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Dr. EGAN IN FRANCE.

No Evidence of Religious Loss in Paris.

(Special Correspondence to Milwaukee Catholic Citizen.)

Whatever may be the impression in regard to religion in France, there is no question that a Sunday spent in Paris convinces one that so far as attendance at Mass is concerned the French are church-going people. Americans make the mistake of taking one Mass as typical. For instance, at St. Roch, there are Masses from six until one o'clock, which gives everyone ample time to comply with the precept of the church. The high Mass at St. Roch is very splendid, with a fine orchestra and an excellent men's choir.

CAKE DISTRIBUTED AT MASS.

This is at ten o'clock. It was certainly well attended by persons evidently of the higher middle classes if one could judge by the dress worn by the assistants. Immediately after this High Mass, another Mass was begun in the chapel, at which there was congregational singing; and it seemed to be very largely attended by the people of the parish. And to judge by the volume of the voices, the religious sentiment of the congregation was at least vocally enthusiastic. The Americans were rather surprised when a large and beautiful broche, surrounded by other broches, all smelling freshly of the baker's, was carried in by the acolytes in state. This blessed bread was distributed and eaten as a matter of course. The French love the custom—each family, in country places, supplying the broche (cake) in turn.

RELIGION IS ACTIVE.

If one expects to find any public evidence of religious loss in Paris, he will be very much disappointed. Priests, as usual, go about in their wide-brimmed hats, their hands and soutanes, and nobody seems to pay any special attention to them. In fact, the priest in uniform seems to be a very evident part of the population of Paris.

In the other churches there were large congregations at various hours, but when one considers that the methods in Catholic countries are different from ours, and that we judge things from our own point of view, it is only natural that Americans should be a rule report that there are few persons at the religious services. For instance, it would be absurd to assume that the number of communicants in our American churches is small if one should visit a church on Sunday only at the hour of High Mass. In fact, outside of the chaffering and marketing in the streets of Paris on Sunday morning, a visit to the various churches will give one the idea that the people of Paris are quite as religious as the people of any other city in which there is a large Catholic population.

It is, of course, absurd to speak of Paris as a Catholic city. Just as absurd as it is to speak of it as an infidel or an agnostic city. It does not imply that because a country is nominally Catholic, that the real spiritual life exists in the whole population. Before assuming the airs of tremendous superiority which we American Catholics do, at times, it would be well to inquire into the number of practical Catholics with which the United States is credited in certain statistical reports.

IN THE PROVINCES.

In the provinces, if I may judge from the part of Normandy, which I am staying, the condition of the Church remains very much the same, though there seems to be at present the beginning of a closer union between the cures and the poorer people. Heretofore the support of the church, outside of the small stipend allowed by the state for the support of the inferior clergy, has depended very largely upon the chateaux, and the chateaux have been, very naturally, Royalist. It is very difficult for a man brought up in an American atmosphere to comprehend a deplorable condition in which religion is made the very essence of party politics. In Belgium one feels that, fortunately, new issues are developing, and that economic conditions, which certainly must be saner bases for party division than religion—will soon make the Catholic or the Liberal war cry impossible.

In Antwerp—which seems to be one of the most splendid Catholic cities—there seemed to be only one impression among intelligent Catholic laymen, and that was that religion as a subject of political difference must be eliminated from party programmes, if the Catholic Church is to progress with that freedom which these other countries find so enviable in the United States.

LAITY AND CLERGY.

One of the most important signs of the times in France is what is called "the intellectual crisis." Paul Bureau in his new book, "La Crise Morale," has made a great sensation. The volume has already run through eight or ten editions, and Paul Bureau himself, one of the most talented

Catholic professors in France, seems to be amazed at its success. There is a great deal of plain speaking in it, and plain speaking is as uncommon in France on certain important subjects as it is with us. In the provinces here it would seem as if the bishops have left all initiative to the laity, and as if the laity, unaccustomed to initiative of any kind, are trying to find their bearings and some definite plan of action. There is no question that, notwithstanding the shock which the breaking of the concordat has given the French Catholics, the result will be very much better for the progress of the real religion in France. Even an inexperienced observer, who looks at things in perspective, must see this. Already the cures, who were formerly so dependent on the chateaux, are looking to the people and the people having a new interest in religion—and in the provinces here, the farmer and the peasant have a very keen interest in what they pay for.—are approaching the cures with something that looks very much like zeal. If the Royalists ever hoped that the present French government would provoke a revolution, that dream has dissolved itself with many other dreams of the past.

RELIGION AND POLITICS.

One, even after a very brief visit to France, cannot help suspecting that there has been in the past, somewhat of a divorce,—not absolute, however,—between the priests and the body of the French people. It does not follow that this is the fault of the priests or entirely the fault of the people. One cause of it seems to be a condition which is very hard for an American to understand,—a condition in which religion seems sometimes to be merely a question of politics. Even during my short stay in France, I have met furious Catholics who have no more belief in the dogmas of the Church than they have in the Shintoism of the Japanese, but who by tradition and political affiliations are devoted to the utmost to the human side of the Church, and, while feeling everything they please, exclaim with horror if they find "Il Santo" on a bookstand.

MODERNISM?

I noted with some distress that certain questions which involved the integrity of the Bible are discussed in intellectual circles in France in a way that would surprise many Catholic Americans who accept the syllabus very frankly and simply without any inquiries whatever concerning the principles involved. So far as I can see from the American papers, there is very little discussion of the syllabus. But in every circle in which I touch in France, I find it looked upon as a document of great moment, and the subject of a great heated discussion. There is no question that there is in France a great intellectual movement toward the Catholic Church, but this movement is largely on the part of men and women,—(the typical French educated woman is not the type that one finds in Bourget's novels or described by American writers on Paris or the provinces)—who for a generation or two have been largely affected by so-called scientific theories. These people are very sincere, and as far as I could make out, desire to have religion stated in new theological terms. "It does seem," a noted author said to me, "as if theological terms might be made to progress in accordance with usage without in any destroying the spiritual, either of religious or theological."

LAITY WITHOUT INITIATIVE.

La Crise Morale, by Paul Bureau, reflects in a measure the spirit of the French intellectual, but Bureau is much more conservative than others very prominent in this movement. The difficulties in France seem to arise from the fact that while Catholic laymen have had a theoretical position, practically, they have had no place at all. The position of Comte de Mun, and of the late Frederick Ozanam, would be as out of date to-day as the scientific lectures of Cardinal Wiseman are from the modern point of view. The French hierarchy are evidently depending on the laymen for an initiative which the laity are neither accustomed nor quite ready to take. It is plain that the old system in which the French laity depended almost entirely on the leadership of the bishops, has passed away. It is also plain that any Catholic movement in France against the government politically, is bound to fail.

MONARCHY PLAYED OUT.

That anybody who had had the chance of reading French journals or of conversing with Frenchmen of intelligence, and frankness can imagine that a monarchy can within the next hundred years be possible, seems absurd. The adherents of the monar-

chy are, to use a very expressive bit of American slang—"down and out." In fact, while the French people at large lack political education, they are much better educated economically than the average American. It seems difficult for a Frenchman of any class to realize a condition in which religion can be entirely separated from politics, or in which the dogmas and practices of the church can be part of a man's essential life without involving himself with the peculiar doctrines of some political party. For instance, in France, in Belgium, in Holland, the terms of Socialism seem to be synonymous with infidelity. In a word, Socialism becomes, in the sentiment of both liberals and conservatives, a cult rather than an economic movement, and this mingling of mere economic and political theories with religious principle or irreligious theories is quite characteristic of the continental point of view.

A LAYMAN'S GOOD IDEA.

Not far from this little town of Mers, there is an establishment founded and conducted by a prominent Catholic layman, Monsieur de Fresnoe, who so far as his estate is concerned, seems to have solved all these economic problems that are vexing agricultural France. Around his chateau there are grouped various farms and grazing lands. The farms seem to be in an almost perfect state of intensive cultivation, and the management of the dairies would be a credit to Denmark. His well paid, and he holds that one of the reasons why the agricultural question is becoming an anxious one in France is because of the small earnings of the agricultural laborers.

—MAURICE FRANCIS EGAN.

Father Campbell in Nova Scotia.

A week or two ago reference was made in our columns to the first of the Missions conducted in Nova Scotia by Father Campbell, S.J., of St. Joseph's Glasgow. About three months ago Father Campbell completed his sixth mission of the series in which he is engaged, the first to Nova Scotia is no ordinary mission.—It is a great religious event in the history of Nova Scotia, the full significance and importance of which will, perhaps, only be recognized a generation or two hence. Some interesting extracts from a letter from Father Campbell to his brother Jesuits in Glasgow have been reprinted in St. Joseph's parish magazine, and these convey to the members of the congregation some idea of the warmth of the affection with which the Highlanders of Cape Breton Island regard the kinsman from Old Scotia. In all the missions he is conducting in the colony, Father Campbell is dealing with "virgin soil," as they never have had a mission in these parts. Of course, in the English-speaking parts missions have already been conducted by the Jesuit Fathers. Father Campbell is, therefore, the pioneer of Jesuit missionaries in the Gaelic-speaking parts of the colony—and when one remembers the vast field covered by the Jesuit Fathers in their missionary efforts, the singular importance of Father Campbell's mission is borne in upon one. His journey all along has had the resemblance of a royal progress. The second mission preached was at Creignish, where the church was crowded every day, three services being conducted daily, at each of which he preached. So eager were all to take part that the families arranged so that every member should be able, with confession and communion, to put in the number of attendances requisite to gain the indulgences and the Papal blessing. Twenty-five miles separated Creignish from Glendale, where the third mission was to be conducted. Twenty-five teams from Creignish conveyed the missionary ten miles of the way towards Glendale. At that stage the Highlanders from Glendale—fifty teams headed by priests and pipers met the Saccart Mor. The meeting was most affecting and inspiring. Exiles, and the children of exiles, gathered to give a royal Highland welcome to the priest who spoke their tongue, and who knew the people and their "places," and the pipes struck up merrily. "The Campbells are coming to Bonnie Glendale." The fifteen miles of the road were traversed by the missionary and his remarkable escort, and at the church door dense crowds waited eagerly to give their greetings. Without pause, the priests and people entered and filled the church, and joined in the recital of the Rosary in Gaelic, after which Father Campbell was conducted to the church door, where an address of welcome was read in Gaelic, after which Father Campbell replied, telling the people how pleased he was to find himself among the descendants of those who, though they had left the country of their ancestors, had stuck with such marvelous fidelity to their faith and the dear old Gaelic language. "Highland hospitality," remarked Father Campbell in his communication, "is not a name only—it is a virtue never lost sight of." What has made his visit to

Nova Scotia specially pleasing in a sense has been his knowledge of the Catholic Highlanders. He could tell the people of every nook and corner with which they had been familiar, and he tells with special pleasure of the delight of an old woman, who is nearly 100 years of age, and who left Moirdart nearly 70 years ago, when he could tell her about the old places she knew. It is not merely by intercourse of this kind that the mission has been pleasing. The people are equally zealous in the discharge of their religious duties of the mission. At himself heard nearly 600 confessions, and he had missions at at least six stations. His visit to Nova Scotia has been a great religious episode.—Glasgow Observer.

Doctor Campbell's New Christian Doctrine.

The Protestant world is discussing at the present moment the Rev. Mr. Campbell's "New Theology," which asks for nothing less than a complete revision of the Christian Doctrine. The Rev. Mr. Campbell, it may be well to state, succeeded the Rev. Dr. Parker of the City Temple on Holborn Viaduct, London, on the death of the well-known preacher. The nomination or "call" of this young, Oxford-bred, nonconformist minister—he is now but 40—to so important a pulpit as that occupied for many years by Doctor Parker, caused much fluttering in the nonconformist dovecoats of Great Britain. At least a score of experienced ministers expected to receive the appointment, and the nomination of the present incumbent was the cause of more private heartburnings and journalistic acrimonies than had heretofore been heard of in London church-circles.

Some said that the newly-chosen was of ambiguous orthodoxy—if English nonconformity can be said to possess orthodox views about anything; others said that his appointment was due more to boudoir influence (if English nonconformity can be said to be so mundane as to boast boudoirs) than to his own intrinsic merit or ability; and all the disappointed ministers who had been passed over, agreed that the chosen one was far too young and didn't possess in sufficient measure that general air of unctious provincialism that invariably characterizes the English nonconformist, to make his selection justifiable.

Soon, however, the Doctor became a force that filled his temple to overflowing and among the preachers of the English metropolis he became a well known figure. Men and women were always, however questioning his orthodoxy, and it has yet to be shown that the publication of his new views may not have rendered him a most unpleasing, if not actually impossible person to his very influential congregation. That ablest of writers, Dr. J. J. O'Shea, in a contribution to the American Catholic Quarterly Review (Philadelphia), tells us very succinctly what Mr. Campbell's views really are. The "New Theology," he says, disclaims pantheism; but the disclaimer is useless. Mr. Campbell cannot place limitations on logical inference, no more than he can sweep away limitations, and then try to establish others. The doctrine he preaches as to sin and its punishment, sweeps away the whole Christian system resting on the doctrine of atonement. Heaven and Hell, says Mr. Campbell, are states of the soul; everlasting punishment is impossible; the true resurrection (the only) is spiritual not material; when a guilty soul awakens to the truth, hell begins.

As Mr. O'Shea points out, these theories are really very very old. In one form or another they go back to Luther, were touched upon by Spinoza, the greatest of all Pantheists, were ethically enunciated by Bishop Berkeley, and finally propounded anew by Renan. Nevertheless the Protestant world is being much influenced by the new work, and nothing published since the days of Cardinal Newman has had so great a vogue in church circles. Nevertheless the Anglican newspapers affect to make light of the new work. The London Morning Post, the organ of the Church and State party, declares that it is impossible to take the book seriously and that there is not enough brain work behind it to make it of the least value to philosophical discussion. Still, 20,000 copies of the "New Theology" were sold within ten days of its publication.

Everybody is discussing it in England, says Mr. O'Shea, including railway porters, salesmen, even cat-dealers. Again, says the reviewer, in a pregnant passage: "There is nothing more striking in the moral phenomena of our age than the avidity with which the unreasoning world—the man in the street—snatches at novelties in the sphere of religion and particularly at such new ideas as tend to lessen its obligations as to the practical fulfillment and conscientious satisfaction. The argument from conscience once removed, all restraint must be cast to the winds by the many. Fear of future punishment vanishes in the contemplation of a deity who looks

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with equal complacency on sin and holiness. Mahomet, Davie, and Mrs. Eddy have demonstrated that the most successful theology is that which teaches that the easiest way is the best way. There is no essential difference between the Hedonism of Aristippus and this modern Theology as propounded by Dr. Campbell. Human nature, says the reviewer, divested of responsibilities, before God, irresistibly inclines toward unlawful pleasure and the desire of gain. The gratification of sensuality is looked upon as a mere foible. To maintain (as Doctor Campbell virtually does) that sin is part and parcel of the agencies by means of which the Lord of Holiness works out His mighty will, is to maintain that two things mutually destructive can meet and mingle in safety—to maintain that wisdom and madness, love and hatred, purity and lewdness are indistinguishable. And it is precisely this ridiculous sort of proposition which the new school of homiletics has been started to maintain.—N. Y. Freeman's Journal.

It Makes Them Shiver.

The following amusing bit of satire was found in the editorial columns of the Baltimore Sun, under the caption—"Afraid of an Irish Maid's Profile." "The late Augustus St. Gaudens designed certain coins for the United States. On these coins appears the profile of a woman. Because the woman was born in Ireland a patriotic society has solemnly protested against the use of her profile on an American coin, and its protest, it is announced in a Harrisburg despatch, will be sent to the United States Government. We cannot imagine what the government will do when it receives this reminder of the late Mr. St. Gaudens' treachery, except shut itself up in its executive departments and wonder what the world is coming to. Evidently there are some of us who take life too seriously. In respect to "patriotism" the Irishman has played an admirable part in this country, from Revolutionary days down. North and South, East and West, from 1776 to 1898 the sons of Ireland have been found wherever duty called. Is it possible that the face of an "Irish-born girl" really strikes terror to the patriots in this twentieth century? Are we so timid that the profile of an Irish maiden on an American coin makes strong men shiver? We know, of course, that the daughters of Erin are beautiful and fascinating and are to be avoided by all men who desire to be a life of single blessedness. It is a matter of record that many an Englishman and many a Scotchman

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who have resisted the charms of the maidens of their native land have capitulated when the Irish girl brought her fascinations to bear upon them. It is conceded, therefore, that the daughters of Erin are a menace to the peace of mind of all men who are trying to keep single. But to attack them on the ground of patriotism, to invoke the aid of a government of 80,000,000 persons for protection from the profile of one Irish girl on certain American coins, is a manifestation of "nerves" utterly beyond comprehension. Really, this is a case for the neurologists. It is to be hoped that the Government has competent experts in its employment."

Irish Goods in London.

During the three opening days of October an "Aonach" will be held in the Grand Hall of the Old Kent-road Baths, London, England. The affair has been promoted by the Irish Franciscan Fathers at Peckham, who were the first to open the London market to Irish goods. For ornament of the opening day Mr. John Boland, M.P., has been secured as president, while the Mayor of Camberwell will give a civic recognition to the enterprise by presiding on the second day.

Attacked Cardinal Gibbons.

Cardinal Gibbons was attacked on Wednesday on the street in Baltimore by a ruffian, and it was with difficulty that the police took the man from the infuriated citizens who came to the Cardinal's rescue. The venerable churchman was out for his afternoon walk and was approached by a man who solicited alms. Refusing him as an habitual beggar, the prelate refused him with the above stated results.