

CREED OF A CLASS

(By An Occasional Contributor.)

Dr. William Dewitt Hyde, President of Bowdoin College states, in "The Outlook," that he had asked each one of sixty Senior students, in a class, to set down as exactly as possible both his belief and his unbelief, and to define, as well as he could, the sense in which he held the things in which he believed and that in which he rejected those that he did not believe. He then took all these sixty creeds and reduced them to a composite creed. In this conglomerate the Professor put everything affirmed by a student, except that which was denied by some other; thus hoping to get a creed to which all would assent. He then gave a copy to each member of the class, and asked him for his criticism thereon and any amendment he would care to make. Article after article was discussed. And after all modifications and concessions were noted, the creed that was adopted unanimously was this:—

"I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

"I believe in the Bible as the expression of God's will through man; in prayer as the devotion of man's will to God; and in the church as the fellowship of those who try to do God's will in the world.

"I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as growth out of selfishness into service; in eternal life as the survival of what loves and is lovable in each individual; and in judgment as the obvious fact that the condition of the gentle, the generous, the modest, the pure, and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud, and the false."

Here is a fantastic and contradictory creed in good earnest. There are three paragraphs in it, and the first one is pantheism—exactly the pantheism of the Indian. God exists, or rather is present in nature as law; that is to say the law of nature is God; the beauty in art is God; the justice of history is God; the sympathy in society is God; the duty that conscience dictates is God; and Christ as our highest ideal is God. There is no need of analyzing this composite creed any further. It is the natural outcome, the logical consequence of Protestantism. Each of the sixty and each of the six hundred, if there were that many had to abandon some of his belief and some of his disbelief, in order to get this result, and the result is simply a confusion of Christianity with paganism. It is the result of division, of lack of united precept, the absence of a central authority to teach, the non-presence of Truth—the one, undivided, and only principle of Christianity.

The second paragraph reads well, means nothing, and is absolutely absurd. The members of that class believe in the Bible, that is to say that they believe the Bible to be the expression of God's will through man; but they do not qualify it by saying that as far as written expression goes. They, therefore, believe in no other expression of God's will, but that Book from which, unaided as they are, they draw their own confusion and pantheism. They call prayer the devotion of man's will to God. It is the expression of the creature's dependence on the Creator, and of his wants, as well as of his conception of the glory of that Eternal Being. The Church is not a fellowship; it is an institution founded and protected by the Son of God.

The third paragraph is more confused than all the rest; it is a jumble of expressions, a stringing-together of words, but devoid of ideas. What on earth does a man mean who calls "worship" an "inspiration to work?" or who says that "sacrifice is the price to make right what is wrong?" or "salvation is the growth out of selfishness into service?" We fail to understand the meaning of these sayings. All we know is that they are as much a creed as they are a problem in geometry—and not any more. Then they say that "Eternal life is the survival of what loves and is lovable in the individual." A queer definition of that immortality of the soul which Christ taught. But the strongest hodge-podge of all is the definition of "judgment"—we would suppose that they meant "judgment after death," surely not our faculty called judgment.—They call it the obvious fact that the condition of

the gentle, etc., is preferable to that of the cruel, etc." That is judgment according to the sixty pantheists of Bowdoin College.

We have taken the trouble to go into these details merely to show the absurdity of seeking to draw a united creed out of a confusion of conflicting, contradictory, and indistinct beliefs. The result is simply that this institution, which may be taken as a sample of all kindred institutions, is merely the Alma Mater of a generation of nominal Christians, without faith, principle, dogma, or actual comprehension of Christianity. And, we repeat, that this is the logical consequence of the fundamental principle of Protestantism. No wonder that a system based upon individual interpretation devoid of inspired authority, should be destined to inevitable destruction. This smashing into such an unnumbered amount of particles the basis upon which they would have us believe their system is constructed cannot but be the forerunner of a general crash, sooner or later. We should thank God for our solid Catholic educational institutions where, in the creed of each sixty, and each sixty thousand, is identical—is immutably that of Catholicity.

Some of the Week's Anniversaries

The thirteenth of July was a day upon which several very important historical events might well be commemorated. It was on that day, 1819, that the first steam vessel, the *Sirius*, arrived in Cork harbor. In the year 573, on the 13th July, one of the most memorable of the Popes—John III., died. And in 1815, on the same day of the month the celebrated English historian—Rev. John Lingard—died. It was on the 13th July, 1793, exactly one hundred and ten years ago, that Marat, the French revolutionist was murdered in his bath by Charlotte Corday. That monster of iniquity and blood was just then concocting the assassination of a score of his fellow-revolutionists. Of births on the 13th July, the most famous is that of Julius Caesar, who came into the world in the year 100 before Christ.

The fourteenth of July is also a day of memorable events. In 1274, St. Bonaventure, the great Doctor of the Church, expired. That day, in 1789, was the commencement of the French Revolution. Each year in Canada, as well as wherever else sons of old France are to be found, the fall of the Bastille—the 14th July—is celebrated as a national festival. On the 14th July, 1692, Archbishop Patrick Russell died. And on that day in 1871, France paid over one hundred million dollars war indemnity to Germany. Two great conflagrations took place on the 14th July; the first in 1779, when Norwalk, and three other towns of Connecticut were burned by the British; the second was in 1874, when four millions of dollars worth of property was destroyed by fire in Chicago.

The fifteenth July also recalls many historical events. In 1779 Stony Point was captured by Anthony Wayne, an event that had considerable influence upon the results of the war of Independence. In 1819, on the same day, the first steamship, the *Savannah*, crossed the Atlantic from Liverpool. In 1834, on the 15th July, the poet Coleridge died. And on the 15th July, 1808, Murat, King of Naples, ended his glorious career. He had been one of Napoleon's great marshals. On the 16th July, 1864, the Confederate troops took Harper's Ferry, an event that so encouraged the South that the war was consequently rendered more protracted. It was on the 16th July, 1870, that France fatally declared war against Prussia. Thomas Parnell, the poet, died on the 16th July, 1717. The Catholic Association first met in Dublin on that day in 1825; and the famed O'Sullivan Beare was murdered on the 16th July, 1618. In these few events there is food for a month's historical study.

THE FRANCISCANS.

It is stated that the membership of the Franciscan Order recently presented at the general meeting held in Rome was as follows: Members, 116,482, including 7,572 priests and 8,804 students; provinces, 76; houses, 1,274; missionary countries, 67; districts, 26 in South America, 14 in North America, 11 each in Asia and Europe, 4 in Africa, and 1 in Australia. In these missions there are 4,968 missionaries.

WOMAN'S VALUE.

(By a Regular Contributor.)

The New York Journal has been given some views upon the subject the "valuation of Woman," and making comparisons between the estimate that women in Europe and women in America form of themselves. To a certain extent there is nothing very important in the information afforded us, but there are a couple of paragraphs in the article that might suggest other thoughts than those in the mind of the writer. They are the following:

"Forty years ago the leading women of France fought ardently for the privilege of divorce. To-day they are fighting much more ardently to have the marriage bond made as indissoluble and as enduring as possible. As soon as American women grow wise the same propaganda will begin here.

"Marriage means more to a woman than a man, and, generally speaking, she is much the greater loser by divorce. Matrimony is the finest of the fine arts, but it is the only one not taught. With the modern school for wives will come a universal female outcry for limitations on divorce."

The most we can say for this passage is that it is adverse to divorce, and in that it has its merits. We have not the least doubt that the author of it is, in his own way, and probably for some social reasons, anxious to see the marriage tie more enduring and the system of divorce done away with forever. It is a laudable purpose and if, by the medium of his writings he can secure any degree of amelioration in the condition of affairs to-day, we trust he may continue his efforts and that they may be crowned with success.

However, we fear that he is very likely to be led into some errors as regards marriage itself, if we are to judge from the terms that he uses. His language would indicate a very human idea of marriage and a conception of that state far inferior to its deserts. Consequently, should these few lines ever come under his eye we hope the correction, made in a kindly spirit, will be understood, and prove beneficial.

He says that: "Matrimony is the finest of the fine arts, but it is the only one not taught." Decidedly we never heard of matrimony being taught as a fine art, we have greatest respect and deepest admiration for the fine arts, but we would not wish to commit the sacrilege of classing that which is a Sacrament and a source of divine grace amongst them. They may be very useful in illustrating and expressing grand ideas of matrimony, but it is one thing to be a vehicle of expression and another to be the thing expressed. It is this false idea of matrimony that militates against the very best intentions of many honest people.

They see and they know that matrimony is one of the great columns supporting the social structure; they can perceive the ravages of divorce in the bosom of the family. They regret the immoral and ruinous system that is quenching the fires of phanage and bars-sinister. But they whole generation the heritage of orphanage and bars-sinister. But they merely look upon that same matrimony as a contract, not far removed from that of sale, or lease, or hypothec. They fail to perceive the divine element that has its place in the sacrament, and they consequently regret the situation, even as they would regret a bad amendment to a good statute. But, if once they could bring themselves to see marriage as we do, to understand it as the Church teaches it, to appreciate the spiritual force of the grace that belongs to it, they would then have a weapon wherewith to do deadly battle with the demand of divorce. We cannot instill this idea into those who have not the Faith, but we can hope and pray, that their otherwise good intentions may secure for them the possession, some day, of that Faith.

Notes for Farmers.

WHAT AN ACRE CAN PRODUCE.—I know of one man in New Hampshire who netted \$285 on currants from one acre four years after the plants were set. An acre of currant bushes, set 4 by 5 feet, takes 2,178 plants.

Another man has raised 7,000 quarts of strawberries on a single

acre. You and I ought to raise one-half that amount—3,500 quarts—which, at 10 cents, equals \$350. Mushmelons in hills 5 by 6 feet make 1,452 hills to the acre, and the small Nettle Gem kinds will average 10 or more to the hill under good culture, or 14,520 melons, which, at 4 cents apiece, would bring \$580.

Sweet corn, planted 3 feet by 9 inches, allows 19,360 stalks to the acre, or 1,613 dozen, and if sold at 8 cents per dozen, gives \$129 per acre.

Six hundred bushels of onions per acre is not an excessive yield, and the average price for them is generally good. I know of one man whose success with onions has been the means of awakening the interest of others, and resulting indirectly in the whole community becoming prosperous. Another New England man of my acquaintance has averaged more upon a very small area of land, the main crop of which is onions, than any general farmer about him whose invested capital is from 10 to 50 times as great.

Celery is a crop of simple culture, if well grown it usually pays well. An apart and six inches in the row, will acre of celery, set in rows of three feet contain 20,040 plants, or 2,420, which should they bring only 25 cents a dozen, would give \$605 returns. Celery is also a second crop, an early crop of something else being taken first.

A New Hampshire man, not a farmer, tells me that he raised in his small garden, on a city lot, the past year, \$100 worth of celery on a 60x60 foot area, or at the rate of \$1,400 an acre. The same season he raised two outdoor crops of heading lettuce on a bed 60x60 feet, the sale of which brought \$15, or at the rate of \$1,815 an acre. While this seems large, it only means a price of about 2 cents a head and a square foot of space to grow it in. His market was simply the retail groceries of Laconia, N.H., which did not pay fancy prices.

Cabbage pays better than most people realize, and what farmer cannot raise them? Set 2 by 3 feet, an acre requires 7,260 plants. The price per head or pound varies greatly, but any one can easily estimate his possibilities with this crop.

Tomatoes are as commonly used as almost any crop grown. Although the tomato is one of the rankest of plants and an assured producer, it is ever in demand. Even with an increased demand for the canned product, which largely is shipped into New England, our local markets continue firm.

Horticulture on the farm has its place, and should not be neglected. It pays for family use if in no other way. Horticulture on the farm pays, for it keeps the boy there. Horticulture on the farm pays for it makes pocket money. Horticulture is education in plant life. For example, grafting, pruning, budding, propagation, rotations, varieties, soils, fertilizers, cultivators, etc.; these and many more, can be studied.

A NEW FOOD.—During the past few years a city in Germany has been experimenting with a new food for horses and cattle. The food is known by the euphonious name of "Blutkraftfutter," which means blood strength fodder, and consists largely of steam-dried sterilized blood. Besides this, chaff or the hulls of grain finely ground and a per cent. of phosphates is added to the composition. Molasses is used and the ingredients are thoroughly mixed and dried.

The dried blood meal contains on an average about 22 per cent. of protein and fat, while oats contain 7 per cent. less. The preparation can be preserved without deterioration.

As regards the method of feeding, it is advisable to start on one-half a pound per day, thoroughly mixing it with the usual food, and to increase this portion daily until five or six pounds are used per day, diminishing the quantity of the usual food accordingly. For milk cows three pounds per day can be used; for fattening cattle seven pounds per day, and for sheep and swine three-fourths of a pound per day per 100 pounds of living weight. Some horses have been given two-thirds of their daily fodder in blood meal, but it is recommended that the quantity fed should not exceed one-half of the daily allowance of food.

A VARIETY OF CROPS.—It is not as a rule wise for the average farmer to depend upon only one or two main crops for income, the greater success comes from a variety of products. Unfavorable weather may ruin the prospects for the farmer who depends on corn or wheat alone, but it is very seldom that some kinds of crop do not succeed even in the most unfavorable

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(From Our Own)

IN THE HOUSE.
mass of matter before me that I act how to commence a To make matters as possible I will divide into two sections. will refer to local n gious subjects; I will serve till later what concerning the politit will be remembered if had foretold statements that were to fore my letter would The very next day aided by the resigna ister of Railways, E and they precipitated fairs such as can se scribed. As I now tical atmosphere is s expectations. This calm. Tomorrow, o est, a series of Reso introduced in the H mons, upon which the Pacific Railway Bill Until these Resolutio hands all we can do upon the probable o whole scheme. I am, ed by circumstances f for a couple of day long as it is possibl part of my letter. and the hour of the press I hope to have mation to enable me the readers of the " the situation in all i with every imaginable upon it. Your corres pens to be in an ex place to secure all the details, and with th which has ever giv "Witness" on all subje the political situatio tempt to analyze the as forecast the future the Government in t crisis. Meanwhile, I tage of the lull in th ena to speak of othe now absorb public at Capital.

THE POPE'S DEATH
write the flags float from the spire of the Building, from the City from almost all the of the city. The bells ica have given the sig steeples of the many taken upon the tolling across the Ottawa con notes of Hull's beauti still further off in the the bells of the Gatin announcement to the expected, but ever sa the Pope is dead. A chorus of sounds there tone of confidence that the minors of grief i dence which has inspir from the day when fr the sublime words, "I died, but Peter neve XIII, has fulfilled h mission," he has run course, he has fough fight. In dying he has ory and his precept to guide his success Church goes on to the marching sublimely do a mystery to the wor of direction in the eyes His Grace Archbishop absent on a pastoral v left full instruction wh done in the event of t ther's death. The C bells were to ring for o five till six in the e these are the bells th their notes of sorrow I write these lines. On July 29th, the gru Masses will be sung churches of the archdi Apostolic Delegate wil Wednesday at the B correspondent now ask for the following wor Sbarretti, the Apostol who made use of them day—on receipt of the the death of His Holin "Although expecting to hear of the Holy F weeks, the news just Rome causes me great personally and as Ap gate—personally becau known him well and h has given me on mar