

are many things which, from an intellectual point of view, are distasteful. With ill concealed satisfaction they openly declare that they have found many errors and contradictions in dogmas.

It is true that they immediately add that these errors are not only excusable; but, strange to say, are proper and justifiable. According to them there are also many errors in the Sacred Books, in passages referring to science and history. But the Sacred Books, they say, have for their subject-matter religion and morals and not science and history.

In their history and science are a sort of outward covering which serves to facilitate the spread of religious experiences and morality among the masses. The latter understood history and science only in the way they were presented to them in these books. Consequently if either history or science had been more perfect they would have been hurtful rather than helpful. Moreover they add that the Sacred Books, inasmuch as they are essentially religious, are necessarily living.

Now life has its own truth and its own logic which are radically different from rational and logical truth, nay, belongs to quite a different order, namely, the truth of adaptation and proportion both with respect to the medium in which it exists, as the Modernists phrase it, and with respect to the end for which it exists. Finally casting aside all restraints the Modernists go so far as to proclaim that all which is explained by life is true and legitimate.

PLAUSIBLE DOCTRINES.
We, Venerable Brothers, for whom there exists but one and only truth and who hold that the Sacred Books "were written under the inspiration of the Holy Ghost and have God for their author" (Council of the Vatican. De Revelatione, Chap. II), declare that all this is equivalent to attributing to God Himself what may be called a servile lie. With St. Augustine we say: "If in an authority so high you admit but one lie there will not remain a single passage in the Scriptures, apparently difficult to practise or to believe, which on the same most pernicious rule may not be explained away as a lie uttered by the author willfully and to serve a purpose. And thus it will come about, the Holy Doctor continues, that everybody will believe and refuse to believe what he likes or dislikes."

But the Modernists proceed on their way with a light heart. They concede that certain arguments adduced in the Sacred Books, as, for example, those which are based on the prophecies rest on no rational basis. They nevertheless defend these as the artifices of preaching that are the legitimate outcome of life. They do not stop at this. They are willing to admit, they assert, that Christ Himself clearly erred in determining the time for the coming of the Kingdom of God. This, they say, is not a matter for surprise since Christ was subject to the laws of life! After all this what is to become of the dogmas of the Church? The dogmas overflow with flagrant contradictions. But that does not matter since, apart from the fact that vital logic accepts them, they are not repugnant to symbolical truth. Are we not dealing with the infinite, and has not the infinite an infinite variety of aspects? In short, to maintain and defend these theories they do not hesitate to declare that the noblest homage that can be paid to the infinite is to make it the object of contradictory propositions! When they justify even contradictions, what is it that they will not justify!

APPLICATION OF IMMANENCE.
The non-believer may be brought to believe not only by objective arguments, but also by subjective ones. With this object in view the Modernists have recourse to the doctrine of immanence. They endeavor to persuade the non-believer that in the depths of his nature and underlying his life are the need and desire for religion, not for any sort of religion but for the religion such as the Catholic religion which the perfect development of life absolutely demands. Here again we cannot help grievously deplore that there are Catholics who employ it as a method of apologetics. They do this so imprudently that they seem to admit that there is in human nature a true and rigorous necessity with regard to the supernatural order—and not merely a capacity and an adaptability for the supernatural, as has at all times been emphasized by Catholic apologetics. The fact is that it is only the moderate Modernists who make this appeal for the need of the Catholic religion.

As for the others, who may fittingly be designated as integralists, there would show the non-believer that there is hidden away in the very depths of his being the very germ which Christ Himself had in His conscience and which he bequeathed to the world. Such, Venerable Brothers, is a brief sketch of the apologetic method of the Modernists. It will be seen that it is in perfect harmony with their doctrines. Their doctrines as well as their method, saturated as they are with errors, are not calculated to build up but to destroy. They would not make unbelievers Catholics, but would precipitate Catholics themselves into heresy. Nay, more than that, they would destroy every form of religion.

THE REFORMING MANIA.
It remains for us to say a few words about the Modernist as he appears in the role of a reformer. What we have already said shows how the Modernists are dominated by a consuming desire to make innovations in all things. There is absolutely nothing in the Catholic religion upon which this desire does not fasten.

Reform of philosophy, especially in the sciences: The scholastic philosophy is to be relegated to the obsolete systems which go to make up the history of philosophy. Young men are to be taught modern philosophy which alone is true and suited to the times in which we live. **Reform of Theology:** Rational theology is to have modern philosophy for its foundation,

and positive theology is to be founded on the history of dogmas. As for history, it must for the future be written and taught only according to the modern methods and principles of the Modernists. Dogmas and their evolution are to be harmonized with science and history. In the catechism no dogmas are to be inserted except those which have been duly reformed and are within the intellectual grasp of the people. Regarding worship, the number of external devotions is to be curtailed, or at the very least they should not be allowed to increase. Although it is true that the admirers of symbolism are disposed to be more lenient in this matter. The Modernists loudly clamor for reform in ecclesiastical government in all its branches but especially in the branches dealing with dogma and discipline. Its spirit and its external manifestations should be in harmony with modern conscience which leans towards democracy. Consequently a share in ecclesiastical government should be given to the lower ranks of the clergy and even to the laity. Authority which is now all together too much centralized, should be decentralized.

The congregations, especially the Holy Office and the Index, are to be reformed; the ecclesiastical authority is to change its attitude towards the social and political world. Whilst holding aloof from social and political organization it should adapt itself to them so that it may imbue them with its own spirit. In the matter of morals they adopt the principle of the Americanists who hold that the active virtues should take precedence of the passive ones both in practice and in the estimation in which they should be held.

The clergy are asked to return to the ill-will of spirit and to the poverty which obtained in ancient times. Whilst doing this they are to be guided in thought and action by the principles of Modernism. There are some Modernists who, echoing the teachings of their Protestant masters, would do away with the celibacy of the clergy. In a word what is there in the Church which can not be reformed by them in conformity with their principles?

THE RALLYING POINT FOR ALL HERESIES.
Some may think, Venerable Brothers, that we have dwelt too long on this exposition of the doctrines of the Modernists. It was, however, necessary in order to refute their customary charge that we do not understand their ideas and to show that their system does not consist of scattered and unconnected theories, but is a perfectly organized body so closely joined that if you accept one part it follows that you must accept the whole. We have therefore used a somewhat didactic form whilst not hesitating to employ certain uncouth terms used by the Modernists. Can anyone who surveys the whole system be surprised that we have defined it as the concentration of all heresies? If anyone should undertake the task of collecting all the errors broadcast against the Faith and if he should concentrate the sap and substance of all of them into one heresy he could not have succeeded better than the Modernists have. Nay, they have done more than that. Their system, as we have already intimated, means the utter destruction not only of the Catholic religion, but of all religion. This explains why the Modernists are applauded by the rationalists. Since the outspoken rationalists hail the Modernists as their most effective allies.

AN ANALYSIS OF THE SYSTEM.
Let us, Venerable Brothers, take another glance at that most pernicious doctrine—agnosticism. That doctrine bars every avenue that leads the intellect to God. The Modernist would open up other avenues by means of sentiment and action. Vain is the attempt. For sentiment is but the recollection of the soul on the action of the intelligence or senses. If you take away intelligence, man, who is already inclined to follow the lead of the senses, becomes their slave. Vain also will be the attempt for another reason. These fantasies in regard to the religious sentiment will never destroy common sense. Now we are taught by common sense that emotion and every thing that leads the heart captive are more of a hindrance than a help in the investigation of truth. We, of course, are speaking of truth in itself.

As for that other purely subjective truth, the fruit of sentiment and action, however serviceable it may be for the glory of words, it is of no use to the man for whom the question of supreme importance is: is there outside of himself a God into whose hands he will fall some day. It is true that the Modernists fall back upon experience to strengthen their system. But what does experience add to sentiment? Absolutely nothing except a certain intensity which begets a stronger conviction of the reality of the object. But these two will never make sentiment anything else than sentiment nor will they deprive it of its characteristic of being deceived when intelligence is not present to guide it. On the contrary they strengthen and confirm it, for the more intense sentiment is, the more it will dominate.

You know, Venerable Brothers, how necessary prudence is in matters of religious sentiment and religious experience and how necessary too is doctrine to guide prudence. You know it from your own dealings with souls and especially with souls in whom sentiment predominates; you know it also from your familiarity with books on agnosticism, which, though the Modernists hold them in small esteem, display more solid learning and greater subtlety of observation than the Modernists can lay claim to. To us it seems to be downright folly, or to say the least, the highest imprudence, to trust oneself unreservedly to those experiences so much extolled by the Modernists. Incidentally let us put the question: If these experiences are of so much value in their estimation how happens it that the Modernists do not attach equal value to the experiences thousands upon thousands of Catholics have when they assert that the Modernists are on the wrong road? Is it that this latter ex-

perience is the only false and deceptive one? The vast majority of mankind firmly hold and always will hold that sentiment and experience alone and not enlightened and guided by reason will never lead to the knowledge of God. All that is left then is atheism and the annihilation of all religion. Nor can the Modernists improve matters by the aid of their doctrine of symbolism. If all what they call the intellectual elements in religion are nothing else than symbols of God, will not the very name of God or of the divine personality be a symbol? And if this is so, will not doubts be entertained regarding the personality of God and will not the way to pantheism be opened?

The other doctrine of the Modernists in regard to divine immanence leads directly to the same pure and simple. We ask, does it, or does it not, make a distinction between God and man? If it does make such a distinction, in what way does it differ from Catholic doctrine and why does it reject the doctrine regarding an external revelation? If it does not make such a distinction we have pantheism. But the doctrine of immanence as held by the Modernists requires and claims that every phenomenon of conscience proceeds from man as man. Close reasoning, therefore, would infer from this that God and man are one, which is pantheism.

The distinction which the Modernists make between science and faith leads to the same conclusion. They assert that science concerns itself with the reality of the knowable; faith, on the contrary, deals with the reality of the unknowable. Now what constitutes the unknowable is the disproportion between it and the intellect. This defect of proportion can never be suppressed even in the doctrine of the Modernists. Hence the unknowable will remain eternally unknowable alike to the believer and to the man of science. Therefore if any religion at all is possible it can only be the religion of an unknowable reality. We do not see why it might not be that sort of the universe of which rationalists speak.

All this suffices to prove that Modernism by many roads leads to atheism and to the annihilation of all religion. The first step in this direction was taken by Protestantism; then comes Modernism; next in order will follow atheism.

TO BE CONTINUED.

AN IMPORTANT EVENT.
LAYING OF THE CORNERSTONE OF THE NEW CHURCH AT WALKERVILLE. SERMON BY FATHER MAGEVENEY, S. J.

On Sunday, 27th Oct., the cornerstone of the splendid new church to be built at Walkerville was laid by His Lordship Right Rev. F. P. McEvoy, Bishop of London. Sermons were preached on the occasion in both French and English; in the first named language by a priest from the diocese of Detroit, and in English by the Rev. Father Magevency, S. J. The reverend pastor, Father Beaudin, is to be congratulated upon the energy he has displayed in bringing about the construction of a noble sacred edifice to replace the one destroyed by fire some time ago. We are pleased to be able to present the following report of the admirable sermon delivered on the occasion by Father Magevency, S. J.

"Upon this rock I will build my church." (Saint Matthew, c. 16, v. 18.) An occasion like the present, my friends, is replete with significant and salutary reflections. It emphasizes to all thoughtful minds the wonderful character of that great institution which the Son of God came into this world to establish—His Church upon earth. That church, built upon a rock and destined never to fall, from humble beginnings has grown and expanded until it has become a conspicuous world with the habitable globe. "Preach to all nations and baptize them," was the commission given it by its Divine Founder. How faithfully it has fulfilled that mission its long and eventful career of well nigh two thousand years amply attests. Nor has its course been without vicissitudes. Enemies from within and from without—visible and invisible, have risen up against it, and sought to arrest its progress, but all in vain. Every attack made upon it has only served to set forth in bolder relief its divine and indestructible character and render its triumph all the more unquestionable. To-day that Church is everywhere round about us—the Church of Christ—the Church of history—the only institution in the world that can provide a remedy, in the midst of a crumbling civilization, for the many and grave moral evils which threaten the very foundations of our social and religious life. To-day that Church is everywhere round about us, a marvel and a source of endless comfort and support to her children. This sacred edifice, whose cornerstone has just been solemnly laid, will stand in this community for all that that great old church of the ages represents in its threefold aspect of teacher, sanctifier and savior.

Within its walls you and your children after you will be taught your manifold duties: to know and love and serve the God who made you, by fidelity to His commandments and by the imitation of His Divine Son, Our Lord, Jesus Christ; to love your neighbor as yourself for the sake of the common Father in Heaven; while, in the spirit of universal brotherhood and charity, you overlook his faults and do all in your power, by word and example, to advance his temporal and eternal interests; to appreciate to the full the dignity of your own individual characters as Christians and Catholics; and to give evidence of the same by always measuring up to the lofty requirements of your sublime vocation. In a word, here you will be taught the whole round of your Christian obligations. Here you will have set before you the noblest motives for their fulfillment. Here you will gather courage for their successful accomplishment in the face of the many obstacles which will inevitably confront you. But not only will this church, now in

process of erection, be for you a school of divine wisdom and truth, but also a sanctuary wherein you may take refuge from the turmoil and temptation of the world, and hold sweet communion, heart to heart, with the Spirit of the Most High himself. Within its hallowed precincts your sanctification will be wrought out by prayer, by the sacraments, and by the overwhelming presence of the God of Hosts tabernacled upon its altar. In answer to your supplications graces unnumbered will there be showered upon you. Some of them will safeguard you from temptation. Others will foster your growth in holiness. All of them will conduce to establish you permanently in that supernatural state which alone makes for righteousness, since it alone puts the soul in touch with its First Beginning and its Last End and fills out to its logical completeness, the mysterious destiny of man. On the reality of the supernatural order all true religion is founded. Without it devotion becomes a sentiment and worship an empty ceremony. Without it there is a rift in the last and discord holds sway in the intellectual as in the moral order. The reason for this is not far to seek. To ignore the supernatural is to wreck the eternal harmonies fixed by the irrevocable decrees of Providence and born of the necessary relationships which subsist between the creature and the Creator. It is the utter forgetfulness of this fact, more than anything else, which is responsible for the widespread confusion which at present characterizes human conditions the world over. We live in a materialistic age. Its gospel is the gospel of Naturalism. Its divinities are Mammon and Greed. Its spirit is one of universal unrest. Its attitude a conspiracy against the principles of all social peace and prosperity rest. It cannot be otherwise, as the situation is altogether abnormal. We cannot deduce whole conclusions from half premises. Man is not merely of the earth, earthy. He is also of the heavens, heavenly—and, until we realize the fact practically and in its fullness, we are but groping in a darkness which can only be lifted by a light from above—the light which enlighteneth every man that cometh into this world." This is none other than the illumination of grace guiding and guarding our footsteps along the supernatural highway traced out by the Christian revelation. As within this Church you will be taught to know and appreciate the truth, you will be provided, through the instrumentality of grace, with the means necessary to live up to the supernatural demands which that truth will make upon you.

It will be a school. It will be a sanctuary. It will be something more. It will become for you an ark of salvation in virtue of the divine authority exercised within it and which points the only way to life everlasting. There is no fact in history more assured than that the Son of God not only founded the Church, but also invested it with the same authority; which he himself possessed. "As the Father hath sent me, I also send you." "He that heareth me, heareth me: and he that despiseth you; despiseth me." Here we have the foundation of its charter rights—"Jesus Christ Himself, being the chief cornerstone: in whom all the building, being framed together, groweth up into a holy temple in the Lord." That Church speaks "like one having power," and to the man blinded by passion or hampered by doubt it brings light out of darkness and order out of chaos. It speaks with authority because it is an historical witness to its own origin and knows that that origin is divine. It refuses to minimize the truth or to compromise with error. It was instituted to direct mankind and not to be directed. As a result we find it to-day, as every day in the last nineteen hundred years, raising its mighty voice high above the din of conflicting opinions and proclaiming to friend and foe alike the path of salvation to be followed by the man who would not become anathema. It is a matter worth a remarkable spectacle of authoritative independence does it not present upon the threshold of the twentieth century—so remarkable, indeed, is it that it has not escaped the observation and admiration of the more thoughtful—even amongst our non-Catholic brethren—loyal champions of the divinity of Jesus Christ in an age that is seeking to get rid of it. It stands for the inspired sacredness of the Bible, which the vagaries of a so-called higher criticism are striving hard but futilely to invalidate. It insists upon the absolute inviolability of the marriage tie, as against the advocates of divorce with all the moral degradation and disgrace that follow in its train. Never does it speak in doubtful or hesitating tones. Its note is the note of infallibility and its guidance divinely sure. Under the roof of the building, so soon to grace this spot, you will be vouchsafed that guidance; the greatest protection you could enjoy in life and a certain guarantee of safety in the day of your eternity.

Congratulations, then, my friends, on this auspiciously begun! However, bear in mind that it is only a beginning. See to it that through your zeal and hearty co-operation with your pastor it be brought to a speedy and effective finish. Make it worthy of the sublime purposes for which it is intended, that it may become a credit and a joy to those who have in any way contributed to its completion. We read in the Book of Exodus that when the Israelites returned from the captivity of Babylon, many amongst the Ancients of the people wept at the sight of the new temple, so inferior did it seem by comparison with the old. May it be quite otherwise in this case. May your new church be in every sense a marked improvement upon the former, so suddenly and calamitously swept away. Then may you rejoice. Then may you take a laudable pride in what you have done. Then will you have set up a lasting and substantial memorial to the faith and generosity of the Catholics of Walkerville and vicinity. Then will your devotion and sacrifice have erected in this locality a public edifice

of which all of your fellow citizens, Catholic and non-Catholic alike, will have just reason to be proud. That such may be the case: that this house of God may in due season become a source of light, and comfort, and strength to all of you and to your children after you for many a generation, is the prayer of mother Church to-day, and the blessing which I wish you in the name of the Triune God—Father, Son, and Holy Ghost.

INTELLECTUALITY AND CATHOLICITY.

When Christ himself did and taught among men some one thousand nine hundred years ago, the disciples whom John the Baptist sent to study the work of this Man who claimed to be sent from God and who was preaching and teaching among the Jews, brought back to their master the message that the blind saw, the lame walked, and the gospel, that is God's word, was preached to the poor. Ever since it has been the proudest privilege of the Church as founded by Christ to consider that her mission was particularly to preach to the poor, and there are a greater proportion of the poor in our churches throughout the country than in any other denomination. Almost necessarily, because of their circumstances, the poor are ignorant, and so there has come the idea in many outside the Church that it is the ignorance of its members that keeps them faithful to it. Many a visitor to summer resorts and places where the wealthy congregate during the heated term has been struck, doubtless, by the number of servants who go to the Catholic churches. At the earlier Masses, at least, they form a great majority of the congregations. It is an easy, although an absolutely erroneous conclusion from this observation, to conclude that ignorance has much to do with the power of the Church to attract people to her services. For such power she has to a wonderful degree and it is acknowledged by all that the attendants at no other Church will make so many sacrifices or put themselves out to such a degree in order to attend divine worship.

Perhaps the easiest and most complete answer to the assumption in this matter of those who do not know the Church, that ignorance has anything to do with her power over souls, is to be found in the profound intellectuality of converts from Protestantism who come to the Church. The very flower of the intellectual classes in England, and a corresponding movement is noted in this country, find a deep satisfaction in the belief and ceremonial of the Catholic Church. In England, Charles Kingsley's daughter, in spite of the bitter bigotry of her father and his undying opposition to the Church, finds not only repose in the bosom of Roman Catholicism, but even serves her in every possible way in order to make others realize how much of peace and happiness is to be found in the bosom of Roman Catholicism. It may be said, indeed, that a much greater proportion of the literary folk of England are Catholics than would be justified by the proportion of Catholics to the population of that country. Poets particularly find their way sooner or later in large numbers into the Catholic Church.

The fact that Mrs. Craigie, who was looked upon as one of the cleverest of the literary folk of the present generation in England, was a convert to the Church, is brought home to us once more by a volume of her selections from her writings recently published by Fisher Unwin in London. A friend of Mrs. Craigie, Mrs. Zoe Proctor, has collected a number of the brilliant reflections on life and men and religion and the significance of their relations to one another, in which the works of Mrs. Craigie abound. Under the heading of "Religion" one finds many expressions that show at once Mrs. Craigie's profundity of intellect and her faithful devotion to the Catholic Church. She says, for instance: "Religion is the one thing which can give either meaning or dignity to life." Mrs. Craigie knew that the best sign of the truth of the Church's mission as the institution of Christ upon earth was its devotion to the poor, yet she knew also its attraction for the upper classes. Accordingly she says: "As

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an organization the Catholic Church is at once the most democratic and the most aristocratic in the world. While ordinarily intellectual people are supposed to be kept out of the Church because they fear the intolerance of ecclesiastics," Mrs. Craigie, after many years of personal experience, knew enough to declare that "the Church herself is not intolerant, though she is often interpreted intolerantly by over zealous people."

There are other portions of the book which serve to show that in addition to her devotion to the Church, Mrs. Craigie had a very complete knowledge of the ways of the world and of life in all its varied aspects. It must not be forgotten that it was an American ambassador to England who said of one of her novels that "it was a better handbook of court etiquette than any formal manual on this subject that had ever been issued." Mrs. Craigie had had special opportunities to study the English court in all the phases of its social as well as unconventional life and was an honored guest in many distinguished noble families in England. When she came to this country to lecture at our most prominent universities it was the ambassador whom we have already mentioned, Mr. Choate, who introduced her on several occasions and endeavored to repay in some way the pleasure and profit that he had obtained not only from her books but from personal association with her in England.

Those who think of ignorance and Catholicity in the same breath should recall some of these facts or have them recalled to them.—Buffalo Catholic Union and Times.

Dogma.

It is not a little amusing to find publications like the "Independent" railing at the head of the Catholic Church for defending dogma and in the same issue emitting dismal sounds concerning judicial encroachments on the American Constitution. This is the written dogma of the Civil State. Any one who transgresses it is, or at least is supposed to be, cast out or cast into prison until he repents of his sin. This is the law of the Church of American Liberty. Has the Church of God no right to defend itself similarly against traitors?—Philadelphia Catholic Standard and Times.

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