

The Catholic Record.

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

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London, Saturday, March 8, 1902.

CHRISTIAN UNITY.

The Emperor of Germany advocates the union of all the German sects into one Church. Just where the bond of union would come in is difficult to see. There used to be a notion that the Bible could serve the purpose, but that was before the days of the Higher Critics. Though the scheme shows a tendency to unity, it is not more feasible than that of Dr. Arnold, who proposed that all sects should be united with the Church of England on the principle of retaining all their distinctive errors and absurdities. This is one kind of unity, but not that which favors the speaking of the same thing and the avoidance of schisms.

THE EMPEROR'S VERDICT.

It must be distressing to the followers of Mrs. Eddy to learn that Emperor William has ordered that Spiritualists, Faith Healers, and Christian Scientists be rigidly excluded from the court. One would imagine that the educated German, after having been closeted with Kant and Pichte, could stand anything. He can understand that the Ego is the Ego; and the Ego is not until it has affirmed itself, but the Emperor does not care to subject any intellect of his court to the shock of Christian Science gibberish.

TIME AND ETERNITY.

Now is the time to get our eyes cured so that we may see. How blind we are—groping after this and that—the bells of the fool—the applause of the crowd, a little dross as if it were the end of existence. To a great many of us the awful truths of human destiny, that have purged men and women like ourselves of weakness and made them heroes in God's service, are not realized as they should be. We believe them, but we should take the telescope of faith and see them. And the moment that we do so, and understand that upon this fleeting moment called life depends an eternity we have made a good start in our spiritual education.

THE FAITH IN GERMANY.

German devotion to the Church is virile. It recognizes that faith is not ours, but God's, and that to us belongs the right to defend and protect it. It is prompt to resent any calumny that may dishonor it, and, however the political atmosphere may lower, ready to stand by it. Some time ago there was a Catholic Congress at Ulm for the purpose of protesting against the school-teachers who sought to deprive the clergy of the right to inspect and supervise Catholic schools. The Congress was a magnificent success, being attended by thousands from all parts of the Kingdom. Among the resolutions was a message of confidence in and encouragement to Austrian Catholics: "Catholic citizens of the German Empire assembled at Ulm appeal to their German brethren in Austria. Reject with scorn the attempt to tear you away from the faith of your fathers. Hold fast to the One, Holy, Roman Catholic Church, which has carried the gospel to all nations. In the struggle forced upon you let your banner be the Cross: your war cry, Faithful to Rome."

THE CORONATION OATH.

We are glad to notice that public protests against the Coronation Oath are being made throughout the Dominion. Catholics and Protestants agree that it is a folly and a crime. It is insulting to the king as well as to Catholics. We believe the sovereign loathes the offensive Declaration, but to oblige him to utter it is to put a gentleman in a very ungentlemanly position. We hope we may have occasion to refer to Edward VII. as being "kind as a king upon his coronation day," but we doubt it. Meantime, Rev. Dr. Fallon, to whom belongs the credit of having brought the question before the Canadian public, ought to feel gratified.

INFANT DAMNATION.

Commenting on Dr. Roberts, the Secretary of the Presbyterian creed Revision committee, who denied that American Presbyterians ever taught the doctrine of infant damnation, the Springfield Republican says that it is curiously in line with Wendell Phillips' observation. "The opponents of any reform," Mr. Phillips used to say, "begin by denouncing it as folly; then they charge that it is contrary to the Bible; and finally they claim that they have never opposed it at all." It will surprise some people to learn on

such good authority that the Presbyterians in this country have never taught infant damnation, but it is not necessary to quarrel with wise theologians who can execute such a masterly retreat.

But be that as it may, the revisors have, in trying to get rid of the gloom and darkness of Calvinism, shown a spirit which is all the more commendable when one remembers that Presbyterians are proverbially hard-headed and disinclined to change. We are not, however, gifted, as some of our brethren, with the far-seeing eye which sees the fabric of Presbyterianism tottering to ruin because of the creed revision. But it is the thin end of the wedge. Once let one stone of their creed foundation be rejected, and thinking men may begin to question the soundness of the others. And this is to be desired. For the average man Catholicity is so hemmed in by the influences of environment, by traditional prejudice and oftentimes by hatred that investigation in matters beyond the boundaries of his particular creed is either distasteful to him or regarded as a time-wasting pursuit.

And we believe that our words are more applicable to Presbyterians than to any other sectaries, not that they are unintellectual, for they can boast of a long line of distinguished preachers and scholars and splendidly equipped colleges. In fact the care they have bestowed on education has been one of their greatest supports. But they are averse to a consideration of Catholic claims, and nearly all their work has been done on the lines traced out by their great divines. When, however, they begin to do some independent thinking, and the revision of the Confession may accelerate the mental operation, they will turn their attention to Rome and see if it can give their faltering feet a surer ground than the dictum of fallible men.

CATHOLIC YOUNG MEN.

If there is one thing more than another that pleases us it is to see our young men taking part in movements which concern the welfare of the community. Various circumstances have contrived to keep us very quiet, but these are fast disappearing. And if we can convince our ministerial friends that a public gathering is not necessarily a prayer meeting, and that their homes and conventicles are the proper places for pious deliberances, we may be induced to meet our fellow-citizens on platform—in short, in any place where schemes for the common good are under discussion. We do not say we are going to do very much; but our presence will indicate that we are aware of our responsibilities, both as citizens and Catholics—as citizens, to contribute our quota to the common good; and as Catholics to see as far as we are able that this good be shaped and directed to worthwhile ends.

But let us have the right kind of Catholics—not the careless nor the ones who juggle with the truths of their religion for the commendation which they rarely if ever receive from those without the fold. They think they do, but the smile is from the teeth outward. Most of us have some kind of regard for "strong haters," but none for the man who aspires to be liberal and Catholic at the same time. The young man, however, who is proud of his faith and shows this pride by obeying its teachings is always respected. He stands for something. His views will be accorded a hearing, and he will be ever an example and rebuke to his craven brethren and mayhap a messenger of good tidings to non-Catholics.

THE PAPAL JUBILEE.

Last week Pope Leo XIII. began the twenty-fifth year of his pontificate. The years of his reign have certainly been years filled with honor, and even from a worldly point of view, filled with success. Shortly after his accession to the Papal throne he began the battle with Bismarck that became famous all over the world under the name of the Kultur-Kampf. In that struggle the Pope won, and ultimately Bismarck fell. Later on Leo gave forth his great decision on the Knights of Labor, and followed up that decision with his epoch-making letter on the condition of Labor. Then came his wise policy towards the French democracy, the efforts in behalf of the suppression of the slave trade in Africa, the settlement of the Caroline Islands dispute, and, finally, his efforts toward the establishment of universal peace. The whole career of the Pope has been one of remarkable activity. And as the empire of the Pope is not limited to any one part of the world, so is the influence exercised by the Pope unlimited. In every way it has been an influence for

good. During the past century there have been men who have won for themselves a position in the temple of fame, from which they will never be dislodged. And among those men there is none who occupies a higher position, none whose name will be more deeply impressed on the hearts of those coming after than will be the name of Pope Leo XIII.—New World.

A HIGHER PATRIOTISM

Eloquent Appeal for Humanity, Justice and Honor by a Distinguished Patriot.

BY RIGHT REV. JOHN LANCASTER SPAULDING, BISHOP OF PEORIA.

There is a higher love than love of country—the love of truth, the love of justice, the love of righteousness, and he alone is a patriot who is willing to suffer obloquy and the loss of money and friends than betray the cause of truth, justice and righteousness, for only by being faithful to this can he rightly serve his country. Moral causes govern the standing and falling of all countries and empires, and conquering armies move forward in vain; in vain the floating fabric of trade is spread if a moral taint within slowly molder it. The national life is at fault if it is not in harmony with the eternal principles on which all right human life rests. The greatest and the noblest men when they meet rise into regions where all merely national distinctions are forgotten and transcended. In studying the works of a philosopher, a poet or a man of science, we give even little heed to what country he was born and lived in, so eager are we to learn the truth and beauty he reveals—truth and beauty which are of no country, which are wide and all-embracing as the universe. In the presence of heroic virtue, also, the national limitations disappear, that the Godlike man who belongs to all countries and ages stands forth in his proper light.

A man supremely endowed narrows his mind when he is less than universal in human. What he says and does should make laws for all—those diviner laws which have their sanction in the common sense which makes the whole world akin.

Patriotism as understood by the ancients is but a partial virtue. When it is most intense, it is most narrow and intolerant. In Jerusalem, in Athens, in Rome, the city was the fatherland. It was the thought of Zion and of "Silva's brook that flowed fast by the oracle of God," of Aepropolis with its marvelous setting in the midst of the Attic plain, of the world-mother looking from her Seven Hills on the Tiber's tawny wave that made the exiles waste away with repining for home and their passionate devotion to their country was rarely separable from a hatred of the foreign nation. Whoever was not a citizen was an enemy and a slave. The captive foe was treated with pitiless cruelty and the slave had no rights. We are separated from these ancient patriots less by the long lapse of time which has intervened than by the difference of spirit in which we look upon and love our country. For us the many is more than the citizen, humanity more sacred than nationality. To lead a man's life one must live for someone or for something other than himself. As we can see ourselves only in what is in others, so we can find and love ourselves only in what is other than ourselves.

To escape from the stained condition of the isolated, the individual is impelled to identify himself with larger entities—with the family, with the State, with mankind, with God.

Now for the ancients, the State was the ultimate unity in which a man could find and feel himself; hence their aims and sympathies were partial and narrow. Their patriotism was more intense, but it was less rational, less moral, and, therefore, less enduring and less beneficent than ours. It was not possible for them to identify themselves with the race, to recognize that all men are made of one blood, and that whenever one suffers injustice wrong is done to all. But for us nationality has ceased to be the limit of individual sympathy, and the oppression of peoples, however remote, often affects us as though we ourselves had been injured, while noble words and heroic deeds, wherever spoken or done, fill us with enthusiasm and gratitude.

Many causes of which the Christian religion is the deepest and most far-reaching, have led to the wider views and more generous appreciativeness of modern men. In looking to the Heavenly Father they are drawn together and held by ties, consecrated by Faith and approved by reason. Science which deals with laws that are universal, that act alike upon the farthest star and the grain of sand at our feet, on the race as on individuals, promotes this Catholicity of feeling and of interest. Our machinery, too, in bringing the ends of the world together, facilitates the intercourse of the peoples of the earth and thereby weakens their immemorial prejudices and hatreds. The commercial interdependence of the nations has a like tendency; while the constantly increasing influence of woman makes for larger sympathy and love. No great movement can now long remain within the boundaries of the nation in which it originates. The questions of education, of labor, of the rights of women rouse attention and discussion in every civilized country. A new discovery and invention is at once heralded from land to land. The telegraph and the printing press mediate a rapid and continuous interchange of thought throughout the world, and thus help to make us all, in a way never before, possible, citizens of the world.

At the present moment America, if simple truth may be uttered without incurring the suspicion of conceit, represents the general sentiment and tendency of the modern age more than any other country. Here the national feeling is larger and more hospitable than anywhere else; here men of all tongues and races more easily find themselves at home than anywhere else. No other country is so attractive, no other affords in such fullness opportunity for self-activity in every sphere of endeavor, no other insures such complete civil and religious liberty. Nowhere else is there so much freedom from abuses, which because they are inveterate seem to be sacred; nowhere else is there so much good-will, so much general intelligence, such sanguine faith in the ability of an enlightened and religious people, who govern themselves, to overcome all obstacles, and to find a remedy for whatever mischances or evils may befall them.

Here, too, more than anywhere else possible, men feel that there is a higher love than the love of country, that the citizen can serve his country rightly only when he holds himself in vital communion with the eternal principles on which human life rests and by which it is nourished. The American's loyalty to his country is, first of all, loyalty to truth, to justice, to humanity. He feels that his institutions can be enduring only when they are founded on religion and morality. He is less inspired by the fortune of the Republic, its material advantages and possibilities than by its spiritual significance and destiny. He is, indeed, filled with a sense of gladness when he beholds its stretch from ocean to ocean, from the lakes to the pine salutes the southern palm as a fellow-citizen, when he looks on its prairies teeming with harvests sufficient to feed the world, on its mountains and plains filled with silver and gold, with iron and copper, with coal and oil. But he is less impressed with this geographical and material greatness and splendor than by the intellectual and moral conditions which America presents. Nature is fruitful in vain where man is contemptible. He is not content with the material, the occupant who is a beggar in mind and spirit. To no purpose is the country great if the men are small. Life is more than life's circumstances, man more than his environment.

The American patriot then more than others seeks ground for his love of country chiefly in the world of man's higher being. For him freedom, knowledge, truth, justice, good-will, humanity are the essential needs, and it is a little thing that America offers facilities for satisfying the physical and material wants if here the soul is starved. Democracy itself is, not an end, but a means. The end is a nobler, stronger, more beneficent kind of man and woman. How shall such men and women be formed except by opportunity—opportunity for all of worship, of education, of intellectual and physical comfort and independence. If a nobler race is to spring forth in this New World, all the influences that are active and potent in the national life must conspire to form public opinion, by which, in the end, we are all ruled—a public opinion which shall be favorable to pure religion, to the best education and to sound morality.

The better kind, however, otherwise they may disagree, must unite and support one another in ceaseless efforts to create such a public opinion. They must not merely lead loyal, brave, chaste and helpful lives, but they must so live that the atmosphere in which they move shall receive from them a magnetic quality—the power to stimulate all who breathe it to nobler thoughts and loves; to a deeper and more tender solicitude for the rights and needs of all men, of women and children, of the sick and forsaken, of the criminal and captive.

PATH OF THE PASSION.

The Crimson Thread in the Purple Field of Lent.

All through the purple field of the Lenten season there passes a crimson thread that indicates the path of the Passion and leads to the Holy Sepulchre, at once the scene of utter humiliation and seeming failure and of glorious victory ending in the triumphant resurrection. Every Friday of the eight weeks from Septuagesima to Palm Sunday is set aside for the commemoration of some of the marks of the Passion. The series of feasts designated in the Roman Missal as occurring on those Fridays consecrated to the sufferings of our Lord differ somewhat from that of our local directories. This difference arises from the fact that the Fathers of the second Baltimore Council petitioned the Holy See for a change in order of feasts so as to confine them to the Lenten season proper, instead of beginning with Septuagesima week.

This custom was in harmony with the popular devotion already in existence among the faithful, the custom of preaching on the Passion or making the Way of the Cross on Fridays during the period between Ash Wednesday and Holy Saturday having been introduced by the early missionaries, who took occasion to utilize the elements of religious sentiment fostered by old national and popular traditions.—H. J. H., in The Dolphin.

Do not be disturbed if sometimes your love of self disturbs you; return to prayer and persevere in lowliness until you have lost your own will, and will only that God's will may be done in you.

THE SITE OF THE LATIN CROSS.

BY W. J. CARROLL.

(The Catholic Cathedral of St. John's, Newfoundland, is built in the form of a Latin Cross.)

"Not chaos-like together crushed and bruised, But as the world was made, in order, confused, Where order in chaos was, But where all things differ, all agree."

This is how it must have appeared to the great Dr. Fleming just a decade over a half century ago, as he stood on Signal Hill, on a bright summer day, amidst granite boulders innumerable, strewn about the hill-side, some of which were probably deposited in the remote glacial period, others more recently quarried by the military authorities for the purpose of clearing a roadway to the upper barracks, for the building of the batteries on the hill overlooking the Bay, and on the other points commanding the narrows and harbor of St. John's. He was taking a birds-eye view of the town, and mentally locating a site for a church, he intended building. The town presented a very different appearance sixty years ago from what it does to-day. The residential portion consisted of very small houses, lining the water's edge, on each side of the "Lower Path" or Water street, with very few buildings scattered here and there along the "Middle Path" or Middle street. Fish flakes were numerous and extended from Maggoty Cove to Riverhead, in many cases going back from the water as far as the Middle street. The time was not long since the younger people picked partridge berries where Cochrane and Prescott streets are now, and when marsh berries were plentiful on the sites of the Colonial Building and Government House. There was a road running from Fort Townsend to Fort William, from an early date, it having been made by the military sometime in the early part of this century, but very few houses were built along here, except an odd one on General Skerret's, Bryan's Cockburn's, Stripling's, Winter's, and Williams's plantations, which embraced nearly all the land between Military Road, its full length, and Duckworth Street. Away up where the Cathedral now stands was "over the barrens," "out in the woods," and was nearly as far from town in that day as the "Three-Pond Barrens" are in ours. At that time all the land on the "Barrens" belonged to the Ordnance Department, and the site of the Cathedral was used for a wood-yard for the barracks. It was away out of town; "twas almost inaccessible in winter time; it was in the possession of the military authorities, who had been made by the military sometime in the early part of this century, but very few houses were built along here, except an odd one on General Skerret's, Bryan's Cockburn's, Stripling's, Winter's, and Williams's plantations, which embraced nearly all the land between Military Road, its full length, and Duckworth Street. Away up where the Cathedral now stands was "over the barrens," "out in the woods," and was nearly as far from town in that day as the "Three-Pond Barrens" are in ours. At that time all the land on the "Barrens" belonged to the Ordnance Department, and the site of the Cathedral was used for a wood-yard for the barracks. 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ly. Then there was a sharp note of interrogation: "Who said that? Who dares say that it was better I should marry the other one? As if there could be any other than the one that I'm standing before! God's altar! With! My own John! My own John!"

There was an infinite pathos of tenderness in the voice which was heart-rending to the quiet watcher taken in connection with the bloated countenance and stupidly unmeaning gaze of the once handsome John Welsh.

"A rose-red morning!" she cried out next. "So beautiful as the blessing of God! And is that Lewis O'Connor outside the church there smiling at us, and he just going away to a strange country? He's a good fellow."

All at once, the voice rose again into a shriek of terror, and there was a sudden, convulsive movement of the hands.

"My God! the morning's gone. The clouds are black, black. The hand of God is upon us. Who says my children are dead? John, that was his father's own boy, and Mary, that was the light of my eyes. Oh, my God! my God! the sorrow of it will kill us both."

A long silence of exhaustion followed, then a pleading wail.

"Oh, John, have you been at the tavern again? Sure it's the cruellest blow of all to see you going like that!"

Once more the voice was raised, this time in an intense whisper.

"It's the bailiffs come for the last stick of our furniture. Oh! Heart of Jesus, be merciful to us! What'll we do at all?"

Each time that the pitiful voice broke upon the silence it depicted some new scene of heartrending misery, and told too plainly of the gradual blasting of happiness, the ruin of the home.

Lewis O'Connor, ghastly pale, listened helplessly. Could such a tragedy be connected with that village street and that morning scene? Could it be hidden behind that rose bush?

A resolution formed itself in his mind as he heard Mary's last agonizing appeal.

"Oh, if there was anybody to save John!"

"If Mary McIntyre gets well," he said to himself, "with the help of God, the help of the Sacred Heart, I will devote myself to the saving of John, as far as one man may save another, and if Mary McIntyre dies, I will still try to save John Welsh."

One might have supposed Mary had overheard or understood this resolution of Lewis O'Connor, for all at once she grew calm and murmured softly and placidly:

"Why, it's a rose-red morning again, and there's Lewis O'Connor smiling at us. I am sorry he is going away; he would have been a good friend for John."

There was a sudden breathless silence after that, and then a long, deep-drawn sigh.

At this Lewis O'Connor arose and hastily drew near the bed. He snatched from his inner pocket a flask of brandy. But the brandy trickled uselessly from the pale lips; and when the doctor came, driving very fast, with John beside him, there was no need of his services.

Thenceforth in the mining camp and throughout the rugged region the story was told of the devotion of one man to another and of the mighty efforts by which Lewis O'Connor effected the salvation of that once hardened drunkard, John Welsh. And John, having reformed and having done fairly well in his new life, married again. So that, in course of time, it was only Lewis O'Connor who recalled the village street and the wedding party and Mary McIntyre in the glow of a rose-red morning.

THE HOLY SEASON OF LENT.

God in His mercy and goodness is willing at all times to receive the poor sinner, forgive his offenses and restore him to holiness and justice. But there are particular times when God grants His graces more liberally than at others and such a time is the Holy Season of Lent.

Some people, especially such who are lax in their religious duties, at the mere mention of Lent feel a cold chill come over them. To them Lent is a cold and dreary time, dull because it cuts off pleasures and amusements, but in reality dull only to such who fail to grasp the real meaning of Lent. What then is Lent? Why should we fast? Lent is a time of penance, and every one of us who knows himself, will concede at once, that he has sinned and never sufficiently atoned for his sins, hence the necessity of penance. Our Mother the Holy Church, commands us to fast during Lent in order to curb the concupiscence of the flesh, to overcome our sensuality and to atone for our over-indulgence in eating and drinking.

To what extent we must observe fast and abstinence, is laid down from year to year in the Lenten regulations of each diocese, and if you want to be a true Catholic you must regulate yourself according to these rules, unless otherwise dispensed.

The laws of fast and abstinence have been mitigated to such an extent of late that they are a mere shadow of the primitive rigorous fast, as observed by the first Christians. And, strange to say, notwithstanding this kindness on the part of Holy Church, many still find the laws too hard and dispense themselves. How much of Christianity is left in such people, I leave my readers to decide.

It comes from a want of true respect for authority, as many seem to have a wrong idea of the Divine Mission of Holy Church. They look upon the Church as a human institution, to whom obedience and allegiance may be denied at any time, just as people travel from one country to another. The Church is instituted by the Spirit of God and hence can demand obedience; and he who refuses this obedience, must be to you as a heathen and publican. If there is a spark of reverence left in you for our dear Lord, Who Himself fasted forty days and forty nights, if you have any respect for your Church, and fear the punishment of God upon such who will not hear the Church, you will keep your fast as strict

and good as circumstances will allow. Now, when I speak of fasting I do not merely mean the abstinence from meat or a reduction in quantity at your meals, but I mean the spirit of mortification and penance, that must fill us during this holy season. There are people, who are considered very poor eaters, and the little they take is barely sufficient to sustain their lives. Now these people could scarcely do much of bodily fasting, but how about spiritual fasting? What's that? Spiritual fasting is a fearless, earnest attack upon our predominant passion. It is a determined will to break our rebellious heart, our will so easily leaning toward sin, just as the body succumbs to long and continued fasting. St. Jerome says on this point: "What does it profit our body to fast, if our soul is swollen with pride and other sins? Fasting means to abstain from sin; he who fasts must govern his temper, become meek, and possess a contrite heart; he must avoid forbidden pleasures, have the eternal Judge and His just judgment always before his eyes; he must not be tempted by earthly benefits, be liberal toward the poor, and be at peace with his neighbors. Have this great Saint hit the nail on the head! Pride is at the bottom of all sins. The market is full of proud people, and there is no difficulty in detecting them. There is a young man, who will miss Holy Mass, because—well because his suit does not fit him as he thinks it should. And if the young lady in the manner block is disappointed in getting her gown in time, or her Easter bonnet—how could she think of going to Mass in her old dress or wear her old bonnet? Pride, contemptible pride, keeps so many from practicing the spiritual fast. St. Jerome suggests, and mortifying their sensuality. What good would it do both, I have just pictured, to fast bodily? Heaven knows, they are as thin enough already, but a spiritual fast will change them and their surroundings, will bring peace to heart and mind, that have up to now been filled with so many cares of what shall we eat, what shall we drink, what shall we wear? Yes, drink is a point we must not overlook in our fasting regulations. Many are the evils that spring from excessive drinking, it's the drunkard squanders money, and the moderate drinker, the tippler, could use his money for much better purposes and make himself and others happy. Isn't it true?

Let us, then, dear friends, ponder earnestly over these words of St. Jerome, and correct the faults of our hearts before it is too late. A careful examination of conscience will show us the weak spot we must attack in order to overcome our passions and evil inclinations. Let your fasting consist in abstaining from quarrels and all manner of discord; forgive, and it shall be forgiven; give, and it shall be given to you; to forgive the erring and give to the poor and destitute are the wings of prayer, by which we soar up to heaven and reach God.—B. B., in St. Anthony's Messenger.

How to find the Peace of God.

Acquaint thyself with God and be at peace, said Ezechiel in the book of Job, and the exhortation is pertinent and important. We think it may very well be addressed to the majority of Christians. How few, comparatively, are really acquainted with God. Too many, we fear, are living on terms of ceremony, as it were, with Almighty God. They treat with Him at arm's length. They respect Him, perhaps, they say prayers to Him, they join in public worship, but it is with a sort of constraint, because they feel that they must; not from love.

Far be it from us to discourage service from a sense of obligation and from a general desire to do one's duty. Our object is rather to insist upon the idea that there is something better than a formal service of constraint—that is a service of love which proceeds from a more intimate acquaintance with God—the God-man, Jesus Christ our Saviour. That acquaintance implies first, an active intelligent interest in spiritual things; second, meditation and reflection on the great interests of eternity; and third, a constant and firm resolution to make those interests of paramount importance, and to make the interests and affairs of this life altogether secondary and of inferior importance.

Devotion to the world does not bring peace. Peace is what we all want—peace with God, peace with our own conscience and peace with all mankind. Let us cultivate a more intimate acquaintance with the Prince of Peace. Let us try to be on terms of intimacy with Him, that we may feel at liberty freely to converse with Him as an Almighty and all-sufficient Friend Who is ever ready to aid and encourage us and to give us the peace which surpasseth all understanding.—Catholic Columbian.

BE SURE YOU GET THE KIND YOU HAVE ALWAYS HAD.—Owing to the great popularity of "The Little Red Book" of Dr. Williams' Pink Pills for Pale People, we are now offering it at a special price. For the best results, get a bottle of Dr. Williams' Pink Pills for Pale People, and you will find it worth the money. It is the best medicine for all ailments of the blood, and it is the best medicine for all ailments of the system. It is the best medicine for all ailments of the body, and it is the best medicine for all ailments of the mind. It is the best medicine for all ailments of the soul, and it is the best medicine for all ailments of the spirit. It is the best medicine for all ailments of the flesh, and it is the best medicine for all ailments of the bone. It is the best medicine for all ailments of the marrow, and it is the best medicine for all ailments of the nerve. It is the best medicine for all ailments of the brain, and it is the best medicine for all ailments of the heart. 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American Messenger Sacred Heart. LEAGUE OF THE SACRED HEART. General Intention for March 1902.

ADORATION OF THE CROSS.

The priest who celebrates the divine office, unveils the symbol of salvation portion by portion, intoning the verse: Behold the wood of the Cross! The assistant clergy sing aloud: On which hung the Saviour of the world; and choir and people kneel, responding, Come let us adore. After repeating this three times, the priest places the Cross on a cushion before the altar; the clergy remove their shoes to worship the Cross, each kneeling three times before kissing it. During the Adoration the choir sings Pange Lingua, repetition after every stanza:

Faithful Cross above all others, One and only noble Tree, None in foliage, none in blossom, None in fruit thy peer may be: Sweetest wood and sweetest iron, Sweetest wood and sweetest iron, Sweetest wood and sweetest iron, Sweetest wood and sweetest iron.

The laity follow the clergy in this solemn act of worship, and all day long the Cross rests upon the altar, the sole object of our worship, crowds flocking to the sanctuary rail to kiss it with deepest reverence. This ceremony is called the Adoration of the Cross and it has been part of the public worship of the Church since, early in the fourth century, the Empress Helena discovered the true Cross. This relic of the Passion was first solemnly venerated in this way when in Jerusalem only, and vast numbers of pilgrims went thither to take part in the service. Later, portions of the sacred relic were sent to various churches in other parts of the world, so that the same ceremony might be repeated, and now it is universal, even where there is no relic of the true cross, since the homage paid to the Cross is really intended for Christ, who, by lying on the Cross, has wrought our salvation.

From the very beginning of Christianity the Cross has been an object of special veneration. The Apostles esteemed it above everything in the world. "O precious Cross," cried St. Andrew in his martyrdom, "which the members of My Lord have made so goodly, how long have I desired thee! how warmly have I loved thee! how constantly have I sought thee! How wonderful art thou, O Cross! O Cross, how lovable art! O Cross, thy bright beams enlighten the darkness of the whole world." St. Paul gloried in nothing save in the Cross of Christ, and in Him crucified, deemed himself to know nothing but Christ on the Cross. Although the faithful whom they formed after Christ, did not consider it prudent to worship publicly a symbol which would offend the Jews, and even seem to justify the contempt of pagans for their faith, they cherished it in their private devotions and appealed to it as the distinctive emblem of a Christian. Long before Constantine had it graven on the labarum, they had represented it in forms disguised to the uninitiated, by an anchor, by the mast and yard of a vessel, or the apparently chance arrangement of the branches of a tree, by the Greek letters gamma and chi, the first in the name of Christ. Before they could paint or carve it for public veneration, they signed themselves with it "at every act, at every step," as St. Jerome remarks, and in imitation of our Lord in His Passion, according to Tertullian, they stretched out their arms in the form of a Cross. The longer they were forced to venerate it secretly, the more rapidly they multiplied its images when prudence permitted, so much so that the worship of it soon became the dominant note of Christian piety elsewhere. "Nothing so much adorned an imperial crown," St. Chrysostom observed, "as the Cross, the most precious thing in the world. What all one time feared is now in images sought by all and it is also found everywhere, with prince and peasant, men and women, spouse and virgin, slave and freeman. They all make this sign frequently on the forehead as if stamping it on the head of the column. It shines from our altars, at the ordination of our priests, at the consecration of the body of Christ offered at the mystic supper. It is visible everywhere, in the home and in the forum, in unfrequented places, by the roadside, in the mountains, in the valley and on the hill, at sea, on our ships and on our islands, on our tables, on our clothes, on our armor, on our armor, over the marriage couch, at our banquets, on vases of gold and silver and pearl, on our walls, on our distempered animals, on the bodies of the oppressed, in war, in peace, day and night, even among our bands of dancers and troops of jugglers—so universally have all come to seek this great gift and its ineffable grace."

It was natural that men who had lived in daily expectation of martyrdom should, on witnessing the triumph of the Church over paganism, have used the chief Christian symbol as a sign of triumph. "It behooved Christ to suffer and so enter into His glory," meant for them glory among men as well as in heaven. Gradually, the more they penetrated into the mystery of the Cross and the more they came to feel the need of it as a memorial of Christ's Passion against the seductions of the world, they added to the emblem the figure of Him Who had consecrated it by His Death. Not that crucifixes were unknown among Christians before they used and venerated them publicly; on the contrary, although archeologists have as yet found no trace of them, they presume that they were used in the Catacombs, and the presumption is sustained by the discovery of a caricature of the crucifix on the walls of the palace of the Caesars dated by De Rossi about the time of Severus, A. D. 197-215. The crucifix has been venerated publicly since early in the sixth century, and its worship is identified with that of the Cross.

Instinctively Christian piety endeavors to reproduce the image of Christ on the Cross, which is, to quote the words of St. Augustine, His pulpit as teacher, His altar as victim, His throne as King. "If I be lifted up from the earth, I shall draw all men after me." He is our complete model only when

mounted upon the cross. Under this image you venerate Him in our homes, schools and churches, in our wayside shrines and woodland oratories, in our cemeteries. Everywhere, in distant missions and in Catholic countries, in the public squares and buildings, Christ is represented in painting or sculpture dying on the Cross for our salvation; and everywhere, save in places in Italy and France, in which a diabolical hatred for Christianity seems to possess its enemies, the Crucifix is in honor even among those who are not of our faith. The chivalry it inspired into the hearts of the Crusaders and their services to Christendom make all generous hearts cherish it with affection; art and the masterpieces of the greatest artists, Perugino, Durer, Raphael, Angelo, recommend it to all in whom aesthetic tastes beget respect for true religious sentiment. The eloquence of masters like Chrysostom, Augustine, Leo the Great, Bossuet and Bourdaloue, fills even carnal minds with awe for this sign; ritualism and the craving of the human heart for vivid memorials of its belief and highest aspirations have restored the image of the Crucified to honor where once it was held in execration.

When we reflect upon the fascination with which the Crucifix attracts all religious souls, we are not surprised at the marvelous stories of the bending and speaking crucifixes narrated in the lives of St. John Gualbert, St. Camillus of Lellis, St. Bridget of Sweden, St. Catharine of Ricci, St. Collette and many others. When we recall the intense devotion to this sacred image of St. Francis and his first followers among the Franciscans, we do not wonder that rays darting from the wounds of the Figure thereon, should impress on him the stigmata or marks of the wounds our Lord received in His passion. St. Vincent Ferrer called it his bible; St. Thomas Aquinas, the book from which he derived all his wisdom; St. Thomas of Villanova, the inspiration of his eloquence; St. Canute cast his kingly crown at the feet of Christ crucified, faint that he and his people might together be the subjects of Him Who is the King of Kings and the Lord of Lords.

A proper spirit of veneration for the Crucifix would enable us to find in it a clue to the mysteries of our faith. From it Christ proclaims as from His pulpit the power, the wisdom, the justice, the mercy of God the Father; the weakness, the folly, the malice and the infirmities of men. The true nature of sin, the false standards of this world, the only true alleviation of its miseries, the solid hope for the future, all appear in their true light as we gaze upon the figure of Christ crucified.

He is raised aloft on this altar of propitiation, the one Mediator between heaven and earth, a victim whose sacrifice is of infinite value, more than sufficient to atone for our sins, a Priest whose dignity enhances his offering and imparts merit even to our imperfect services. He reigns from the tree, as was prophesied of Him, from the tree of life, the life of hope, which He imparts to everyone who gazes on Him reverently, the life of love, by which He draws all things to Himself. His reign is one of power—power to inspire the wicked with fear, to animate the just with a holy courage.

"Dearly beloved brethren," said the eloquent Pope Leo I, "when we gaze upon Christ lifted up upon the Cross, the eyes of our mind see more than that which appeared before the wicked, unto whom it was said through Moses: 'And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life.' (Deut. xxviii. 66). They saw in the crucified Lord nothing but the work of their own wickedness, and 'feared greatly.' (Matt. xxvii. 54), not with that faith which gives earnest of life by justification, but with that whereby the evil conscience is tortured. But our understanding is enlightened by the spirit of truth, and with pure and open hearts we see the glory of the Cross shining over heaven and earth, and discern by inward glance what the Lord meant when His passion was nigh at hand and He said: 'Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things unto Me.'"

"Oh how wonderful is the power of the Cross! Oh how unutterable is the glory of the Passion, wherein standeth the Lord's judgment seat, and the judgment of this world, and the might of the Crucified! Lord! Thou hast drawn all things unto Thee! Thou didst spread out Thine Hands all the day unto an unbelieving and gainsaying people" (Isa. lxxv. 2), but the world hath felt and cried, Thy Majesty! Lord! Thou hast drawn all things unto Thee! All the elements gave one wild cry of horror at the iniquity of the Jews; the lights of the firmament were darkened, day turned into night, earth quaked with strange tremblings, and all God's work refused to serve the guilty. Lord! Thou hast drawn all things unto Thee! The veil of the Temple was rent in twain from the top to the bottom, the Holy of Holies denied itself as a sanctuary for the ministration of unworthy priests, that the shadow might be changed for the substance, prophecy for realization and the Law for the Gospel.

"Lord! Thou hast drawn all things unto Thee! That which was veiled under types and shadows in the one Jewish Temple, is hailed by the love of all peoples in full and open worship. There is now a higher order of Levites, a more honorable rank of elders, a priesthood with an holier anointing. The Cross is a well of blessing for all, and a cause for thanksgiving for all. Thereby for them that believe in Thee, weakness is turned into strength, shame into glory, and death into life. The changing ordinance of divers carnal sacrifices is gone; the one oblation of Thy Body and Blood filleth them all. For thou art the Very Pascal Lamb, which taketh away the sins of the world, and art in Thyself all offerings finished, and art as thou art the One Sacrifice, which taketh the place of all sacrifices,

so may Thy Kingdom be one Kingdom established over all peoples."

It is this power, this kingdom which vainly striving to destroy by banishing the Crucifix from strongholds which have been consecrated to it by the piety of ages, from the school, the asylum, the hospital and even from the cemetery. Fancy the impiety which but a few months ago prompted the civil hospital committee of Toulon, in France, to remove the Crucifixes from the sick rooms because they collected dust which might retain germs of disease! A pagan spirit is endeavoring to encroach on the domain of the Crucifix. If it cannot be buried out of sight, other models and solutions must be recommended for the misery and discontent of the poor and of those who bear the burden of labor. Poverty is a disgrace, labor an injustice, suffering a wrong and an indignity; the Cross is a superstition, a delusion, a folly; it is in the way; it has served its time; men can mend, but as they mar, their own fortunes, its life.

In contrast with this impious spirit is the spirit of reverence with which the Church summons us to worship the sign of our Redemption. What can equal the tenderness, the elevation, the exuberance, the triumph, the confidence of her tributes of veneration to the Crucifix! "Hail, O Cross! Brighter than the stars, Thy name is honorable on earth. To the eyes of men thou art exceeding lovely! Holy thou art among all things that are earthly! Thy ransom made the one worthy balance wherein the price of the world was weighed." Confidently she asks "that by the ransom which Thou didst pay upon that tree at life we may finally unite life eternal." Triumphantly she sings:

The Royal Banners forward go; The Cross shines forth in mystic glow, Where Life for sinners death procured, And life by death for man procured.

O Tree of Beauty! Tree of Light; O Tree with Royal Purple dight! Erect whose triumphal boughs, These holy limbs should find their rest.

O Cross, our one reliance, hail! Thy holy Fastenings, avail! To give fresh merit to the Sinner And lead us to the Kingdom.

KEEPING LENT IN THE RIGHT SPIRIT.

The object recommended by Pope Leo XIII, to the world-wide Apostleship of Prayer, for the month of February, in the midst of which Lent begins, is, apostolically, "The Benefits of Penance." It will encourage the weakest the better to meet the grim necessity of penance, by looking on to its results—a gain in Christian self-mastery, peace of conscience and the treasure of Heaven by works of self-denial done in the grace of God.

Christ commanded penance; the Church systematized the performance of the command—knowing human faculty in otherwise evading the disagreeable—into Lent and the lesser penitential seasons. And Lent brings the distinctive mandate of fasting with exhortations to increased prayer and almsgiving.

The much mitigated Lenten fast of the present day is surely not beyond the strength of the healthy adult in the leisurely classes, or in the ranks of comparatively light labor. But these privileged people are a comparatively small portion of the Church Militant in America. The greater number of men toilers and all the women toilers are included among "those whose duties are of a very laborious and exhausting character," who have a right to avail themselves of all the dispensations which the Holy See has granted in their especial interest.

But even these must fast—for fasting includes more forms of self-deprivation than diminished food. The day-laborer, the machinist, nay, in many instances the overworked professional man, the ordinary teacher, equally with the mill operative or the salesgirl all day on her feet in a vitiated atmosphere and at nerve-wearing tasks, clearly cannot diminish the quantity of their food; but they may fast from some delicacy; or take their less relished abstinence food with a good grace; or forego the theatre, more friendly visiting, novels, etc., and thus, in a very real manner, do penance.

And if they give the money saved by this abstinence to works of charity, they will be still more in conformity with the mind of the Church in Lent. That piety may be suspected which abstains from expensive pleasures in Lent, but hoards the money with a view to greater self-indulgence or some costly vanity at another time.

Again, even though our means are small, we can practice penance in conjunction with charity—and to the great enlargement of our minds and hearts besides—by giving a little of our leisure to visiting the very poor in their miserable abodes, or the sick poor in hospitals, relieving their necessities by some personal effort, or giving them the alms of kind words and sympathy in their sorrows.

Or, we can combine penance with the highest act of worship by sacrificing an hour of our sleep that we may attend daily Mass in Lent. "Fasting is good," says Holy Writ, "with prayer and alms deeds." If we have the offices of the Church and can make time for all the extra devotions of Lent, we can hardly claim to be "doing penance" by going to them. But, if, honest with ourselves before God, we have to admit that these devotions fatigue us, and if, further, we recognize what is easier and pleasanter to go to them, we need not fear for our sincerity.

MEETING THE LIBERALS.

The Catholic Standard and Times tells of an excellent work this winter begun in Philadelphia by a number of Catholic ladies of that city. Every Friday evening some capable priest or layman is invited to meet the leaders of the various "liberal" societies of Philadelphia, who also come on invitation, at the residence of one priest or layman, to deliver a short address on some vital religious topic, after which he is subjected to a "quiz" on the subject discussed. So far the meetings have been addressed by Father Wm. Pardow, S. J., Father Raphael O'Connell, S. J., and Father Ranson, S. J. The meetings themselves were originated by Mrs. Mary H. Elwell, of that city.

Mrs. Elwell herself is a woman with a history. She is an artist and a very intellectual woman. Until quite recently she was one of the foremost leaders of the local radical movement, and could be heard upon the platform in every "free thought" society in the city. After attending some of the lectures delivered by Father Siegfried at the Catholic Historical Society last year she began to investigate into the truths of Holy Mother Church, with the results that on November 1 (All Saints' Day) she was received into the Catholic Church. Every Sunday afternoon she delivers a stereopticon lecture to the Italian mission connected with the Church of Our Lady of Good Counsel, of which Father Curcio, O. S. A., is rector. Subjoined is a very condensed account of a recent meeting attended by the Standard and Times.

Mrs. Elwell asked her hearers to approach the subject of the Catholic Church with a constructive rather than a destructive frame of mind and not to consider it always from an unfavorable attitude; to look for its good points rather than for what they consider its bad points. They must also recognize the difficulty that a clergyman or any other person may have in speaking to twenty persons of widely divergent views with any hope of making himself understood, especially when there may not be a single point of agreement existing as a basis to begin on. She spoke of such a one being in the position of a photographer taking a group picture. No shifting of the camera will bring the group into focus. He must take hold of each person and pose him until all are brought into focus; but he liberals object to being brought into focus. Your minds are as sensitized plates which have received horrible impressions regarding the Catholic Church from sermons and books, and our convictions are such that we are largely out of focus. Men often think they are opposed to the essence of a statement when they are only opposed to the wording of it.

An ethical culturist said that the ethics of the Catholic Church and her altruism are highly commendable, but the same facts prove the truth of agnosticism. This speaker forgot that the better to find an agnostic charitable institution, and when found would be a mere selfish monument or a poor imitation of a Christian establishment. An evolutionist said that man at first was not a reasonable being, and when he became so he looked around for the cause of existence and hit upon a Creator as the solution. Then the speaker laid down the proposition that the further away we get from a cause the better we understand it. That is not exactly what he said, but he claimed that we are learning more about creation than Adam did or whoever takes Adam's place in the evolutionist's theory, perhaps a jelly-fish. He was met and overthrown.

The agnostic of Lutheran parentage said that he could not believe in miracles. He was asked if he had not stated that the world is self-created; if so, he believed in a more stupendous miracle than any Catholic is called upon to accept.

The conversation then became informal, and groups gathered here and there. One young man, a Catholic, had cornered an agnostic who had said that we all should do what is right and was closely pressing him to the inevitable point of necessity of a standard of right and wrong. The consensus of opinion would not do, because by it agnosticism is condemned, for mankind generally believes in a Supreme Being. The necessity of law in nature, in morals and in society was pointed out.

One of the most intelligent of the agnostics was stating that he liked to impress his views on others and have them see things as he does, when one of the Catholics told him he was inconsistent, as he was acting under the philosophy of the Catholic Church and logically contrary to that of free thinkers.

"How is that?" he asked.

"Well, you like the man who is starting an agnostic Sunday-School. You do not deny God. You merely say you do not know. Therefore you are incompetent to teach. Again, you say all men should be free to think for themselves, yet you wish to impress your views on others. Let them alone and they will be free thinkers so far as you are concerned, but as soon as you influence their thoughts they are not free. The Catholic Church, on the contrary, claims to be the authoritative teacher of mankind in faith and morals, hence she is consistent in endeavoring to impress her views on others. But you, who claim that you don't know and can't know and that all men are free to think for themselves, have, according to your own statement, neither the knowledge nor the right to instruct others."

KNIGHTS OF COLUMBUS.

Address by Bishop Byrne.

Syracuse Sun, Feb. 7.

At the Institution of a Council of the Knights of Columbus at Nashville, Tenn., recently, Bishop Byrne, delivered an address, a part of which we reproduce below:

"These are the two ideals which your founder had in his mind: To form an association of gentlemen and of Catholics. And what a supreme ideal is that of a Catholic gentleman—one who respects himself, who is faithful to his fellowmen, who is loyal to his Church and God. If the State had only such citizens there would be no anarchy taught in our land and no assassin to lift hand against the representative of the might and majesty of a free people.

"This ideal of a Catholic gentleman possessed the mind of your founder, it haunted his memory, it filled his imagination. He became the knight of this dominant, this imperious ideal. It filled him with enthusiasm; it made him eloquent of speech and strong of will; he became its panegyrist and evangelist. He preached to others what he felt so deeply himself; he won them to his cause; he formed them into a body as earnest, as zealous as himself, and with them he launched this society into being, and it was borne upward and upward till it stands to-day the greatest body of Catholic laymen in the world. Its very advance, its growth, its popularity, its hold upon the best Catholics of the land are evidence of its need and of the craving it supplies. In a few years it has gathered into its fold a membership of close upon 100,000, and these the flower of the Catholic gentlemen of this republic.

But its very success is its danger. There is an arrogance in strength and numbers, and a temptation to be impetuous, and self-sufficient. Just as humility is from above, so is pride from below; and as the former is our safeguard, so is the latter our rock of shipwreck. The only true expression of humility is obedience, and this will be your anchor of hope. The underlying principle of your society is obedience, prompt and unconditional, to the voice of the Church, and in this lies your future security. This should be, as I am confident it is, and will be, your most sensitive point—it is your point of honor, and the more deeply you fix it in the minds of your members the more stable, the more enduring, the more glorious will be your history and the greater your efficiency for good. There have been organizations in the Church in the past, the glory of whose achievements is written on every page of history. They yielded to the temptations of power and the seductions of wealth; they lost the spirit of their founders and rose in their pride against the Church; they were smitten with the blight of death, and those of them that survive are either a mockery of what they once were, or the malignant enemies of the mother who bore and nursed them. What has happened once may happen again, and the only guarantee against this is an humble temper and an obedient will. And no virtues better become a knight, for all brave men are humble.

"And next to obedience to the Church as a guiding principle of your society should be an unshaken fidelity and an unwavering adherence to the principles of your founder and to his memory. You should know his life and his work. He should be an abiding presence among you. His portrait should hang on your walls and look down upon your proceedings, and you should turn to those features for guidance and inspiration.

Those features will tell you that there was nothing dearer to his heart than the salvation of your souls and the interests of the Church, that his soul was aflame for every good work for the honor of God's house, for the souls of innocent children, for their Christian education, for Catholic schools and their proper maintenance, for the good name of Catholics, for the care of the poor and the orphan.

"Sir knights, are not these works to which you can give your heart and put your hand? And above all to our Catholic schools, which are menaced on every side. The knights of old were the protectors of the helpless and the defenders of the innocent. And who so helpless and innocent as little children, and what service can you do them so important to them or so prized of God as to teach them to know and love their Maker? Let no man talk to me about the zeal for the Church, and last of all one bearing the proud name of Catholic knight, if he has not the zeal for Christian education of little children, whether they be his own or not. They are at least Christ's, and he is a knight of Christ, who said: 'Suffer little children to come to me.' I cannot conceive that any knight would fail to send his children to Catholic schools; and if he should, he is unworthy of the name he bears. No, this should be a test of his Catholicity, and anyone failing in this test should not be honored by so glorious a title as Catholic knight. It is not a common Christian warrior; he is or should be the very flower of the militia of Christ.

"So, sir knights, how many glorious works lie before you! It is all well enough to have dress parades and speeches and invitations and banquets, but in heaven's name let not your work stop here. Frederick Ozanam, after his conversion, was taunted by his friends with the rebuke that after all, though he was a Catholic, he was doing nothing to forward the interests of his Church or to give practical, tangible evidence of her spirit of charity. Stung by the sneer, he and a few other young men, into whom he had infused his spirit, set to work; and the result is that world-wide organization known as the conference of St. Vincent de Paul, which has brought sunshine to so many homes and dried so many eyes.

To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he himself is as unconscious as a lamp is of its own shining.

TWO VICTIMS OF FORTUNE, TELLERS.

Address by Bishop Byrne.

Syracuse Sun, Feb. 7.

Lela Bragg, a young girl of respectable family in Cleveland, O., a niece of General E. S. Bragg, of Wisconsin, was induced a short time ago to have her fortune told by a gypsy. The girl said something to offend the fortune teller, who retorted with a curse: "Within ten days," she said, "you will be murdered. Your doom is sealed."

The foolish girl went home and began to brood on the prediction, of whose fulfillment she evidently had no doubt. On the third day, February 14, with her mind probably unbalanced by the haunting terror, she ended her life with a dose of carbolic acid.

About the same time, Belle Hanna, a young girl of Philadelphia, became violently insane, as the result of her visit to a fortune-teller. The latter prophesied bad luck to her client, telling her specifically that she would be poisoned. Miss Hanna is now in Cooper Hospital, Camden, N. J., among the violent cases.

Here are two recent and well-attested instances of the mischief done by clairvoyants and the like dangerous humbugs, who thrive on the superstition of weak minds. But what of the hundreds of cases of minds impaired, lives blighted and homes broken up, as a result of superstitious practices, which never come to the light of print? It has often been noted that the decline of positive religious faith in any time or place is usually accompanied by an increase of superstitions. The truth is, that, rebel as they may against the doctrine of personal immortality and its corollaries of future rewards and punishments, men cannot stifle in their hearts the conviction expressed of old, even by the Pagan—"Not all of me shall die."

When men cast off the dogmas and discipline of religion, whose aim and end is to secure the happy immortality of the believer, they do not cast off the desire to pry into the future, to hold intercourse with those who have passed the gates of death.

And so, outside the Catholic Church, we find the slim attendance at the meeting-house balanced by the crowds at the Spiritist seance.—Boston Pilot.

TRIAL OF THE ZEITGEIST.

The spirit of the age is attracting the attention of all thoughtful people. Beyond question the hour is one of terrible unfaith. Not even ancient Arianism, disastrous and unproductive as it was, appears to have resulted in such menacing conditions as obtain at present. In a recent lecture at Philadelphia Father Owen Hill, S. J., declared:

"Outside of the Catholic Church faith in the Divinity of Christ is worn to a shadow. In many quarters it is fast growing a mere matter of taste, having long since ceased to be reckoned a moral obligation. The so-called erudition of our time is against its adoption, and pulpits in what men call churches become on Sunday platforms for the advocacy of infidelity. And Jesus is jealous of His divinity. Rob Him of this prerogative, and the apple of His eye is hurt. Unsettled this stone in the edifice of religion, and the whole structure falls, to bury offenders in ruin and desolation."

"What fate is in store for the open and avowed enemies of Christ; for the demons of war, who go wrong not from frailty, but from malice? Monsters of this sort darken the fair face of God's lovely universe.

"There is abroad in our land an army of unscrupulous and unprincipled abettors of evil, whose fondest dream is the destruction of God's Kingdom on earth. They are employing, with a pernicious activity, every engine of war at their disposal. The suffrage, the schools, literature, education—everything—is diverted their foul uses. Sweet charity is being turned to hellish account; organization is being perfected to drag God from His throne at the head of the Universe, and the Child Jesus, at rest in the arms of Simon, contemplates, as from a judgment-seat, the fall and destruction of His persecutors.

"Even here, at our very doors, the Child Jesus is set for the fall and resurrection of many. The decay of faith is as open a menace to religion as the growth of anarchy is a declaration of war against government. Men are dashing their lives out against the rock of unbelief, and the Child in Whom they refuse to acknowledge God is set for their fall, and as irrevocably set as He was for the Scribes and Pharisees of old Jerusalem.

God sometimes withdraws from the soul all His sweetness and consolations without depriving it of grace.

WELLMUTH & IVRY, IVRY & DROMGOLLE, Barristers, Over Bank of Commerce, London, Ont.



COWAN'S COCOA AND CHOCOLATE. THE BEST. TRY IT NEXT TIME.

A REMARKABLE BOOK.

The well-known English writer, Mr. W. Mallock, has written a remarkable book entitled "Doctrine and Doctrinal Disruption" (London, Adam and Charles Black), which was written for the purpose of proving to the members of the Anglican Church and atheism there is no half-way house.

In the days when the great body of Protestants had no shadow of doubt as to inspiration of the book which Protestantism appealed to as the sanction of the doctrine it put forward—in those days, we say, Protestantism could appeal to that sanction and was not obliged to face the difficulties which now confront it.

Mr. Mallock, referring to these difficulties, says of them: "So long as the Bible was supposed to be inspired in every sentence, so long as no doubt was raised as to its claim to being inspired at all, the question of an outside authority which should first vouch for the fact that inspired elements were contained in it, which should, secondly, show us which inspired elements were, and should, thirdly, show us what the inspired elements meant, was, let me say once more, if not of no importance, of an importance that was only secondary; and a body of Christians might still claim some corporate unity which applied to the interpretation of the Bible several different methods. But times have changed.

The various branches of the Protestant Church have attempted to find an answer to this question of questions, but have failed. Mr. Mallock points out that the intuitional theory and the theory of the consent of the Church during all periods of its existence, and the theory of practices of the Church during the early period of her existence will not stand the test of close investigation.

What, then, from a Protestant point of view, is the reason for believing in the cardinal doctrines of Christianity? "Such doctrines," writes Mr. Mallock, "are defined as historical or philosophical propositions, and they require a philosophic foundation no less definite than themselves. The foundation none of the three theories of authority possible within the limits of the Anglican or any Protestant Church is any longer competent to supply. They can supply no foundation which will sustain even the faith of those who have believed the doctrines once, and are praying to remain believers in them. What foundation for such doctrines will these theories offer to the modern Gentile world, which is anxious, indeed, to reach the truth but has no prepossession in favor of Christianity as the expression of it?"

The author of "Doctrine and Doctrinal Disruption" asserts that if the Protestant sects would accept the theory of authority as set forth by the Catholic Church the way would be opened up for getting rid of difficulties in connection with Christian doctrine which almost always exist when Protestant teachings are accepted. But Protestantism itself, as its very name implies, is a revolt against authority. Some of its sects like the Board Church party in England, try to cut the Gordian knot by ridding Christianity of doctrines altogether. How, after an elision of this kind, its residue could be designated Christianity passes understanding. Mr. Mallock is right when he says: "However, such doctrines as those of Christ's miraculous birth, of His external pre-existence, of His co-equality with the Father, of His being the Logos by whom the world was made, may be set aside by the teachers with whom we are now concerned (the conservative Broad Churchmen) and silently denied by them as idle and obsolete speculations; yet so long as these persons maintain that in any way whatsoever Christ differed in His nature generally from that which we see in a sense in which other dead men do not live; that He hears our voices when we pray to Him as other dead men would not hear them; and that He cares for us and helps us in ways which other dead men would be impossible—so long as these persons maintain, but upon any insinuation any such proposition as these, their profession that they have liberated Christianity from the yoke of doctrine is false."

One remarkable passage in the book from which we have been quoting is one in which the author, a non-Catholic, represents the Catholic Church giving the invitation to those outsiders of her fold: "This personality, the organic Catholic Church, comes the human soul as one man might come to another, saying: 'Study me, examine me, test me. Test me by considering what I can do for you. Test me by comparing with this what all other churches fail to do, and then see if you can trust me. Do I appeal to your heart with less power than they? And do I not appeal with incomparably more power to your intellect?' If men would respond to this appeal with an open mind the anti-Catholic prejudice which blinds so many Protestants would disappear as the mist does before the rising sun.—N. Y. Freeman's Journal.

The flower of illusion does not bloom on a heart's ruins.—Abbe Casgrain.

LENENT THOUGHTS.

People who boast of being able to take a drink or let it alone should try letting it alone during Lent.

In hour of the Sacred Thirst of Our Lord surely we can all abstain from drink during the Lenten season.

The custom of abstaining from intoxicants during Lent may lead to the abandonment of intoxicants altogether. The experiment is worth trying.

The temperance societies should make more than their usual efforts to obtain new members during Lent. When people are being more than ever exhorted to keep away from self-indulgence of all kinds, their minds turn naturally to abstinence from drink.

CHARITY SERMON.

A large congregation was present in St. Mary's cathedral, Hamilton, last evening for the charity sermon by Rev. Father Aylward, Rector of St. Peter's Cathedral, London. The sermon was given in the English language, and was a most interesting and timely one.

The Rev. Father Aylward went on to say that among many organizations he would mention first, was the St. Vincent de Paul Society, which had been productive of so much good and had been so ably supported. Another organization was the Ladies' Bazaar Society of St. Michael's cathedral, in whose behalf he was speaking.

After the sermon E. J. Payne sang Ave Maria.—Hamilton Spectator.

HONOR ROLL.

During the months of January and February the pupils of St. Nicholas Separate school, London, under charge of the Sisters of St. Joseph, have done very much in their studies. We have much pleasure in giving the honor roll for the two months named, as follows:

Christian doctrine—1. Pauline Dudley; 2. James McCue. Reading—1. James McCue; 2. Helen McNiff; 3. Helen McNiff; 4. Rose Self; 5. William; 6. Mary Tooley; 7. Joseph Duff. Drawing—1. Ethel McPherson; 2. Annie Connolly. Arithmetic—1. Harry Bricklin; 2. Joseph Duff. Grammar—1. Rose Self; 2. Helen McNiff; 3. Rose Self; 4. Helen McNiff; 5. Rose Self; 6. Helen McNiff; 7. Rose Self; 8. Helen McNiff; 9. Rose Self; 10. Helen McNiff; 11. Rose Self; 12. Helen McNiff; 13. Rose Self; 14. Helen McNiff; 15. Rose Self; 16. Helen McNiff; 17. Rose Self; 18. Helen McNiff; 19. Rose Self; 20. Helen McNiff; 21. Rose Self; 22. Helen McNiff; 23. Rose Self; 24. Helen McNiff; 25. Rose Self; 26. Helen McNiff; 27. Rose Self; 28. Helen McNiff; 29. Rose Self; 30. Helen McNiff; 31. Rose Self; 32. Helen McNiff; 33. Rose Self; 34. Helen McNiff; 35. Rose Self; 36. Helen McNiff; 37. Rose Self; 38. Helen McNiff; 39. Rose Self; 40. Helen McNiff; 41. Rose Self; 42. Helen McNiff; 43. Rose Self; 44. Helen McNiff; 45. 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Helen McNiff; 1179. Rose Self; 1180. Helen McNiff; 1181. Rose Self; 1182. Helen McNiff; 1183. Rose Self; 1184. Helen McNiff; 1185. Rose Self; 1186. Helen McNiff; 1187. Rose Self; 1188.