

readers of fiction are the latest people in the world. It is only a matter of desultory thought. What thought, in fact, is necessary to bring to such reading? None. Magazines loom large in the twentieth century. Of what are they composed; but ready made thought, pre-digested mental pabulum, exceedingly so, not only, merely recreational reading and only incidentally instructive. "Know something of everything and everything of something" is the direction of Lord Brougham. So we must read to be specialists in some line and generalists in all others. What should one read then? History is philosophy in the concrete; "Philosophy teaching by example." What of the New Testament, the book of all books, with divine Authority? What of the lives of the saints? They are multiplied in this age. Are you interested in science? The texts are beyond number. In the arts, painting, music? Books on these are innumerable. If you have studied, the languages, do not let your knowledge go to seed. Keep it up. Occasional brushes are good. Sooner than you think you may be journeying through countries where a knowledge of the language may be necessary. What of the mother tongue, with its "Thoughts that breathe and words that burn," with thoughts "high as heaven, deep as the sea," confronting you? "The great ocean of truth lies all undiscovered before us." Let us use books as vessels to explore it. Last of all comes the all in all—the Faith. Keep that pearl of great price in its pristine purity of ray, and you keep all. Lose that and you lose all. Does not St. Paul say: "Without faith it is impossible to please God?" So it is a grace, a divine favor and gift—a treasure that can be lost. A treasure, therefore, to be guarded with argus-eyed surveillance. Visit the large cities and interview the pastors, ask them how many convent-trained girls have lost their faith; you will be astonished. Yes, your faith can be lost. What have you lost? Mixed marriages have been a fruitful source of loss. Love of dress, vanity, show, is another source of downfall to the fair sex. Why not be simple and modest and demure, as the primitive instincts of the gentler sex so dictate? Again, there is the love of sensation, love of pleasure, and the pursuit of risk and change and novelty. This might rightly be styled "The Cinematograph Age." Flashy and sensational, a thrill for every minute; what of the distasteful sanctity of heart against this vogue of insane sense of tickling? "Purity, thy name is woman," says a learned author, "and we expect women to be placed almost in the forefront of our civilization." Are the women of to-day the peers of our mothers? What of the long list of the holy women celebrated in the Old Testament? Judith and Esther and Ruth, saviours of their race. What of the Fabiola of Wiseman and Agnes and Cecilia? What of the two Elizabeths, Queens? What of the two Cathelines? Joan of Arc, redeeming a people only to die of their neglect? All symbolized by the Blessed Virgin and Mother, in Bethlehem and Nazareth and on Calvary—joys and sorrows in all, but faith in Christ everything. Yes, your dear young ladies, you have a supernatural calling, your origin and your destiny are divine—from God you came and to Him you shall go. Then hold your faith forever, through all vicissitudes, till your dying breath and then your convent training, if at the very worst extreme, worthless to you in all other points, will be current as divinely minded gold to purchase your way, regardless of all other conditions, into the kingdom of eternal knowledge and love and fruition. Farewell, then, to the holy home of your innocent youth! Farewell to the sisters, so good and so true! Farewell to the companions you love and behind, whom you would affectionately. In years to come you will hark back in reminiscence to the sacred old place—the halls and walks of the "Pines." When cares come to ballast increasing age; when the burden of responsibility falls only too soon upon your tender shoulders, then will you look back to this of all days, one to be placed almost in the forefront of our civilization with those sacred anniversaries, as of that First Communion. You will look back and find in this home of your convent laurels an inspiration to live better and be better and make more of the five or two talents which the Lord has made you stewards. It will brighten your anxiety and lighten heavier hours and remind you of that faith, hope and charity so deeply instilled into by those good Ursulines and make you take up your duties more promptly and by a more generous loyalty, accordingly win for yourselves rewards here inaccessible—there, undying and eternal. I thank you.

### ARCHDIOCESE OF KINGSTON

#### THE ARCHBISHOP'S FIRST VISIT TO TWEED

Tweed Advocate, May 30

Never before in the history of the Roman Catholic Church in Tweed has a gathering assembled as did on Tuesday, to welcome the high dignitary of their faith and to witness the Sacrament of Confirmation administered.

It was the occasion of the first visit to Tweed of His Grace, The Most Reverend Michael Joseph Spratt, D.D., Archbishop of Kingston, and the parishioners turned out in large numbers to receive his blessing and to be present at the most impressive ceremony of Confirmation.

The sacred edifice was comfortably filled, the estimated attendance being over eight hundred people. Father Quinn has been assisting in his efforts in preparing his class to be further received into the bonds of the faith and the precision with which the preliminaries to receiving were performed by the large number of little ones gave evidence of care and training and the beloved parish priest has every assurance that his duty in this respect, as in others, has been exceedingly well done.

The candidates marched in two from the presbytery, followed by His Grace and the assisting priests, while in line on either side stood the members of the O. M. B. A. and C. O. F. societies.

When entering the sacred edifice the children sang very sweetly the hymn, "Come Holy Ghost, Creator Bless."

High Mass was celebrated by Rev. Father Powell, of Flinton, after which the solemn and impressive ceremony of the Sacrament of Confirmation was administered by His Grace, lasting nearly an hour.

Besides Rev. Father Powell the priest who assisted in the service were Revs. Father McDonald, Secty. to His Grace; Father Carey, Erinsville; Father Carson, Pictou; Father Murtagh, Marmora; Father O'Riordan, Madoc; and Father Quinn.

At the conclusion of the ceremony of Confirmation the following address, read by Mr. A. B. Collins, was presented to His Grace the Most Reverend Michael Joseph Spratt, D.D., Archbishop of Kingston:

May it please Your Grace—In the name and on behalf of the congregations of St. Catharines and St. Edmund's churches, assembled to-day, we desire on this your first official visit to the parish, since your consecration, to extend to you a hearty welcome and at the same time to congratulate you on your recent elevation to the chief pastorage of the Archdiocese of Kingston.

When last year the news arrived that the Holy Father had selected Your Grace to fill the See rendered vacant by the transfer of Archbishop Gauthier to Ottawa, we, in union with the rest of the faithful of the Archdiocese, rejoiced exceedingly.

For close upon a century illustrious prelates, whose achievements in both church and state stand out prominently in the history of this country, have preceded you in the venerable and historic See of Kingston.

Your Grace is a worthy successor to those saintly and zealous men. We had known Your Grace by repute long before you became our chief pastor; the bright rays of your saintly life had cast their beams even to our hamlet. Your zeal for the Church, your love of peace, your compassionate ministrations for the poor and infirm, your tender and gentle bearing, your priestly virtues and scholarly attainments, as well as your administrative abilities, were well known. Therefore when the vacancy in the See occurred, all eyes were turned towards you, and we were not disappointed. Long may you be spared to preside over the destinies of the Archdiocese within which you find more and more loyal subjects than those of this parish.

We hope Your Grace has been pleased with the knowledge displayed by the children in Christian Doctrine. Our zealous pastor with untiring energy has devoted much time and care to their instructions, Sunday after Sunday and on week days, and the result might be found busily engaged teaching those children whose bright young faces you have just anointed with Holy Christm. Not only has he devoted much time to the laments of the flock entrusted to him, but he ourselves bear public testimony to his anxious solicitude for us. He not only preaches the Word of God, but gives us every opportunity to approach the life giving Sacraments of Holy Church.

We beg to state to Your Grace that the financial state of the parish far surpasses our most sanguine expectations of a few years ago. Since the advent of Father Quinn to the parish, a little over seven years ago, wonders have been accomplished.

The heavy burden which encumbered the parish for twenty-seven years has been removed; a presbytery has been built, equipped and paid for; the church cemetery and of St. Edmund's have been renovated and beautified; furnishings provided for both churches; in this edifice the stations of the cross have been donated by generous friends while on its tower has been placed a magnificent bell; and in this section of the parish two modern equipped schools have been erected.

Flourishing societies exist namely: The Catholic Mutual Benefit Association and the Catholic Order of Foresters have splendid formations. The Altar Society and the League of the Sacred Heart are both in a healthy condition and within the past two years we have inaugurated the Young Ladies Sodality of the Blessed Virgin Mary and the Holy Name Society with a Tokal Assistance Branch.

A well selected parish library recently placed in each church is exerting a very salutary influence in disseminating a wholesome practise of reading among the young.

We desire particularly to point out to Your Grace that peace, unity and good-fellowship reign among the members of the community.

In conclusion, we hope Your Grace's stay will be a pleasant one and humbly beg your blessing for ourselves and our families. Long may you be spared to us that your labors in the future may be as

productive of good results as they have been in the past, in the fervent prayer of your devoted people of this parish.

His Grace made a fitting reply and in addressing the congregation congratulated them upon their magnificent church and the successful struggle from which they had just emerged in erasing the debt, through the untiring efforts of present and past pastors. He attributed the success to the unity of the people and the present was a time of rejoicing. Without unity success cannot be obtained: "If a kingdom be divided against itself it cannot stand." Unity between pastor and people was essential and he was glad to find it here. It was one of the pleasures of his life to come to Tweed and see such a grand church with such beautiful surroundings.

To the confirmation class he said that they were now perfect Christians, having been confirmed to the Father, cautioned them to abstain from intoxicating liquors and to attend school regularly. God would help them to keep their promise. The class then rose to their feet while they received the pledge to abstain from intoxicating liquor until they attained the age of twenty-one years and received His Grace's special blessing. He forbade the boys to smoke cigarettes, saying that besides being constitutionally injurious it would lead to drunkenness.

To the congregation he said that more priests were needed for the great work of the Church. Many young men were qualified but assistance was necessary to educate them. Accordingly on Sunday, June 5th, a special collection will be taken at both churches to assist in this work.

His Grace spoke at some length upon society; how the whole civilized world was one great society. We were all brothers and sisters united by international laws. God established the first society in the Garden of Eden and we were instructed by Him to increase and multiply the human race.

He paid a fitting tribute to mothers, placing them in a position amongst the martyrs. He warned his hearers not to tamper with the laws of nature as its retaliation was sure. A warning was given to the children never to disobey their parents and to keep away from bad company.

Parents were advised in the training of their children and their duty towards their grown-up daughters. His Grace dealing strongly upon the latter subject.

He proved himself a strong advocate of temperance and impressed his hearers to always observe the laws of the Church and make frequent confessions.

His address throughout was intently listened to and although he spoke for nearly an hour not one tired, so masterly was his exhortation.

### HOW CATHOLICS CAN BE MEN OF SCIENCE CATHOLICS

A melancholy interest attaches to the recently-published book, entitled "Thoughts of a Catholic Anatomist," by Dr. Thomas Dwight, M. D., LL. D. Its author has passed away from all scenes of earthly controversy and has enjoyed, let us hope, the vision of the truth and beauty which he loved, and for which he fought with all the energy and zeal of a fearless champion. To the last days of his life he recognized the duty of continuing for Catholic Faith against a world of indifference, doubt and unbelief, writes the Catholic Times. He felt very strongly, as he tells us in the preface to his present work, that men outside the fold wonder how intelligent Catholics could at the same time be men of science, and conversely how men of science could be Catholics. He recognized the existence of a prevailing suspicion of dishonesty, and set himself accordingly the task of endeavoring to remove it. He would tell how he, admittedly an intelligent man, looked upon science, how he viewed its claims, and how he estimated its worth and weight. And because he dealt with matters of grave theological import, he sought and obtained "the imprimatur of the Church." The nature of some of the topics discussed made it his bounden duty," he says, "to apply for it; but I should have done so in any case, that there might be no question as to the orthodoxy of any of my statements." The Catholic reader, therefore, after that, on traveling on safe ground as he moves through the argument of these pages, and that he can take the conclusions as authoritative.

**ATHEISM MORE COMMON**

Dr. Dwight sets forth with the frank admission that atheism is more common among men to-day than is generally believed. He thinks that during the last fifty years there has been a great increase of atheism. Fifty years ago," he says, "openly to deny God was to put oneself beyond the pale of respectability. Now, on the contrary, in many societies, it is distinctly the fashion, and it is affected as an evidence of true enlightenment." He was at one time inclined to hold that much of this atheism was merely boasting, hours of vain and ignorance. "I now recognize," he says, "as beyond doubt that there are those who do not believe in God. None the less, I still think that the dishonest deniers far outnumber the sincere ones. And he goes on: "Perhaps we all know athletes who, in spite of all logic, lead respectable and useful lives. Let us make much of them: for their children will show themselves more logical. They will join the increasing multitude of those who knowing no lawgiver, see no reason to obey law. What does it matter to them if some other collection of protoplasmic cells suffers a little more or a little less? After all, can they be sure that it does suffer? So, having run the gamut of pleasure with other men's money and other men's wives they will not shrink from the quietus they can so easily make for themselves. They have got bravely over the dread of something after death, and are acting accordingly. Hands and doing this to-day for one who did it a generation ago." That is not a pleasant witness to what is happening in the United States, however true be the conclusion Dr. Dwight draws of what will happen to the next generation.

continues it such? I have always been of opinion that the word evolution is as purely a mental conception as the word equator, and that men speak respectfully of the one as of the other for exactly the same reason, viz., that they are convenient terms. But it is not the fact alone, as I have said, which evidenced the presence of an evolutionary progression, I cannot see what that would have to do with the existence of a God, unless—which is inconceivable—biology could show us a grain of dead sand beginning to exhibit the functioning of a live organism. Life is from life, and the first life begins each time of our never come from non-life, any more than the first matter or stuff came from nothing and nowhere. We must, if we are to reason at all, and to follow our reason, begin with a beginning and that is a creation by a Creator. We may hold that He created everything, and still continue to create everything. We might hold that He created things at first in their types and species, and gifted them with powers to reproduce. Dr. Dwight inclines to the second possible opinion, and holds a modified form of salutary evolution, believing that fresh forms have arisen by a leap from lower to higher or different forms. It may be so, but it is not opposed to reason. And if it is so, it is not an argument against God, any more than evolution is, unless it be held that such a leap is kin to the leap from nothing to something, and that such a leap was the beginning of matter and of life.

**WHAT IS AT STAKE?**

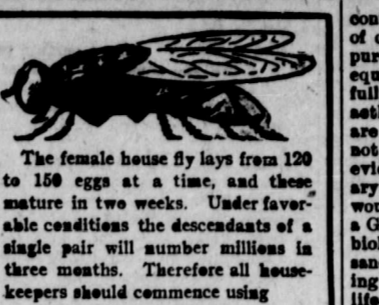
For what is really at stake is whether matter and life are creations or not. If they are as Dr. Dwight believes they are, people who abandon belief in God because they believe in the action of evolution would be equally justified in disbelieving in the watchmaker, because they could see the action of the watch, and note its keeping time. Some Power, which is also a cause, is required to explain the coming into being of matter, and the moving of matter into a further stage of organic life. And here we may read the words of Dr. Dwight, himself an evolutionist of a modified kind, but a firm believer that only a Creator can reasonably account for the origin of life. "While it is evident," he says, "that the vital principle of a cabbage is of a lower grade than that of a lobster, and is entirely different from and superior to anything that lifeless matter shows us, we know that it must be a new creation. The living and non-living are separated by an unbridgeable chasm." That is so. And equally unbridgeable is the chasm, between reasoning and unreasoning life, between the lowest thinking man and the highest animal in the scale of intelligence. All mankind agree in drawing a clear distinction between the words men and animals. No amount of sophistry overcomes the distinctiveness. All the philosophers of the world fail to blot out or obscure the dividing line introduced by mind.

**WHO GAVE MIND?**

Who gave mind? Who gave again the same animal arising, God; mind never could be made by matter. Evolution or no evolution, the thinker comes back to the everlasting questions, Who made mind? Who made life? Who made matter? And he can find no resting place for his thought but in a Creator. He may say he cannot answer the question as to why his mind is unequal to the problem, that the world and life in it may be eternal, that there never was any beginning and never will be an end, that it is all a puzzle, and that there is no solution for it. In that case he will not talk proudly of science. And, as Dr. Dwight remarks: "After start from that One Who is the equal and the scientific anarchist who boasts that he does not know there is no God. As he cannot prove a negative, one may ask by what kind of authority is he justified in calling upon us to bow down and accept an unproved and unprovable dogma of his own making. By what law of reason are we to accept a system which is necessarily causeless? The existence of God can be proved by reason alone, but a causeless system is not only contrary to reason, but beneath it. Which side is it here which savors of superstition, of the enslavement of the will, and of the subjection of reason to authority?" The reader who has launched his way through the brilliant chapter in which Dr. Dwight exposes the contradictions and absurdities that scientific men have invented and accepted in their struggle to prove a kinship between men and apes will have no difficulty in seeing where reason lies. In this matter of evolution, science is not the beneficiary, it is from whomsoever. Whoever likes a clear and clever bit of argument should read Dr. Dwight's book, which shows us Catholics not to be browbeaten into fears by the bombastic utterances of scientific men who, in their eagerness to clasp a unity on the universe, will accept and propose any theory provided it does not and all being, Who is the beginning and the explanation and the end.—Sydney Catholic Press.

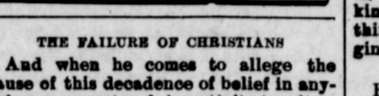
**Catholics and Non-Catholics**

Says the Catholic Telegraph: "The Catholic believes that faith is a gift of God. He humbly thanks the Almighty for His generosity, prays that God may give him grace to live in accordance with his faith, and petitions heaven to vouchsafe the desirable gift to those outside the fold. 'One Shepherd, One Fold,' that is the Catholic prayer. The Catholic does not berate his Methodist neighbor because he is a Methodist. He does not deride his Lutheran fellow because he is a Lutheran. Secular Redeemer and continued down to the present day by the Apostles and their successors, the Catholic Bishops, he regrets the secession of the sixteenth century, when the heresiarchs seduced some of the people from their Father's House, and prays daily for the return of the prodigals. 'One Fold, One Shepherd.'"



### WILSON'S FLY PADS

The female house fly lays from 120 to 150 eggs at a time, and these mature in two weeks. Under favorable conditions the descendants of a single pair will number millions in three months. Therefore all housekeepers should commence using Wilson's Fly Pads early in the season, and thus cut off a large proportion of the summer crop.



THE FAILURE OF CHRISTIANS

And when he comes to allege the cause of this decadence of belief in anything supernatural, he attributes it to the advance of science, the decline of ecclesiastical influence, and perhaps, above all to the doctrine of evolution. The second of these causes, as he considers, is due to the failure of Christians to carry the war into the enemy's camp. "It seems to me that many of the apologists for Christianity made the mistake of fighting too much on the defensive. They have held their position, they have shown the weakness of their opponents; but, if I mistake not, they for the most part have stopped there without going on to show that, as far as science has anything to say in the matter, its evidence is in support of religion, and that as a whole the Catholic's view of nature and of man is grander, more logical, and more satisfying than that of the 'monist.'" And, in this connection, he says, when speaking, on the thought of the day: "The decline of faith, consequent on the progress of evolution, or merely contemporaneous with it, as the case may be, has deeply scarred the community at large. In spite of the growing number of Catholics, and of the increasing number of those of education, it is to be owned that we Catholics influence public opinion very little. It may be that, man for man, owing to the spread of this doctrine, there are more believers than there were in this community fifty years ago; but they are not the ones that have the ear of the public. They do not form the reading, writing, speculating set that is prominent in magazines, in editorials, in after-dinner, and in commencement speeches. This set either has lost its faith completely or (what I believe to be true of more than a few) considers it better policy to ignore it. Thus all the utterances of these former of public opinion would give us to understand that science has altogether disposed of religion. And yet deep down in the mind of the community a remnant of faith lingers. The men who still believe in God and in immortality. The community still feels that the words 'right' and 'wrong' have a meaning, thereby acknowledging free will and accountability. Yet the popular notion has somehow implied that these ideas are but superstitions, remnants of mental states of past generations on which science has not shed its beneficent ray, lighting up every corner of the universe and proving that there is no place in it for God." Against these popular ideas, springing from a too ready assumption of evolution, Dr. Dwight directs his lance; evolution is the foe.

**WHAT IS EVOLUTION?**

Now, what is evolution? Is it much more than a convenient word, as blessed are Mesopotamia, so comforting to the old lady? What does it mean? As commonly used, it serves as an explanation of the orderly series of progression by which material shapes and vital forms have manifested their appearance in the universe, whether in the world of matter or of life. It does not explain their origin, for it assumes matter, and assumes life; it cannot account for the coming of primary stuff, or for its subsequent vitalization. It can point to the planets and give theories to explain the history of our earth and its crust. It can show the gradual progression of forms of life from lower up to higher organisms. Granted these orderly processes and graduated appearances, what caused them? Not evolution; for evolution merely points to the fact of an orderly scale of emergence, to a noticed and observed profession, to a regular series of effects, to an order, a law, as men say. Yes, but to a law which is an observed order, not a force. What the thoughtful man asks is, not simply in what order things appeared but by what force, by what power. Evolution—granting it—is the story of an effect not an explanation of a cause. Who or what caused the orderly graduated appearances which evolution points out? Not itself; for evolution is a mere word, like gravitation, gravitation. And no one would think of saying that civilization caused men to be civilized, or that gravitation caused gravity in bodies that manifest their submission to its reeorded laws. Either evolution is a word meaning an observed order, or an effect, or a cause. And, at once, we see that the sole question is the last one. Is evolution a cause? No. It is an observed orderliness, a convenient expression. Without God to create the matter and to settle the life there would be an evolutionary record in neither organic nor inorganic matter. Evolution betokens the fact of order, not of cause. We say it is a law of nature, that the sun rises every morning; but what causes the sun to rise so regularly that its order can be regarded as a law, sure to come true? It is a law that life can reproduce like life—similaria similibus—but what is the cause of this power of reproduction; who gave the vital force first; who made it reproductive; who

### Real Cure for Cursing

That was a rather good story the Express printed the other morning of a man who was cured of swearing by hearing a phonograph repeat his language." says the Catholic Union and Times of Buffalo. "The gentleman was prone to profanity, and in an attempt to cure him a scheme was devised to record his every day conversation and later turn the machine loose in his presence. It had the desired effect. He heard himself as others were wont to hear him. Was enough. Why presumably decent men permit themselves to drop into vulgarly and profanity is one of the in-

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