

to this distinction not being constantly kept in mind, not a few writers for Catholic newspapers have egregiously erred and done great harm whilst sincerely, perhaps, intending to do good. We repeat it, and with emphasis, Catholic newspapers, or their editors or writers, have no mission, no authority to decide—and it is simply the height of arrogance for them to presume to attempt to decide—upon what is Catholic doctrine. Their work is to declare that doctrine as they have received it from the Church, and to defend it against those who assail it, misrepresent it, and who would pervert and corrupt it if they could.

Nor is this minimising or in the least degree degrading the office and work of a Catholic newspaper. To take an example from purely human pursuits, a lawyer, however learned and eminent he may be, does not consider himself degraded when he submits to the decisions of the court. To go up still higher, and take an example from the holy apostles, St. Paul expressly says that he taught not his own doctrine, but that which he had received, that which had been taught to him. He emphatically declares that if he or an angel from heaven taught any other doctrine, "Let him be anathema."

The second characteristic of a truly Catholic newspaper is a very plain one. It is that it keeps its readers acquainted with the progress of the Church in its own vicinity and in other regions. On the importance of this surely it is not necessary to dilate. We all naturally desire to read of those things which most deeply concern us. A dutiful child is interested in all that concerns its mother. A true patriot reads with intense interest all that pertains to his country's condition, its struggles against adverse circumstances, its success in overcoming them, its prosperity and progress. If this country is engaged in war he notes with profound concern all the movements of its armies and those of its adversaries, its victories and defeats, its successes and reverses. He rejoices over the one and mourns over the other.

In like manner the true children of the Church are deeply concerned in all that pertains to the condition and progress of the Church, not only at home, but throughout the world. To inform its readers respecting these things is one of the most important parts of the work of a Catholic newspaper.

Obedience to ecclesiastical authority is the third characteristic laid down by the Council of Baltimore. On this it is unnecessary here to dwell. The obligation is imperative and its meaning unmistakable. We shall, however, have something further to say on this subject in a subsequent part of our paper.

Elsewhere, but in the same decree from which we have been quoting, the Council of Baltimore lays down another requisite of a truly Catholic newspaper. It says:—

"It is especially necessary that whatever they (Catholics) themselves write, and whatever they insert in their papers, taken from others, shall accord with the laws of Christian charity and moderation. And even when they are defending our most holy religion against the accusations and calumnies of slanderers they should aim to confound them by the weight of their arguments, and not rail at them with bitter words, reproaches, and maledictions."

The Council also declares: "That when a controversy arises between Catholics honestly differing in opinion the same rule shall be observed. "For among men of good will," it says, "Christian charity can well exist along with difference of opinion."

These injunctions are supported by an extract from the letter of the Sovereign Pontiff, Leo XIII., of August 3, 1881. It is as follows:

"In carrying on controversies care must be taken not to exceed the bounds of moderation which the rules of justice and charity prescribe; nor should persons who are devoted to the doctrines of the Church, and especially not those who in the Church are eminent in dignity and authority, be rashly accused, or otherwise brought under suspicion."

It is well for those of us who are editors or managers of Catholic newspapers to frequently and seriously ponder these recollections and injunctions. They are solemn and express declarations of the Third Plenary Council of Baltimore, following out and applying the instructions of the Sovereign Pontiff of the Church. They serve as guide-posts to keep us in the right road; they are salutary instructions and warnings to keep us from injuring, in our mistaken earnestness and zeal, the holy cause we are striving to promote; they are tests by which all may measure and determine how closely each of the journals we are connected with approaches to, and how far it falls short of realising, the ideal of a true Catholic journal; they serve as tests, too, by which true Catholic newspapers can be known and distinguished from pretended Catholic, but in reality un-Catholic and anti-Catholic newspapers, and the real spirit and character of the latter be discovered, despite their false pretensions.

The question now naturally arises: To what extent do Catholic newspapers in this country, generally, attain or fall short of the ideal of a true Catholic newspaper? As regards the first characteristic—that of setting forth and defending Catholic doctrines—there is reason to believe, as respects what may be called the "theological" doctrines of the Church, few or none of our Catholic newspapers (excluding from this remark pretended but really un-Catholic papers) are seriously deficient. Many of them exhibit commendable vigilance and energy in repelling assaults upon the Catholic religion and correcting misrepresentations of it. Of course there is a difference. Some are more active and vigorous than others in this respect, but the difference, we believe, results rather from difference in their respective strength and ability, than from lack of earnestness and zeal.

Perhaps this statement should be qualified. There is room to fear that as regards a class of subjects which are essential parts of Catholic doctrine, some of our Catholic journals are less careful than they should be to acquaint themselves with and follow the teachings of the Church and of her approved theologians. We refer to subjects pertaining to the authority of the Church, the office and authority of the Sovereign Pontiff of the Church, his rights and power, and especially his right to independence of every temporal sovereign or government; we refer, also, to all those subjects which relate to the origin and constitution of human society; to the basis

of civil government, its origin, authority, power, and the limits of its authority and power; to the industrial questions of the day, the relation of labour and capital, or rather, the relation of employers and employees; to the right of individual ownership of property and the limits of that right.

As regards all of these subjects, or most of them, there is reason to think that less attention than should be given by Catholic editors and writers to the teachings of the Church and its theologians; and that some of them, indeed, imagine that they are free to adopt and express whatever opinions they please respecting these subjects, regardless of the official utterances of Sovereign Pontiffs of the Church and of its theologians. It is to be feared that these last-mentioned writers unwittingly subject themselves to the following condemnation of the Third Plenary Council of Baltimore. Referring to editors of some so-called (falsely so-called) Catholic newspapers, the Fathers of that Council declare:

"They scatter their own notions among the unthinking populace, which notions, too often, are nothing else than visionary theories of infidels and innovators, respecting the origin of society and the limits of the civil power."

No more grievous mistake can be made than to imagine that the subjects referred to are not included in the scope of Catholic doctrine and in that *magisterium* or authority to teach with which Christ has invested His Church. Religion has to do with all the relations of man, to God, to himself, to his individual neighbour, and to society. The Church comprehends in its teaching office all that religion comprehends, and consequently all that is involved in and grows out of the relations just mentioned. The subjects we have referred to are inseparably connected with those relations; they have their roots in them, and derive their guiding, ruling principles from them. The divinely prescribed laws of justice and charity, too, govern them, and determine the obligations and duties that grow out of them. It is needless to add that to make known, expound, explain, and practically apply all that the laws of justice and charity comprehend, belongs immediately and directly to the authoritative teaching office of the Church. Catholics, therefore, err most grievously when they allow themselves to be deluded into supposing that the subjects to which we are referring are mere matters of opinion, and that they are at liberty to think, speak, write, or act with regard to them as they please. In so imagining they expose themselves to the imminent danger of losing their faith and the spirit of true obedience to the authority and teaching of the Church, and thus they not only imperil their own souls, but the souls also of all whom they influence.

(To be continued.)

HOW PILLS ARE MADE.

The custom of taking medicine in the form of pills dates far back in history. The object is to enable us to swallow easily in a condensed form disagreeable and nauseous, but very useful drugs. To what vast dimensions pill-taking has grown may be imagined when we say that in England alone about 2,000,000,000 (two thousand million) pills are consumed every year. In early days pills were made slowly by hand, as the demand was comparatively small. To-day they are produced with infinitely greater rapidity by machines especially contrived for the purpose, and with greater accuracy, too, in the proportion of the various ingredients employed.

No form of medication can be better than a pill, provided only it is intelligently prepared. But right here occurs the difficulty. Easy as it may seem to make a pill, or a million of them, there are really very few pills that can be honestly commended for popular use. Most of them either undershoot or overshoot the mark. As everybody takes pills of some kind, it may be as well to mention what a good, safe, and reliable pill should be. Now, when one feels dull and sleepy, and has more or less pain in the head, sides, and back, he may be sure his bowels are constipated, and his liver sluggish. To remedy this unhappy state of things there is nothing like a good cathartic pill. It will act like a charm by stimulating the liver into doing its duty, and ridding the digestive organs of the accumulated poisonous matter.

But the good pill does not gripe and pain us, neither does it make us sick and miserable for a few hours or a whole day. It acts on the entire glandular system at the same time, else the after-effect of the pill will be worse than the disease itself. The griping caused by most pills is the result of irritating drugs which they contain. Such pills are harmful and should never be used. They sometimes even produce hemorrhoids. Without having any particular desire to praise one pill above another, we may, nevertheless, name Mother Seigel's Pills manufactured by the well-known house of A. J. White Limited, 35 Farringdon Road, London, and now sold by all chemists and medicine vendors, as the only one we know of that actually possesses every desirable quality. They remove the pressure upon the brain, correct the liver, and cause the bowels to act with ease and regularity. They never gripe or produce the slightest sickness of the stomach, or any other unpleasant feeling or symptom. Neither do they induce further constipation, as nearly all other pills do. Ah a further and crowning merit, Mother Seigel's pills are covered with a tasteless and harmless coating, which causes them to resemble pearls, thus rendering them as pleasant to the palate as they are effective in curing disease. If you have a severe cold and are threatened with a fever, with pains in the head, back, and limbs, one or two doses will break up the cold and prevent the fever. A coated tongue, with a brackish taste in the mouth, is caused by foul matter in the stomach. A dose of Seigel's Pills will effect a speedy cure. Oftentimes partially decayed food in the stomach and bowels produces sickness, nausea, etc. Cleanse the bowels with a dose of these pills, and good health will follow.