

The Catholic Record.

Published Weekly at 481 and 485 Richmond Street, London, Ontario.

Author of "Mistakes of Modern Infidels." THOMAS COPPELY. Publisher and Proprietor, Thomas Coffey.

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 12th, 1905. To the Editor of the CATHOLIC RECORD.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed by an intelligent and able editor, and that it is imbued with a strong Catholic spirit.

Dear Sir:—For some time past I have read your admirable paper. The Catholic Record is a most interesting and useful publication.

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gates to the supreme ruling body of a Church undertaking to establish what should be the course of the whole Christian Church in administering one of the sacraments instituted by Christ, but a totally irresponsible association called the "Women's Christian Temperance Association" deciding how the most important of the Christian sacraments should be administered!

At a meeting of this Association held in Toronto on Sept. 28 it was decided that fermented wine should not be used in the Lord's supper. One of the speakers who took part in the discussion of the matter said that the "greater number of the Churches of the city now use unfermented wine, the only exceptions among the Protestant bodies being four Presbyterian and all the Anglican Churches. The rule of the Church of England requires the use of fermented wine, and this canon can be changed only by consent of the synods of the Church." This consent the temperance ladies intend to make an effort to obtain. We cannot suppose that such an effort will be successful, as the Church of England, so far as we know, is too conservative to change easily a practice which Christ established by a positive commandment: "Do this for the commemoration of Me. . . for as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until He come."

There is not the least doubt that our Divine Lord used the wine which was in common use in the country, and which is referred to in Ecclesiast. xxviii. 18. This is called in Hebrew yayin, in Greek oinos, and in Latin vinum. The constant tradition and usage of the Church has been to use this wine, and it is folly for the Women's Temperance Association to disapprove Christ's institution or to attempt to abolish it.

Our stand on the question of temperance is by no means an uncertain one. We are in favor of temperance to the fullest extent, but we do not take the extreme view that a really moderate use of this or any other alcoholic liquor is absolutely forbidden in scripture. Timothy, being an invalid, was advised by St. Paul to use a little wine for his stomach's sake, that is, because of the weakness of his stomach. A moderate use of wine, especially when it is used for a remedy, and is advised by a physician, is perfectly lawful. Still we would and we do counsel total abstinence on account of the insidiousness of the drinking habit, and to make it certain that no one may contract by degrees a habit so pernicious.

But a sacrament of the Church must be administered as it was instituted by Christ, and it is a piece of impertinence for the Women's Christian Temperance Society to condemn its ministrations as commanded. This society in its condemnation mentioned specially the Pelée Island wines, because they contain 1 per cent. of alcohol.

We cannot understand on what principle the Presbyterian churches have ceased to use real wine in their so-called sacrament of the Lord's Supper, as their standards of faith specifically deny the authority of the Church to introduce any novelty which is not commanded in Scripture. Surely the use of unfermented wine comes under this description. However, we have learned before now not to be surprised at any whimsicality or inconsistency of the Protestant sects. They imagine that the practices they think proper to adopt for themselves are quite correct, and even obligatory on their neighbors; but the commandments of the real Church of God, the pillar and ground of truth, which has come down to us from the Apostolic age and which Christ's commands us under heavy penalties to hear, are not deserving of any attention.

ZIONISM FOR CANADA.

Isaac Zangwill, who has been the leading spirit in the Zionist movement for the return of the Jews to Palestine, where they have hoped to re-establish the ancient kingdom of Judea, with Jerusalem as its capital, appears to have given up all hope of carrying out the project in its original form.

The Sultan of Turkey, Abdul Hamid, held out the hope from time to time that he would accede to the wishes of the Zionists, and would for a certain sum of money allow the Jews to have an autonomous territory in their ancient land, but within a few days of giving this hope to the anxious Zionists he would issue an edict prohibiting any more Jews from entering the country.

There has been, indeed, a great influx of Jews to Palestine during the last few years, but the Zionists in general have ceased to put any confidence in the promises of the Sultan, and the movement to re-people their ancient kingdom has been very much damped by Abdul Hamid's duplicity.

The British Government made a very fair offer to the Zionists to give them a territory in Central Africa in which they might enjoy autonomy, subject of

course to the sovereignty of Great Britain, on terms similar to those under which other British colonies have prospered. This offer was definitely declined by the Zionists' Congress which met some months ago, on the plea that the territory offered them would not be suitable to the majority of the Jews who might be expected to take advantage of the generous offer, as these have been accustomed to climatic conditions very different from those existing in the part of Africa which was offered them.

A considerable minority of the Congress were, however, well pleased with the offer made, and it is not beyond probability that there may be yet a large immigration of Jews to the territory designated. These would go into Africa not as proteges of the Zionist Association, but on their own responsibility, and no doubt they would be good settlers should this be the case. They would, indeed, most probably, be the most desirable of the proposed emigrants, inasmuch as they would be the most self-reliant, as their action would be on their own motion, instead of being under the management of the Zionist Congress. The quality of self-reliance would of itself make up for the lack of numbers, and would be a guarantee for the success of the colony so far as worldly prosperity is concerned.

Herr Zangwill, who is now in London, England, has been recently interviewed by a representative of one of the London papers, and his views on the present intentions of the Zionist leaders have been cabled in a despatch dated Sept. 21. He said that "the Canadian West and North-West comes within the possibilities for Zionist settlement, the only objection being that such a settlement would raise the problem of a State within a State." He has evidently made a strange mistake in regard to the conditions under which the Western and North-Western territories of the Dominion are open for settlement. There cannot be any question in the Dominion of "a State within a State." Suitable settlers of any race or creed will be welcomed to Canada, not to set up a State within a State, but to conform themselves to the laws of the country, which make every citizen a freeman without special privileges from which other citizens are to be debarred. If Russian and Roumanian Jews emigrate from their own country owing to the persecutions they endure there, and settle in Canada, they must be subject to the same laws and conditions as are enjoyed by Canadians. There can be no other autonomy than that of the various provinces of the Dominion, subject to the conditions of Canadian supreme law.

It is open to the Jews to settle in the North West if they are willing to submit to Canadian law, but they cannot be offered exemption from the laws to which all Canadians submit. It would not be desirable for the Jewish immigrants themselves to be dealt with in any other way. They may themselves become citizens in the regular way, and so far they will be able to wield a certain influence in legislation, but they must not expect more than this, and it is well they should know this before they come to settle in the country. Canada has had trouble enough from Doukhobor vagaries during the last three years, and Canadians have no wish to have to deal with similar problems which may be thrown upon them by other races.

There are already many Jews in Canada, and they are a law-abiding people. We are willing to receive others under the same conditions; but if any do not like the conditions, they need not come here to seek for homes.

Under Turkish rule, the Zionists might after a while be subjected to periodical massacres such as are regularly perpetrated upon Christian races in the Empire. There will be no such outrages inflicted upon them in Canada; and certainly this will be a far preferable condition of things to what they may expect under the government of the cruel Turk.

THE CHURCH IN AUSTRIA AND GERMANY.

It is but a short time since the papers were full of reports from Austria of a movement which was called "Los von Rom," whereby it was intimated that the Teutonic population of the Austrian Empire was prepared in a body to leave the Catholic Church in order to embrace Lutheranism.

There was, indeed, a slight movement which made the expression "Los von Rom" its watchword, but it was soon discovered that its importance was over-estimated, and that but a small number of individuals were influenced by it; and that it was not at all religious but solely a political movement which had for its object a transferral of allegiance to the German Empire, and now there is almost nothing heard of the Los von Rom agitation, the people of Austria being generally thoroughly loyal to the Hapsburg dynasty, and

particularly to the personality of the aged occupant of the Imperial throne, Francis Joseph, who is regarded as a most amiable and benevolent ruler, personally well beloved by all the various nationalities which compose the dual Empire.

The Hungarians, indeed, are restless under the union of Austria with Hungary, because they imagine that Hungary is governed in the interests of the Germanic part of the Empire; but even the Huns admire and love the Emperor to such a degree that they have no wish to separate themselves from the Empire during the life of Francis Joseph, whatever they may desire to do after his death.

The diversity of races in the Empire is undoubtedly a source of weakness, and will be so as long as any one race is suspected of a design to tyrannize or dominate over the others, but there is not any prevalent desire on the part of the Germanic Austrians either to overthrow the Hapsburg dynasty or to go over to Lutheranism.

It will be remembered that in 1870, after the decrees of the Vatican Council were published, there were a few persons in Germany, Austria, France and Switzerland who rebelled against the decree of the Pope's infallibility, and formed what was called the "Old Catholic Church." This rebellion against Church authority was a rallying point chiefly for a few priests who were under censure of the ecclesiastical authorities in all these countries, and Otto von Bismarck was authorized by the Emperor William I. to encourage this schism with the hope of turning the Catholic Church of Germany into a State institution subject to the Emperor, just as the Oriental schismatic churches and the Church of England are completely subject to their respective monarchs or Parliaments; but the plan did not succeed, and the so-called "Old Catholic Church" has practically ceased to exist in all these countries.

Although there are now believed to be only two diminishing congregations which still claim to belong to the "Old Catholic" heresy. These are, one in Baden-Baden, and one in Erfurt. There was one at Constance, which, under protection of the Government, kept possession of one of the Churches of that city, but the congregation attending there having dwindled away to nothing, this Church has been restored to the Catholics.

Thus the Old Catholic movement has worn itself out, and the Los von Rom movement has also ceased to attract any notice.

It is further to be remarked that within the German Empire the Catholic revival has been so marked as to cast completely into the shade both the two anti-Catholic movements of Old Catholicism and Los von Rom. The Catholics of the German Empire are steadily increasing in their ratio to the whole population; and though there has been a small decrease of ratio in Saxony, in the whole German Empire the ratio of the Catholic population has increased in fifteen years, from 33 1/2 to 36 1/2 per cent.; and the present Kaiser, realizing the inherent vitality of the Church, and that it is the sole power which can successfully combat Socialism, shows himself to be a sincere friend of the Church and its venerable chief pastor, Pope Pius X.

In the other Lutheran countries, Denmark, Sweden, and Norway there is also a forward movement among Catholics, which has been uninterrupted since liberty of conscience has been established in them.

ST. MICHAEL'S COLLEGE ALUMNI.

The Alumni Association of St. Michael's college held its annual meeting on Thursday, Sept. 28th, in the Exhibition Hall of the college, at 4 o'clock p. m.

In the absence of the President, the Hon. J. J. Foy, Q. C., Judge P. J. Curry of Parry Sound presided.

There was a good attendance of priests and laymen who had formerly been students of the college. The secretary, Mr. Hugh Kelly, K. C., read the minutes of the meeting of 1904, which were adopted.

A resolution was passed unanimously to the effect that a committee be appointed to make an appeal by circular to all the alumni of St. Michael's College, requesting them as a mark of their gratitude to their Alma Mater to contribute a certain sum towards aiding the college to become yet more efficient than it has been in the past, it being understood that the precise purpose to which the gift shall be applied is to be hereafter agreed upon after consultation with the authorities of the college.

Several of the alumni, priests and laymen, addressed the meeting on the subjects which came before it, and many pleasant reminiscences of the past were recalled to mind by the speakers, who all referred to the great benefits which have been accorded to the

Catholic body not only of Ontario, but of the United States, and the various Provinces of the Dominion of Canada through St. Michael's College, which has sent forth many Catholics of influence and learning to fill most important positions in Church and State, and has by its good work raised the status of the Catholic Church in the Dominion of Canada.

The officers of the Association for the ensuing year were then chosen, all the old occupants of offices being re-elected to the same positions which they had held before.

The thanks of the association were then tendered to Mr. Hugh Kelly, K. C., for the ability and efficiency with which he had filled the office of secretary during the past five years.

In the evening at 7 o'clock there was a banquet at which the alumni partook of the good cheer which had been prepared for the celebration of the occasion. The best of feeling was manifested between the alumni, and all were highly pleased with the entertainment afforded by the proceedings of the day.

We desire to draw special attention to the fact that there is a great scarcity of teachers in the North West Territories, and we have no hesitation in recommending those who are without employment to go to that country in preference to seeking to better their condition outside of Canada. Full information may be obtained by writing to Rev. Father Jan, O. M. I., Edmonton, N. W. T.

IS THE TYPE OF CATHOLIC HIGHER IN ENGLAND?

Generous rivalry is very wholesome. In England they have about two million Catholics, but some one has said recently that the type of Catholic is far higher and more intelligent in England than it is in the United States. We have very grave reasons for doubting this statement, and the abundant evidences of intelligent lay activity on this side of the water show that we have as high, as earnest and as devoted lay Catholics here as can be found anywhere else.

In England, however, there seems to be a very eminent faculty for constructive organization. Recently a scheme for a country-wide lay organization having as its object the promotion of the conversion of England, has been drawn up and received the approbation of His Grace the Archbishop of Westminster, and when practical work begins, no doubt, the sanction of the local ecclesiastical authorities will also be obtained. The principal aim of the association, of which Mr. Leonard Smith, Birmingham, is secretary, will be to remove misunderstandings and prejudices by the circulation of Catholic controversial literature and the support of the Catholic press. It is surprising to what silly and stupid misrepresentations of Catholics and Catholic doctrine some Protestants will give credence. The only remedy is the constant iteration of the truth. We must repeat in circular, leaflet, newspaper, pamphlet, and book what Catholics believe, and show how ridiculous are the views and doctrines attributed to them by many Protestant writers. If this is done so effectually that ignorance of the cardinal principles of the Catholic faith will be removed from the minds of the great masses of the people, a large accession of converts may be expected.

We have Catholic Truth Societies in this country, but they do not begin to cover the vast field of non-Catholics. More individual activity and more disinterested zeal in distribution are necessary among us in order to secure the results that the English Catholics are about to obtain.—The Missionary.

AS TO CATHOLIC BOYS IN NON-CATHOLIC COLLEGES.

We often see it offered as an excuse for Catholic young men going to non-Catholic colleges, that if their religion is worth anything they will not lose it. Such an argument was once presented to Henry Parry Liddon, when he was pleading that the religious character of Oxford should be maintained. "Is not this manifestly a confession," he was asked, "that religion is worth anything only because it is worth anything?" To which question he replied: "Speaking absolutely, we know that religious truth can take good care of itself, or rather that, in history, in the long run, God will take very good care of it because it is His Truth. But in the concrete and particular case of young men living together, tempted to every sort of moral mischief, and eager to get rid of their worst moments of the sanction and control of religion, it is no disparagement to religious truth to say that it does need protection. . . . To treat Oxford under graduates as in all respects men, appears to me the greatest possible mistake." The patrons of the other idea are, consciously or unconsciously, believers in "the survival of the fittest." If they see a Catholic young man make shipwreck of faith or morals in a non-Catholic university, they conclude that he was a wretched weakling who would have never done the Church credit anyhow. But what about his individual soul? Christ Our Lord thought it worth saving at an infinite cost, and shall we look on its loss as a matter of small account?—Casket.

A true follower of Christ might well say I wish that I had not thought but for the making of caskets, and establishing the reign of Christ in men's hearts. What other thought has our Saviour? What other thought has He this moment in Heaven's?—The Missionary.

RACE SUICIDE URGED AS A CURE FOR POVERTY.

The great social problem has received a fresh impetus from a Chicago justice, who asks, Which should it be, race suicide, or hunger and rags for helpless children. To raise offspring in hopeless poverty, or not to raise young at all? With an easy conscience and a vicious moral sentiment, the gentleman elicits to conclude that race suicide is defensible where parents are too poor to provide homes.

To some it might seem a waste of time and effort to dignify such damnable doctrine with a denial. But the reason for it is found in the fact that the gentleman is not alone in his conclusion, and the opinions have been wide circulation through the secular press. Moreover, it is safe to conclude that this publicity and the authority quoted for the sentiment have been sufficient to add many to the ranks of the already too numerous class of murderers of their character.

The Chicago justice and all his fellows of like opinion demonstrate nothing to our mind save their total ignorance and disregard of the law of God. The propagation of the human species, is in accordance with a divine command. Its purpose is the glorification of God by the populating of heaven with immortal souls. Hunger, rags and hopeless poverty are accidental temporal conditions. In nowise are they related to the law and purpose of propagation.

Moreover, God, not man is the author of life. Therefore to God alone belongs the right to say when life shall cease. And that all may fully understand that this is His right alone He has given to man the law, "Thou Shalt Not Kill." Hunger, rags and helpless poverty are not enumerated as excepted conditions under the law, hence the recent Chicago contention is nothing more than an effort to abrogate the law of God. Those who follow the diabolical suggestion will have an awful penalty to pay.—Church Progress.

DEBAUCHERY OF THE PRESS.

Those who read last week of how a certain insurance company sent to the leading daily papers of this city a paid advertisement to appear as a news item, thereby seeking to avert adverse criticism of its dabbling in the stock markets, should learn therefrom a very important lesson. While some of them printed it, "making a price to suit," and some refused to thus debase their honor, still it should make the readers of the daily press slow to place absolute credence in all that appears as "news." "Railroading," or guessing at the news, is now a fine art in daily journalism.

The incident above referred to shows that many papers are ready at any time to sell their honor. All that is necessary is to offer the price. There is no language sufficiently strong and decent to characterize such debauchery of the press. Goldbricking the readers of the daily paper in the way of news is not a new trick of the profession of journalism. But the above sample is one of the most degrading that has been offered of late.

Another instance of like character has just come to our observation. It involves the Peruna fakir, against whom the Catholic press has made such vigorous protest. In some papers of the Southern States may be found what purports to be an interview with one Dr. Hartman touching the yellow plague. This Dr. Hartman is none other than the Columbus, O., gentleman who has been faking the indorsements of Sisters who have no existence and of Catholic institutions. A gentleman who has extracted large sums of money from the people by selling them a compound of low grade whiskey, the alcoholic taste of which is obliterated with cheap bitters.

The substance of this interview which is nothing more than a paid advertisement, directs people who would avoid the course of the epidemic, and those who follow the advice are sure not to take yellow fever.

Could anything be more damnable on the part of the press than lending itself to such an effort to defraud its readers for the price paid for such "news"? Could anything be less humane and more insulting? Is there no way to put an end to such perdition on the part of those guilty of the debauchery?—Church Progress.

THE FOLLY OF "THE POOR MAN'S CLUB" THEORY.

Referring to the failure of the Subway Tavern, otherwise known as the Religions Rum-shop, in New York, the Sun of that city says: "The theory on which this rumshop was started is that the liquor saloon is 'the poor man's club,' and needs only to be conducted in a moral way to remove the objections to such a place of refreshment. Incidentally, on the assumption that the liquors furnished in the rum of saloons are inferior or of poor quality, the religious rum-shop was to serve the cause of both good morals and good health by purveying a better article.

"Of course the thing has not worked. The humorous incident of the opening of a religious rum-shop gave notoriety to the place at the start, but that curiosity soon passed away, and the concern was not prosperous. It was beaten in the competition with the saloons in the business to make money, and not to mix philanthropy with whisky.

"Of course, the talk about the liquor saloon being 'the poor man's club' is nonsense. It is no more his club than is his grocery. He goes to it to get a drink, and not for moral and intellectual improvement, and not for conversation on high subjects. If he lingers a long while after he has had his drink, he is an unhearty. What other thought has the Saviour? What other thought has He this moment in Heaven's?—The Missionary.

A GIMPPE OF CANADA.

Maud Gong gives a picture of a trip down the St. Lawrence River. She writes: "The tourist who has and is about to undertake travels down the St. Lawrence River, and in memory of the trip, the intervals are as vague as the sun in a map fifty years old, hurry, or if he merely orders to 'have been in a region full of gippe color, by taking a ship the night."

"The tourist, with a board and curiosity, might have heard what Montreal's market beat" for E. B. marks sails at 1 o'clock and Friday afternoon from the old church of Notre-Bonneours, which all tourists see. At Berthier in a clean little French to be the best between Quebec.

"market boat" the tourist is English behind passengers are French have been to Montreal produce of their little now returning to their St. Lawrence. Lon sweet sounding old words the river's brink. Do its parish church with spires sheathed in a great expanse of shimmering level land these spires are visible!

However humble the village, the parish of a substantial structure. The dwellings are of structures of stone thick walls to keep cold, and high pitched snow. Just above the ing curves there is a curve which gives avalanche a final toss, away from door and a tall wayside cross.

Salpice, the tourist windmills of pictures pattern. "When the ender are frozen, Isle des Ignace become part of At other seasons the with civilization only ferries and by casual popular excitement of val in the St. Ignace Saturday morning may greet gossip all up a beached boat on Berthier.

"One rises betime ket at its climax, and Berthier is its own where are the indefinite in the lining of a she the nearest island of the milking boats gray with dew. farther away reflect the wind stirs in the river quivery glossy lake light. The oriole them trills forth a in the tower of the Angelus begins to again at high noon, a the setting sun through the poplars far out. At these times, the will hear other fair from the tower of the minding its people.

"To-night the Ber short pause, resuming ring on and on. The diction in the veneer and presently the tion, chatting volubly. The river rocks children are among and men who can age and while belated tinkling in the field will troop home again country silence beg there falters however afterglow Berthier She is reported years old, and she age-worn as herself deep on its curvilinear windows—and he And yet she is a madame! She has her neck. She says she lies down to sleep good God."

SUN TALKS OF .

It is strange that osopher like Gold make use of such scientific term as Sun he writes: "In a recent letter strict sense is untenable. Now if immortality be unthinkable, Smith think enough or deny anything not have to say can think or say that And how can he be cannot and then about? A somnolent might talk without surprise any one would he declares he cannot be unthinkable, staring eyed astonishment. To think is the exact that we cannot think, that the idea is, therefore, without thinkable talks of and can have no Smith admit that concerning immortality without any idea immortality means. How can one write or common sense thing about that