The Catholic Record.

DIVORCE.

States are setting their faces against and a timely dose of medicine in the divorce. Now here is Bishop Potter's shape of a pill or good natured ridicule chance of a lifetime. As a defender of will prevent many a distempered soul the marriage tie he is sorely handi. from asking the idiotic question: Is capped by his connection with a sect life worth living? that sprang from the heart of a lustful king, but he can give evidence of a certain amount of grit by attempting to unravel the matrimonial tangles of the Gotham smart set.

AN UNLOVELY TYPE.

ing on the nerves of those who are protest, but they should make their projust plodding along is the conduct of tests, as their creeds, a little more up to some "pious" Catholics. If they did date. At any rate carrion is not a not make profession of exalted plety seemly article at a ministerial feast. we might fail to notice it. But they But some of them are old, living on the are so good and belong to so many So. memories of the past when the bang. dalities, and yet have, as Monseigneur ing of the drum ecclesiastical was the Bougand used to say, such infernal sweetest, and seem not to understand tongues, and they don't know it—that that the world has moved somewhat is the trouble. For the professional since Knox and his devastating hordes gossip, the meddlesome and prying appeared in the land, and does not take the fomentor of quarrels and hatreds do they appear to know that advanced tion. In fact with a delightful nai- devote their arguments against Cathohappy combination.

powers that be.

"IS LIFE WORTH LIVING?" by reason is merely the old cam-

restlessness of the modern woman. attitude of the first Reformers towards The authoress assures us that her reason, their contempt for it, we conseething unrest. She is also asked if life is worth living. We suppose that the species of woman whose life's hori-the species of woman zon is bounded by a new dress and a years of my Catholic life constantly enfashionable function must occasionally gaged in the study of the Church and be blue. Even the honor of having one's her doctrine, and especially in relation photograph in the papers, and of ministering to the appetites of one's ac have had occasion to examine and de have, as a result, a crowd of sad-eyed points of view which are most odious women who are generally selfish and to my non-Catholic countrymen and to useless and inclined to puzzle over the the Protestant mind generally; but I question is life worth living. The have never in a single instance found acknowledge that her life belongs to God, and that her
duty is to live it out bravely at the post
have changed or modified, or in any fore God and the guardian angels, shall neither knoweth Him.

But perhaps the people who moon

oped a fondness for Schopenhauer, and incidentally by so doing, a great hilar-London, Saturday, July 20, 1901. ity on the part of those who knew him. The laughter saved him from foolishness. Pessimism is merely a mixture The Episcopalians of the United of self-conceit and disordered liver, and

CATHOLICISM.

It is astonishing that, despite our en-

lightenment and all that kind of thing,

few preachers can come together without having recourse to the oft-repeated dead and buried charges against One thing that is exceedingly try. Catholicism. We know they have to newsmonger and everlasting talker, so kindly to that kind of music. Nor regards itself as a paragon of discre- thinkers such as Draper and Huxley vete that speaks volumes for self-con- licism and have no hesitation in declarceit they rather pride themselves on ling that Protestantism has no power to having high thoughts, seated in a cope with the Agnosticism of the presheart of courtesy. But a big prayer ent time. A little observation will conbook and a leprous tongue are not a vince them that the above contention is not without reason. Now and then we get a left handed compliment from our THE RESULT OF MASONRY.

The Italian Free Masons are to make a pilgrimage to the tomb of King Humberto during the month of July. Whilst there they might, and with profit to themselves, look over their gerous to society, we must acknowledge past record. Time was when the ban- that the Church of Rome can obtain, dit Garibaldi was in honor and the what we do not, an immense body of robber horde of Victor Emmanuel was men who devote themselves, body and duly extolled by the bigoted publicist. soul, to the service of others without and then took a breakfast of milk, know over, the years have shown that the despoilers of the Pope have done nothing worthy of the adulation so freely bestowed on them when they have no feely a waste of compassion. He had better bestowed on them when they began reserve it for Rev. Dr. Hillis, who, in myself, shaking my little rug and their unholy task. In striking at the talking of the fundamental doctrine of Pope they struck at the power that has the Presbyterian creed, declared that given Italy a place amongst the na- "it would seem that if men believed tions, and in warring against religion it, reason would be shaken to its founthey disseminated a spirit that mani- dation. It would seem as if a man fest itself in such men as d'Annunzio would prefer to be burned at the stake and in the snarling, godless crowd that rather than hold or assert, or charge is kept in subjection only by the such infinite cruelty upon the allmerciful and all loving God." The statement anent dogmas unsupported

In the July number of the Cosmopolitan we notice an article on the

Omitting any consideration of the tent ourselves with quoting the testiquaintances, loses its charm, and we fend Catholicity precisely under these

normal minded woman—and she is in a single article, dogma, proposition the majority - has sense enough to ordefinition of Faith which embarrassed where God has stationed her. She respect altered from what I found it if keeps her mind fixed on the end for I had been free to do so. I have never which life was entrusted to her. She found my reason struggling against may have troubles and difficulties, but the teachings of the Church, or felt she knows where to obtain help and myself restrained, or found myself reguidance and she knows too that duced to a state of mental slavery. I every kind word and gentle tone and have as a Catholic felt and enjoyed a

loving watchfulness in small things mental freedom which I never conmost homely life is turned into gold and transfigured in secret be. And if the dogmas of Catholicism are

contrary to reason and scripture, then have a measure of bliss and glory the millions of men who adhered to which the world cannot conceive be- them-the myriads who defended and cause it seeth not the Holy Ghost, died for them-were simply besotted idiots. The same must be true of their descendants. The Moderator may be along and play with melancholy and hard and dour and have his gray matexpect a deal of sympathy-which, un ter overlaid with several strata of prefortunately, is too often given them — judice, but he should try to see that the are suffering from liver trouble or appublic is discerning enough to recognize nize that the Church which is the asy "Sane griefs, we know, are medicinable, i" and this is one of them. Some time ago, for example, a friend develution to the manufacture of every misery and the fashioner and support of every species of seif-and takes their destiny in hand—traced by his Presbyterian pencil.

ACTRESS MAUDE ADAMS'

While Taking the Rest Cure in a Catholic Convent in France.

Office Christian Science Publication Committee, Own Story of Her Novel Experience

Paris, June 29. - Maude Adams, who for the past few weeks had been taking the "rest cure" in the Catholic convent at Tours, finally tired of the silence and monotony of the old mon-astery, bade adieu to the nuns, with whom she had become a great favorite, and came back to Paris.

Describing her convent experience lish this brief rectification.

the World correspondent, Miss The teachings of Christian Science to the World correspondent, Miss

Adams said:
"My life there was most soothing.

and prayer.

"My friends who had arranged for my admission for the rest cure concealed from the Mother Superior the

connected with the satanic realm.
When I arrived I found that I was seeking heartsease, probably after some terrible love affair. But a few days later I confessed my calling. The nuns screamed in holy horror, but meanwhile I had grown to be a great ret with them all, and there was no thought of my expulsion, though the Sisters sadly deprecated the fact that tried to convert me, but I think I went rather the other way. However, I got them to view stage life more sensibly finally, and after a few days they beg-ged me, with mingled feelings of fear

were certainly my most pleasurable

"I lived exactly as the Sisters lived. bread and strawberries. I missed the

AT WORK IN THE KITCHEN. "At 9 o'clock I reported with the others to the Mother Superior, and was assigned sometimes to the kitchen,

d mediation.
"At 4 o'clock chapel again, then household duties, the needle and garden work. At 7 we had supper, frugal, neatless and silent, like the noon meal. From dinner until bedtime—9 o'clock
—was devoted to recreation. This was the only time during which the nuns were allowed to converse.
"What lovely, innocent twilights l

enjoyed there, under the big chestnut trees, surrounded by sixty saintly women, some young and some old, but all so wholesome, so kind !

" THE BEAUTIFUL NIGHT OFFICE." " At midnight the silvery bell which directs everything in the convent sum moned us out of bed for an hour and a half for the 'night office.' At first l found it an awiu! struggle to raise thus after my first sleep and dress and go through the long, weird corridors, peopled by silently gliding figures going to chapel; but loved the beautigoing to enaper; our loved the beauti-ful night office, with only the dim light of the altar candles playing among the columns under the lofty gothic arches, and the darkly outlined nuns in their interminable monotonously plaintive chant, begging God to forgive the

wickedness of earth.
"A few weeks spent thus, the absolute quiet, the regularity and the sim-ple food effected a comple e change in

me physically. My nervousness was gone and my mind unfevered.

"Our parting was tearful. We had grown mutually attached. But I prom-

ised to return next summer.
"While there I wore the novice costume. But I was slightly different from the Sisters who had pronounced ternal vows, and I deemed it useless to horrify my sweet friends, the nuns, by revealing the fact that I had dis-ported myself publicly all last session breeches as the Dake of Reichstadt."

"CHRISTIAN SCIENCE."

No. 143 West 48:h Street, New York, June 20, 1901.

To the Editor of Freeman's Journal. Dear Sir, - The reference in your issue of June 8th, to the Church of Christ, Scientist, and its founder, rest upon misrepresentations, which have gone the rounds of the press, but have To day she left with a party of French lady friends for a leisurely tour of the beautiful castle region of Touraine.

in regard to disease cannot be lightly understood and are easily distorted by reation, I may cite the relation of dark existence of when it a ness to light, or of black to the various ing exists but mind. colors, in order to express the Christian Science view of the relation of disease fact that I was an actress, as the dear to health. Darkness is not a real nuns entertain many strong though innocent prejudices, among which is a rooted belief that the stage is directly

Neither is black a real color, but only the absence of all color. So disease (disease) or discord, is not a positive quantity, but a negation of health or harmony of being, and not an indes-tructible fact in the realm of the real. Disease seems real enough while it lasts, distressingly real, but when it is gone, destroyed, by whatever means, where is its reality, in the Christian Science use of the term? If we could speak of a "temporary reality," that such a sweet creature as myself should might be used to describe diseases, but be addicted to such awful work, and in point of fact there is no reality except that which is imperishable and eternal. Disease, then, is only as real as any negation can be called real.

> pears in your article, it is one which is never used in Christian Science, and would have no meaning as applied to any Christian Scientist. Christian Scientists do not claim to have any special powers which are denied to others. Their churches are open to all, and strangers are given the best seats, as anjevidence of the kindliness and love which characterizes their

As for the term "adepts" which ap-

know that Mrs. Eddy derives a sub-stantial income from her writings. This is the result of a life of hard work, and his only what any author is entitled to receive, whose works are in great demand. The hundreds of thousands of men and women who gained health and happiness from these writings are the best judges of their value, and no fair minded person need begrudge them their success.
Yours truly, W. D. McCrackan.

tion truth should be the objec-tive of every honest man; to begin by a false presentation of a system you would defend or refute, is to place obstacles and stumbling blocks in the way to that objective. It is not conducive to true religion or true philo-sophy, and is destructive of moral integrity in those who practice that immoral method. It is, therefore, the best morals as well as the best policy in refuting an erroneous principle or system to first state it correctly, that it

may be seen as it is. The teachings of Christian Scienceism in regard to disease must be based on some ulterior principle, some doctrine on which the science as a religion or a philosophy mainly rests on. Mr. McCrackan has not adverted to this ulterior principle. This is to be regretted, as it is by such principle or fudamental doctrine that Christian Sci-

ence must be judged.

If we are not in error, the founder of Christian Scienceism teaches us fundamental the doctrine of Berkeley that here is no such objective reality as matter, that all is mind; that what is

not mind is nothing.

This doctrine is inconsistent with Mr. McCrackan's theory of disease as given in his illustrations. He says: "I may cite the relation of darkness to light, or black to the various colors, in order to express the Christian Science view of the relation of disease to

This illustration or parallelism sup poses two things, namely, a positive, objective reality—light, and a negation or absence of it—darkness. The former is necessary to the latter. But this positive, objective reality can have no existence in the Berkeleyan doctrine which denies the existence of all objective realities, and affirms the existence of mind only. The contradiction between the doctrine and the tion between the doctrine and the illustration becomes all the more apparent when we reflect that something more than light is necessary to dark.

Science is made, serious criticism is out of the question. Perhaps Mr. Mc. out of the question. Perhaps Mr. Mc. for His guidance, by yielding as soon as we feel any resistance of our own will.—Feuelon.

ness or shadow. There must be an opaque object between the source light and the point of vision. But the Berkeley-Eddy doctrine denies the existence of such object. Now, as Mr. McCrackan's explanation of disease contradicts one of Mrs. Eddy's fundamental doctrines, there must be an error either in the explanation or in

All through the illustrations the same contradiction is involved. Mr. Mc-Crackan says: "Darkness is not a real thing, an entity in itself. It is only the absence of light, a mere negation."

But if light, according to the Eddy doctrine, has no external reality, is a nonenity, a negation, then darkness must be the absence of a nonenity or the negation of a negation. Mr. Mc-Crackan seems utterly unconscious of the fact that in every case he postu-lates positive objective realities— things which the doctrine denies the existence of when it asserts that noth-

The doctrine that nothing exists but mind denies the existence of the human body, and consequently all diseases of it. It denies also the existence of medicines or drugs, and yet it opposes the use of them, and treats them as real things, just as other people do.

"is not a positive quantity." We are not aware that any one considers disease as a positive quantity. Disease unattached to a being is nothing; just as health unattached to a being is nothing; unattached, both are abstracmen do not talk of disease in that sense. When a man is on the broad of his back, delirious with a raging fever or shivering with a chill, men say he has a disease or is sick. In this common sense sickness is a mode of being; and as a mode of being it is just as real as the mode of being called health, is real. And if we can predicate quantity of mode, disease or sickness

is as much a positive quantity as health is. Neither sickness nor health has a substantive existence. Both, as modes, exist potentially in their causes. will, and strangers are given the best leats, as anjev.dence of the kindliness and love which characterizes their latth.

Christian Scientists are happy to know that Mrs. Eddy derives a subtraction in come from her writings. swarmed in him until they ran their course. The abnormal condition or mode of being they produced is what is called the small-pox disease, which. of course, had no existence until it was produced in him. These infinitesimal animals attacked him, and their attack was as real as that of a lion ; and if death resulted, they killed

times to the dairy, where I learned to skim milk and make excellent butter; sometimes to the garden, where I picked fruit, or flowers for the altars.

"At noon we gathered to the chapel for a short prayer, after which we had dinner. Perfect silence is compulsory in the refectory; nothing is heard in the vast vaulted hall except the voice of a nun reading history aloud.

"After that we walked silently are und the cloister till 1 o'clock, when each retired to her own cell for study and mediation.

"At moon we gathered to the chapel of not bearing false witness, the best way to defend a true system or refute to a false one is to let them be seen as they really are, and deal with them on that basis. Catholics thoroughly appreciate this principle because they have been the greatest and from the attack of a hungry lion, such as shooting or otherwise killing the animal—at hing the Christian Scientist admits can be done—why may not similar means be taken to prove the nimes propose is to be gained by it. Aside from the moral obligation of not bearing false witness, the best is only suffering from an anegation of I health or harmony of being." Of it course he is, but why should not mediate the province of the chapel of the course he is, but why should not mediate the province of the chapel of Now, if means can be taken to pro vast vaulted hall except the voice of a nun reading history aloud.

'After that we walked silently are und the cloister till 1 o'clock, when each retired to her own cell for study and mediation.

'After that we walked silently that basis. Catholies thoroughly appreciate this principle because they have been the greatest sufferers from misrepresentations. In all investigations and mediation.

Lord and Lady Fielding. Dott them on health or harmony of being." Of cumstances, came to a conclusion that course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence or drugs be used to k negation of health and harmony of for a thank-offering to Almighty God

from which she derives a substantial income. Does he mean to say that those church buildings and the books that are sold, and the dollars they bring in return, are imperishable and eternal, or that they are not realities. In view of the doctrine that there is nothing but mind, what becomes those buildings, books and dollars? Are they only the unsubstantial stuff that dreams are made of, or are they the creations of a mind suffering from "a negation of health and harmony of being" and from the absence of a healthy sense of the real.

We have not yet seen a clear, comprehensive and coherent statement of the fundamental principles of Christian Science. What we have seen of the founder's writings is vauge, hazy, indefinite and unsystematized, and in many instances contradictory. Some-times you are led to think that the god she treats of is the God of Christian thought and faith; at other times you are forced to the conviction that the god of her religion and philosophy is the god of Pantheism that makes all things god, and leaves no distinction etween God and man. Again, she the burden of the daily confusion of our sins. We must feel our weakness, between God and man. Again, she free agent, and then again, that the nind is not free and distinct from God. but bears the relation to His infinite but bears the relation to His infinite but bears the relation to His infinite mind that the bubble floating on the surface bears to the ocean; that there surface bears to the ocean; that there surface bears to the ocean ; that there is nothing but mind, and that this God to please to deliver us from ourmind is God.

Until a clear and coherent statement

WHAT DOES IT MEAN TO BE A CATHOLIC ?

In the practical sense, standing as man to man, and asking ourselves that question, What does it mean to be loyal Catholics? We know that the Catholic Church has the power to go out and teach all men. We know that it has the divine commission to send forth its spirit to men and to move them in the way to heaven, the right way. You remember in the book of Ezekiel how the land was covered with dry bones and how the prophet was ordered to go forth and call upon these dry bones to rise up and become living men, and when he obeyed the voice to go and send forth the call mate bones rose up and took the form of strong, active, living men, ready to obey the command, send them where it might. And the Catholic Church over its children has and ought to have that power-to send them where it will, to prophecy at any time when necessary and to rise up up its faithful children to obey its commands. And the Catholic Church, if it's the Church of God, has also that power to restrain, which we must respect, a power that came to it from God Himself. "Whatsoever you shall bind on earth, shall eal things, just as other people do.
"Disease," says Mr. McCrackan, ful children of that Church we have to reckon with that power to bind, to hold back and to restrain. And so we see it down through the ages, as it were a charioteer, reaching out when the members of the Church were going too fast in the wrong direction, reaching tions. Just as modes that do not out like a good charloteer and reining modify anything are abstractions. But in those who were going beyond what was right.

LORD DENBIGH.

The following very interesting story of how an English Lord and his lady "took their bricks and mortar to

Rome" we find in the London Tablet: "The late Lord Denbigh was Lord Fielding when, in 1850, he, with his first wife, joined the Catholic Church under circumstances which led to a rather lively correspondence in the Times. For Lord Fielding had begun to erect at Pantasaph a church with the intention of presenting it to the (Protestant) Establishment. The Protestant Bishop of St. Asaph, and there was a local legend that Lady Fielding's mother, Lady Emma Pennant, had, before her death, earmarked a sum of £7,000 or £8,000 for the purpose of its foundation. When it became know that the converts were taking their bricks and mortar to Rome with them, and that a Capuchin Church and monastery would stand where otherwise an Anglican Church and rectory would have stood, hard words were the order of the day.

'Alienation to Rome,' said the Times;
'I have a moral claim,' cried the (Protestant) bishop; and the Rev. Richard Briscoe, a neighboring vicar, recalled a visit to Lady Emma Pennant, during which he heard her tell her daughter to found a Church at Pantasaph, who, on hearing her mother insist, 'Now, Louisa, you will remember, accordingly acquiesced. Very difficult was the dilemma which presented itself to Lord and Lady Fielding. Lord Field-After saying that "there is no reality except that which is imperishable and eternal," Mr. McCrackan speaks of the church buildings of the Scientists and of Mrs. Eddy's books, from which she derives a substantial that we had been mistaken all our lives, and therefore we felt bound to submit to the true Catholic and Apostolic Church. tention to the letter as it was expressed and deliver up this Church to a communion essentially anti-Catholic, I should be denying the Holy Catholic Faith by my deeds which I professed with my heart and mouth. In fact, I should be guilty of the grossest inconsistency and be acting a lie in the face of God and man.' As to the 'moral' bond implied by the promise, Lord Fielding-a man of his word if ever there was one-appealed for his justifi cation to Scripture and to history; to St. Paul, who, after his conversion, broke his promise, made in ignorance before the synagogue, to crush the infant Church of Damascus, and to the fact that if the original intention of the founders were to be held inviol-able, Westminster Abbey itself should be at once restored to Cardinal Wise-

> We must bear, as St. Augustine says our misery, our powerlessness to correct ourselves. We must bear with ourselves, we must be undeceived about ourselves. Let us suffer ourselves to be humbled under His powerful hand,

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