized in her worship, He left it to her to determine her own ritual, under the guidance of the spirit who was promised to lead her into all truth. And under that guidance she has taken the life of Christ Himself as her model.

But how can this possibly be true? asks the Protestant. Does the New Testament ever represent Jesus as man worshipping God, His Father, with any such pomp and ceremony as are seen in the Catholic Church? Why is it not by gentle persuasion and appeals to love and gratitude, rather than by magnificent displays of His power and glory, that He moved men to adore Him? Or do we read that any one ever worshipped Jesus Himself in any such way? Could anything be simpler, or freer from rite or ceremony than the manner in which He was approached and thanked and adored by those whom He had healed?

Those who ask these questions overlook the fact that Christ is presented to us in the gospels under a twofold aspect. In the one He is Himself a worshipper, in His human nature, of God the Father. But having become poor for our sakes He had naught wherewith to offer a costly or elaborate worship. A miracle was necessary

that He might have even the small sum He was required to pay as tribute to Caesar. But under the other aspect, He is Himself the object of divine worship. And it is to this aspect that we must turn if we would learn how God desires men to worship Him. For, remember, the ritual wherewith Jesus was worshipped was

ORDAINED BY GOD HIMSELF. And the Catholic believes that it was recorded in the Bible for this very purpose, that in it the Church might see the divine model of such a manner of worship as is pleasing to God.

But the one most striking feature of this God-ordained ritual, as it is described in the New Testament, is precisely its splendor and magnificence, its direct and overpowering appeal to the senses. In this respect nothing ever seen in the Catholic Church approaches it even afar off. Indeed she does not attempt to reproduce it, but only in her measure to imitate it. For she knows that her most elaborate and impressive ceremonies can never be to the magnificent ritual of the New Testament anything more than Millet's Angelus is to a real sunset.

But let us come to those occasions on which Jesus revealed His divinity in a special manner as the proper object of public worship. We shall compare the Bible account of what then occurred with what—shall we say it?—with what ought to have occurred, according to Protestant ideas of simplicity and spirituality of worship. The contrast will bring out clearly the truth that the Catholic principle of an impressive ceremonial worship is thoroughly in accord with the teachings of scripture.

In the first place, let us reflect on the ritual which God Himself appointed to be used in the first act of public worship ever offered to Jesus on earth. It is true that under one aspect nothing could be simpler or less magnificent than the surroundings of the spot where the human body of the divine infant was laid. But under another, nothing could be grander or more striking and impressive to the senses. People criticize the use of candles on the Catholic altar. But what is the brilliance of the light which shone from heaven upon Bethlehem? We hear complaints, too, of the ELABORATE MUSIC OF THE MASS.

But what are the grandest anthems ever heard in the Catholic church to the voices of the choir of angels which God sent to chant the first Gloria in Excelsis? We hear it asked also why the Church expends such vast sums in maintaining her splendid temples and her costly ceremonies. And yet the star in the heavens guided the Magi who came to lay their treasures at the feet of Jesus. Later in life, too, He commended the woman who poured on His head the box of costly ointment. This is the divine proof for all time to those who complain that the Church wastes on her ceremonial pomp that which should be given to the poor, which should always remember that it is Jesus who first made this complaint, and that his motive was not a genuine compassion for the poor.

It is not plain, then, that those who object to the costliness and the splendor of the services of the Church are finding fault, not so much with her, as with God? According to their ideas, what ought to have been the manner of the first public adoration of Christ? It is hard to conceive what would have been, or how it could have been offered. Perhaps all that Mary's done would have been to take Mary's word for it that the Babe in the manger had been conceived by the power of the Holy Ghost, and then to have pressed their foreheads to the floor, and to have sung a few simple hymns of praise and thanksgiving. This would have been a good enough Protestant Christendom perhaps. But the Christmas drama in the Bible was evidently a thoroughly Catholic one. In it we heard the same Gloria in Excelsis which the Church now sings; in it a light was seen far brighter than any that ever illumines her sanctuaries; in it were used the same frankincense and myrrh that now exhaloes from the censers swung before her altars.

At the baptism of Christ we see the same impressive appeals to the senses, for the same purpose.

CREATING AND SUSTAINING FAITH. In Him as the true object of worship. The visible heavens were opened, and they who stood by saw the Holy Spirit descending upon Him in the form of a dove, and they heard a voice saying: "This is My beloved Son." On one occasion He was pleased, by manifesting His majesty and glory, to elicit this adoration from His disciples. It was on Tabor. And here again we see that this act of divine worship was elicited by an appeal to the senses. A bright cloud overshadowed the mountain, and from it the disciples heard the voices of Moses and Elias talking with Him. The garments He wore, so plain and simple before, now glistered with a dazzling whiteness, and His countenance became like lightning. The effect upon the eye and the ear was so overpowering that Peter knew not what he said.

But is it credible that Jesus would deliberately have made these appeals to the senses, if He had known that they were calculated to prevent rather than to foster that spiritual worship which He desired? According to Protestant ideas, ought He not to have simply told His disciples that He was God, and to have asked only for that simple interior act of faith in which, for a simple act of worship, He was pleased upon that occasion to elicit it? But the ritual at Bethlehem and at the Jordan, and on Tabor, culminated

on Calvary in a solemnly grandeur and impressiveness so great that to this day it cannot be even read of without exciting feelings of awe and reverence. And for what was it employed? What was the great design of the life and death of Jesus? It was to inspire in the human heart a sincere spiritual love and worship of God. But surely, according to Protestant ideas, He had done enough to secure this end, from men of good will at least, before He came to Calvary at all. He had distinctly declared Himself to be God; He had taught as never man had done before; He had shown more than a human knowledge of the hearts of men, and a more than human love for them—a truly divine compassion for their sorrows and sufferings. After all this, what more was needed to convince their faith and win their love than to die on the cross for them?

Yet in the sight of God another motive for faith was needed. It was not enough to appeal to the reason or THE GRATITUDE OF THE MULTITUDE who had come together to witness His death. Striking appeals must be made to the senses also. Many who were there had no doubt heard His wonderful discourses, and seen His mighty miracles. Some perhaps had been known by the touch of His hand, or knew those who had been thus healed. There were countless witnesses to His gentleness and pity and all embracing love and sympathy. But still this was not enough. The sun must be darkened, the earth must quake, and the dead must come forth from the graves to walk again among the living, before men would believe in Him and adore Him as God. The souls of the multitude on Calvary seemed to be dead; no appeal to the spiritual within them seemed able to create faith in the existence of an avenging God. It was not until they had seen the mighty portents of a darkened sun, a quaking earth, and the opening graves, that they began to strike their breasts in guilty sorrow, saying: "Truly this man was the Son of God."

We see then that the faith of the first disciples of God was not the result solely of impressions made directly upon their minds and hearts by the presentation of spiritual truths. It was the effect, in part, at least, of impressions made upon their bodily senses. But if God saw fit to employ this dual means of originating Christian faith, is the Church wrong in using the same method for perpetuating that faith? Surely God knew better than non-Catholics do what was best calculated to inspire in the heart of man the feeling of true spiritual worship. The Catholic Church is satisfied to have God on her side in this matter.

AUTHOR OF STABAT MATER.

The author of the Stabat Mater is Jacopone da Todi, who lived in the thirteenth century. This remarkable man followed for many years the profession of lawyer at Todi, Italy, and it is said of him that he was worldly and very shrewd. His wife was an excellent plain lady, who in order to please her husband, would sometimes frequent social entertainments. On one of these occasions the seats collapsed and many of the ladies were crushed to death. Jacopone rushed to the assistance of his wife, who was among the mortally injured. To assist her in her agony, he loosened her dress and thereby discovered that she wore a pentagonal garb under her costly dress of silk. She died after a few minutes.

This accident changed Jacopone's worldly manner. To do penance was his only desire hereafter, and in order to suffer contempt, he played the part of a fool so successfully that when he asked to be admitted into a Franciscan convent the good friars refused to take him, believing him to be crazy. Then he wrote his immortal ode on the content of the world for vain glory. Thus his contemporaries in astonishment discovered his great mind and noble sanity and he could enter the novitiate of the Franciscan order. He was forbidden to make a fool of himself, although he retained his nickname Jacopone, which means "the fat Jacob." As a Franciscan, he lived a wonderful life of humiliation, mortification and penance. His love of Jesus increased daily. "Lord, my God, what art Thou and what art I?" was a frequent subject of his meditations during the night. Asked, "Do you want to suffer?" he said: "The sufferings of the whole world, of purgatory and hell."

And he had to suffer. One of his victims of his age, brought him into conflict with the authorities, and he was cast into prison. He submitted to it bravely with sincere cheerfulness, and for many years his food was bread and water, his habitation the gloomy prison cell. There was written the Stabat Mater, this beautiful hymn (sequence) to the Sorrowful Mother of Jesus, renowned for its deep conception, coming from the feeling, humble heart of the penitent Jacopone. The door of his prison opened for him in the year 1303, he was allowed to return to the Franciscans and died three years after—a holy death. His public veneration is attested by the Church. Jacopone wrote 19 satyres, 68 hymns, 40 odes and 9 sequences, the greatest of his work and wonderful flowers in the garden of poetry.—Church Progress.

THE BEST should be your aim when buying medicine. Get Hood's Sarsaparilla, and have the best medicine MONEY CAN BUY.

THE NAME "CATHOLIC."

It is the Universal Designation of the True Mother Church.

No Pope, no general or national council, no father or doctor of the Church, not one of her approved creeds, rituals or liturgies has ever used the term "Roman Catholic" as the official title of our religion, says the New Zealand Tablet. Its genuine official title is "the Holy Catholic Church," or "the One Holy Catholic Church," or "the One Holy Catholic and Apostolic Church." We claim the title "Catholic" as ours exclusively. No other creed or sect claims this exclusive right. At most, they would share the title with us. Fifteen hundred years ago St. Augustine—who was certainly a "Roman Catholic"—and in full communion with the Holy See—made light of all such claims to partnership in the title "Catholic" in his book, "De Vera Religione." "We must," he writes, "hold the Christian religion and the communion of that Church which is Catholic, and is not only called so by her own children, but by all her enemies." The same great saint concludes as follows the statement of his reasons for remaining in the Catholic Church: "Lastly, the very name of Catholic holds me, of which this Church is the possessor, not without reason, so that a stranger asks them where the Catholics meet, not one of the heretics dare point out his own house or Church." A similar test was recommended by St. Cyril, who was Bishop of Jerusalem early in the fourth century. He tells the stranger in a strange city to "ask which is the Catholic Church, because," he adds, "this title belongs to our Holy Mother." The term was used by those two saints as a test to exclude those who were not in communion with the Holy See.

LOSS OF APPETITE. Is commonly gradual; one dish after another is set aside, till few remain. These are not eaten with much relish, and are often so light as not to afford much nourishment. Loss of appetite is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics. Accept no substitute for Hood's.

ONE FACT IS BETTER THAN TEN HEARSAYS. Ask Doctor Burgess, Supt. Hospital for Insane, Montreal, where they have used Hood's Sarsaparilla for years, for his opinion of "The D. & L. Montreal Plaster. Get the genuine made by Davis & Lawrence Co., Ltd.

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Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy, and I wish some more of it for my friends. So writes Mr. J. W. Brown, Chicago.

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Catholic, such as the Catholic Copi, Greek Catholics, Syrian Catholics and Latin Catholics. Those in schism are called Orthodox. The Anglicans are simply English Protestants. No creed outside the Roman obedience claims the exclusive right to the word "Catholic." When they apply it to themselves at all it supposes the acceptance of a "branch" theory or other form of Church polity, which is opposed to the words of the New Testament and contradicted by all ecclesiastical history and tradition. In the ordinary and long fixed usage of the words, the overwhelming body of Christian people understand by the designation "Catholic Church" the Church of Rome and no other.

THE WORD "ROMAN" is not used as an identifying prefix, and, therefore, outside legal formalities, its use is unnecessary. When Catholics employ the superfluous word "Roman" in reference to themselves, they do so either in accordance with official requirements or merely to emphasize the Roman headship of the Church. People outside our fold sometimes use the term "Roman" in this connection by way of denial that the Church in communion with the Pope is the one and only universal Church. Apart, therefore, from legal requirements, Catholics should ever call their Church by her unique and long-continued title, "the Catholic Church," and should avoid bestowing upon her a designation which is not our creation, and which is nowhere recognized in her official formulae.

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THE CATHOLIC RECORD

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

TO CORRESPONDENTS. Press of matter upon our columns prevented the following from appearing sooner:

1. P. J. M., of Vernon River Bridge, P. E. I., enquires whether a priest hearing confessions has as much power to forgive sin as would Jesus Christ if He were hearing confessions in the same church in another place.

The question appears to us to be rather captious, or even an idle one, as it is always Jesus Christ who forgives sin through the Sacrament of Penance, the priest being the instrument or medium through whom He acts.

2. A second question is: "When the priest celebrates Mass, and the bread and wine are changed into the body and blood of Christ, does the priest command the Almighty God to come down from heaven to our altars?"

It must be remembered that strictly no creature can command Almighty God under any circumstances. However, when God has made a promise that He will do something on our fulfilling certain conditions, if we fulfill the conditions, God will necessarily do what He has promised, as He is truth itself who can neither deceive nor be deceived.

We confess that we do not admire the language of those who say that the priest "commands" the Almighty in regard to Transubstantiation; yet we know that such language has been used by learned and devout theologians. They do not attach to the word command the sense of real control in which it commonly used, or else they use the word by a species of rhetorical hyperbole, meaning thereby no more than what we have already explained in regard to God's obligation to do what He has promised.

We notice by Buffalo papers that permission was granted by the Supreme court of the state of New York to the Calvary English Evangelical Lutheran congregation of the unaltered Augsburg Confession of Buffalo to mortgage its property for \$2,000 for the purpose of raising funds with which to make improvements.

In Poland and Austria, the official title of the Lutheran Church is "The Church of the Augsburg Confession." The words, "The Unaltered Augsburg Confession," sufficiently indicate the multiplicity of changes which have been made from time to time in the Lutheran confessions of faith.

"In the Lord's Supper, the Body and Blood of Jesus Christ are truly and substantially present, and are truly given together with the things that are seen, that is with the bread and wine, to those who receive the Sacrament."

and His messengers who went thither to prepare the way for Him:

"Lord, wilt thou that we command fire to come down from heaven and consume them?"

He does not rebuke them for saying that they should command a miracle which only God Almighty could enable them to perform. The reason for this is that they meant that their command should be uttered through the power to be given them from God.

Our correspondent does not quote the passage accurately. It is as follows: "The Lord said to my Lord: sit thou at my right hand until I make thy enemies thy footstool. The Lord will smite thy footstool. The Lord will smite thy footstool. The Lord will smite thy footstool."

Christ applies the passage to Himself in the two texts, (St. Matt. xxii. 42-44) (St. Luk. xx. 42-44).

It is clear from these same passages that the ancient Jewish doctors interpreted the passage of the Christ whom they expected as having been foretold by the prophets. These doctors practically acquiesced in the interpretation given to it by Our Lord, that it referred to the Christ.

The passage itself is in every respect similar to other passages of Holy Scripture in which it was admitted by the Jews that Christ was spoken of and especially from those passages by which they were aware that He should be the Son of David. Among these may be mentioned Ez. xxiv. 23, 24, xxxvii. 25 Amos ix. 11.

Christ applies the passage to Himself in two texts cited in (1) 1st and 10th, and throughout the 5th, 6th, and 7th, chapters of his epistle to the Hebrews, and in 1 Cor. xv. 35. 5. St. Peter in his first or Pentecostal sermon also applied the passage to Christ. (Acts ii. 34.)

Our French Canadian friends never tire in expressing their gratitude in that they enjoy the free practice of their religion, and also—mark well!—that their language is not only allowed them but is actually an official language. How would they feel supposing that a recent occurrence in Ireland—and it is only a specimen brick—were to happen in the Province of Quebec?

On Thursday last, before Capt. Pery, R. M., and J. W. Brady Murray for the case of District Inspector Hussey against Mr. Bartley Hynds, Kinnara, came on for hearing. The defendant was charged under the Acts 14 and 15 Vic., cap. 92, sec. 92, with not complying with the Acts requiring him to have his name and residence printed in "legible letters" on his cart, he having the same printed in Irish. The defendant maintained that his name and the name of his residence were legibly printed in Irish, and so far as refused to affix the same in any other language. The resident magistrate was of opinion that in order to be legal it should be in the English language, and was for a conviction on these grounds. Mr. Brady Murray did not concur in this opinion. He was not clear on the point, as the name was legibly written in Irish. His worship (Capt. Pery) therefore would not make any rule on the case, whereupon the District Inspector expressed his intention to have a fresh summons issued for next court day.

"ALTERED" AND "UNALTERED" OF FAITH.

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The Answer to Necessity. It is of the essence of resource that it usually lies dormant, and often unsuspected, until necessity awakens it. It is a draft payable on demand, the very demand being essential to create the assets. In a word, it needs the "power of the moment" to evoke the "power of the man."

THE OLD LEAVER.

Ours is a ridiculously Laodicean age. To be neither hot nor cold, but innocently lukewarm, to have few convictions, and to deal with those we have in a worldly-shrewd spirit of compromise, that is the attitude that would seem best to describe our most pronounced mental characteristic.

A little reflection will show that this doctrine has no foundation in Scripture; for the words used by Christ at His Last Supper, "This is My body, this is My blood," cannot be turned into meaning that His body and blood are "with or under the bread and wine." They signify that the substance is really the body and blood of Christ, if they signify the Real Presence at all.

The Augsburg confession, however, underwent many changes, all of which were authoritatively issued, and hence arises the curious title of the Buffalo Evangelical Lutheran Church which adheres to the confession which was prepared by Melancthon, in which is found the above explanation of the Real Presence: Melancthon's being the unaltered or original text. Thus in 1540 an Augsburg Confession was printed at Wittenburg under the very eyes of Luther and Melancthon in which the presence of Christ was explained thus:

"With the bread and wine, the body and blood of Jesus Christ are truly given to those who partake of the supper." According to this version the Real Presence exists only at the moment of the Communion, and not in, with, or under the bread and wine as declared in the "unaltered" text.

Another reading is "They (the Lutherans) believe that the body and blood are truly distributed to those who eat, and disapprove of those who teach the contrary." Still another teaching is found in the Book of Concord, which was also issued authoritatively as the basis of union between all the Lutheran sects:

"The true body and true blood of Jesus Christ are truly present, distributed and received in the holy supper, under the species of bread and wine, to those who receive the sacrament." But none of these versions pleased the Lutherans of Strasburg, and Bucer issued a Confession for them in which the Real Presence was repudiated absolutely. The Strasburgers were willing to join the Lutherans externally, provided they should be allowed to reject the declaration on the Real Presence, but these terms were not accepted, and for this reason they framed a Confession to suit their own belief on the subject, which goes by the name of the Strasburg Confession.

Thus four different doctrines of the Lord's Supper were taught in four different editions of the Augsburg Confession, and these vary very much from each other. The fact that one of the Lutheran sects takes the name of the "Church of the Unaltered Confession," suggests a possibility that after the revision of the Presbyterian or Westminster Confession, which it is expected will be finally decided upon at the next meeting of the general assembly of that body, there may be also a split between the believers in the "Altered" and the "Unaltered" Westminster Confessions.

The most surprising thing in the whole matter is the matter of course way in which the Confession-makers assert that every new doctrinal pronouncement, however inconsistent it may be with those which have gone before, is still confidently pronounced to be the unadulterated teaching of the Word of God, and of Christ, and part of the "faith once delivered to the Saints." In this course Lutherans, Presbyterians, and Anglicans have acted in precisely the same way.

As for Cardinal Gibbons and Archbishop Ireland there is not a parish school boy in the United States who does not know that those great ecclesiastics could no more do away with the idea of relic worship in the Church of God than they could do away with the Bible by which that worship is abundantly, if inferentially, justified.

The most practical reflection that occurs to us on this latest exhibition of journalistic intolerance, is to remind Catholics that their creed and its practices are not one whit less in danger of being misunderstood by the so-called cultivated in this public-school ridden land than they are by the illiterate and only half-taught, of whom we have had melancholy experience in the past three hundred years. We shall always be on our defence, because if you drive bigotry out of the human heart by the fork of superior knowledge, it will come back smilingly and patronize you, while it invents a fresh lie to prove to you how how urbane it can be even when it hates.

ABOUT THE MASTER'S WORK.

Labor of the Jesuits in a Difficult Alaskan Mission.

It is with a quickening of the spirit that we read of the heroism with which our missionaries go forth to face the rigors of strange climates and countries inviting death at every step; and yet, strong in the glorious Faith which accustoms them, never hesitating, never holding, in the work which they have chosen. There is something in the simply told narrative of the following letter, which must touch the heart of every reader:

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The Fathers, Brothers and Sisters, worked sick and excessively fatigued, though faithfully day and night, all during the terrible time, passing from tent to tent and village to village.

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Let us turn from these trials to a brighter subject, one which amply repays the missionary for all his sorrows. I mean the progress of the Church. The natives have never been so anxious as now to receive the faith, and in no other year have so many come over to us. When I speak of many, I mean many in proportion to the population. Two dozen conversions would not be extraordinary in a large city, but twenty five thousand a year in the biggest city of the world would be a wonder indeed. Yet the

SCENES AT LOURDES.

A Skeptic's Interesting Story in a Secular Journal—Doctors Who Believe.

Lourdes, which for ten months out of the twelve has a population of some 1,500, has had its inhabitants increased since early this morning, says a correspondent of the London Mail recently, to 18,000, and by to-morrow some 25,000 persons will be gathered in this little Basque village under the beaming brows of the Pyrenees, which tower over it.

We are all watching anxiously for miracles, and since we left Paris in the "white train" on Saturday our talk has been of little else. There were 500 of us in the long "white train," of whom 300 did not start, and three were dying when we started. And one of the latter is dead, and if report is to be believed three of the sick were cured miraculously.

I saw none of these miracles, but those who did declare that a crippled lad, who threw away his crutches, and a consumptive girl, who rose from a stretcher and walked out of the Church of St. Radegonde, at Pottiers, had both been sick almost to death some hours before.

Although it is but two full days since we left Paris, I seem to have been away for weeks. We were in Lourdes for several weeks. Our journey was inexpressibly pathetic. All through the hot day and two stifling nights the noise of the train drowsing its irritable crew of our sick passengers as it jolted slowly on.

At each stopping place—and they were frequent—sweet faced, gentle handed nuns, of whom there were two to every three carriage loads of pilgrims, dived here and there with water, soup or milk for the patients. White and black robed priests of the Order of the Assumption hurried along the train praying with one sick passenger, talking cheerfully with another, comforting here, exhorting there—helpful always.

No drugs of any kind are allowed to the passengers. Whatever may be the thought of the humanity of trundling sick and dying people so many hundreds of miles in the hope of a miraculous recovery, the faith and cheerfulness of these poor souls were in themselves a miracle.

I spoke with many of them on the way, including a man who eventually died. He was in a state of loathsome decay from the waste downward, though only twenty-two years old, and one leg had been amputated at the thigh before he started.

"I received extreme unction before I started," he said, "and if the Holy Virgin does not cure me I hope to die at Lourdes." The poor fellow's last wish was doomed to disappointment. He died yesterday an hour before we left Pottiers.

At the tomb of St. Radegonde at Pottiers, and also at the grotto here—to which all the sick are carried immediately the trains arrive—and at the passage of the Host among the sick, which took place amid great pomp this afternoon, there was frenzied eagerness among the crippled and impotent worshippers to get nearer. All hoped against hope for a miracle to raise them from their couches and stretchers and bath chairs. It was heartrending.

Above the prayers and even above the singing of the huge crowd, which formed an immense oval—above the powerful voices of the preachers and above the stentorian supplications of Father Marie—rose the whimpering of a crippled idiot boy.

They were drowned suddenly by a tremendous roar at the conclusion of the ceremony as a crippled lad, who is said to have lost the use of his legs for many years, dragged himself from the friendly arms which had been supporting him and ran. Was he really paralyzed? Will he be so to-morrow? There are four doctors here, of whom one is an Englishman, and they believe that miracles do occur.

To night the church and the crosses on the hillsides present a fairy-like spectacle, and as I dispatch this message a torch-light procession numbering many thousands of persons is winding along the tortuous pathway on the mountain side.

COMPLIMENTARY.

We thank our friend, Father Brown, publisher of The Voice, Alderney, Channel Islands, England, for the following kindly words concerning the CATHOLIC RECORD:

THE CATHOLIC RECORD.—A very kind friend sent us two copies of this excellent periodical. It was a treat. We had not seen it for many a long year. It is not only as good as ever; it has wonderfully improved and admirably realizes our idea of a Catholic weekly. What light, instruction, and consolation in a family! We congratulate the people of Ontario and of all the Dominion.

ABOUT THE MASTER'S WORK.

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CATHOLIC POLICY IN ENGLAND.

Address by Cardinal Vaughan.

Preliminary to the Catholic Conference, which is to be held in Newcastle this week, under the auspices of the Catholic Truth Society, a great public meeting was held last night in Oymia, Newcastle on Tyne's largest hall. The building held about five thousand people, Cardinal Vaughan presiding.

In the course of his address the Cardinal mentioned that he had invited any members of religious orders affected by recent French legislation to come to his diocese until they could return to France. He was not going to make distinctions. None would come who did not intend to obey the laws and follow his direction. His Eminence dealt at length with the Royal Declaration. He said:

"Let me state at once that I entirely and frankly accept the decision of the country that the King must be a Protestant. They believe that this is in some way bound up with the welfare of the Empire. Without going into the present condition of the English people, haunted as they are by fears and suspicions, it is expedient that the King should be of the religion of the overwhelming majority. Besides, the King being, in virtue of Royal Supremacy, head of the State Church, it is impossible that he should be other than a Protestant."

Catholics have no difficulty in paying most loyal allegiance to a Protestant Sovereign. The Catholic has no difficulty, because he gives his allegiance and his life, when needed, primarily to the Civil Power ordained of God. The Sovereign represents this Power, whatever be his religion. Was it not Catholic Belgium that placed the Protestant King Leopold upon the throne, and gave to him at least as hearty a devotion as ever has been shown to his Catholic successor? There are people, I believe, purged by the conviction that in the world to get a Catholic King upon the throne, that the Pope would give us leave to tell lies, commit perjury, plot, scheme, and kill to any extent for such a purpose; that there is no crime we should stick at, if the certainty, or even the probability of accomplishing such an end were in view.

"Now let me put it to our Protestant friends in this way. If the King of England were an absolute monarch, the dictator of the laws to be enacted and his own executive, there might be something of vital importance to our interests and to those of religion, to which in us an intense desire to have a Catholic king. Though even then the end could never, even remotely, justify the means suggested."

We have a constitutional Monarch, who is subject to the laws, and in practice bound to follow the advice of his ministers. A Catholic king, under present circumstances, would be a cause of weakness, of perpetual difficulty, of untold anxiety. We are far better off as we are. Our dangers and grievances, our hopes and our happiness, in the working of the Constitution, are not in the favor or power of the person of any Sovereign."

Proceeding, the Archbishop contended that it was the House of Commons that they must convert—or at least strive to retain within the Influence of Christianity. They wanted to get the House of Commons to maintain Christian laws of marriage as the law of society, and to secure to parents their children a true and proper education in the matter of Christian education. In all this the people must work their own salvation. The next session of Parliament might settle for the possession of Christianity in this country. Secondary and middle class education would be thrown into the melting pot in the process of the devolution of educational authority upon county councils. Christianity would run the risk of losing rights which it seemed to almost secure under the work of the Education Department. Let us assure equal educational to all elements and secondary school equal expenditure of public money on Christian and Board schools, without the work of a distinctly Christian Parliament. It is upon such questions as this that they must concentrate their attention. While Catholics are shut into several political parties the



THE CATHOLIC RECORD

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

We have seen how far it is from true, as President Eliot declares in the Independent, that down to the time of the French Revolution, the uniform teaching of the Catholic Church was that the Divine sanction of civil government always comes through the Church.

How is it as to the second part of the doctrine which the President of Harvard attributes to Rome, namely, that God's sanction to civil government always comes first to the rulers, who are thus His immediate delegates, and in no sense the delegates of the community?

Let us come back now to Professor Foster and Boniface VIII, whose Unam Sanctam Foster, in the extravagance of his Ultramontanism, declares to be binding on faith without regard to the question whether it is introduction or definition, jeering at such slight and inconsiderable and semi-heretical authorities as Bellarmine, Perrone, Fessler, the late Pope, and Catholic University of America, and Catholic divines generally.

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For whether I have with me good men or devout brethren or faithful friends or holy books or fine treatises or sweet singing and hymns, all these help little and give me but little relief, when I am forsaken by grace and left in my own poverty.

At such a time there is no better remedy than patience, and leaving myself to the will of God.

Now divine consolation is given, that a man be better able to support adversities.

It is only a corollary of this that Pius IX., who is commonly viewed as the very soul of despotic reaction, approves

the theory of Spedalieri and Suarez, and Las Casas, and the Canon Law, by approving it as set forth by Ramieri.

Some time ago President Eliot stated that the Ratio Studiorum has been in use by the Jesuits for four hundred years, whereas the Society itself is only three hundred and sixty-one years old, and that it had made only some slight concessions to science and other realia, whereas, as Father Bronsahan shows, it has made later concessions to them to the amount of 46 per cent. So now again, in a vastly more important matter, he makes a double statement, one part of which is point blank opposed to historic fact, and the other part is a prodigious misstatement and mistake.

Why does President Eliot do these things? Simply because it is our Protestant way. We adopt Dogberry with a variation, and believe that to be a well favored man is the gift of fortune, but that to understand Roman Catholicism comes by nature. Yet Catholicism does not claim infallibility in the knowledge of particular facts, and that it is seriously questionable whether this high prerogative appertains even to the presidency of Harvard University, although there is no University and no President for whom I have a sincere respect.

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plain facts of history as these, that there will be found some super-serviceable Protestant admirers of Alfred to assert that he was no "Romanist," Anglo-Saxonism and Protestantism are so closely interwoven now-a-days that it would never do to admit that the "best of the Anglo Saxons" was a Catholic.

DE PROFUNDIS. Weep? but tears are weak as foam— We are ye! we are we! They but break upon the shore— Winding between here and home— We are ye! we are we!

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OUR BOOK LIST.

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THE CHURCHMAN'S FATHER, price 35 cents. THE PRIVATE INTERPRETATION OF THE BIBLE, BY THE REV. F. X. LAURANCE. Price 10 cents.

RELAND IN PICTURES - A YEAR'S SUBSCRIPTION TO THE CATHOLIC RECORD AND THIS BEAUTIFUL WORK OF ART FOR \$5.00. It contains four hundred photographs of everything of interest in the four provinces, with written sketches by Hon. John F. Finerty, of Chicago.

PRAYER BOOKS FOR SALE - WE HAVE a new stock of Catholic Prayer Books ranging in price from 10, 15, 20, 25, 30, 35, 40, 45, 50, 55, 60, 65, 70, 75, 80, 85, 90, 95, 1.00. Subscribers wishing to procure one or more of these Prayer Books, will please remit whatever amount they intend to devote for that purpose.

DICTIONARY LIVES OF THE SAINTS and the CATHOLIC RECORD for one year for \$5.00. It contains the lives of every saint in the year. The book is compiled from Butler's Lives and other approved sources. Edited by John Finerty, S.J., with a beautiful frontispiece of the Holy Family and nearly 400 other illustrations, elegantly bound in extra cloth.

THE BIBLE - FOR THE SUM OF \$5 we will mail to any address - charges for carriage prepaid - a complete set of the Bible, bound in cloth, gilt edges, splendidly illustrated throughout - and also give credit for one year's subscription to the Catholic Record.

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OUR BOYS AND GIRLS.

One bright September morn, a farmer went out and sowed some wheat; some fell by the wayside and was lost; others fell on the rich soil of the field and took root.

Let us watch this little grain as it first makes its appearance from the warm bosom of Mother Earth, where it has been sheltered from drifting snow and piercing wind of winter.

When the sower visited his field he smiled to see how well the Little Grain had stood the storm, while others which he thought to be stronger, were lying dead upon the field.

If we were to watch it during the summer months which follow, we would see its rapid growth and development. Behold the Little Grain transformed and multiplied!

He that sows with a far-off look in his eyes, and listened to the murmurs of the wind as it gently stirred the golden grain beside her, sleep stole over her drooping lids, and she found herself dreaming.

She no longer heard the sweet music made by the wind, but instead heard the loud clear notes of Gabriel's trumpet calling many weary children home. The harvest was over and the Master had called to account His children; to reward to account His children; to reward to account His children.

Some seemed fainting under heavy crosses; and to them given a cup of cold water to their strength. Others, who had been kind words and little kindness, through the thorny field, till she was called to give count of her stewardship; and only this Little Grain to offer, at His Sacred Feet. With tears face uplifted, she waited to hear

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OUR BOYS AND GIRLS.

At A Grain of Wheat and Its Lesson.

DORA N. GREEN.

One bright September morn, a farmer went out and sowed some wheat; some fell on the rich soil of the field and took root. Among that which fell on the good ground was a Little Grain, somewhat smaller than the rest, but in other respects perfect. The little grains lying close by, began to make comments on the size of the Little Grain. It was not permitted long to hear such remarks for a gentle wind from Heaven carried it to a quiet corner of the field, where it could bring forth fruit undisturbed.

Let us watch this little grain as it first makes its appearance from the warm bosom of Mother Earth, where it has been sheltered from the drifting snow and piercing wind of winter. How small and delicate it looks as it lifts its head to be kissed by the first rays of the morning sun, and droops its slender form to be bathed at evening in the gentle dew of Heaven. Thus began the life of the Little Grain when nature seemed to rejoice at the return of Spring and all the world seemed happy. But will it be all sunshine and shine weather for the Little Grain?

"Life's loveliest sky hides the thunder whose bolts in a moment may fall. And our path may be flowery, but under the flowers there are thorns for us all."

So it was with the Little Grain. Already you can see the blue sky streaked with threatening clouds and you can hear the hoarse murmur of the wind in its rapid course. The rain began to pour in torrents and the winds were let loose; they swayed the Little Grain to and fro without pity, till it looked like it would break under the force of the storm. It is a pitiable sight to see it in its present condition; the merciful Providence who watches over all, would not allow that the Little Grain should remain long in this distress. The tempest departed with the night, and the next morning found the Little Grain standing with its head raised toward Heaven as if to thank its loving Father for having supported it in the time of trouble.

When the sower visited his field he smiled to see how well the Little Grain had stood the storm, while others which he thought to be stronger, were lying dead upon the field.

If we were to watch it during the summer months which follow, we would see its rapid growth and development. Behold the Little Grain transformed and multiplied! The slender stalk has become stronger and has brought forth new blades; the little blades in turn, have grown into other stalks, which are loaded with grain. Thus it has increased in strength and sweetness.

A little maid of fourteen summers with dark blue eyes and golden locks, came tripping through the field with a book in her hand. She, looking round and seeing a great spread of oak close to where the Little Grain was planted, sat down to read and eat apples. Thus she read and deeply pondered on the seeds she had sown in her life, and wondered if they would bring her as bountiful a harvest as the little grains before her promised to the one that had sown them.

"He that sows forth and sows, bearing golden grains of wheat, shall return again rejoicing, laden with the harvest sweet."

As she sat with a far-off look in her eyes, and listened to the murmurs of the wind as it gently strove over the golden grain beside her, sleep stole over her drooping lids, and she found herself in dreamland.

She no longer heard the sweet music made by the wind, but instead she heard the loud clear notes of Gabriel's trumpet calling many weary children home. The harvest was over and the Master had called to account His children; to reward the faithful and to punish the wicked. As the long procession moved toward the Judgment seat, she stood apart and watched them; some came with quickened steps to be first at the Gate, others lagged behind as if in shame and sorrow, they feared to meet their Maker. Some were loaded down with rich harvests; and some came empty handed. As she watched them laying gold and silver at His feet, she heard His sweet voice say: "Nobly done, my good and faithful servants, enter into the joy of the Lord." Then the golden gates were thrown open to receive them. As the gates swung on their hinges, she drew near and beheld the Father, Son and Holy Ghost in their Divine perfection. How her heart and soul leaped toward them! But no! she could not go when she looked at the empty hands. Oh, what a thought! Was she about to lose all when she was so near? Oh! What would she not give for only one moment within those peerly gates? She slowly stepped back to a secluded place to weep and lament for her past folly. Hark! She hears her name spoken. Trembling with fear yet longing with love, she came and knelt at His throne. Then she told Him how she had loved Him, and had labored hard from early morn till night to aid her suffering brother.

Some seemed fainting under their heavy crosses; and to them she had given a cup of cold water to revive their strength. Others, she had aided by gentle words and little deeds of kindness, through the thorny paths of life. Thus the time had passed unnoted, till she was called to give an account of her stewardship; and she had only this Little Grain to offer, a charity at His Sacred Feet. With tear-stained face uplifted, she waited to hear what

He would say: "Child, it is enough," He answered, "This was Thy appointed mission, and among the band of Reapers thou hast reaped thy reward."

"Joy, joy forever! My task is done, The gates are passed, And Heaven is won."

Then she awoke, and she was sinking in the West, and she could hear the faint tinkling of the bells on the sheep, mingled with the louder clang of the cow bells as she boy drove them "winding slowly o'er the lea." She did not rise, but sat wondering what vision meant. Slowly the truth dawned upon her it was this: Do your duty whatever it may be, and in whatever form it may come. If at the close of your earthly pilgrimage, you find your hands are not laden with golden grain, do not fear. Our loving Saviour will not chide you. He will not ask for richer harvests. The child wondered whence this vision came to her in the field. The Little Grain near her seemed to answer her question, and it said, "I watch me and learn from me, how to live, to suffer, and to bear all for One who made us both. See what good a Little Grain of wheat can do in this world, and learn from me to be humble and follow my example." Then she thanked her Heavenly Father for this great lesson He had taught, and promised to watch the Little Grain in the future. Let us also watch its ending, as we have its beginning. At last the harvest has come, and the wheat must be gathered in. It must go through various processes in order to make it useful to man. First, it is cut with the sickle or scythe, then it is separated from the stalk, to be gathered up by the laborers and bound into sheaves, which are placed on the ground or barn floor, where the grains are beaten out of the heads by means of the flail. The grain is then separated from the chaff; the clean wheat is sent to the mill to be ground into flour; the baker makes it into bread, the staff of life. But is this the highest destiny of the Little Grain of Wheat? No. It has a grander, a more sublime end; it is not only the food and strength of the body, but it is changed into the life and nourishment of the soul. It reached its highest destiny at the Last Supper, when Christ blessed it and changed it into Himself in memorial for all time of His sufferings and love for mankind, a life-giving sacrament of His Church.

"The priest comes down to the railing, Where browns are bowed in prayer, In the tender clasp of his fingers A Host lies pure and fair. And the heart of Christ and his children Meet there. And only there."

St. Anthony's Monthly.

CHATS WITH YOUNG MEN.

An achievement to be proud of is that which carries immortality with it. No success is worthy the name which does not include character development. If a career has not an upward as well as an onward tendency, if a man has groveled in the mire, he is a failure though he have millions. That only is real success which aspires, which looks up, and which helps others to look up as well.—Success.

Failures Which Paved the Way to Success.

If you examine the path of almost any man's success, you will find it paved with failures; in fact, in many cases they have been the guides that pointed the way to success. The lessons they taught, the suggestions they gave, showed the man the way to win. The wrecks of his initial ventures were danger signals, which enabled him to avoid the rocks and shoals where he was first stranded.

Most of the successes, in this country, are built upon failures.—Success.

The Art of Being Disagreeable.

This is an art which some people acquire more readily than others, being materially aided in their efforts by a native narrowness and meanness of disposition. But there is no reason why a man of ordinary gifts should not, with due attention to a few simple directions, make himself very speedily an object of aversion to all his acquaintances. If any one of our readers is aiming at that end, we have a little advice which we offer him free of all charge.

1. Let him lay it down as a fixed rule that he will not allow himself to bestow even moderate praise upon the good deeds that are done under his observation. This rule rests upon the theory that virtue is its own reward, and that noble conduct deserves no and that noble conduct deserves no special recognition. A collateral and kindred principle is that the desire for human approval, however restrained it may be, is always a sign of moral weakness, and ought not to be humored in the smallest measure.

2. Let him be equally resolute to criticize, with such sharpness of speech as he is able, all the faults and shortcomings of his friends and companions. It is well if he learns to gross wrong-impertinence on the one hand, and mere degrading on the other. A facts and imitations working in conjunction with a suspicious temper, will also be often helpful to him in conjuring up grounds of censure where none really exist.

3. Inasmuch as he knows that he himself is never controlled by lofty or magnanimous motives, let him take it for granted that everybody else is in the same condition. Why bother to suppose that other folks are better than himself? Is not every man a measure of his own unvirtues? The habit of sneering whenever disinterested benevolence is suggested as the possible ground of given actions, is of prime

importance in this connection.

4. Let him exact with a miser's care the service that can possibly be construed as belonging to him, receiving it always as a matter of right, and never as a matter of courtesy or kindness; and at the same time let him dole out, as if he were afraid of being reckoned a spendthrift, the meager attentions that he may choose to give in return.

5. Let him show his worst side to those that have the most sacred claims upon him, reserving any thoughtfulness and pleasantness, if he have any, for those who do not stand close to him, and who will not appreciate in the slightest degree the things that he may do to conciliate their good will.

By faithfully following these directions, he will succeed in alienating his friends, in repelling all those whom he might have won, and in making himself an object of dislike. A few faithful souls may cling to him longer than the rest; but even they will at last be worn out with his infinite pettiness, and will give him up to the devils and desires of his heart. Nothing will be left him but a morbid egoism, a dark and cheerless old age, and six feet of ground over which no honest tear will ever be shed.

Duties of the Lay Catholic.

The Church stands before the world as the representative of Jesus Christ. She holds a divine commission to teach the truth, to combat error, to save souls from the powers of darkness, to conquer the world, the flesh and the devil with the principles of her Divine Founder.

She is a vast army marshalled in the cause of humanity under the banner of the Crucified. On her side are truth, justice and God. Against her are error, ignorance, hatred, human respect, worldly ambition, moral depravity, guided by the spirit of pride under the banner of Satan. The great battles on between light and darkness, self-sacrifice and luxury, God and Satan. Man's soul is the prize, life or death the result.

Need it here be asked, what are the duties of lay Catholics in this great army? What are the duties of the rank and file in any army? Do they discharge their obligations simply by wearing the uniform of the soldier, or by cheering of their flag? No. The lay Catholic must do the duty of the soldier in every field held by the Church in the literary, scientific, commercial and social field, it is the duty of the lay Catholic to plant the standard of the Cross and to defend it.

Priests have their own portion of the work. It is theirs to lead, to preach, to exhort, aye, even to threaten at times, to offer sacrifice, to dispense the mysteries of God's grace; but there is a great struggle going on, and the questions of the day, affecting social and religious life, are being discussed in the forum of the shop, the street, the club, the steamboat and the railway train. There the lay Catholic must uphold his honor and the honor of the Church. In the arena of every day life, the voice of the layman alone is heard. It is nonsense, aye, cowardice, to plead that it is not good taste to intrude your religion on the attention of others. You cannot help it, you are forced to either compromise, which is tantamount to denial, or defend it. Religion is the one great question that is argued everywhere and by every one.

We are so accustomed to bask in the sunshine of truth, so familiar with the beauties of the Lord's house from within, that we forget the almost total darkness that reigns supreme without, covering the earth as with a great pall, completely enveloping the human race.

The boasted enlightenment of this age of research and material progress is but as the flickering of an artificial lamp compared with the light of the noon-day sun that is enjoyed within God's kingdom.

Outside, false teachers are everywhere preaching the doctrine of discontent. Leaders of thought worship at the shrine of Mammon. The masses are becoming uneasy. The poor are taught to envy the rich. The rich close their hearts against the poor. Capital grinds labor for profit, and labor threatens capital with revolution and anarchy.

Whence is to come the remedy? The Catholic Church alone has the power. She has the message of peace to the world in the Divine law of universal brotherhood in Christ Jesus. The lay Catholic must teach it to his non-Catholic neighbor. The early non-Christians were so charmed with the beauties of this heavenly doctrine that they burned with zeal to spread a knowledge of Jesus among their Pagan fellow-citizens, and hesitated not to testify to their appreciation of its blessings by shedding their blood in defence of their faith.

The first duty, then, of the lay Catholic mission, is to carry the teachings of our Holy Religion into the every day life of the world. This means loyalty to the standard of the Cross, obedience to divinely constituted authority, and a deep sense of responsibility arising from membership in the Church of God.

Too many look upon the laws of morality and discipline in the Church merely as Church rules with no special binding force. We cannot advance our claims to holiness or doctrine, purity of life, and divine inspiration, unless we carry into effect the principles we profess. Too many, again, think they are good enough Catholics when they hear Mass on Sunday, say their daily prayers, and occasionally receive the sacraments. This is all good, but it is not sufficient. It would do in a

well settled, peaceful and calm Catholic community where the Church is, as it were, in camp or dress parade. But this is not our case. We are in the midst of error, darkness and hatred of truth, and every member of the rank and file must face the enemy from his individual position as well as the Bishop or the priest in his respective sphere.

A loyalty to his standard requires the lay Catholic to take a deep interest in all things pertaining to his Church, and consequently requires of him more than a moment in his prayers when there is work to be done for busy hands. A contributing Catholic is often a very indifferent one, choosing the easiest way to keep up appearances. As the priest is the leader of the parish, the duty of the lay Catholic is to give him loyal support in all his efforts, particularly in the numerous works of charity, which is frequently misunderstood as applying only to alms giving.

When the usages and practices of our Church as well as her teachings are a subject of conversation, even in private life, the loyal Catholic layman or woman will never allow them to be ridiculed or in any way brought into disrespect. A timely remark, a sign of displeasure, or a look of approval as the circumstances may require, will often strengthen a wavering soul, discourage a timid opponent or put to flight the bigot.—Rev. James T. O'Reilly, O. S. A.

THE ALTAR OF SACRIFICE.

The Priest Represents the Master Whom He Serves.

BY RIGHT REV. BISHOP O'DONAGHUE.

It is the duty of the priest to offer sacrifice to God. A priest always supposes an altar, and an altar supposes a sacrifice, and this was the case in the Old Law as in the New. The priest has ever been consecrated. The anointing ceremony of unction is not new. In the Old Law it was such as Sadoe the priest and Nathan the prophet, was anointed God's ministers in Israel. The Christian priest offers not the sacrifice of living creatures nor the fruits of the earth, but the clean oblation which was foretold by the prophet Malachi, unto be offered from the rising of the sun to its descent in the West. The priest represents Christ, the Master, who took bread, blessed it, broke it and gave it, saying, "This is the chalice of My blood which shall be shed for the remission of sin." The priest offers the body of Christ, who is the primary priest, for it is in the person of Christ that the human priest speaks when he changes the bread and wine into Christ's body and blood.

Non Catholics regard this prodigy as incredible. They refuse to believe it. It is too much opposed to their experience. They offer various objections against the possibility of such a stupendous change. The answer to their objections is an easy one: this and not man is the author of this change. When God speaks there is nothing small conveyed in His words. Everything is lofty as befits omnipotence, and wise as becomes eternal wisdom.

Sometimes it is thought that those in high ecclesiastical positions do not heed the prayers of the people. Not so; the higher a man is raised, the more he requires aid. The Sovereign Pontiff asks the prayers of the people, and his name is remembered in the Mass, and thus the other members of the hierarchy require the assistance of the devout and pious faithful. When Israel was fighting against the Amalek in the valley of Raphadim, the arms of Moses were raised in prayer, and while they were, through weariness upon Israel; but when, through smiling, he fell, Amalek overcame. Hence Aaron and Hur stayed up the hands of the lawgiver, thus securing final victory to Israel. Thus the people must sustain the arms of their Bishop. The position is one of the great responsibility, and often of great trials, and the fervent prayers of the people can obtain for him the grace he requires.

THE LIQUOR HABIT.

Rev. J. A. McCallen's Lecture.

On the occasion of a lecture delivered before a large and appreciative audience in Windsor Hall, Montreal, in honor of the Father Mathew anniversary, Rev. J. A. McCallen, S. S., of St. Patrick's Church, President of St. Patrick's Total Abstinence Society paid the following grand tribute to the value of Mr. Dixon's new discovery for the cure of alcohol and drug habits. Referring to the physical cure he had effected by the moderate use of intoxicants he said: "When such a grave malady is cured there is no escape unless by a miracle of grace, or by some such remedy as Mr. Dixon's cure, about which the papers have spoken so much lately, and if I am to judge of the value of the Dixon remedy by the eyes I must come to the conclusion that what I have longed for twenty years to see discovered has at last been found by that gentleman."

Particulars regarding this medicine can be obtained by writing to Mr. Dixon, No. 81 Wilcox street, Toronto, Canada.

Brief, But to the Point.

The Catholic Universe quotes the following brief speech made at a recent meeting of the Knights of Father Mathew by a German brother. It is so good there was no need of its being longer. The argument in favor of temperance is so happily put that it will appeal to the dullest drunkard; and who that knows will say encouragement to "stahy mit de temperance" is not needed by many besides those who have pledged themselves to the cause?

"I shall tell you how it was. I put my hand on my head: there was von big pain. Then I put my hand on my body, and there was another big pain. There was very much pain in all my body. Then I put my hand in my pocket, and there was noddings. Now there is no more pain in my head. The pains in my body are gone away already. I put mine hands in my my pocket and there ish twenty tollars! So I stahy mit de temperance."

RHEUMATIC PAINS

Caused by an Impure Condition of the Blood.

IF NEGLECTED THEY WILL GROW WORSE AND SERIOUS RESULTS WILL FOLLOW.—RHEUMATISM CAN BE PERMANENTLY CURED.

From the Telegraph, Quebec.

Rheumatism is one of the most common and at the same time one of the most painful affections from which humanity suffers. It affects the joints and muscles, and is characterized, even in its simplest form, by a dull constant pain. While it remains in the joints and muscles, it is sufficiently painful and distressing, but as it is liable to attack the vital organs, such as the heart, the disease becomes a source of danger, and in many instances it has proved fatal. Dr. Williams' Pink Pills possess qualities for the cure of this disease which are not equalled by any other medicine. Mr. Cyrus Lamond, a well known resident of Stadacona, Que., bears testimony to the wonderful curative powers of these pills. To a reporter of the Telegraph, he gave the following story:—"Until some three years ago I always enjoyed the best of health, but about that time I was attacked with what proved from the outset to be a severe case of rheumatism, from which I suffered great torture. I tried a number of the supposed cures for this disease, but none of them benefited me. I seemed to be constantly growing worse, so I called in a physician, but as his treatment did not give me relief, I sought the assistance of two other doctors, but they also failed to help me. My appetite left me; one of my legs was drawn out away; one of my legs was drawn out in shape, and I was never free from pain. I was in despair of ever being well again, when one day a relative brought me a box of Dr. Williams' Pink Pills and urged me to take them. He seemed to have such great confidence in the pills that I determined to follow his advice. To day I am happy and in shape, for with the use of less than a dozen boxes of these pills the pain from which I suffered so much is all gone, and I feel stronger and healthier than I did before. This I owe to Dr. Williams' Pink Pills, and I would strongly urge similar sufferers to give them a trial."

Experience has proved Dr. Williams' Pink Pills to be without an equal as a blood builder and nerve restorer. It is this power of acting directly on the blood and nerves that enables these pills to cure such diseases as rheumatism, sciatica, neuralgia, locomotor ataxia, paralysis, and all the other diseases of the blood and nerves. These pills are sold by mail, postpaid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Stammerers No Longer.

From the Berlin (Ont.) News Record.

Messrs. Robert Pettiflow, of Victoria, B. C., and C. M. Durrant, of Winterbourne, Ont., left Berlin yesterday for their respective homes, after spending five weeks under Dr. Arnott's treatment for cure of stammering. When Mr. Pettiflow arrived at the Hotel Brunswick those who saw him thought nothing could be done for a man who made such frantic efforts to talk and yet failed. Our reporter has seen him frequently since, and in common with many others can vouch for the fact that he no longer speaks without any difficulty, and fore he left he spoke with everybody. He told our reporter a few days ago that having been unsuccessfully treated elsewhere he was skeptical about coming nearly across the continent until Rev. Mr. Bradley, of Berlin, assured him he was running no risk of failure in coming. He added that his present knowledge of what stammering was, something to fortify him against it in future. Mr. Durrant did not stammer so severely as Mr. Pettiflow, but is just as delighted over his liberty of speech. He is known to many of our town people, who have watched his case with more than usual interest because his father, Mr. Matthew Durrant, is one of Waterloo county's pioneer settlers, and is often seen on our streets.

The Pain of Sore Feet.

Just about the most tantalizing of all pains comes from sore feet. To get relief baths with warm water and then rub them with Volson's Nervine. It penetrates through the pores of the skin, takes out the soreness, reduces swellings, invigorates the nerves, restores the circulation, and prevents the feet from becoming sore again. Nervine is a protection, and safeguard against the pains and aches of the entire family and cures rheumatism, neuralgia, toothache, &c. 25 cents.



Up-To-Date 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 handmaiden. 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.



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THE CATHOLIC RECORD

VOLUME XXIII.

The Catholic Record. London, Saturday October 19, 1901.

RESPECT FOR AUTHORITY.

Just now there is a deal of talk among our brethren over the border about the advisability of forbidding any contemptuous allusion to authority. The scheme we may say is advocated mainly by some sore-headed journals and individuals who are dominated more by their feelings than by their judgment. There may be a few—those who deplore the unsightly cartoon and irreverent and meaningless gibe and insult too often seen in great dailies, but they, we are sure, are not so sanguine as to its feasibility.

Force indeed may bridle the tongue, but not the heart. And that is the thing to be regulated and governed. Force may hamper for the moment the lawless utterance and deed, but its source—the heart that reels no God—may add continually to its violence until under pressure of temptation or external goad it betrays itself by the use of the pistol and dagger. The respect for authority that is born of caprice or sentiment or public opinion is as unsubstantial as an idle dream. It is as unstable as a house built on the sand, and may even possess the being of an anarchist after a good dinner. But the respect for authority that means anything—namely, that based on eternal law—can be rooted only in the hearts of those who believe that authority is from God and who see, however their ideas may conflict with those of the policy in vogue, the nimbus of divine majesty upon the brow of the rightful ruler. That doctrine is inculcated in our schools and colleges and we believe that the exigencies of the times will constrain our opponents to admit that the Catholic system of education that trains the whole man is the well-spring of national vitality and the surest guarantee of its stability.

A QUESTION.

But if such a scheme were adopted we for one should not grow maudlin in sympathy for the anarchist. Some people do that kind of thing for the poor, poor victims of the Spanish Inquisition. As every one knows, those victims were conspirators against law and order and deadly traitors to the State, and the authorities naturally deemed that the best specimens of that kind of traitor should be dead ones. They believed they were empowered to see that the government sustained no injury and that their efforts towards this laudable object were marred by cruelty, it must be ascribed to weak human nature and not to their religious tenets. And suppose an individual of the present day who prates about the right of free-thought to begin a propaganda against the prevailing order of things political, and be given in consequence a dose of durand vile, it nothing worse; would our friends call it persecution, or merely a salutary and unavoidable mode of repression?

A WORD TO THE BOOK-REVIEWER OF THE GLOBE.

Sometime ago the book-reviewer of the Toronto Globe had something to say of Dr. O'Hagan's Canadian Essay. The writer was evidently in wretched mood when he pounced upon the little book and made a valiant attempt to bludgeon it into obscurity. But his estimate is so decidedly unfair and characteristic of the writer that we should feel credit to the desire to even with the Professor at any cost rather than to make a disparaging criticism of his work. The review assures us that no principle, philosophical or literary, appears to have guided the pen of Dr. O'Hagan. Rather, we think, my dear Lady, and indeed, vital of your scholarly tastes, were the Professor to hearken to he would be obliged to publish a book—and for that you are very gladly in encouragement.

It seems to us that sighting such nuggets in this little gift to our readers is merely an exhibition of vanity or at best a loss of time. O'Hagan's criticism of Canadian poets is of the surface. He is one specimen of their kind and leaves to the reader the task of covering their underlying ideas, this is a legitimate method of criticism. We don't quarrel with Mr. Birrell, because his delightful little book is not burdened with principles so dear to the heart of the Globe reviewer. We do not judge

CHRISTIAN SELFLESSNESS.

The immortal Bossuet has spoken in strong phraseology of "the incomparable seriousness of the Christian life." It is a truth perfectly consistent with the incomparable joys. The Catholic life is one of daily self-sacrifice mingled with the unexpressed happiness of union with Jesus Christ in His one true Church and with His personal, divine self-sacrifice for each one of us and for all. Few realize the constant outflow of good deeds all over the wide world through the hands of the Church's children. For an example of this, we quote the following letter, written by Father Babaglati, the Salesian missionary, from Bogota in Columbia, South America, in relation to the lepers and the people's charitable work and liberal offerings for them in a time of political trouble and distress. The letter deserves careful study and after reflection. He says: "The alms on the 25th of December amounted, I believe, to eighty two thousand escudos. During the last week of the nineteenth, and the first of the twentieth century, I resolved to double the rations of the 1,100 lepers of Agua de Dios and the 800 inhabitants of Contratacion. A most simple work indeed, but it required not less than fifteen thousand escudos. I laid this fact before the public of Bogota, who are most friendly towards me; announced my proposal in a circular, making a general appeal; wrote a few dozen private letters to my good persons; and as if by magic bank notes by the hundred, big and small, seemed to rain down in my hands. In a fortnight I had ten thousand escudos. In a month I had twenty thousand. My Lord was pleased for it. To day the total collected in favor of these poor lepers has reached, in round figures, one hundred and fifty thousand escudos, including twelve thousand which were sent to Agua de Dios, partly during the year, and partly as an offering to the Child Jesus. It is to be noted that during that time the works of construction which were being carried on at Agua de Dios, in order to complete a large building destined for orphan leper boys, were not suspended; this goes to show that several thousand more escudos were given for that purpose. And almost all this money comes from the pockets of the Catholics of Bogota, the revolution not allowing us to appeal to the rest of the Republic.

"At ordinary times, in time of abundance and peace, it would not be so very much; but in time of war, when everything is abnormal, and ruin, misery, hatred and hunger prevail, the above fact is truly phenomenal. Here is made evident one of Don Bosco's greatest miracles. This may be a bit, but what is certain is that it is a true miracle of Divine Providence which never abandons those who suffer and who trust in It; and it is also due to the great charity of this people, who are wholly devoted to the lepers. Thus within a year (it is precisely a year since I began to beg for alms) for a single work of charity more than half a million of francs—about \$100,000—have been collected. It is needless for me to say that from that time not a single leper has died of hunger; on the contrary, they have never been better off as regards their rations, which are always brought to them at the right time with mathematical precision.

"It is well for us to know and to reflect on such things as this work among the often derided and far too little known 'Latin races' of our hemisphere—who by the way, first discovered and settled and civilized it—as well as among the 'Latin races' of Europe. It lifts us up from a certain national narrowness, which ought not to find place in so cosmopolitan and conglomerate a people as ours, a narrowness which surely is foreign to the spirit of the Catholic Church. We know, and have often said before, that if the suns our Catholic people give, yearly, in these United States, for our parish schools of which non-Catholics have so few, for church and convent buildings, for orphanages and other charitable purposes, among the Indians and negroes, the aged poor, the orphan, the sick, were gathered together, the world would stand amazed. But we think it will hardly be gain said that we need in this country, despite all its deeper spirit of self-sacrifice, that is not content unless it gives all,—time, strength, wealth, influence, everything,—to the work for Jesus Christ. A late honored and lamented priest said once, when bidding farewell to a parish where he had been stationed: 'I came to this congregation with out a penny in my pocket, and I leave it not one penny richer. Of all crimes, the crime of avarice, the greed for money, the desire to hoard it instead of doing good with it, is one of the worst of which a Christian can be guilty. From my heart I thank God I am able to say I leave as poor as I came.'

The great St. Ambrose so loves the poor—that he even had the consecrated vessels melted down in a time of dire need. "If the Blood of Christ redeemed their souls," he said, "shall not the vessels which hold that Blood be used to redeem their bodies?"

These are the thoughts that ought to thrill all our hearts,—what to give, not what to wear,—how to help, not how to amuse,—how to forget self and our selfish aims, in one large, generous, boundless love for God and for mortal souls. We are not living in light and trifling times, but in days of intense meaning, that call upon us, to correspond like true soldiers of Christ to the incomparable seriousness of the Christian life.—Sacred Heart Review.

ENGLISH PILGRIMS AT LOURDES.

Remarkable Case of a Paralyzed Girl.

The English pilgrims, who arrived at Lourdes on Thursday over one hundred strong, have been fully occupied during their stay with devotional exercises, telegraphs a Daily Mail correspondent, with the pilgrimage. Each morning and afternoon pilgrimage services have been held, at which all the pilgrims attended. Services have been held in the crypt of the Basilica and in the Grotto alternately. The infirm and sick pilgrims have been in the bath several times daily.

At the conclusion of the afternoon service yesterday the English visitors assembled in a body in front of the Rosary Church and witnessed a great procession of the Blessed Sacrament. The scenes viewed and the fervent faith observed at Lourdes have excited the admiration of the pilgrims. Last Sunday, the Feast of the Nativity of the Blessed Virgin, was a great day for the pilgrims. In the afternoon they walked in procession, headed by the banner of St. George, from their hotel to the crypt. Here, after prayers and hymns and a sermon by the Rev. Dean Vere, they proceeded in a body to the front of the church and with the sick waited for the passage of the Blessed Sacrament. This is one of the most thrilling sights in Lourdes, the people praying in most fervent tones for the cure of the afflicted.

Suddenly near the steps of the Basilica, after the Host had passed, there was a loud shriek, and a great commotion. Shouts of "Hosanna" rang in the air, and the priests and officials had great difficulty in restraining the people from breaking out and crowding round. When the Host was restored an empty bed was seen, and a young woman was observed kneeling on the steps surrounded by officials.

After Benediction she was taken to the attendance bureau for examination. She had been paralyzed, and had come for the fourth time with the Belgian pilgrimage. When she was seen walking up the steps the excitement was intense, many pilgrims clapping their hands with joy. This thrilling sight was witnessed by a large number of English pilgrims.

In the evening the visitors were given the post of honor at the torch-light procession, at the conclusion of which an enormous crowd of pilgrims gathered in front of the Basilica, and were blessed by the Bishop of Tarbes. The Bishop then approached the English people, and asked them to sing a hymn. The pilgrims immediately sang "Faith of our Fathers."

At the conclusion of the Bishop said a few congratulatory words, to which the English responded with three hearty cheers, much to the surprise of the pilgrims of other nationalities present. Yesterday the English visitors left Lourdes for Paris and home.—London Daily Mail, Sept. 10.

NON-CATHOLIC MISSIONS.

The recent conference of non-Catholic missionaries at Winchester, Tenn., is made the subject of an article by Rev. William Sullivan, C. S. P., in the current issue of the Catholic World Magazine.

Speaking of Father Hecker's work for the conversion of America he writes: A generation has passed since a man of this sort set forth upon the world what God had first inspired in him as a hope, and later confirmed in him as a vocation—the conversion of the United States to the Church of God; one making of a Catholic America. How he wrought and prayed for that; how for that he was worn by labors without and wasted by zeal within, only those who lived with him may know, and even they inadequately. But the great hope was then as even now it sometimes is, dashed, hard against the stones of indifference, or against the perhaps rougher rack of that sort of sympathy which is as remote from active co-operation as it is uncolored by enthusiasm. Nor could he be blamed if they took this attitude. No definite working plan for the great idea had been put in operation, and the practicability of the whole scheme, so far as the human side of it went, could be fairly debated by the prudent, the cautious and the calculating.

And so it came to pass that with a mind absorbed in the outlines of a mighty campaign for God, but with a heart made heavy because he faced the forlorn hope almost alone, Father Hecker died.

"But his idea lived, for it is divine. And now, in the blessed providence of God, that idea faces this generation in far different equipment than when first it was addressed to the generation just passing."

"Pay For Your Own." An Anti-Treating League has been established in England by Dr. W. N. Cocker, of Blackpool. The members are presented by the founder with a silver gilt watch chain bearing a pendant charm with a device of a claret cup in gold enamel on a royal blue field and the Latin inscription, "Pro tuo solve"—"pay for your own."

Crimeless Ireland. Again and again has Catholic Ireland led the other nations of Europe in regard to criminality, and now she once more holds that proud position.

The official statistics for the year 1900 have been made public, and these show a decrease of 10.2 per cent in indictable offences and of 18.2 per cent in minor offences as compared with the preceding year.

ARCHDIOCESE OF OTTAWA.

The memory of the distinguished priest, the founder and, for many years, the pastor of the Irish Catholic congregation in this city, the late Rev. Patrick McMahon—was duly commemorated in St. Patrick's church on the 11th inst. The anniversary of his death, which occurred on the 11th of the month of May, was solemnly commemorated by the Rev. Father Whelan, assisted by the Rev. Father O'Connell, followed by the chanting of the Mass and the organ and choir. In the sanctuary, which was draped in black and white, a heavy drapery of black and white was hung over the altar, and a large number of candles were lighted and surrounded by six tall lighted candles.

A solemn Mass for the same subject was also celebrated in St. Joseph's church with impressive ceremonies. The Rev. Mr. Martin Battle, a former Collector of Inland Revenue in this city, was the celebrant at the latter. The feast of St. Francis of Assisi was also solemnly celebrated with becoming pomp in the Parish Church of St. Francis, on the 4th inst. The feast of St. Francis was celebrated by the presence of His Grace the Archbishop, who presided at the Mass, and the Rev. Father O'Connell, who acted as co-celebrant. The Mass was celebrated in the presence of a large number of the children of the parish. Although the feast has not yet been solemnly observed in this city, it is the intention of a parish church in Ottawa East to come in very satisfactorily. Already arrangements are being made for the purpose.

The winter session of the St. Patrick's Literary and Debating Club, held at the residence of Mr. J. J. O'Connell, on the 4th inst., was presided over by Mr. J. J. O'Connell, President; F. Stringer, Vice President; M. D. Kelly, Secretary; and J. J. O'Connell, Treasurer. The club is a very successful one, and its members are very active in the promotion of the cause of the Holy See. The club is a very successful one, and its members are very active in the promotion of the cause of the Holy See.

The annual retreat for the pupils of Gloucester Street of a congregation of Notre Dame commenced on Thursday. The retreat was conducted by the Rev. Father O'Connell, who is the Superior of the school. The retreat was a very successful one, and the pupils were very active in the promotion of the cause of the Holy See.

DIocese of Peterborough.

St. Peter's Total Abstinence Society, organized at Peterborough, has now a membership of 100 members. The society is a very successful one, and its members are very active in the promotion of the cause of the Holy See.

THE IRISH RACE.

Continued from Fifth Page. COURAGE, after the death of Montcalm, volunteered to run the gauntlet, and was successful. The British then approached the English people, and asked them to sing a hymn. The pilgrims immediately sang "Faith of our Fathers."

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OBITUARY.

Miss, Andrew J. Quinlan, Barrister. Death under any circumstances is sad, but when a life, full of promise, surrenders to the arms of death, it is a tragedy. Miss Quinlan, who was a devoted wife and a most successful barrister, died on the 11th inst. She was a most successful barrister, and her death is a great loss to the profession.

Mr. J. J. O'Connell, Secretary. Mr. J. J. O'Connell, Secretary of the St. Patrick's Literary and Debating Club, died on the 11th inst. He was a most successful secretary, and his death is a great loss to the club.

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MARRIAGES.

At 10:30 a.m. on Tuesday, 24th Sept., in St. Peter's Church, Newark, was solemnized the marriage of Mr. Thos. O'Keefe of Newark, to Miss Mary O'Keefe of Newark. The ceremony was performed by Rev. Father O'Connell, who acted as officiating minister. The bride was accompanied by her father, Mr. J. J. O'Connell, and the groom by his father, Mr. J. J. O'Connell.

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HEALTHY BABIES.

Nothing in the world is such a comfort and joy as a healthy, hearty, rosy-cheeked, baby. Babies can be kept in perfect health only by having at hand and administering when needed some purely vegetable, harmless remedy, and of all this class of medicines Baby's Own Tablets are conceded to be the best.

For constipation, colic, diarrhoea, simple fevers, sour stomachs, teething babies, indigestion and sleeplessness, these tablets are a really wonderful cure. You can give them to the smallest baby without the slightest fear. Dissolved in water, they will be taken readily. They contain absolutely not a particle of opiate or other injurious drug. They are small, sweet lozenges, and their action is prompt and pleasant. They will tone up the whole system and make the little one as hearty and free from infantile disorders as any mother could wish.

Mrs. Walter Brown, Milby, Que., says: "I have never used any medicine for baby that did him so much good as Baby's Own Tablets. I would not be without them." This is the verdict of all mothers who have used these tablets.

They cost 25 cents a box. All druggists sell them or they may be secured by sending the price direct and the tablets will be forwarded prepaid. The Dr. Williams' Medicine Co., Dept. T., Brockville, Ont.

TEACHER WANTED.

A QUALIFIED TEACHER CAPABLE TO teach French and English in a school for the poor, poor victims of the Spanish Inquisition. As every one knows, those victims were conspirators against law and order and deadly traitors to the State, and the authorities naturally deemed that the best specimens of that kind of traitor should be dead ones. They believed they were empowered to see that the government sustained no injury and that their efforts towards this laudable object were marred by cruelty, it must be ascribed to weak human nature and not to their religious tenets. And suppose an individual of the present day who prates about the right of free-thought to begin a propaganda against the prevailing order of things political, and be given in consequence a dose of durand vile, it nothing worse; would our friends call it persecution, or merely a salutary and unavoidable mode of repression?

TEACHER WANTED, MALE OR FEMALE, holding a second or third class certificate, for the Catholic Separate School No. 6, Proton. Duties to commence Jan. 1, 1902. State salary and expenses. Apply to the office of the Board of Education, 119-121, St. Paul Street, Toronto, Ont.

TEACHER WANTED FOR R. C. SEPARATE SCHOOL, holding a second or third class certificate, for the Catholic Separate School No. 6, Proton. Duties to commence Jan. 1, 1902. State salary and expenses. Apply to the office of the Board of Education, 119-121, St. Paul Street, Toronto, Ont.

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