



QUE NCES

a osits

rates

vings

33 anager. anager.

ors anadian

Design

ronto



ist. We commend it to our reader. He may ignore it with the foolish contempt bred of inexperience, but he will

the Church and a guarantee of hap-

piness and good work. For the pres-

ent let us say that the Belgian Acad-

emy of Medicine, at its meeting of

"We doctors and representatives of

"We doctors and representatives of the medical profession, who see every day in private practice, in the hospit-als, the asylums for the insane, the lamentable victims of the great social poison; we, who are witnesses of the degeneracy which affects the progeny of alcoholies, we cannot but protest against every law that touches alcohol otherwise than for the purpose of fighting it and raising a barrier against its ravages."

A BEAUTIFUL PICTURE- BUT.

The addresses of some of our orators

anent our progress and future in this

country are optimistic. To them a

new day is dawning and they discern

signs of the splendor of the achieve

ments to be. Very encouraging indeed,

and an antidote withal to the pessimism that obtrudes itself on our dreams.

But, mayhap, some of us see but skies

athwart whose grayness shoots no ray

of the light which shines upon our

We cannot, for instance, shut our

1896. declared :

its ravages."

orators.

(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Centur "Christianus mihl nomen est

The

addresses.

OUR GRADUATES.

VOLUME XXIX.

The Catholic Record

LONDON, SATURDAY, JUNE 15, 1907.

A HOPEFUL SIGN.

There will be, we suppose, beer and

whiskey men until the end of time. But the number of them is on the de-

crease. The saloon keeper is, if we

read aright the signs of the times, not

in honor. His business as such is legit-

imate, but it is admitted that it is a

poor occupation for a man who has

either brawn or brain or who wishes to

be a factor in the development of his

community. The saloon keeper is,

albeit, a generous fellow and known for

h's quips and jokes, a menace to a

parish. Public opinion frowns upon

him and his business: our societies

will not have him in places of honor or

distinction. The day is dawning when

the bar room will be the last thing to

enlist the activities of any man who

loves his fellows and who scorns to

handle money that stands for misery

and unhappiness. We hope to be able

to walk the streets without seeing a

shop owned by a Catholic, bearing the

notice: "Licensed to sell wines and

WORTH REMEMBERING.

The joke-smiths war merry over the

temperance cranks. They are dubbed

fanatics and ridiculed to make a holi-

day for the good fellows who are jubi-

lant enough while in their cups, and

who, when the fires of alcohol are gone

out within them, are, in their own

liquors."

these

LONDON, ONTARIO SATURDAY, JUNE 15, 1907

Catholic Record.

al cruelty. They are lost to society and to Church. They have had their

right to a future filched from them by thriftless, mindless, bar-room-free quenting fathers. This is the kind of

A JESUIT PREACHING TO BAP-TISTS. An address delivered at the Baptish Mens Conference Jubilee Drive. Kensing on. Liver-pool. Sunday. Aorii 7, 1907. by the Rev. Fr. Henry C Day, S J. "Theology," writes Mr. Campbell in an opening chapter of his book, "is the intellectual articulation of relig-ious experience." And speaking in particular of the "New Theology," Henry C Day, S J. "Theology," writes Mr. Campbell in an opening chapter of his book, "is the intellectual articulation of relig-lous experience." And speaking in particular of the "New Theology," he describes it as "a name which has long been in use, both in this country and in America, to indicate the attitude of these who believe that the policy that make us somewhat chary of unqualified endorsement of sundry The glad Commencements will be attitude of those who believe that the fundamentals of the Christian faith with us in a few weeks. There will be brave words: and in many homes will need to be rearticulated in terms of immanence of God. Those who take this view do not hold that there is any be stories of the prowess of loved ones. Our wish is that our graduates may be ever enthusiastic: that the fire of need for a new religion, but that the forms in which the religion of Jesus youth may ever warm their hearts, and is commonly represented are inade-quate and misleading. What is wanted is a re-statement of the essential trath of the Christian religion in terms of the modern mind " (The New Theology Chapter 1) The "New Theology" that, however the wind may blow, they may be as steadfast as they are to-day. If true to their Alma Mater they will hear themselves in knightly fashion without fear and without reproach Chapter 1) The "New Tacology therefore professes to be substantially identical with the old religion which was first forshadowed to the Jews, and later, "in the fullness of time," was gentlemen, always giving, as opportunity arises, of their best for the was first forshadowed to the Jews, and later, "in the fullness of time," was completely revealed by Jesus Christ. It claims acceptance, therefore, prin-cipally on the ground of its being the simple truth of that venerable religion, but it also implies a further claim on the title of the intrinsic excellence of its teaching. I will endeavor to show you that both these pretensions are utterly false. In the first place the "New Theology" has no kindred nor any sort of affinity with the old religion. It is a distinct denial of it. The proof of this assertion is not far to Church and wearing the white flower of a blameless life. The first months after Commencement test the spirit of the graduate. He may not obtain employment as quickly as he wishes. Success may not, and as a rule does not, crown his maiden efforts. He is without the inspiration and support of college life. He may find friends whose sociability is linked with the bottle. Cynicism may attempt to dispel his ideals. He The proof of this a described of in the to seek. The root idea of revealed relig-ion is that of an obligation iwhereby man the creature is bound to God, his may throw aside his books, forgetful of the fact that by so doing he is making void the work of his years in college. invisible and omipotent creator. In the Bible this idea is manifested in al But, if content to wait and to realize that worthy conduct is his best asset, most every phrase and sentence. In the first chapter of the Book of Genesis a personal God is represented as creat ing an individual man and woman: "And God said. Let us make man in our own image after our likeness. So God created man in His own image, in the image of God made He him; male and famale created He them." (Gen. i. 26, 27.) And in the 17th chapter of the same book it is written: "The Lord appeared to Abraham and said unto him, I am the Almighty God; walk b fore Me, and be thon perfect. . . And I will make My covenant between Me and thee." (Gen. xvii. 1 and 2.) In the New Testament the same personal God remains, but He is seen incarnate in Jesus Christ. Hence a religion both Jewish and Christian is described as a covenant between the 27.) And in the 17th chapter of described as a covenant between the parties, a bond between the soul and God, or a personal communion between the creature and his Creator. "That which we have seen and heard," says St. John, "declare we unto you, that ye also may have communion with us, ye also may have communion is with the and truly our communion is with the Father, and with His Son Jesus Christ." (I John i. 3) Now, does this personal relation anywhere exist in "the relig-lous experience" of the "New Theo-logy"? No, there is no room for it in its extern. It is necessarily preduded

ing to the New Theology, is not the infinite being, he is not omnipotent. He is not the creator of the world. The God of the New Theology is rather dependent on the world than the world on him; such a God is in no sense a creator With the disappearance of the subject of the relation, its term and foundation necessarily cease. They go by implica-t on. Yet it will be instructive to fur-ther show how the New Theology strikes at the root of human personality, and also does away with the whole idea of creation. The third chapter of Mr. Campbell's book deals with man in rela-tion to God, and opens with the pertin-ent quotation: "What are we to think about ourselves? Who or what are we? The answer is that we are a part of the universal consciousness—that "the soul is man's consciousness of himself as apart from all the rest of existence, and apart from all the rest of existence, and even from God; it is the bay seeing it-self as the bay and not as the ocean. . Where, then, someone will say, is the dividing line between our being and God's? There is no dividing line except from our side. The ocean of con-sciousness knows that the bay has never been separate from itself, although never been separate from itself, although the bay is only conscious of the ocean on the outer side of its own being." (Ibid. p. 34.) Thus human personality is merged in the divine. It is also identified with the life of the race. "Indeed, all life," writes Mr. Camp-bell, "is fundamentally one, but there is a kinship of man with man which precedes that of man with any other precedes that of man with any other order of being. Here again that spiritual truth cuts across what seems to be the dictates of common sense. Common sense assumes that I and Thou are eternally distinct, and that by no possibility can the territories of our respective beings ever become one. But even now, and on mere every - day grounds, we are finding reason to think otherwise. . . "All being, re-member, is conscious of being. The Infinite consciousness sees itself as a whole: the finite consciousness sees Inflaite while; the infice constructions are a state of the same whole in part. Ultimately your being and mine are one, and we shall come to know it." (Ibid. p. 33) The writer concludes the paragraph with a delightfully self evident conits system. It is necessarily precluded. The relation of the religion which we have considered is a real one. It is tradiction which is typical of his para doxical work, but which, with the apotheosis of Mr. Blatchford and other also a personal and creative one. humorous passages, might seem to be more fitting a place in a popular jest book. "I shall not cease to be I, nor Therefore it requires a real and personal subject, a distinct personal term, and the foundation of a real creative ac tion. In other words there must be the person of the Creator distinct from the that you and I are one." (Ibid. p. 34.)

yond recognition. Sin is selfishness, but not a transgression of law. "Atone-mont is the assertion of the funda-a great voice they exclaimed: He mental oneness of man with man and all with God." (1bid, p. 165) Scripture (1bid, p. 165) is uninspired. Salvation is love as interpreted in the life of the infidel editor of the Clarion and General Booth.

Judgment is the final verdict of our own opinion of our lives. The life to come is the confusion of our being with idea of progress, but that the infinite entirely rejects it. It also proves the futility and childishness of Mr. Campthe consciousness of the universe. But to crown all, the Church is nonbell's appeal to our own experience in support of his assertion concerning the self-limitation of God in creation. Of existent. I think I have said enough to refate the first pretension of the "New Theology," and to disprove its claim

course, finite consciousness is evolved, and the condition of human self realiza-tion is an upward progress from remote to the acceptance of Christian faith on the ground of its identity with the old religion. What has been said is possibilities to ever heightening and widening actualities. But what is in the nature of the finite and limited is sufficient to show that the "New Theology" is the merest travesty and a blasphemous parody of the super-natural revelation of Jesus. It remains to disprove its title of intrinsic ex ce lence. The "New Theology" claims to be "essentially a moral and spiritual morement a gracit religione and sthing) for the very reason out of harmony with the infinite and limitless. God accordmovement, a great religious and ethical awaking, whose chief dynamic is faith in the immanence of God." (Ibid, p. 14)

Its starting point is a re-emphasis of the Christian belief in the Divine im-manence in the universe of mankind." ([bid, p. 4)] It is supposed to be a setoff against Atheism and Materialism. The whole of this claim is untrue. The "New Theology" is not a spiritual re-ligion at all. It is a purely natural and merely human substitute for religion. It is at best the religiosity or thinly veiled Pantheism. At worst it is a fatal allurement calculated to lead the would be religious on to the rocks of Materialism and Atheism. It is destitute of all spiritual or ethical in-

spiration A god is only the spirit or consciousness of the universe. How can be fulfil the yearnings and aspira tions of the soul? Can man love and worship that which is neither a person nor a cause ? Can he trust a consciousness which has its fulfilment in himousness which has its fulfilment in him-self? Can he worship his own self-consciousness or bow down before the altar of his innerself into which evil pene-trates so constantly and so pervadingly? Where is the inspiration of morality in a principle of universal consciousness whose activity is no less necessarily manifested in lust, ruffianism, and in murder than in love, urselfishness, and heroism? Between the Pantheism of the "New Theology" and true morality there is a wide gulf set, and this gulf is by itself a sufficient bar to that communion of spirit with the All Holy which true religion, answering the demand of all which is best in us, ever enjoins. But there is a yet wider chasm. The "New Theology," as we have seen, denies creation. Now, belief in creation is a necessary condition of any theism at all. If God is not the omnipotent maker of the universe; heroism? Between the Pantheism of omnipotent maker of the universe; if He is not above it and independent of it, then He is not alone infinite; and if any spirit or matter or consciousness has eternally co existed with Him, He is not alone the Eternal. Nor is the difficulty overcome by the supposition of the eternal and infinite

said to me of my God that ye are not He, tell me somewhat of Him, and with a great voice they exclaimed: He made us." (St. Aug. Conf., x., c.) "Sic itur ad astra." By this path which is Christian philosophy and Christian faith the purest and the holiest have climbed to God and heaven. May this lot be ours. By our constant fidelity to the Father and the Son, by our adhesion to the eternal truth, "most ancient yet ever new." may we come to gain the Chrisnew," may we come to gain the Chris-tian's goal and share in the deathless glory of the reign of Christ. For was not the word which He spoke to us: "This is Eternal Life, that they might

know Thee, the True God, and Jesus Christ who Thou hast sent?"

CATHOLIC NOTES.

The Pope has sanctioned the long debated proposal to establish a Cath-olic College for women at Oxford.

Andrew Carnegie has agreed to de-fray half the cost of an elaborate new organ for St. Boniface German Catho-lie Church, Noble and Cornell streets, Chicago.

The will of Frank A. Mehling, of Columbus, Ohio, disposes of about \$30,000 worth of property, practically all going to Catholic institutions of that city.

On the 9th of June took place the formal dedication of St. Barnabas Pro-testant Episcopal Church to Catholic service. Cardinal Gibbons was present on the occasion.

The six feet, three inches of Leavenworth's Bishop has made an impression upon the Romans. The correspondent of the London Tablet says that Bishop Lillis is the most majestic figure seen in a Roman church for many a day.

Thirty-five thousand persons attended Mass in the Brooklyn Navy yard last Sunday. It was an magnificent and imposing ceremony in which many military and Church organizations took part. It was the annual military field Mass.

"Fighting Phil" Sheridan - a nation's hero and Illinois' adopted son —is to be immortalized in heroic bronze in Chicago. First steps toward the erection of a statue of the man who, by "Sheridan's ride," turned defeat to victory at Cedar Creek, were taken Saturday.

Press despatches from Rome chronicle the death there, on May 28, from lifer-ation of the stomach, of Rev. James Hayes, S. J., formerly of Liverpool, who in September last was appointed Assistant General of the Society of sion of Jesus, with immediate supervision its interests among English-speaking peoples.

The so-called Independent Catholic Church, a renegade trap for unsuspect ing Polish people in St. Louis, has absconded. In other words, Rev. Vincent Josef Lagan, its founder, has left for parts unknown and with him went \$6,000 gathered from would be members of the flock and generous sympathizers.

By the erection of a new building St. supposition of the eternal and infinite con-ciousness expressing itself in terms of finite reality. Reason equally re-jects the idea of mind transforming itself into matter and of matter being a form of thought. Every Pantheistic attempt to explain the being of God materialism into rank infidelity and uter atheism. But this will be found to be the necessary fate of the "New

estimation, fools of a very paltry type. It should be remembered that A FEW REMARKS. " fanatics " have seen the The man who treads the primrose squalid houses tenanted by the slaves path in his youth, has, when his hair is of liquor. They have seen the ships grey, a rough road to travel on. Overof youth rotting on the shoals of drink. drawing on nature's bank is ruin with They are aware of the fact that the moderate drinker of to-day, if not the a big " R." The wage of sin is always paid; generally with compound interdrunkard of to-morrow, is gradually shorn of his powers and has less power est tacked to it. The young man who to work with and less time to live than patronizes the bar is himself patronized only by those whom a self respectthe total abstainer. They who patroning citizen would be ashamed to talk ize the saloon will have none of this. But employers demand sobriety from to. The young man whose stories are

his ship will come in.

their employees; they claim that a sin-streaked is a cess-pool of corrupman cannot, as a rule, touch alcohol tion. The man who frequents the roadand play for any length of time a suchouse, and the woman whose outward cessful part in any department of behavior has not even a bowing human activity. They assert that the acquaintance with modesty, represent one class of idols. The man who commoderate use of alcohol is a cheat, and that morally and physiologically it is bines business with liquor is always popular because he is not in the way of keyed to the opposite of moderation. ano her's business. But temperance in Even a moderate use of alcohol is innot the only virtue. An old rounder jurious to vitality. It is out of place may have sense enough not to drink, when used for any other purpose than a and he may be a master in the art of medical, chemical or artistic purpose: seduction. A man may keep the it is not a food: it is the most insidious destroyer of health, happiness and life. World's commandment not to be found out, and ignore God's commandments. This is the verdict of the physiolog-

MONTH OF THE SACRED HEART.

1495



of which a scalp. The allowing the arried to the hy, vigorous chemicals of ation. It is

LI ::

y days' free wth of hair, bur hair, you to yourself. f the Cap be of London, n the world, returned in e during the

the subject of og nutrition to s, the problem I CAP was sub-and confirm in bard. pon which the



INDULGENCES GRANTED FOR THE MONTH rue that day when he began to sup-OF THE SACRED HEART AND FOR THE port the saloon. The pledge is no APOSTOLATE OF THE MONTH OF THE burden for any man : it is an aid for SACRED REART.

Our Holy Father Pius X, "desiring most ardently that the pious Exercise of the Month of the Sacred Heart be daily more widely propagated, and that deeply rooted amongst the faithful it may grow in strength and fertility," having had full notice of the Great Apostle-ship of the month of the Sacred Heart ship of the month of the Sacred Heart and its intentions, to those already granted by Leo XIII, has benevolently added such vast and rare Indulgences, that nothing similar can be found in the history of munificence of the Church. These most precious favours for the

pious exercise and its promoters were granted in perpetuo on the date of August 8th, 1906, and are as follows: 1. Plenary Indulgence Toties Qao-ties, applicable to the souls of the dead on the 30th of June in those church

on the 30th of since in those outcomes, where the Month of the Sacred Heart has been solemnly celebrated. 2. The privilege of the Gregorian Altar ad instar, in their Mass of Jane 20th, to the Preachers of the Month of the Sacred Heart and to the rectors of

the Sacred Heart and to the rectors of churches, where the pious exercise has been solemnly celeb.ated. 3. For all those, who help in the diffusion of the pious Exercise, the In-dulgences of 500 days, to be gained by any good work for the propagation of the cause, or for obtaining the more monthly celebration of the same worthy celebration of the same: a Plenary Indulgence for their Commun-ions in June: all applicable to the holy souls in Pargatory.

Crossing Fifth avenue, New York, on Thursday of last week, many were arrested by the sight of the observation cars crowded with sightseeing, Japanese sailors from the two visiting Jap cruisers. As they passed the Cathedral the man with the megaphone announced it as one of the attractions of the city. The last but one of the wagons had passed when three diminu-tive sailor boys looked at the building given every opportunity to win a prize in the lottery of failure. They take a post-graduate course in the Univer-sity of the Street Corner, and emerge therefrom masters in its flippancy and arreverence, and testimodes to non-state the strangers fellow members of the

person created, and also the act of creation. All these must be realities and not mere figments of mind or fictions of fancy. If any one of these elements fail, the relation falls to the ground. An illus lation fails to the ground. An (dus-tration of this is the parental rela-tion, which is also real and person al, and founded in generation. To con-stitute this relation there must be a Father distinct from his son and the act of generation, and these three ele ments must be realised in the order of ments must be realised in the order of actual being. If any one of these fails the parental relation ceases to be. Now, in the "New Theology" the dis-tinotion and reality of the terms of the relation of the Creator and creature are utterly destroyed, and its cause or foundation is completely denied. The omnipotent Creator and the infinite God are lost in this system. Hear what Mr. Campbell has to say of the nature of the Deity in the second chapter of his book, which deals with chapter of his book, which deals with "God and the Universe." There it is stated that "This finite universe of ours is one means to the self-realization of the infinite. Supposing God to be the infinite consciousness, there are still possibilities to that consciousness which it can only know as it becomes limited. To all eternity, God is what He is, and never can be other : but it will take Him to all eternity to live out all that He is. In order to mani-fest even to Himself the possibilities of Fest even to Himself the possibilities of His Being, God must limit that being." ("The New Theology, p.p. 22. 23) How can the consciousness or knowl-edge of God be infinite and embracing all objects of thought if through all eternity there are before it possibilities of mothe concelluoness to which it can of furth er consciousness to which it can of further consciousness to which it can only attain by a process of self-limita-tion? A god who has to evolve his knowledge by limiting himself and be-coming finite in his own universe was coming inite in his own universe was finite from the commencement. He could never have been infinite. The absurdity of this New Theology state-ment concerning God and the Universe is sufficiently evident, but were further proof needed it is at hand and supplied by the actions output, On man, 44 of

Such an experience outside of parto-mime or fairylan i regions seems, to say the least, somewhat improbable. It might in ordinary life be a little per-plexing. But quite apart from the practical difficulties, the assertion evidently denies the fact of human per sonality which is the distinct and in dependent existence of each individual

There remains the consideration of the foundation of the relation which essentially constitutes revealed religion. This is the act of creation. Is there This is the act of creation. Is there room for this act in the New Theology It has already been implied that there is not. A further proof of this is con tained in the Pantheism of its teaching Mr. Campbell admits it to be a form o

Mr. Campbell admits it to be a form of Panthelsm in spite of the added sav ing clause where he says: "With Tennyson you can call this doctrine the Higher Panthelsm, if you like; but it is the very antithesis of the Panthelsm which has played such a part in the history of thought." (Ibid, p. 35.) Now, every form of Panthelsm excludes the idea of causality, and above all of creation. It counct toler. above all of creation. It cannot toler-ate the doctrine of creation because creation implies a real distinction be-tween cause and effect, and interposes an immeasurable chasm between the

Creator and the creature; between that infinity and divine life which is in-debted to none else for existence or support, and our finite life of depend-ence and weakness. The first article of the Christian creed: "I believe in God the Father Almighty, Creator of Heaven and earth" is therefore entire It swept away by the teaching of the New Theology. With the removal of that basis the entire edifice of Christhat basis the entre entre entre of Ohris-tianity must fall to the ground. And so it does. The Divinity of Jesus is denied. He is not the Daity. The eternal Christ is the archetypal divine man-" the aspect of the nature of God who is eternally man." (Of "The New Theology," pp. 90, 92.) Bat Christ after the flesh was but the first born among many brethern." He was one who aspired to the highest ideal, and

to be the necessary fate of the "New Theology," or rather is not that fate already fulfilled? Is there not only too much truth in Mr. Robert Blatchford's words: "I am as much a Chris tian as is the Rev. R. J. Campbell and the Rev. R. J. Campbell is as much an infidel as the editor of the Clarion.' After what has been said there in little to add about the doctrine of im manence. The plea to express the abiding thought of God's presence in

this world has always been the most plausible recommendation of Pantheism old and new. It has always claimed to do what the divine Incaration has al-ready achieved, viz., to make men par-takers of the divine nature. It has attempted to fulfil the words of the Apostle's sermon to the Athenians. 'He is not far from any one of us, for in Him we live and move and have our being." (Acts vii. 27, 28.) But how significantly it has failed ! The reason is that it is one thing to assert, as Christianity always has done, the pres-ence of God in all His works; it is another, and a very different thing, to declare His identity with them. For while the proposition of the omnipot-ence of God is a correlative of His infinite being, the declaration of His identity with the world is a denial of His Deity. In conclusion, I will only add that in

Christianity alone is contained the fulfilment of this doctrine of divine immanence, and, indeed, of every other spiritual truth. And perhaps nowhere is this doctrine more beautifully set forth than in the well known passage of the Confessions of the great Christian, St. Augustine, wherein he tells us how St. Augustine, wherein he tells us now nature impressed by God, yet not divine, led him by its very loveliness to the highest beauty and infinite per-fection of its creator. "I asked the earth, and it said: I am not He; and all that is upon it made the same con-fession; I asked the sea, and the depth, and the creeping things that have life, and they answered: We are not thy God, look thou above us; I asked the breezes and the gales, and the whole air with its inhabitants said to me: Anaximinus is in error, I am not God; proof needed it is at hand and supplied by the artless author. On pag; 44 of Mr. Campbell's book occur these words: "God is being, and evil is not being. When consciousness of being seeks fur-ther expression, and finds itself hindered by its limitations, it becomes aware of evil. . . . Instead of asking how

The corner-stone of the new \$2,000 000 cathedral at St. Paul, Minn., the plan of which was origin .ted and is being carried out by Arshbishop Ireland, was laid Sunday with elaborate re-ligions and civic ceremonies. The celebrations were preceded by a mon-ster parade, in which 20,000 Catholics from all over the North-West took part. Seventeen special trains brought visitors to the city.

On April 30, at the Church of the Sacred Heart, Edinburgh, Rev. James A. Cheeseman, a prominent minister of the Primitive Methodist body for many years, was, with his wife and six sons, received into the Catholic Church by Rev. Father Widdowson. Three of Mr. Cheeseman's daughters are under in-struction. He has four brothers in the Protestant ministry, one being the rector of a well-known Wesleyan Methodist College.

Tfred of the pleasures of life, Joseph Dwight, son of Professor Thomas Dwight of the Harvard Medical Col-lege, has entered the Trappist monas-tery of our Laty of the Valley, at Lons-dale, R. I. Although only twenty one years old, Dwight gave much reflection to the matter materies a consultation to the matter, and after a consultation with his spiritual adviser, the Rev. Thomas I. Gasson, S. J., president of Boston College, he announced his in-tention. His decision did not meet with any opposition from his parents.

Rev. Ignatius Koch, S. J., who died the other day at San Remo, Italy, had a remarkable career. Born in British Guiana, of Protestant parents, he took to the sea and became captain of merchantman. It was at this time that he began to entertain serious misgiv-ings as to the validity of the creed he professed. When on a voyage Captain Koch got shipwrecked and saved his life by holding on to a piece of wood. During these trying hours he vowed that if his life were spared he would have the the theorem spared he would lose no time in embrucing the Catholic faith. Saved almost by a miracle, the captain was received into the Catholic Church and soon followed up his conversion by joining the Society of Jesus. He was sent to India and held various appointments in the Bengal mission. Among other things he was the architect of St. Mary's Seminary,

eyes to the fact that some parents strew our way with abstacles, inas much as they will persist in dumping

their children, while yet in their teens in the streets. They have been exhorted not to do this by our spiritual chiefs. They have been pleaded with and warned, but the sale of flesh and blood goes on, with the result that lads, immature as to body and mind, are

irreverence, and testimonies to parent- great old church.