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Errors Condemned By Pius X.

Solemn Decree of the Holy Roman and Universal Inquisition.

With result truly deplorable our age, impatient of a curb, in investigating the ultimate causes of things, often so follows novelty that, casting aside, as it were, the inheritance of the human race, it falls into most serious errors. These errors will be far more baneful if sacred Scripture, the interpretation of Sacred Scripture, and the principal mysteries of the Faith, are in question. It is, too, greatly to be regretted that even amongst Catholics are to be found writers not so few who, passing beyond the limits laid down by the Fathers and by Holy Church herself, with a pretense of higher intelligence and in the name of historical examination, seek for that progress of dogmas which is in reality their corruption.

Let errors of this kind, which are daily spread amongst the faithful, should take root in their souls and corrupt the purity of the Faith, it has pleased our most holy Lord, Pius X., by Divine Providence Pope, that the chief amongst them should be pointed out and condemned through this office of the Holy Roman and Universal Inquisition.

Wherefore, a diligent examination having been made, and the opinion of the Rev. Consultors having been taken, the Most Eminent and Rev. Cardinals, General Inquisitors on questions of faith and morals, have decided that the following propositions should be denounced and proscribed, as they are denounced and proscribed by this general Decree:

1. The ecclesiastical law which prescribes that books concerning the Divine Scriptures are to be submitted to previous censorship does not apply to those engaged in criticism or scientific exegesis of the Old and New Testament.

2. The Church's interpretation of the Sacred Books is not to be despised, but it is subject to the more accurate judgment and correction of exegotes.

3. From the ecclesiastical decisions and censures directed against free and more cultured exegesis it may be inferred that the Faith set forth by the Church contradicts history, and that the Catholic dogmas cannot, in fact, be reconciled with the true origins of the Christian religion.

4. The Magisterium of the Church cannot determine the proper sense of the Sacred Scriptures by dogmatic definitions.

5. As only revealed truths are contained in the deposit of the Faith, it is by no means within the province of the Church to pass judgment on the statements of human sciences.

6. In defining truths the learning and the teaching Church so cooperate that nothing remains for the teaching Church except to sanction the common opinions of the learning Church.

7. When the Church prescribes errors it cannot exact from the faithful any internal assent embracing the decisions published by it.

8. They are to be considered quite free from fault who attach no importance to the condemnation pronounced by the Sacred Congregation of the Index or other Sacred Roman Congregations.

9. They are obviously too simple or too ignorant who believe that God is the Author of the Sacred Scriptures.

10. The inspiration of the books of the Old Testament consists in this that the Jewish writers handed down religious doctrines under a certain peculiar form little known, or unknown to the Gentiles.

11. Divine inspiration does not so extend to the whole of the Sacred Scripture as to secure all and each of the parts from every error.

12. The exegotes, if he wishes to apply himself to the Sacred Scriptures, should put aside every preconceived opinion on the supernatural origin of the Sacred Scriptures, and should interpret it not otherwise than he would other merely human documents.

13. The Evangelists themselves and the Christians of the second and third generation took the Gospel parables in an artificial sense, and thus gave occasion for the slight of the preaching of Christ amongst the Jews.

14. In many narratives the Evangelists related not so much what is true as what they thought would, although false, prove rather serviceable to the readers.

15. Until the Canon was defined and established the Gospels were increased by constant additions and corrections; therefore only a slight and uncertain trace of the doctrine of Christ remained in them.

16. John's narratives are not properly history, but a mystic contemplation of the Gospel; the sermons contained in the Gospel are theological meditations about the mystery of salvation devoid of historic truth.

17. The fourth Gospel exaggerated the miracle not only that they should appear more extraordinary, but also that they might be better suited for attesting the work and the glory of the Word Incarnate.

18. John, no doubt, shows that he bears the character of a witness to Christ; but in reality he is only an excellent witness to the Christian life, or the life of Christ in the Church at the end of the first century.

19. The heterodox exegotes have given the true sense of the Scriptures more faithfully than the Catholic exegotes.

20. Revelation can be nothing else but the consciousness acquired by man of his relationship to God.

21. The Revelation which is the object of Catholic faith was not completed with the Apostles.

22. The dogmas which the Church puts forward as revealed are not truths that have come down from Heaven, but a certain interpretation of religious facts which the human mind has secured by laborious effort.

23. There can and does actually exist opposition between the facts which are related in the Holy Scripture and the dogmas of the Church that depend on them; so that a critic may reject as false facts which the Church believes to be most certain.

24. The exegotes are not to be blamed who lay down premises from which it follows that dogmas are historically false or doubtful, provided he does not directly deny the dogmas themselves.

25. The assent of faith ultimately rests on a heap of probabilities.

26. The dogmas of the Faith are to be held only according to their practical sense—that is to say, as a preceptive rule of action, not as a standard of belief.

27. The Divinity of Jesus Christ is not proved from the Gospels, but is a dogma which the Christian conscience has deduced from the notion of the Messias.

28. When He exercised His ministry Jesus did not speak with a view to teaching that He was the Messias, nor were His miracles intended to show this.

29. It may be granted that the Christ, Whom history presents is much inferior to the Christ Who is the object of faith.

30. In all the Gospel texts the name Son of God is only equivalent to the name Messias; it by no means signifies that Christ is the true and natural Son of God.

31. The teaching concerning Christ, which Paul, John, and the Councils of Nicaea, Ephesus, and Chalcedon hand down is not that which Jesus taught, but what the Christian conscience conceived with regard to Jesus.

32. The natural sense of the Gospel texts cannot be reconciled with what our theologians teach as to the conscience and infallible knowledge of Jesus Christ.

33. It is evident to every one who is not led by preconceived opinions either that Jesus taught errors concerning the approaching advent of the Messias or that the greater part of His doctrine contained in the Synoptic Gospels is devoid of authenticity.

34. The critic cannot ascribe to Christ knowledge without limit except on the hypothesis, which cannot be conceived historically and which is repugnant to the moral sense, that Christ as man had the knowledge of God and yet was not willing to make His disciples and posterity acquainted with so many things.

35. Christ had not always the consciousness of His Messianic dignity.

36. The Resurrection is not properly a fact of the historical order, but a fact of the purely supernatural order, neither proved nor provable, which the Christian conscience gradually inferred from other facts.

37. Faith in the Resurrection of Christ was concerned at the beginning not so much with the fact of the Resurrection itself as with the immortal life of Christ with God.

38. The doctrine of the expiatory death of Christ is not Evangelical, but only Pauline.

39. The opinions on the origin of the Sacraments with which the Tridentine Fathers were imbued, and which undoubtedly had an influence on their dogmatic Canons, are far different from those which now prevail amongst historical investigators of Christianity.

40. The origin of the Sacraments is due to the fact that the Apostles and their successors interpreted some idea and intention of Christ under the movement and influence of circumstances and events.

41. The Sacraments have no other object than to bring to man's remembrance the ever beneficent presence of the Creator.

42. The Christian community introduced the necessity of baptism, adopting it as a necessary rite and associating with it the obligations of the Christian profession.

43. The custom of baptizing children was a disciplinary development which was one of the causes why the Sacrament was divided into two—baptism and penance.

44. There is no proof that the rite of the Sacrament of Confirmation was employed by the Apostles; the formal distinction, therefore, between the two Sacraments—Baptism and Confirmation—does not belong to the history of primitive Christianity.

45. Not all that Paul relates concerning the institution of the Eucharist (1 Cor. xi, 23-25) is to be accepted as historical.

46. The conception of the Christian as a sinner who is reconciled by the authority of the Church did not exist in the primitive Church; it was only very slowly the Church became accustomed to this conception. Nay, even after penance was recognized as an institution of the Church it was not called by the name of a Sacrament because it was considered an ignominious Sacrament (sacramentum probrosum).

47. The words of the Lord "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained" (John xx, 22-23), do not refer at all to the Sacrament of Penance, whatever it may have pleased the Tridentine Fathers to declare.

48. James in his Epistle (v. 14-15) does not intend to make known a Sacrament of Christ, but to recommend a pious custom, and if perchance he sees in this custom a means of grace he does not take it in the rigorous sense used by the theologians who fixed the notion and number of Sacraments.

49. The Christian Supper having gradually assumed the character of a liturgical action, those who were accustomed to preside at the Supper acquired the sacerdotal character.

50. The elders who discharged the office of overseers at the meetings of the Christians were appointed by the Apostles as priests or Bishops to provide for the necessary regulation of the growing communities, not especially to perpetuate the Apostolic mission and power.

51. Marriage could not become a Sacrament of the new law till late in the Church since for marriage to be considered a Sacrament it was necessary that there should first be a full theological development of the doctrine on grace and the Sacraments.

52. Christ had no intention of establishing the Church as a society to last of earth for a long series of centuries; may rather in the mind of Christ the Kingdom of Heaven was presently about to come with the end of the world.

53. The organic constitution of the Church is not immutable; but Christian society in the same way as human society is subject to a perpetual evolution.

54. The dogmas, the Sacraments, the Hierarchy in their conception and in reality are only expressions and developments of the Christian thought which has increased and perfected by external additions the little seed hidden in the Gospel.

55. Simon Peter never even suspected that the primacy in the Church was entrusted to him by Christ.

56. The Roman Church has become the head of all the Churches not by the arrangement of Divine Providence but owing to conditions purely political.

57. The Church shows itself hostile to the progress of the natural and theological sciences.

58. Truth is no more immutable than man himself, inasmuch as it is evolved with him, in him, and through him.

59. Christ did not teach a fixed body of doctrine applicable to all times and all men, but rather He set on foot a certain religious movement adapted or to be adapted to different times and places.

60. The Christian doctrine was in its origins Jewish, but it became by successive developments first Pauline, then Johannine, and finally Helioic and universal.

61. It can be said without paradox that no chapter of the Scripture from the first of Genesis to the last of the Apocalypse contains doctrine completely identical with that which the Church presents on the same subject and therefore that no chapter of the Scripture has the same sense for the critic and the theologian.

62. The principal articles of the Apostles' Creed had not for the Christians of the earliest times the meaning which they have for the Christians of our times.

63. The Church shows herself incapable of efficaciously safeguarding the Gospel ethics because she obstinately adheres to unchangeable doctrines which cannot be reconciled with modern progress.

64. The progress of the sciences demands that the conceptions of the Christian doctrine on God, the Creation, Revelation, the Person of the Incarnate Word, and the Redemption should be reformed.

65. The Catholicism of to-day cannot be reconciled with true science unless it be transformed into a kind of undogmatic Christianity, that is, into a broad and liberal Protestantism.

On the following Thursday, the 4th of the same month, in the same year, a faithful report of all this being made to our Holy Father Pope Pius X., His Holiness approved and confirmed the decrees of the Most Eminent Fathers and ordered that all and each of the propositions given above should be held by all as condemned and proscribed.

PETER PALOMBELLI,
 Notary of the Holy Roman and Universal Inquisition.

BABY'S HOLD ON LIFE.

Baby's Own Tablets cost 25 cents a box. A box bought now may save your baby's life. Summer complaints come often without warning, and thousands of little ones die from them every summer. If children's stomachs and bowels are kept in order there is little danger of these troubles, and that is just what Baby's Own Tablets do. They are good for the new born baby on the well grown child—and they are absolutely safe. Give your child an occasional dose of the Tablets and you will keep it well. If you have not got a box of Tablets in the house, now send for them at once, and you may feel that your little ones are safe.

Mrs. Wm. Parrott, Myrtle, Ont., says: "My little boy suffered greatly from colic, and cried almost continuously. A few doses of the Tablets cured him, and now I give the Tablets occasionally to prevent the trouble returning." Sold by medicine dealers or by mail at 25 cents a box from the Dr. Williams Medicine Co., Brockville, Ont.

In the Shadow of St. Peter's.

On account of its age and because it shelters the burial place of the Apostle for whom it was named, St. Peter's at Rome has been called the parent church of Christendom. When Nero's executioners led the old fisherman away to his death, he was so infirm that he could not carry his cross, and they crucified him where he fell beneath its weight.

The old chroniclers state that a few weeping Christians knelt there in the yellow sand that same night to pray, and men have been going there to worship ever since. First, a little chapel marked the spot, then a larger structure covered it, for 1100 years, finally to give way to the present towering pile which was commenced 450 years ago.

Great toil and great wealth were expended in rearing this mighty Cathedral, and many of the earth's great dead are asleep in its friendly shelter. It is hallowed by such sacred associations that all who enter instantly feel the spirit of its majestic solemnity. The titanic proportions of everything and the age long story that is woven in the very roof of it, appeal to the senses in a way that can neither be resisted nor explained.

St. Peter's not only dwarfs all the other churches of Rome, but ranks as the giant edifice of the world. A famous author likened the surprise occasioned by the first view of its towering proportions to the feeling one would have if he met a man forty feet tall. Figures and comparisons can only partially portray the real magnitude of this colosseum. It covers six acres. Its main aisle is an eighth of a mile long and its dome is a twelfth of a mile high. If St. Peter's were flooded the largest ship that sails the ocean could steam up the center aisle and its masts would scarcely reach above the top of the high altar. If its capacity were taxed to the utmost a congregation of 80,000 people might assemble within its walls, and 200,000 more could wait outside within the inclosure of the colonnades. In the lofty dome there is a mosaic of St. Luke with a pen in his hand. From the great height the pen seems of ordinary size, but in reality it is eight feet long.

Great Things from Little Causes Grow.—It takes very little to de-range the stomach. The cause may be slight, a cold, something eaten or drunk, anxiety, worry, or some other simple cause. But if precautions be not taken, this simple cause may have most serious consequences. Many a chronically debilitated constitution to-day owes its destruction to simple causes not dealt with in time. Keep the digestive apparatus in healthy condition and all will be well. Parmenter's Vegetable Pills are better than any other for the purpose.

An Englishman traveling in Ireland complained that he could find none of the famous wits of whom he had heard. He was advised to speak to the next farmer or teamster he met.

A little later he encountered a peasant leading a horse with a load of turf. The horse had a blazed face.

"What a white face your horse has, my man!" said the Englishman, by way of an opening.

"Sure," replied the Irishman, "your own will be as white when it has been as long in the halter."

When all other corn preparations fail, try Holloway's Corn Cure. No pain whatever, and no inconvenience in using it.

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STUDIES. The course of studies pursued in the Institute is intended to give young men a complete Commercial and Scientific education. It covers the ground usually gone over in the best Business Colleges and prepares the student for matriculation in Science. The Senior Department is divided into the Business and the Scientific. New pupils will be examined and admitted on September 3rd. Classes re-open on September 4th, at 8.30 a. m.



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A Boarding School situated two miles from Montreal. Beautiful location. Complete equipment. Thorough Course of Studies in English and in French. Exceptional advantages for Music and Art. Classes re-open September 5th. Day pupils admitted in the Primary Classes only. For specific information apply to

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—\$1,552,364.26—the 1906 surplus of The Mutual Life of Canada, on Government Standard of Valuation—or \$1,203,378.58 on Company's Valuation Standard (an increase on the latter, for the year, of \$251,377.46)—proves that The Mutual Life enjoys, to an extraordinary degree, the full confidence of the people.

The gains in every department are far beyond our expectations—and the steady gains of preceding years had made those expectations reasonably high.

Write the Head Office, Waterloo, Ont., for particulars.



Two High Offices

Thomas H. Cannon, who was re-elected High Chief Ranger of the Catholic Order of Foresters at St. Paul Thursday, was born in Chicago Jan. 23, 1864. He was educated in the public schools and was graduated from the Chicago High School in 1881. He studied at the Chicago College of Law and was graduated in 1892. He became associated with James H. Poage in law practice in 1897. He was the Republican candidate for city attorney in 1897. He has held the office of High Chief Ranger since 1894.

Edward Leo Hearn, elected as Supreme Knight of the Knights of Columbus at the convention at Jamestown, Va., Thursday, is a business man of South Framingham, Mass. He was born at Dorchester, near Boston, in 1865. He started in business as clerk in a boot and shoe house, and later became a tra-

Loyola College MONTREAL

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Commission of Montreal Catholic Schools

THE RE-OPENING OF The Schools under the control of the Commission will take place

Monday, September 2nd.

For further information apply to the PRINCIPAL or to the DIRECTOR of each school.

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WANTED Male teacher for small private junior Catholic Boys' School. Usual English branches, classics and French. State qualifications, age, experience and salary expected. Send references. "Teacher," True Witness.

velling salesman. In 1896 he was chosen State Deputy of the order, and was re-elected each succeeding year until 1899, when he was first elected Supreme Knight.

OBITUARY.

MRS. H. STAINES. The death occurred on the 12th instant of Mrs. Henry Staines, an old and respected citizen, who had reached the advanced age of 80 years, the greater part of which was spent in Montreal. She was a regular attendant of St. Patrick's Church for over 60 years.

The funeral, which took place on Wednesday morning, the 14th, to St. Patrick's Church, was attended by relatives and friends. The chief mourners were her two sons, Michael, of this city, and Henry, of Toronto. May her soul rest in peace.

Special attention given to Society painting at the True Witness office. Correct style and low prices.

