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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1900.
To the Editor of THE CATHOLIC RECORD,
London, Ont.:
Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
It is a matter of fact that both good and bad are written in the paper, and I am sure that only Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.
Blessing you and wishing you success.
Believe me, to remain,
Yours faithfully in Jesus Christ,
T. D. FALCONIO, Arch. of Ottawa.
Apost. Delev.

Matter intended for publication should be mailed in time to reach London not later than Tuesday morning.

LONDON, SATURDAY, JAN. 10, 1903.

THE NEW DELEGATE.

Most Rev. Mgr. Donatus Sbaretto, Archbishop of Ephesus, the new Apostolic Delegate to Canada, has arrived at Ottawa. He received his brief at the Apostolic Delegation in Washington. Mgr. Sbaretto takes the place of Mgr. Falconio, who is now acting as Apostolic Delegate for the United States. During his incumbency of this high office in the Dominion he endeared himself to all classes by his dignified yet lovable qualities, and the Canadian people will for many years give a warm place in their hearts' affections for this great churchman. His successor comes to us so highly spoken of by those with whom he has transacted the business of the Church in other countries that we doubt not he, too, will be held in the highest regard. Rome makes no mistakes in the selection of dignitaries to carry on its work.

The CATHOLIC RECORD extends a warm welcome to the new Delegate.

RELIGIOUS FESTIVALS.

The Board of Bishops of the Methodist Episcopal Church of the United States issued, before the close of the year 1902, an urgent "appeal" to all their people in all parts of the world to observe a time of special prayer for the outpouring of the Holy Spirit that believers may be filled with all the fulness of God, that sinners may be converted and penitents converted.

"We earnestly request that the last four days of the present year (1902) may be set apart by all our members as a time of honest heart-searching, of sincere humiliation, of entire and irrevocable consecration and the diligent renewal of all possible efforts for the salvation of precious souls. Especially, let Sunday, Dec. 28, in all the services of the Church and Sunday-school and Epworth League be made a day of unusual activity in all spiritual work. Let all possible efforts be concentrated for an immediate revival. Then follow the Sunday services with extra meetings on Monday, Tuesday and Wednesday, and on Wednesday night hold Watch Meeting, not for social purposes, not for entertainment, but for earnest religious work. Then wherever practicable, follow these four days' meetings with special revival services."

"The command of God is that we bring into the storehouse all the tithes of earthly gains, of love, of loyalty, of faithful holy living, of Christ-like toil, that there may be meat in Mine house, and more Me now herewith with the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. God waits for human co-operation. Let us each and all co-operate with Him and expect the speedy conversion of millions."

It is eminently proper that from time to time there should be holy days appointed by the Church of God on which the special mysteries of God's grace should be honored, and so the Catholic Church has from a very early date, even from the Apostolic age, appointed certain days to be kept holy, and there is the same obligation of sanctifying such days as of keeping holy the Sunday or the first day of the week.

The Sunday itself was substituted for the Jewish Sabbath by the authority of the Catholic Church. This is the case, even under the assumption that the change was made by the Apostles, which was almost certainly the case. It was made so to honor the great mystery of Christ's resurrection from the dead, which is the basis of the Christian's hope, and also the descent of the Holy Ghost upon the Apostles on Whitsunday or Pentecost, which is the feast commemorating the institution of the Church. But the Apostles were the first teaching and governing body of the Church, and therefore, whether

the Sunday Christian Weekly Festival was instituted by them or at a later period, it was instituted by a Church possessing authority to teach and govern. Thus we learn also from Acts xv. 28 that the Apostles could say of the laws they instituted: "It hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things."

But the present injunction laid on the faithful by the American Bishops is imposed by men who are evidently conscious that they are not the successors of the Apostles.

How different is this language of the Apostles, and that addressed to the Apostles by Christ, from that of the American Methodist Bishops! The Apostles speak as "ministers of Christ" having authority to speak in His name and in the name of the Holy Ghost in accordance with the words of Christ:

"As the Father hath sent me so do I send you." (St. John xv. 21.)

"And whosoever shall not receive you, nor hear your words, going forth out of that house or city, shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." (St. Matt. x. 14, 15, 41) and many other passages.

It is evident that the appeal of the Bishops is made in the consciousness that the Apostolic authority has not come down to them. They come as near as they can to a command, as Bishops whom, according to Acts, xx. 28, the Holy Ghost has placed "to rule the Church of God," for they say "Let Sunday be kept in such a way" etc., but they take care to state that this is a mere "request or appeal," thus admitting that they have no authority to rule or make laws for the guidance of the Church.

But we must remark besides in regard to this that the keeping of holy days at all is entirely contrary to the traditions of Methodism, as well as of Presbyterianism and some other sects or denominations. How many times have anti-Catholic controversialists accused the Catholic Church of superstition for dedicating certain feast days or holy days in remembrance of Christ or His Saints, or the mysteries of religion?

We are pleased to see some approach on the part of these denominations to the truths which they rejected in their beginnings; for the same reasons which are given by the Methodist Bishops for the institution of their four "year-end" days of devotion, are those on account of which similar days of devotion have been instituted by the Catholic Church; they are a time of "heart-searching, of sincere humiliation, of entire and irrevocable consecration and the diligent renewal of all possible efforts for the salvation of precious souls," and not of entertainment, as the Bishops say in the quoted passage.

But whereas the Bishops thought it proper to appoint such festivals at all it appears to us that it would have been more becoming to have appointed as the day of principal devotion the feast of the coming of our Saviour into the world, which was foretold by the prophet Isaiah as a day of great joy and of salvation, and which the angels of God announced in a similar sense, as we find from the following passages of Holy Scripture:

"And she (Mary) shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins" and as "was spoken of the Lord by the prophet saying, 'Behold a virgin shall conceive and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is God with us.' (St. Matt. i. 21-23; and Isaiah vii. 14.)

"And the Angel said unto them, Fear not; for behold I bring you tidings of great joy which shall be to all the people. For unto you is born this day in the city of David a Saviour Who is Christ the Lord. . . . and suddenly there was with the angel a multitude of the heavenly host praising God and saying: 'Glory be to God in the highest and peace on earth to men of good-will.' (St. Luke ii. 10-14.)

The Methodist Bishops appear to have studiously avoided the day which was thus sanctified by the Angelic host, in order to make a holy day of a human event, the close of a calendar year.

It was not in commemoration of such events as this that God instituted festivals under the Old Law, as may be seen from the institution of the Sabbath in Gen. ii. and from other feasts enumerated in Levit. xxiii. and 2 Paral. (Chronicles) vii.

A Circle of Adoration.

When the tapers on the altar are lighted for the Holy Mass in our morning, in other regions of the world they are being kindled on the altar for the evening Benediction. And as the sun goes around the world, in the language of men, opening the day, the Holy Mass follows it, and Benediction comes after in its train. Everywhere Jesus is upon the altar, in the tabernacle, under the canopy of the world-wide Church; and there are millions upon millions, myriads of millions, adoring Him in perpetual worship.—Cardinal Manning.

ANOTHER PRIEST-HERO.

A survivor of the awful wreck which occurred near Wanstead, last week, a report of which appeared in a previous issue, writes as follows to the Toronto World of the beloved parish priest of Wyoming, Rev. P. J. Gnam.

"Father Gnam of Wyoming is the name of the man whom many wounded in the wreck will remember in spite of the horror and the agony of their surroundings; and he ministered to the last wants of several victims. Several of the dying consigned to his care valuable papers, messages to their families and friends. He was working until the last mangled body was taken out, and then was covered with blood. He was seen in the thick of the horrible work, making certain those laid out were really dead. In this manner he found life in several bodies that had been placed in the death row and saved the lives of those victims by removing them in his own arms to the sleeping cars. Many of the bodies of the dead were frozen stiff before they could be removed from the death row. The cold was something frightful. I saw this priest giving a dying man absolution while kneeling in a pool of blood. I saw that man several times working in the thick and answering calls where any one asked for a minister. I heard one man say he was a Protestant, but wanted the priest to pray for him, and I heard a part of the prayer. The man died before it was finished."

CHRISTIANITY AND MIRACLES.

The Speaker, a prominent and representative journal of London, England, in a recent review of a new work by Mr. Percy Gardner, Doctor of Letters, while showing a certain amount of reverence for Christianity as a whole, nevertheless strangely expresses sympathy with views uttered by Mr. Gardner which are utterly at variance with the historic truths which constitute the very foundation of Christian teaching.

Mr. W. Gardner's book is entitled "A Historic View of the New Testament," and consists of eight lectures delivered in the Passmore Edwards Institute in 1901. The Speaker says of it: "The whole book is deeply interesting and suggestive, the tone is reverent and steeped in religious feeling; there is great freshness and originality of thought, and there are some passages of real beauty, etc."

One of the passages quoted in illustration of this opens with the sentiment: "The divine obedience of Jesus is the fountain among the remote hills whence has flowed in a never interrupted stream that loyalty of heart to the divine which is the living principle of the Christian faith."

Notwithstanding this pretty language, which certainly seems to imply that the Christian faith is divine, the author, we are told, is "extremely sceptical as to the authenticity and historical value of the New Testament documents. The real ground of this scepticism is the question of miracles. Dr. Gardner in his many researches has found again and again the way in which miracles have grown up around the figure of some popular hero or teacher, and so he thinks that the same process of accretion accounts for the miraculous element in the story of Christ. He does not, of course, attribute any intentional dishonesty to the writers of the Gospels; he believes that, by the time the Gospels were written, the narratives of Christ's life had already been overspun with miraculous details."

What basis have we, then, for our belief in Christianity, if the Gospels are a tissue of "accretions" or fabrications which were attached in the course of time to the history of Christ?

There is no way to establish to the satisfaction of mankind that Christ had a divine mission unless through the miracles He wrought, in fact to these miracles He constantly appealed for the purpose of proving His mission, whereas miracles can be the work only of God. When St. John the Baptist from his prison sent messengers to Christ to enquire from Him whether He was really the Messiah, or that we should look for another, His answer was an appeal to His miraculous works. None but the Messiah could do the wonders which John's messengers beheld performed, and therefore Jesus tells them to relate to John what they had seen, and as John had also a divine mission as the precursor of the Messiah, Christ knew that John would be able to draw the inference from the facts narrated to Him.

Frequently at other times does Jesus tell the Jews that because of His miracles full belief should be accorded to His teachings; and these miracles, often repeated before multitudes, constitute the reason why the people believe in Him, so that before He was condemned to death His disciples were exceedingly numerous; so much so that the Scribes and Pharisees, through dread of a popular tumult, hesitated to arrest Him, notwithstanding their earnest wish to do so.

Many thousands of persons were witnesses of His chief miracles, such as the multiplication of loaves and fishes, occurring several times under different circumstances, the raising of the dead to life, the healing of all manner of

diseases, by word or action, whether He was present or absent.

It was because of these miracles, and especially of the miracle of His resurrection, that within a few days after the descent of the Holy Ghost, eight thousand persons joined the Church of Christ, and many others joined daily, as we read in the Acts of the Apostles; "The Lord added to the Church daily such as should be saved."

The inhabitants of Jerusalem and all Judea, Samaria, Galilee, etc., were thus witnesses to the miracles of Christ, as well as the Apostles and disciples who wrote the Gospels and the other books of the New Testament.

The Apostles Matthew and John were eye witnesses of the facts they relate; but Sts. Luke, Mark and Paul were at least contemporary to the events recorded. Of many of these events they were eye-witnesses, but even as contemporaneous witnesses, they had every means at hand of knowing the facts through their intimate intercourse with the thousands who had been witnesses to them, and especially with the Apostles and other holy persons who had known Our Lord throughout His life on earth.

Mr. Gardner admits that the Evangelists were not intentionally dishonest in their accounts of the life of Our Lord. Indeed they exhibit every mark of honesty and sincerity. They do not give the facts any coloring of romance such as would have been given by any inventor of a fabulous tale, but everything is related with the simplicity of truth, even the sufferings of Christ Himself, and the reproaches of Our Lord against themselves on account of their unbelief, and other faults. But nothing more strongly attests their sincerity than their readiness to lay down their lives, in testimony of the facts they relate.

Men are not willing to endure persecution even to death in order to attest what they know to be false. They may be ready to die for their speculative opinions either because they believe them to be true or what they consider to be good grounds, or because they imagine they have received a revelation from heaven in regard to them. But the miraculous facts related in the Gospels are not speculative opinions. They are facts the truth or falsity of which was perfectly well known to the writers. Hence they could not be deceived regarding them.

To these considerations we must add that the purpose of the Gospel is to propagate a perfect morality. This adds to the credibility of the writers, who would surely not have desired to inculcate true morality if they were themselves adepts in the arts of deception.

The writers of the New Testament, and especially of the Gospels, were, therefore, not themselves deceived in regard to what they wrote. Neither were they impostors. It follows that the great facts which they relate are the simple truth. In fact, there were thousands of persons in Jerusalem and all Judea who could and would have contradicted these facts when they were written, if they had not been true. We infer that the writers of the Gospels could not have deceived the public if they had been witnesses to a tissue of falsehoods. Every circumstance is therefore favorable toward showing that the miracles of the Gospel are true.

The Resurrection of Christ is the best attested of these facts, as it is the most strongly insisted upon by all the Evangelists, and throughout all the books of the New Testament, beside the four Gospels. Concerning all these facts we may justly say: "they are attested by witnesses who were not deceived themselves, who were not deceivers, and who could not have deceived the multitude even if they had desired to do so."

On the Resurrection of Christ from the dead, St. Paul declares that the Christian faith is based. We, therefore, cannot take such a ground as that on which Mr. Gardner stands—that the Christian religion is divine—if the miracles of the New Testament are mythical. If the miracles are a fabrication, Christianity must be an illusion and a deception. But there is no fear on this head, since the miracles are attested by stronger evidence than any historical event of the truth of which we have not the evidence of our own senses.

One series of facts alone would be sufficient to establish the authenticity of the New Testament. The books which compose it are in perfect accord with what is known in history of the condition of the world, and especially of the Roman Empire at the time to which these books relate. To illustrate, we may here mention one fact. The Gospels speak frequently of the Temple of Jerusalem, which was utterly destroyed in A. D. 70. They speak of it as of a structure still existing, making no reference to the fulfillment of Christ's prediction concerning it that one stone should not be left upon another.

We cannot conceive that even by

some accident, some one of the Evangelists would not have referred to the destruction of the Temple, if their Gospels had been written after that event, as is retended by all who attempt to throw doubt upon their historical truth. We may thus see the absurdity of Mr. Gardner's attitude in regard to the facts recorded in the Gospels. But what strikes us as peculiarly noticeable in the attitude of the London Speaker towards Mr. Gardner is that this journal is willing to regard Mr. Gardner's thesis with much reverence. We are obliged to draw the inference that the Protestantism of to-day has virtually given up the Bible as an historically true book. The Protestantism which has gone thus far must be near dissolution.

THE NEW EDITOR.

Mr. Willison has retired from the editorial management of the Toronto Globe. During his incumbency of that responsible position he has made an enviable reputation for himself in the newspaper life of Ontario.

All honor to the young man who started out as a type setter in the Advertiser office of this city, who, by honest and hard work, climbed up to what we might call the top round of the newspaper ladder! In his new sphere as editorial manager of another paper in Toronto we wish Mr. Willison abundant success.

All honor, too, to Mr. John Cameron, the publisher of the Advertiser, who has trained in his office many a man who has made name and fame for himself in this Canada of ours.

The new editor of the Globe is Rev. James A. Macdonald, a Presbyterian minister, formerly of St. Thomas, Ont., but for some years past editor of The Westminster, the organ of the Presbyterian Church of Ontario. In this position he was remarkably successful and built up a very fine property. We cannot help extending a warm word of commendation to Rev. Mr. Macdonald, for he is a man of broad mind and noble heart. Time was, and not very long ago, when the Catholic people of this province were reviled by characterless lecturers who went from place to place setting neighbor against neighbor and thus creating a feeling of distrust in the minds of Protestants against their Catholic neighbors. He took up his pen in defence of the Catholic people and lashed the mischief makers with such vigor that one of them at least had to leave the country, and his exposure of her bad character followed her to other lands and destroyed her power of mischief.

That every prosperity may be yours, Mr. Macdonald, in your new and larger field, and that you may continue to be the champion of truth and justice to all classes, is the sincere wish of the CATHOLIC RECORD.

AN OLIVE BRANCH TO THE METHODISTS.

Archdeacon Sinclair of St. Paul's (Anglican) Cathedral, London, England, spoke very affectionately of the Methodist divine Hugh Price Hughes, recently deceased. He took advantage of the occasion, however, to invite Wesleyan Methodists not to remain apart from the historic Christian life of their country, but to return to their mother Church.

He stated, in support of this invitation, some references made by the lately-deceased Rev. Price Hughes to the Episcopacy as being essential to the Christian religion, and to the terms of reunion offered by the Lambeth Conference as being most generous, liberal and Christian.

The Methodists generally are not being enticed by these blandishments to come over to Anglicanism. They regard the Church of England as a body distracted by the open quarrels between High, Low and Broad Churchism, and they do not consider that their condition would be improved by the union with that Church under such circumstances.

The generous, liberal and Christian treatment offered by the Lambeth Conference, as referred to by Archdeacon Sinclair, consists in that Methodists shall retain their distinctive beliefs, and their Ministers shall accept ordination to the ministry at the hands of the "historic episcopate," and shall be subject to the Bishops, so far as the canons of the Church of England require.

But the Methodists see no advantage in all this.

What is to be gained by Anglicans even if they succeed in establishing the claim that their Bishops were consecrated by Catholic Bishops in the reign of Queen Elizabeth? Even if the claim were absolutely correct, they would only succeed in showing some kind of a historical connection with the Catholic Church of preceding ages, which the Methodists and other Non-conformists would regard with horror as an attempted union between Christ and Anti-Christ; for thus they have been accustomed to call the Pope.

But the Methodists know very well that this claim is a very doubtful one. It has always been denied by Catholic theologians, and within the last few years Pope Leo XIII. has officially decreed that the Anglican clergy, Bishops and ministers, have not the valid orders which Christ instituted in His Church. But even if such orders had been obtained in the beginning, they would have become illicit in use through the fact that they were cut off from the body of the universal or Catholic Church, and could not then be anything more than a schismatical and heretical clergy. They would be in the position of Hymeneus, Alexander, and Philetus, of whom St. Paul speaks in his Epistles to Timothy.

"Have faith and a good conscience which some rejecting have made shipwreck concerning the faith: of whom is Hymeneus and Alexander, whom I have delivered to Satan that they may learn not to blaspheme." (1 Tim. i. 20.)

"And their speech spreadeth like a cancer; of whom are Hymeneus and Philetus, who have erred from the truth saying that the resurrection is past already, and have subverted the faith of some." (2 Tim. ii. 17-18.)

It is clear that the heresies of Anglicanism are quite as destructive of faith in Christ as was the heresy of these deniers of the faith whom St. Paul condemns so severely.

There is, therefore, not much inducement in the offer of the Lambethan divines to the Methodists and other Non-conformist bodies to merge themselves into Anglicanism in order that they may gain Apostolic succession. Well do the Methodists know this, and it is not to be wondered at that they do not embrace such offers with avidity.

By accepting the Lambeth offer, they would admit that hitherto they have had no valid or lawful orders, and that they have been to the present moment an upstart body without any authority from the Apostles or their successors. It is more agreeable for them to assert that they do now that they do not need Apostolic succession, rather than to accept a faulty succession which would imply that hitherto they have preached without being sent by God or God's appointees to the Apostleship.

They would thus admit that hitherto they have "preached without being sent," and that they are not "preachers of the gospel of peace that bring glad tidings of good things," as declared in Romans x. 15.

We anticipate that they will take their chance of continuing to maintain that they derive their mission directly from Christ Himself, unable though they are to sustain so preposterous a theory, rather than to rely upon a mission dubious derived from the Apostles as they well know the Anglican succession to be.

Archdeacon Sinclair's olive branch will undoubtedly prove to be rather a sprig of bitter aloes.

THE CHURCH IN GERMANY.

The last German census which gives the population of the Empire on Dec. 1st 1900, shows a total Protestant increase of 4,204,294, while the Catholics have increased by 2,653,901. The ratio of Catholics to the whole population has increased, according to these figures, the number of Catholics per ten thousand being now 3,996 while the Protestants number 6,250. Previously there were 3,576 Catholics and 6,277 Protestants per ten thousand. It thus appears that the number of non-Christians and persons whose religion is not reported has also increased there being now 147 per 10,000, whereas the previous census showed only 84 per 10,000.

The Catholic increase appears to be steady, as during the preceding decade a similar progress was reported. These facts do not accord with statements which have been made in some of the papers to the effect that the Catholic Church is declining in the German Empire.

JUST THINK OF IT!

The heathen Chinese has the audacity to criticise our system of Public school education. Mr. Wu Ting Fang, addressing a select audience in Philadelphia recently, said: "Your chief object in your schools and colleges is to train boys and girls mentally. In other words, you develop the brain, you teach them useful subjects that will enable them to gain a livelihood. But does education consist only in mental training? A man is not here simply to learn a useful trade, and acquire knowledge. Morality should be inculcated. A man may be useful and learned, but what is he without principle? I have seen the most learned men, through lack of moral principles, reduced to wrecks of what they might have been."

It looks as though the Anglo-Saxon Yankee is to be the last on earth to lay aside his prejudice on the subject of education. Pagan nations take advantage of modern aids to education to rise towards the light. America clings to a system that leads to darkness and paganism.

"Educate your children, and promote by all the power you have the Christian education of the children of the poor. The root of society is in the child; the education of the child is the first obligation of the law of God on men.—The Calendar.

STICK TO PRAYER BOOKS.

Within the past two months we received from readers of this paper certain requests to pass upon the various prayer books. In each instance the sender mentions the fact that the book clipped from some non-Catholic publication. This of itself should upon them the cloud of suspicion if it did not, all doubt ought to be moved by comparing their contents with the fundamental principles of our faith.

Usually they are of such a character as contain not only foolish but blasphemous promises—promises which there is no warrant in Scripture—promises which fulfilled would require the world a multiplication of miracles. A prayers have met with the condemnation of the Church, if not in particular in general terms.

Of course, it is always the good people who are imposed upon by such circulation. They never give a credence to those on whom religiously. But good, pious people should shun them. Not unfrequently the alleged powerful prayers the some designing bigot. They forth with the express purpose of deceiving. It is the bigot's most testing the credulity of the unsuspecting Catholic. They no more virtue than the paper of they appear.

As a final word, however, on the subject, we would say to all who are Catholic, the prayers they should stick to the prayer books these they will find those who received the approval of the Church.

If they desire to follow a path of devotion the prayers proper for them will find in some approved Here there can be no mistake such books bear upon their initials the approbation that makes them true. Accept none without it, only such as have it and no misbe made.—Church Progress.

THE NEW THOUGHT.

G. M. BEAUMONT.

Many popular catchwords of the day are indicative of a thinking, all classed under the "new thought." Whether thought is really new or merely ideas too old to be recognized by the few deeply learned in the past ages, is sorely puzzling to would understand the age in which we live. Of one thing we may be sure, that the new thought, far from quickening of faith and revival of belief, is rather indicative of loosening of the bonds and justification of the materialistic day. Under the general name of thought we can truthfully place a new old heresy, revival of Science and the broad of dogmas which have sprung in its wake, faith—science, Darwinism and a host of too numerous to mention. The of them attempts to live without to put in His place a human ideal glorification of humanitarianism; it is the result of the new.

These modern thinkers have of something better than living and that is living for man, logical results of the new thought is not too much to say that thought is Protestantism gone and resolved into its native protest and right of private. It is the result also of placing indiscriminately in the hands of women and children and say is the word of God, take you from it. And it is significant proof of this assertion that peculiar forms of belief will make the new thought, based upon the Bible and interpretation of it. This argument against the reading Scripture, but solely against interpretation. Surely if Spirit teaches the devout Protestants assert, they could not so sure a gaining of the another something exactly. And yet they must know Unitarian bases his denial of Christ upon his interpretation of the very Gospels from which draw their belief that He was God.

One of the ideals which placed before a young of the as part of religion is a some sound body. And it is a desirable one, but it is a somewhat highest kind of insupportable providence, dwarfed, mis-shapen body. placed in is no less pure sight of God than the one body. The materialistic ideal greatest evil in the world opens the door to much that is serious and wicked. The physically fittest can never ideal. A theory that only real evil has been a legitimate end by one ph has recently written a book advocating the putting out of the diseased and the incapable. This writer has to its legitimate end the whose philosophy is diseased. However, of all the giving permanent form to and queries, for at best tions can only be of what know. The new thought one text of holy writ reads: "Without health sible to please God." The supernatural, the desire for God's sake, has enticed non-Catholic religious the new thought advocates it makes good citizens. Human ideals nothing but rationalism cloak of humanitarianism the place of divine ideals, man of the soundest body citizenship is the best Christ did not say "be be virtuous that you may