1907.

to embrace ghtened by t to revere ity. (Brev. The Modern. They have e reprimand our predewrote of cer e: "There o, puffed up litute profane vas provided vho actuated ostentations t the Sacred at the same ght upon the heir hearers. the order of the servant. ological pre-

Modernists, istent, sheds eir doctrines, writings they aselves, to be That is far That is far Everything is planned, but of the prince are strang. ad a page of ents contained by a Catholic. would imagine rk of a ration-ory they make nity of Jesus ne pulpit, they istorians, they with respect. for them two , namely, the exegesis, and rical exegesis. e that science faith, the Modnatters of philn, loudly voice e teachings of esiastical hier-nical Councils, lowing in the f they are re-by declare that bled upon. In is subordinated ly and at all for obstinately and adopt he he philosophers. having made & cient theology, the work of in-gy which will be the vagaries of

THEOLOGIAN-SYMBOLISM THE INCIPLES. Brothers, the presents himself. and complicated se it into a small is to conciliate to science. The rnist theologian the principles of eir entirety and needs of the be-

is he accepts the ce and symbolism. ns that the prinent; the believer s God ; the theo-: theological imthe representa-of faith are pure adds : the object entations of divine urely symbolical. ymbolism.

errors each more other as may be egin with symbolin regard to the ents in respect of must nseque that the believer tly to the formula, nula, but he should in order to reach e formula at one veils and unveils. to express itself ling. The second the believer must according as they e given to him in ith, not to compliregard, however, at due to formulae magisterium has r expressing the ss until such rium proves other-

OCTOBER 26, 1907.

sciences, like all human ocnsciousness, formed itself by degrees; it would be contrary to the law of immanence which the Modernists assert repudiates applications made from without: it would be in opposition to the law of evolution which requires time for the evolution which requires time for the development of the germs, as well as for a changing series of circumstances; finally, it would be contrary to history, which declares that events took place exactly in conformity with these laws. Still it is to be held that the Church is econometay were instituted Still it is to be held that the Church and the sacraments were instituted immediately by Christ. It came about in this way: All the Christian conscien-ces were infolded, in a manner, in the conscience of Christ, just as the plant is in its germ. Just as the offshoots live the life of the germ, so we may say all Christians live the life of Jesus Christ. Now the life of Jesus Christ is divine according to faith; and so, too, is the life of Christians. And since this life, in the course of ages, produced the Church and the sacraments, we may assert, then, in all truth that their origin is divine

This about sums up the whole of Modernistic theology. It is not much but doubtless it is more than enough for those who maintain that Faith should be subservient to all the caprices of science. Everyone can easily make an application of these theories to the points we shall now proceed to expound. WHAT BECOMES OF DOGMA AND THE

ernists has several (fishoots of which these are the principal: the Church, Dogma. Worship, the Sacred Scrip-tures. Let us see what the Modernists have to say about them. To begin with Dogma, we have already sketched its origin and nature. It is born of the need which the believer feels to work need which the believen to be to be upon his religious thought so as to render it clearer to himself and otters, This work consists in penetrating and explaining the primitive foroula. This must not be understood as a ra-this must not be understood as a rational and logical development, but one shaped by circumstances, or as the Modernists abstrusely express it, vitally. A round the primiting formula the Modernists abstrusely express it, vitally. Around the primitive formula secondary formulae are gradually formed. Organized subsequently into a doctrinal code, or as the Modern-ists say, into doctrinal constructions sanctioned by the public magisterium, as responding to the common con-scionsness, they will receive the name of Dogma. A distinction should be made between dogma and purely theo-logical speculations. The latter, how-ever, are not useless despite their lack ever, are not useless despite their lack ever, are not useless despite their lack of vitality. They serve to reconcile re-ligion with science, to suppress all con-flict between them, to throw light upon religion from without and defend it;

have shown, inner impulses or necessi-ties are the universal explanations in the Modernist system. The first need is that of giving to religion, a tangible presence or existence; the second, is that of propagating it, by means of sanctifying forms and acts which are called Sugarametry.

called Sacraments. For the Modernists the Sacraments are pure signs or symbols, although they are endowed with efficacious pow-

are more orthodox than certain others are more orthodox than certain others of our contemporaries, as, for instance, those who restrict inspiration as re-gards what are called tacit citations. But all this is mere juggling with words. If you start out with the asser-tion that the Bible, according to the principles of Agnosticism, is a human work written by men for men and the principles of Agnosticism, is a human work written by men for men, and then allow the Modernist theologian to pro-claim that it is divine by the doctrine of immanence, what place is left in it for inspiration? It is easy enough to find general inspiration in it in the Modernistic sense of the word, but not a trace of inspiration as Catholics understand the word.

understand the word.

ces were infolded, in a manner, in the conscience of Christ, just as the offshoots lis in its germ. Just as the offshoots live the life of the gern, so we may say all Christians live the life of Jesus Christ. Now the life of Jesus Christ is divino according to faith ; and so, too, is the life of Christians. And since this life, in the corrse of ages, produced the Church and the sacraments, we may assert, then, in all truth that their origin is divine since they come from Christ. By a similar process the Modernis's prove that the Scriptures, like dog mas, are divino. This about sams up the whole of Modernistic theology. It is not much

of the collective conscience or of the society of individual consciences, which in virtue of vital permanence, derives its origin from a first believer, who for Catholics is Jesus Christ.

Catholics is Jeans Christ. Now, every society needs a direct-ing authority, which will guide its members to the common end and which, at the same time by a prudently con-servative policy, will safeguard the essential elements which in a religious What BROWNES OF BACHAMENTS. Up to this ve have dwelt more par-tleularly on the origin and nature of faith. Faith in the system of the Mod-Charter of the triple authority in the Catholic Church, disciplinary doctrinal and litur-gical. From the origin of this author-ity, is deduced its nature; and from its rights and obligations. In past times, the belief that the authority of the Church had come to it from without, that is, immediately from God, was a common error. At that time it was

rightly held to be autocratic. But a different view is held in our times. Just as the Church is a vital emanation of the collective conscience, so, in its turn, authority vitally eman ates from the Church. Authority, therefore, like the Church, has its ori gin in the religious conscience and such being the case it is subject to the

religious conscience. If the Church should forget or disown this dependence she would become despotic. We are living in an age in which the sense of liberty has been enormously developed and in which in the civil order the public conscience

the civil other the public observes has created popular government. Now, there are not two consciences in man, any more than there are two lives. The ecclesiastical authority, therefore should adapt itself to democratic forms if it would not provok of vituation of vi

Ists take of the situation. They con-sequently are very anxious to find a method of conciliation between the authority of the Church and the lib erty of believers. CHURCH AND STATE.

But the Church should have an amicable understanding, not alone with those within her fold, as her re-

with those within her fold, as her for lations are not confined to her own children. She has external as well as internal relations. The Church does not occupy the world all by herself. There are other societies with which

THE CATHOLIC RECORD.

Law, when she cut off the head of Holofernes; and she is regarded as a

oman should deign to visit her.

scure village in a remote corner of the earth, making the bold and startling

declaration that all future ages should

CARDINAL GIBBONS IN THE PULPIT.

ANSWERS THE QUESTION. "WHY DO CATHOLICS PAY SO MUCH HONOR TO THE BLESSED VIRGIN ?" After the summer interval, Cardinal Gibbons preached the first of his monthly sermons in the Cathedral, last

Sunday week. The Cardinal's theme was "Why the Church Honors the Mother of Jesus," and he took as his text: "All genera-tions shall call me blessed." (Luke i., 26, 48.)

type of Mary who was chosen by God to crush the infernal serpent. And, if Judith deserved to be called blessed He said : "It is in accordance with the economy of Divine Providence that whenever the Almighty selects any person for some important mission He always

for some important mission He always bestows on that person the graces and qualifications which are necessary for its faithful fulfilment. "Thus when Moses was chosen by heaven to be the leader of the Hebrew people he hesitated to assume the duties assigned to him on the plea of slowness and impediment of speech. But the Lord reassured him by saying to him, 'Fear not, I will be in thy mouth and will teach thee what thou shalt speak."

shalt speak.' "John ithe Baptist was sanctified before birth, because he was selected to be the precursor of our Saviour and to prepare the way for His coming. "The apostles were filled with the

Holy Spirit; they were endowed with the gift of miracles and of tongues be-cause they were chosen to be the cause they were chosen to be the heralds of the Gospel and the columns of the Christian Church. "Now, of all those who participated in the mark of the redemition, there

in the work of the redemption, there is surely no one who filled a mission so is surely no one who filled a mission so exalted and so sacred as that of the Blessed Virgin Mary, and therefore there is no one who needed so high a degree of sanctity as she did. For if the prophets and apostles were sancti fied because they were the bearers of the Word of Life, how much more be word of Life, how much more the Word of Life, how much more ought Mary to be sanctified who bore the author of life Himself! If St. John was holy because he was the voice of one cryimg in the wilderness to prepare the way of the Lord, how much more hallowed should she be who neared Him into the world! If God ashered Him into the world ! If God said to His priests of old. 'Be ye clean, ye who carry the vessels of the Lord;' if the churches and the material vessels themselves used in divine ervice are set apart for special con

secration, how could Mary's soul ever be profaned by sin, who was God's vessel of election to bring forth the world's Redeemer ? A QUESTION OFTEN ASKED. A QUESTION of the asked. 'Why

A QUESTION CFTEN ASKED. "The question is often asked. "Why does the Catholic Church pay so much honor to the Blessed Virgin?" The answer is contained in the Gospel nardeclaration that all future ages should declare her blossed. The evidence of this prophecy cannot be questioned, because it is recorded in the Gospel, and its authenticity has never been denied. Its fulfilment cannot be doubt answer is contained in the Gospel nar-rative. Let us carefully weigh each word of the dialogue between the angel and the virgin, and like the bee which flits from flower to flower, let us ex-tract the honey of truth and devotion from every flower of the bed of spirit ual roses that is set before us. The Angel Gabriel was sent from God into a city of Galilee called Naza-reth, to a virgin, and the virgin's name

I may add that it is only in the Catho-lic Church that this prophecy is adequ-ately fulfilled, for while those outside ately fulfilled, for while those outside the Church speak of Mary as the Vir gin, or the Mother of Jesus, we invari-ably address her by the title of blessed. "With these evidences before us, can it be surprising that we pay honor to the Blessed Virgin ? Rather the wonder and the shame would be if we did not honor her. 'Honor is he worthy of whom the King hath a mind to honor.' The King of Kings hath honored Mary. The eternal Father hath honored her by adopting her as His child of predi-God into a city of Galilee called NaZa-reth, to a virgin, and the virgin's name was Mary. And the angel said to her : "Hail, full of grace, the Lord is with thee. Blessed art thou among women." Who, having heard, was troubled at his saying, and thought with herself what manner of salutation this should what manner of salutation this should what manner of salutation this should be. And the angel said to her: "Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call his name Jesus. The Holy Ghost shall come upon thee, and the power of the Most High shall over-shadow thee, and, therefore, the Holy that shall be born of thee shall be called the Son of God." And Mary said: "Behold the handmaid of the Lord; be it done to me according to thy word." The eternal Father hath honored her by adopting her as His child of predi-lection. God the Son hath honored her by selecting her, above all other women, to be His mother. 'He was subject to her.' He oboyed and served and cherished her with all the affection which a dutiful son has for a mother. The Holy Ghost hath honored her by making her soul and how His living

For the signs or symbols, statures, are pure signs or symbols, statures, they are endowed with efficacious pow-ers. They compare them to certain ot occupy the world all by hersen. said : "Behold the man or dig be it done to me according to thy word," "No greater honor was ever conferred the world. What the phrases are to the world. What the phrases are to the religious sentiment—that and no-the religious sentiment—that and no-the religious sentiment—that and no-the religious sentiment—that is there more the Modernists have described it. The the Modernist have described at the which is conveyed. "'Hail, full of gracel' The angel it. 'Hail, full of gracel' The a "' Hail, full of grace!' The angel does not commend Mary for her personal charms, though she is the fairest lily of Israel, for he knew that ' beauty is vain and favor is deceitful, but the woman who feareth the Lord shall be praised.' He does not praise her on account of her distinguished birth, though she is descended from Israel's account of her distinguished birth, though she is descended from Israel's kings. No, but he admires her because she is the elected child of benediction and because of the hidden beauty of her soul. He sees in her 'our tainted her soul. He sees in her our tainted nature's solitary boasts, who had never been sullied by the sin of Adam's dis-obedience. And as the diamond reflects every color of the rainbow according as it is exposed to the sun's rays, so did looked, upon as directly instituted by God, inasmuch as He was the author of the soul of Mary, from the moment that the sun of justice shone upon her, reflect every virtue as circumstances called it forth.

that our Lord speaks when He says: 'If any one will love me, my Father will love him, and we will come and will make our abode with him.' Bat He is present with Mary in a still more special manner, for not only her will but her very flesh was united to Him the manger, together in Egypt, together the manger, together in Egypt, together in Nazareth, together in the temple, together at the cross of Calvary. I find their names inscribed side by side in the Apostles' Creed. It is fitting that both names should find a warm place in my heart, and that both names should often flow successively from my line, inseparable in life and in death. but her very flesh was united to Him "Biessed art thou among women." Blossed art thou among women. This expression has a superlative meaning among the Hebrew people, and implies that she is blessed above all women. Similar words of praise were bestowed on Judith in the old lips. Inseparable in life and in death, they should not be divorced in my prayer, for 'what God hath joined together, let no man put asunder.'

LORD BRAMPTON DEAD.

DISTINGUISHED ENGLISH CONVERT. FORMERLY SIR HENRY HAWKIN3, JUDGE OF THE HIGH COURT OF

among women in rescuing the children of Israel from temporal calamities, how A press cablegram from London chronicles the death, on October 6, of L rd Brampton, formerly Sir Henry Hawkins, K. B., Judge of the High Court of Justice. Lord Brampton, who observed his out bightdor on Sentember 15 last, was much does Mary deserve that title,

who co operated so actively in the re-demption of the human race 1 "Some time afterward Mary visits her cousin, St. Elizabeth, in the moun-90th birthday on September 15 last, was a convert to the true faith. He was re-ceived into the Chuich by the late Cartains of Judea. There is joy in Mary's heart. She wishes to share her bliss with her cousin. The san of justice is shining in her heart; she desires to ceived into the Chine by the late out dinal Vaughan shortly after the death of Cardinal Manning, with whom he had been on terms of closest intimacy. He was one of the contributors to "Roads to Rome," a volume published diffuse His rays through the household of Elizabeth. Her soul is laden with spiritual riches. She longs to comnunicate these treasures to her kins-woman. And when Elizabeth greet by Messrs. Longmans, in which a large number of more or less distinguished Catholics give their reasons for be-Mary she exclaims with a loud voice Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother coming Catholics. Lord Brampton's contribution to the pages of this book is brief, but it is distinctly interesting. whence is this to me that the mother of my Lord should come to me? And behold as soon as the voice of thy salutation sounded in my ears the in-fant in my womb leaped for joy.' The usual order of salutation is reversed, "It is not very easy," he says, "to write a definite reply to this question, 'Why I became a Catholic?' I will not, therefore, make the attempt. To reason

a d the venerable matron expresses her astonishment that her young kinsthe matter out would require much more time than I have at my command. and I would not undertake the task unless I felt that I could accomplish it ORIGIN OF THE MAGNIFICAT. "It was on this occasion that the thoroughly and with satisfaction to myself. To undertake a work and fail Blessed Virgin uttered that sublime Blessed Virgin uttered that sublime canticle of praise called the Magnifi-cat. 'My soul,' she exclaims, 'doth magnify the Lord and my spirit rejoiceth in God my Saviour, because He hath regard to the humility of His hand maid : for, behold, henceforth all gon perform it would distress me. Those, therefore, who look for my reasons for taking the important step I took so late in life cannot have their expectations satisfied by me. It must suffice them to know that it was the result of my maid; for, behold, henceforth all gen erations shall call me blessed, because deliberate conviction that the truth-which was all I sought-lay within the Catholic Church. I thought the matter erations shall call me blessed, because He that is mighty hath done great things to me, and holy is His name, and His mercy is from generation to generation to them that fear Him.' out for myself, anxiously and seriously, uninfluenced by any human being, and I "In my judgment there is no proph-boy in the Old or New Testament so striking and luminous as the prophecy

uninfluenced by any human being, and i have unwavering satisfaction in the conclusion at which I arrived, and my conscience tells me it is right." In a book published some three or four years ago, Lord Brampton gave the following interesting reminiscences, which became the conversion to the striking and luminous as the prophecy uttered on this occasion by the Blessed Virgin Mary, when she declared that henceforth all generations should call her blessed. Here is a young maiden unknown to the world, living in an obwhich bear on his conversion to the

faith: "Cardinal Manning was a real and good friend to me, and I often spent an hour with him on a Sunday morning an horr with min of sources particle with the or alternoon discussing general topics. At my request, when I had no thought of being converted to his Church, he marked in a book of prayers which he gave me several of his own selections, ed, for in every age and country the Magnificat has been chanted, and the blessedness of Mary has been proclaimed. which I have carefully preserved ; but I can truly say he never uttered one word, or made the least attempt, to proselytize me. He left me to my own free, uncontrolled and uncontrollable action. My reception into the Church action. My reception into the Church of Rome was purely of my own free choice and will, and according to the exercise of my own judgment. I thought for myself and acted for myself, or I should not have acted at all. I have always been, and am satisfied, that I was right." right

Lord Brampton's rise as a lawyer and jurist was as rapid as it was remark-able, and was due almost entirely to his devotion to his profession and to his untiring endeavors to make a name and a position for himself. Even as a junior he displayed the keen and junior he displayed the keen and searching power of cross-examination which so largely contributed to the re-putation he eventually achieved. He came to be looked on as the examining counsel whom a solicitor would most desire to retain for his clients, and example the one whose terrible prowess

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Inuitation 117 OF (FRUIT LIVER TABLETS.)

the annals of jurisprudence - and he took the first position among the lead-ing advocates of the day. He ob-tained a conviction, as all the world

knows. Long years of practice gave Sir Long years of practice gave SIP Henry a deep acquaintance with the criminal classes and also a profound knowledge of criminal law. He was a student of the darker side of human student of the differ side of human nature, and was especially fitted to try Old Bailey cases. In this domain he shundantly proved himself to be a judge of great capacity. To doers of deeds of cruelty in any form his name became one of terror, but he was ever anxious to deal mercifully and leniently with those whose offenses were un-

tainted with bratality. Lord Brampton was twice married. He resigned his seat on the bench in 1898, and in the following year was created Lord Brampton.

MAKES MEN OUT OF SOTS.

ST. LOUIS PRIEST'S TEN CENT LODG. ING HOUSES AND WHAT THEY ARE ACCOMPLISHING.

Father Dempsey, pastor of St. Pat-rick's Church, St. Louis, has in opera-tion, in the shadow of his church, two ten cent lodging houses for men which

ten cent lodging houses for men which are proving among the most effectual charities of St. Louis. Father Dempsey saw the evil in cheap lodging houses and he tried a remedy. He rented two spacious buildings near his own house, fitted them up as roomy, cleanly, lightsome dormitories, hung out a sign that beds for men were ten cents a night and soon there was not a vacant bed.

He guarantees to find work for every idle man who patronizes his lodging house. His guarantee is no empty promise. He finds work and as a rule promise. He finds work and as a rule his patrons take to it. He finds sots and he makes them men again. He knows every man who frequents these lodging houses. He knows their weaknesses and their sorrows. He knows the power of kindness. He says that square dealing on their

The says that square usaning, drinking, swearing are quictly but firmly tabooed. As every man has to pay his little tariff, self-respect is not wounded. The atmosphere is healthy. It is really a reforming school for a class who have been too lorg neglected. The method is working well because it is so unob-

ENCE.

ence is concerned, dernists are so diard to know what ons on this subject. that Gud is more n man is present in atly understood, is tily understood, he rine. Others main-of God is one with re, the first_cause, bond cause, which is oing away with the al order. Finally being an hardly be which can hardly be Pantheism. These istent and thorough-

RMANENCE.

ther which may be manence. It differs much the same way ransmitted by tradi-mple individual ex-mple which can be urch and the sacrae this subject. The e that we must not sacraments of the ituted directly by which sees in Christ a a man, whose con

that in the latter case it was a question of objects; here it is a question of ends. Just, then, as faith and science are strangers to one another, owing to the diversity of their objects, so the Church and State are strangers owing to the diversity of their ends, that of the Church bing spiritual, while that of the State is temporal. Formerly, it was possible to subordinate the tem-poral to the spiritual power, and to speak of mixed questions, in which the Church appeared as queen and mistress The reason is that the Church was then looked upon as directly instituted by position thus condemned by the Coun-cil of Trent: Whosever shall say that the Sacraments were only instituted in order to nourish faith, let him be ana-thema. (Sess. VII. Ele Sacramentis in

genere.) THE HOLY SCRIPTURES.

THE HOLY SCRIPTURES. We have already touched upon the origin and nature of the Sacred Books. According to the Modernists they are but simple offshoots of faith. If one would exactly describe them, one might say that they are the repository of experiences gathered in a given religion not common experiences that may come to anybody, but extraordinary, and striking experiences. Such is the teaching of the Modernists in regard to our Sacred Books of the Old and New Testament. Now Testament.

With great cleverness, as regarded With great cleverness, as regarded from their viewpoint, they note that although experience deals always with the present, still it may derive material form, the past and the future, inasmuch as the believer by memory lives the past over again after the manner of the present and by anticipation already lives the future which explains why the historic and apocalyptic works are included in the Sacred Writings. It is God Who speaks in these Books.

included in the Sacred Writings. It is God Who speaks in these Books, through medium of the believer, but, according to the Modernist theologian He does this by immanence and vital permanence. Do we ask, what becomes of inspiration ? Inspiration, answer the Modernists, does not differ, except in degree of intensity, from the need which every believer feels of expressing the faith thus is in him either by the written or sroken word. Something the faith thus is in him either by the written or spoken word. Something similar occurs in postic inspiration. The famous quotation will be remem-bered : "There is a God within us and when he stirreth he sets us afre."

The Lamp (Anglican) speaks thus in an article on "Clerical Celibacy": The Catholic Church is inspired by when he stirreth he sets us afre." It is in this way that God, according to the teachings of the Modernists, is said to be the origin of the inspiration of the Sacred Books. They add, that there is nothing in these same Books which escapes this inspiration. This might lead you to suppose that they itual responsibilities.

Fidei.

TO BE CONTINUED.

Clerical Celibacy.

God, inamuch as He was the author of the appenatural order. This doctrice, however, is repudiated to day, both by history and philosophy. Hence, then sep-aration of the Church from the State, of the Catholic from the fact that he is a citizen, has the right and it is his duty to work for the public welfare in whatsaver manner he chooses without "FILLED WITH THE SPIRIT OF GOD." "Sk. Stephen and the apostles were also said to be filled with the spirit of God. But we are not to infer from this circumstance that the same measure of grace was imparted to them which was duty to work for the public welfare in whatsoever manner he chocses without paying any heed to the authority of the Church, to her desires, commands -nay, even in defiance of her repri-mands. So map out and prescribe for the citizen a certain line of conduct, under any pretext whatsoeven is a grace was imparted to them which was bestowed upon Mary. On each one is conferred grace according to each one's merits and needs. For 'one is the glory of the sun, another is the glory of the moon, another the glory of the stars, for star differeth from stars in glory.' And Mary's office as Mother of God immeasurably surpassed in dignity the mission of the protomartyr and of the apostles, so did her grace superabound over theirs. the citizen a certain line of conduct, under any pretext whatscever, is an abuse of ecclesiastical power, against which it is man's duty to fight with all his strength. The principles from which all these doctrines are derived, which all these documes are derived, have been solemnly condemned by Our preferencessor, Pius VI., in propositions 2 and 3 of his Constitution Auctorem

or power, or influence she possesses is all referred to Him. Just as the moon all referred to Him. Just as the moon derives all her light from the sun, so does Mary derive all her gitts of nature and grace from Jesus Christ, the eter-nal Son of Justice,

nal Son of Justice, "But while our Blessed Lady is to be honored, is not the homage paid to her carried beyond due bounds? Why do you so often blend together the worship of God and the veneration of the Blessed Virgin? Why do you so often repeat in succession the Lord's Prayer and the Angelical Salutation? Is not this practice calculated to level al this practice calculated to level all distinction between the Creator and

His creature, and to offend God, Who is so jealous of His glory ? "It is not at all unusual in the Holy Scriptures to find the praises of God united with those of His saints. In the united with those of his same. In the canticle of Judith the praises of the Lord and of that holy woman are com-bined. The sacred writer, after glori fying the Almighty, extols the virtues of Abraham, Isaac and Jacob and other patriarchs and prophets of Israel. Elizabeth, inspired by the Holy Ghost. Elizabeth, inspired by the Holy Gnost, exclaims: 'Blessed art thou among women, and blessed is Jesus, Who will be born of thee.' Will a father be jealous of, or will he not rather take complacency in, the honor paid to his child who reflects his own image and

child who renects his own minge and likeness, and exhibits those virtues of which He was the pattern ? And is not Mary, the child of God, reflecting His grace and rightcoursess ? "God jealous of the honor paid to

over theirs. "'The Lord is with thee.' This is a popular phrase in Holy Scripture, and is applied to those who are under the partionlar protection of Almighty God. The Lord is with His creatures in many ways. He is present with the whole human family by His knowledge, from which nem by His power, which is irre-sistible. He is with them by His essence, which is all prevading, 'for in Him we live and move and have our being.' God is with His saints in a more intimate manner. He dwells in them by His mercy, grace, friendship and love. It is of those chosen vessels

creased the fame he had already ac-quired. In the subsequent trial of 'The Claimant' for perjury, Mr. Haw-kins led for the crown. He exhibited great ability in the conduct of the great ability in the conduct of the we are floode case—one of the most protracted in everywhere?

So I must remain a fixture here, in-stead of going elsewhere ! What matters



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