MODERN TENDENCY TOWARDS MAN-MAKING RELIGION.

A gentleman with a Catholic name, a Spaniard evidently, contributes a paper to the Revue de Belgique (Brussels) in which he shows, from the expressions of opinion collated from various sources, that religion is now-a-days considered by the majority of non-Catholic educators, publicists and literary men to be a matter into which the idea of God penetrates but very little, and if it does, only to count for a small factor in idealizing it.

A great change, says the writer, has taken place in the minds of men and in their attitude towards religion. To the disdain which marked the opening of the nineteenth century, in regard to all matters religious, a mixture of toleration, of curiosity and respect has succeeded.

Socialism and its perils have had one manifest effect and that has been to make men think that, after all, there must be something supernatural in religion. Yet, although ours is not by any means an age of indifference to the question of religion, there is little doubt, he says, that men are disposed to look upon it rather as an educative influence and as a valuable factor in material life and progress. That religion constitutes an indispensable influence in social evolution, is their view rather than that it is of supernatural origin, although it is admitted that its source lies in the deepest strata of human nature.

M. d'Alviella proceeds to show what has been the result of an investigation by a French newspaper, as to the part religious influence and education are supposed to play in the lives of well-known men in literature and politics.

According to the reviewer, the opinion of such men will form a fairly accurate gauge of what the rest of the world thinks. The publication in question solicited the views of one hundred and fourteen prominent men.

The great Coppee, one of the foremost literary men of France, declared that his attitude toward religion was contained in the word "credo."

Doctor Kuyper who was instrumental in bringing the South African war to a close, adheres to the view that the times are atheistical, but nevertheless that we are about to enter upon a strong religious revival.

Maxim Gorky expresses just such a view as might be expected from him. He thinks that the dissolution of the idea of a God is inevitable among educated men, and that the masses will throw themselves into the Socialistic movement as the only means of finding happiness in the world.

Mr. H. G. Wells, the author of so many speculative works, thinks that the religious idea and the religious sentiment are an integral part of the moral and intellectual process of humanity.

M. Camille Flammerion, the well-known French astronomer, tells us with a certain amount of sententiousness for which he is remarkable, that religion and religions are entirely different things; the former, he declares, will remain in man's breast for all time; the latter, he says, will all perish.

Sir Charles Dilke, the English parliamentarian, holds that religion is a matter that is independent of churches.

Mr. Havelock Ellis declares that religion is an element of human nature as great as any in the human breast.

Charles Wagner, the author of "The Simple Life," holds that only human piety in its simplest form, the respect of life, of sorrow, of labor, and all that constitutes humanity is the creed of the non-Catholics of the future — clearly a lamination pure and simple of the whole matter.

Thus we find, says M. d'Alviella, that the modern tendency is to labelise everything that connects religion with the idea and teaching of God. This he finds to be due to the progress of scientific research, with its disposition to refer everything to a purely material origin. Yet science, even in its boldest claims, admits that it is powerless to give us an explanation of the mystery of life. Even the most audacious scientific thinkers agree that the theory of the universe repose on one act of faith, namely, the certainty that nothing can create itself. As for the Catholic, he is content with the simple truths which have shown themselves for nearly two thousand years to be the best guide and the surest comfort in life. If he is a Catholic, he can have no doubt; and he who doubts not is happy.—N. Y. Freeman's Journal.

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EPISCOPAL LAYMEN TURN TO THE POPE.

ANGLICAN ROMAN UNION FORMED HERE TO RECOGNIZE PRIMACY OF THE HOLY SEE.

N. Y. Times, Feb. 11th.

At a conference, following a dinner, at the Roma Restaurant, 878 Sixth Avenue, attended by about twenty-five members of the Episcopal Church, the majority of whom were laymen, and presided over by Father Paul, head of the Greymoore Convent at Garrison, a society called the Anglican Roman Union was organized last night, whose avowed purpose it is to work for the ultimate reversion of the Episcopal to the Roman Church.

At the conference there was a thorough discussion of the question of organization, in which representatives of the church from this city, Philadelphia and Jersey City participated. A constitution was drawn up and officers elected.

These are the officers and members of the council: President, W. M. Cammack of Philadelphia; Vice Presidents, the Rev. Theodore Riley of Hudson, N. Y., and W. A. Buchanan of Philadelphia; Secretary, the Rev. A. E. Ellmendorf, Jersey City; Treasurer, J. W. Barney. The council consists of six members: The Rev. Father Fitz, the Rev. Father Burnett, the Rev. Father Atkins, and George Hazelhurst, Dr. H. M. King, and E. L. Prior.

Father Paul, who is a member of the Society of the Atonement, and editor of The Lamp, a publication designed to foster the union between the Roman and Episcopal Churches, gave out a statement after the conference. It says:

"After a full interchange of opinion the Anglican Roman Union was organized. This body is essentially an association of laymen, and is organized on lines similar to the English Church Union. Its object is to maintain and defend Catholic principles and forward the corporate reunion of the Anglican Church with the Apostolic See, the basis of agreement being a belief in the Roman Primacy.

"Membership is restricted to those who are communicants of the Episcopal Church or of churches in communion therewith.

When asked what methods the society would adopt in achieving its object, Father Paul said no definite plans had yet been laid. The union, he said, was not designed as a militant body; it simply aimed at showing the importance of the object for which it worked.

"We believe," he said, "that a union will ultimately come about between the two Churches, and we are certainly in favor of it; but it must be thoroughly understood that this is no plot to get a few Anglicans to leave the Church and to join another. We look for a great movement in time which will bring the two Churches together in the same relations which they had before the Reformation.

"We do recognize the Pope as the natural successor of St. Peter, but we are in no degree disloyal to the Episcopal Church."

He went on to explain that there were now three movements on foot in the ecclesiastical world: The movement for a union between the Episcopalians and Protestants; a movement for union between the Episcopalian or Anglican, and the Eastern Orthodox Churches, and the one which this society represents, a tendency to union between the Anglican or Episcopalian and the Roman Churches.

In furtherance of all these tendencies he said there are similar societies to the one just formed; they aim to bring unity between two Churches, but those who belong to them remain still loyal to their own Church.

In reference to the society's attitude to the open pulpit movement in the Episcopal Church he said: "We are opposed to it, and intend to fight it. This union rests in the belief in the primacy of the See of Peter."

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The Tongue.

A man cannot ride or drive or guide a horse without a bridle. A bridle for the tongue is just as necessary for those who wish to guide themselves properly. We are told in Holy Scripture that the tongue is a world of iniquity and that those who offend not by the tongue are perfect. From the way that some people rush on in their talk, one would think that the priest who baptised them forgot to put salt on their tongue. Thomas a' Kempis says in the "Following of Christ:" "I was often sorry for saying too much, but never for saying too little." If some people who are fleent only stuttered they would have more time to think and then would say less. Deep rivers move in silence; shallow brooks are noisy."—Cleveland Universe.

C. M. B. A.—At the last regular meeting of Branch No. 60, Dublin, Ont., a resolution of condolence was unanimously passed on the death of Brother Francis McOuinell's wife.

C. M. B. A.—At a regular meeting of Branch 547, C. M. B. A., Portage du Fort, Que., a resolution of condolence was unanimously passed on the death of Bro. Joseph E. Dubois's brother.

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The Official Catholic Directory for 1908

We have just received a copy of the Official Catholic Directory and Clergy List for 1908. This very useful work contains a complete report of all dioceses in the United States, Alaska, Philippine Islands, Cuba, Porto Rico, Sandwich Islands, Canada, Newfoundland, England, Ireland, Scotland and Wales and the Hierarchies and statistics of the United States of Mexico, Central America, South America, West Indies, Operations, Annual Hungarian Monarchy, German Empire, Luxemburg, Holland, Switzerland, South Africa, Norway, Belgium and Japan. It also contains an alphabetical list of clergymen and a map of the ecclesiastical Provinces in the United States. Published by the M. H. Wilstine Co., 7 Barclay street, New York.

A. O. H.—At a meeting of Division No. 2, Ancient Order of Hibernians, Almonte, Ont., a resolution of condolence was unanimously passed on Rev. Father Hackett, P. P., on the death of his mother. The resolution was signed on behalf of the Division, by John McGrath, Timothy McAuliffe and Patrick Frawley.

DIED.

SCULLY.—At the Rose Hospital, Lindsay, Ont., on February 1, 1908, Miss Lizzie Scully, youngest daughter of the late Dennis Scully, Emily. May her soul rest in peace!

TEACHERS WANTED.

TEACHER WANTED FOR R. C. S. S. NO. 4, Hesson, for 1908. Duties commencing Jan. 3rd. State experience, qualifications and salary, etc., to J. Gaudette, Sec.-Treas., Hesson, Perth Co. 1521-tf.

WANTED A MALE TEACHER FOR THE St. Joachim Separate school Edmonton, Alta. Applicant please state qualifications, salary and when ready to begin. Address Emile Tessier, Sec.-Treas., Box 496, Edmonton, Alta. 1521-4.

TEACHER WANTED FOR R. C. S. S. S. No. 5, Huntley, holding a 2nd or 3rd class certificate of qualification. Duties to commence March 11th. Apply stating salary and experience to L. J. Curtin, Sec. Treas., Fitzwil P. O., Ont. 1519-3.

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WANTED A COMPETENT WOMAN FOR general house work in country. Must be good cook and manager. Address A. E. Murphy, Silver Hill, Ont. 1521-2.

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