an angel from Heaven preach any other Gospel than ye have received, let him be anathema." Ours is the "faith once for all delivered unto the Saints," preserved in tradition and Scripture, expounded by St. Peter's successors and the Episcopate. From that ground we are not to be moved; by that standard we judge every spirit whether he be of Christ. If we took any other, we should cease to be Catholies.

Now the clear and beautiful world of Faith; to learn more and more of God's costly ever printed in America. It is

Eminent above all others rose up St. Augustine during the fourth century, and St. Thomas Aquinas in the thir-teenth. St. Thomas, lucid as the light itself in which he wrote, had bequeathed to us the "Sum of Theology," which at the Council of Trent was laid on the altar beside the Holy Scriptures as containing the rule of belief. No greater honor could be shown to a volume not actually inspired. But it was St. Thomas whom these novel-seeming theories at-tacked and the Holy Father protested against them. The Doctor was a friar of St. Dominic's learned militia. Who was the enemy, unsleeping always, that we must keep in view? Another religious, unhappily gone astray, whose name one would scarcely utter in the sacred place; it was Luther, the fatal genius of the "Reformation," source of innumerable errors, all springing from one false prin-ciple. Luther destroyed Catholiè tradiin in the multitude which followed him, by laying it down that man, was simply blind in regard to religious truth. simply blind in regard to religious truth, natural and revealed. The human intellect, he said, could know nothing of God by its native power. What, then, does the blind man do when he is compelled to act? He gropes about in the dark, feeling for the objects he cannot see. Thus, our blind reason fell back on instinct and emotion to supply intimations. of things divine; religion, as we may ob-serve in the phenomena of so-called "re-vivals," makes its appeal in Protestant countries not to the noblest faculty we possess, our calm judgement, but to excited fears, and drives the spirit in upon its moods of sentiment. Contrast with such a method our Catholic discipline in remethod our Cathoric discipline in re-treats as drawn out by St. Ignatius—its trenchant reasoning, its strong intellect-ual urgency, to which emotion is alto-gether subordinate. But the Lutheran, by his substitution of feeling for thought has in course of time lost hold on the Christian dogmas he took away with him from the Church. His method has made an end of his creed. On the one hand is left secular knowledge, which, when put in order is termed science; on the other, a vague aspiration after some possibly divine objects in the unseen—a hope that religion may not be false, though monstrated nor demonstrable

Such is Modernism, or the New Theology—a doctrine of shadows, a Lutheran cloud which, floating across its own bor-ders, has invaded the Catholic world here and there. Converts would easily recognize the Protestant origin of a disease from which many of them had suffered ere they came into the admirable light which they were now enjoying. For ours is no realm of shadows; neither do the faithful imagine that their con-viction, however ardent, creates the objects of faith; but, on the contrary, they know that those objects are its ground and justification. The Church affirms in every Christian a twofold light—Reason, by which a sound natural Theology can be proved in its main outlines, and Faith, by which the Revelation are received. Moreover, as solid evidences exist for what we hold concerning God the Au-thor of nature and His attributes, so do we find evidences of the Gospel which reasonable man may call in That is the plain teaching of Holy Writ. Consider the words quoted from St. Paul. He finds the atheist inexcusable. Why? Because God's "eternal power and divinity are clearly seen from the things that are made." This argument, which the Modernist puts aside in obedience to Lutheran metaphysics, occurs in the Psalms, in Job, in the Book of Wisdom Psalms, in Job, in the Book of Wisdom which the Apostle had before him. Again, what is the crime of those who "neglect salvation," according to the text in Hebrews? That they will not receive God's witness to our Lord's teaching. What sort of witness, then? The witness of tradition, and of "signs and wonders," of "divers miracles and gifts of the Holy Ghost." There is no mere reliance upon "feeling" in all this; no simply "internal" argument; the ground is testimony, it is history, something outside us and independent of us, which will bear to be examined without prejudice or prepossession. Truly, God prejudice or prepossession. Truly, God has His witness in our hearts also; but that must not be taken to invalidate the world's records.

Luther could pull down; he could not build up. So the new theology denies but is impotent to affirm. In Kant, the philosopher, as in Spencer, the pictist, but is impotent to affirm. In Kant, the philosopher, as in Spencer, the pictist, what do we see? Despair of the Pure Reason which lies helpless before triumphant physical science; while religion fades into a dream of the night, peopled with ghosts—the phantoms of Divine Realities once believed in. Here is that terrible spirit "that always denies"—the everlasting no, as a great writer phrases it, and the very essence with ambition to train youth, to train phantoms of the important declaration of the most esteemed teachers of the University. And so they move on the University is launched.

DILES Dr. Chase's Oint ment is a certain and guaranteed cure for each and guaranteed cure for each and every for most itching, bleeding the protruction of itching, bleeding four neighbors about it. You can use it and grow money back it notsatisfied, 60c, at all leaders or EDMANSON, BATKS & CO., TOTONIO.

The spirit which founded us is still here, the love of learning, the pride of membership in the common-wealth of letters, the ambition to train youth, to train the pressure of the University. And so they move on the university. And so they move on the university. And so they move on the university is launched.

It assimilates with, and helps to digest the food and is absolutely pure with the protruction of the ingular and guaranteed cure for each and guaranteed cure for each

LUTHER COULD PULL DOWN; HE COULD NOT BUILD UP.

HIS POLLOWER HAS LOST HOLD ON THE CHURCH—NO BOND BUT OFFOSTION—MANY TEACHERS—CONTRASTING THE METHODS—EVERLAST—ING NO—A MOST PERNICIOUS IDEALISM—NO EXCHANGE POSSIBLE.

We hear or read of the objections to the Catholic teaching wherever we turn. Anyone who strikes a blow at it is sure to get applauded in the preacher exclaimed in grave a best they may. If the Holy See, in pursuance of its plain duty, fixes a note of reprobation on strange doctrine, it is preplation on strange doctrine, it is preplated for a manner of of sure and the pole of the Ancient Church, busilty the force of circumstances and of horizon into training men for the Empire—the spirit is the same and the form is not wholly iost. . . . Our founder, Pope Nicholas V., who was also the real founder of the Vatican Library, and the magnificent patron of learning, while he was inditing with the same pen energetic appeals to the Powers of Europe to say," the preacher exclaimed in grave as best they may. If the Holy See, in pursuance of its plain duty, fixes a note of reprobation on strange doctrine, it is periodic dealism, already destructive of religious idealism, already destructive of the variance and the force of circumstances and of horizon into training men for the Empire—the spirit is the same and the form is not wholly iost. . . Our founder, Pope Nicholas V., who was also the real doctines and the form is not wholly iost. . . . Our founder, Pope Nicholas V., who was also the real folicias variance of the Vatican Library, and the magnificent patron of learning, while he magnificent patron of learning by the force of circumstances and of doctrine condemned by Rome is a most pernicious idealism, already destructive of religion, wherever it reigns, the gensuance of its plain duty, ixes a note of reprobation on strange doctrine, it is called intolerant. Yet among those who criticise its action so vehemently there is no bond of union, except a negative one, opposition to Rome. But we Catholics ery aloud with St. Paul. "Though like it a grain in the world impossions of the property of t an angel from Heaven preach any other
Gospel than ye have received, let him
be anathema." Ours is the "faith once

and to a philosophy which despoils the

Now the clear and beautiful world of dogmatic truth had been explored and its description given by many authorized teachers — the Doctors of the Church. infinite goodness from His works; and of Christ Our Saviour from His Revelation. We are all weak, and temptation is abroad. We must strive after the spirit of humility, of submission to these living truths, of detachment from a world in which secular knowledge has dethroned the highest science and delusion professes to give back what criticism has taken away. Let us not exchange our light for that darkness. We are the children of Catholies who kept their Faith at every sacrifice; or converts who recovered it no less herocially. We have marked the downward course of Lutheran pietism; and we will not barter for it our intellect, or our creed. —Canon Barry, D. D.

ANOTHER MINISTER CONVERT.

REV. FRANCIS MCFETRICH, OF ST. SIMEON'S P. E. CHURCH, ABOUT TO BECOME A

Rev. Francis McFetrich, until recently one of the elergy of St. Simeon's Protestant Episcopal Church, Ninth street and Lehigh avenue, has tendered his resignation from the ministry of that denomination, and is now in retirement pending his reception into the Catholic Church, which will probably take place on the feast of the Assumption of the Blessed Virgin Mary, August 15.

Rev. Joseph L. J. Kirlin, rector of the Church of the Most Precious Blood, Twenty-eighth and Diamond streets. under whose guidance Rev. Mr. Mc-Fetrich is covering the final stage of his 'journey to Rome," will probably offi-ciate at his reception. Rev. Mr. McFetrich, though identi-

Rev. Mr. Mcretrich, though identified with the conservative party of the Protestant Episcopal Church, has always had a deep veneration for Our Lady. After much study and thought, he reached the conclusion that there must be but one true Church, and then he hereame convinced that the Catholia. became convinced that the Catholic Church is the only Christian body exist-

ing from the time of Christ.

Rev. Mr. McFetrich was not influenced by the "open pulpit" canon. On the contrary, he found no objection to it, since he always believed himself a Protestant and not a priest, agreeing in this with the majority of his denomina-tion. He will probably study for the priesthood.

Rev. Mr. McFetrich is a Philadelphian, born and bred here.—Philadelphia Catholic Standard and Times.

MEDIEVAL BISHOPS AND EDUCATION.

In an address which he delivered recently, on the occasion of his installa-tion as Chancellor of the University of Glasgow, Lord Roseberry said some things which should help to correct the erroneous and widespread notions of his fellow-countrymen in regard to the attitude of the Catholic Church towards

education. "While the University of London (he said) dates no further back than last century, and looks forward rather than backwards, her sister at Glasgow has already celebrated her ninth jubilee. What a contrast is presented by the small knot of London founders, the keen laymen in the van of modern thought, and the Roman Pontiff who founded Glasgow at the instance of the Roman Glasgow at the Instance of the Roman Bishop, the lord paramount of the little medieval town. Cosmo Innes has pic-tured out of his learning as well as out of his fancy the day and scene of in-auguration. He shows us the quaint burgh clustered round the castle overshadowing Bishop, the gables and forestairs breaking the line of the streets, the merchants in their gowns and the women in snood and kirtle and the women in snood and kirtle decorating their houses with bannerets and branches before they hurry out to see the show. What shops are open to display weapons and foreign finery to attract the country visitors—the yeoman and 'kindly tenants of the barony. There are neighboring lords, too, perhaps Maxwells and Colqubouns or scions of the princely families of Douglas and Hamilton, with their retinues and menat-arms, and now there appear the first signs of the long procession—the nod-ding crosses and banners that precede the Bishop, the prelate himself, William Turnbull, the zealous founder and first chancellor of the University, proud of power of reason, or made an excuse for the occasion and his success, the endless blotting out the supernatural from the ons, priests, acolytes, and singers in their various robes, and the friars black and grey, who are to lead their refect-ory for the first lectures and to become

of the average disciple of John Knox.— Catholic Weekly.

ARCHBISHOP BRINGS BOOKS TO POPE.

costly ever printed in America. It is bound in vellum with a stamped design

olicity in New York is from the hand of New York's foremost Catholic church-man. The "Catechism of Modernism" compiled at the diocesan seminary of Dunwoodie will complete the trio of gifts. Both of these will be bound in vellum to match the Encyclopedia.

Merry del Val, the Pope's secretary will also be the recipient of copies of these

A FOREIGN CHURCH.

A writer in the gospel Messenger calls the Roman Catholic Church "our foreign sister." How hard it is to get sense into some heads! So keen an observer as Kipling keeps a stout block of oak in one corner of his head to receive his mental impressions of the Church. He has this "foreign" idea, too. In the sixteenth century the bluff old black-guard Henry VIII. used the "foreign" cry to much bad effect, and here and there we find it is effective yet. There is only one institution in all the world that is as much at home in one country as another, and that is the Roman Catholic Church of England Church. Every other religious body has a national stripe or a local color. Imagine the Church of England feeling comfortable in France. Or imagine the Church feeling happy in England. The successor of the Fisherman is at home in all lands, and is loyal to all flags.—The Casket.

Under the comer-stone were placed copies of the daily papes, a description of the building and church history, and samples of the coins of the realm and of the new issue of stamps.

After the stone had been laid Rev. Father Teefy. C. S. B., rector of St. Bassiy, at a sign from the Archhistory, and samples of the coins of the realm and of the new issue of stamps.

Butter the stone had been laid Rev. Father Teefy. C. S. B., rector of St. Bassiy, at a sign from the Archhistory, and samples of the coins of time world from the Archhistory, and samples of the coins of the mew issue of stamps.

A the point of the building and church is strip to each of the world with the there God. Father Teefy. C. S. B., rector of St. Bassiy, at a sign from the Archhistory, and samples of the coins of themew sales of stamps.

A the paper and paper and delivered a stamp stepped to a Carlon color of the Med with them, and they shall be Harch of Co. S. B., rector of St. Bassiy, at a sign from the Archhistory, and samples of the coins of themew shall be there of cod with mem, He shall be there God. Father Teefy. C. S. B., rector of Stamps.

A the paper and

The Kansas City Post of Friday conained an account of a deplorabe wreck tained an account of a deplorabe wreck on the Missouri Pacific near Knob-noster, Mo., in which two passenger trains collided, killing twelve or fifteen people and injuring a great many others. A travelling man, who refrained from naking known his identity, told the fol-owing story of the wreck at the Coates

"The length of time it took to get help from any side was appalling—none was near. The leaders in the rescue work wore a Catholic priest, a Univerwas near. The leaders in the rescue work were a Catholic priest, a Univer-sity of Michigan man and a tramp. "The priest was on the westbound train, but when the shock came he was

the first out of the last coach on the train. He immediately entered the coach where the men were dying. There were dead men on the floor and only a few of us on the car, trying to only a few of us on the car, trying to rescue our friends. The priest took an axe and smashed the windows, put his head out and shouted to the gaping crowd. There were two soldiers and a Salvation army man whom he addressed especially. They rushed into the car, followed by others. A slight lad of 25 years said, "Father, what do you want us to do?" The priest answered, "Get to the tool chest and bring a crowbar."

"The young man was a tramp who had

"The young man was a tramp who had been hiding in the chest. He came and was by all odes the best worker at the wreck. He showed skill in improvising jackserews, and getting out the moan-

ing men.
"The priest did the directing. He baptized several and heard the confessions of the dying Catholics. When all the living were taken out he went around again. I saw him stay with two until they died. He seemed to know better than the doctors who was and

who was not to die. chancellor of the University, proud of the occasion and his success, the endless train of ecclesiastical dignitaries, canintended to get his name, but when we arrived here he stepped out and cut through the baggage room and up the

ARCHDIOCESE OF TORONTO.

Toronto, Globe, July 20.

DIOCESE OF HAMILTON.

The parishioners of St. Lawrence's Church, Hamilton, had the pleasure of hearing for the first time their new pipe organ on Sunday, July 19th, It was built at a cost of \$4,000 and reflects great credit on pastor and people of St. Lawrence.

We also hear this church is to have a magnificent marble altar in the course of a few months. This altar now under construction in Italy is of Roman marble and to have a reredost twenty-five feet long from the sanctuary platform. Two non-Catholic control of the State Brady are the donors.

DEATH OF REV. MOTHER MARY CHATHAM.

Cowan's Perfection Cocoa

LAYING THE CORNER STONE OF THE NEW ST. HELEN'S

LAYING THE CORNER STONE OF THE NEW ST. HELEN'S CHURCH,

Toronto, Globe, July 20.

That the first public appearance of His Grace, the new Catholic Archbishop of Toronto should be at the stone-laying of a new church was an omen of so happy a nature that many hundreds of his people assembled on Sunday aftermoon at the corner of Dudas street and St. Clarens avenue to witness the ceremony of the laying of the corner-stone of the new church of St. Helen's.

An exceptionally large congregation gathered for the service, including practically every Catholic in the parish, and also a large number of representative Catholics from other pares of the city. Unnoticed by many in the throng who were not aware of the aged lady's identity, but a deeply interested spectator, was Mrs. McEvay, the aged mother for the Archbishop.

His Grace Recursion of the Archbishop.

His Grace presented with a silver rowel as a memento of the ocasion, and at the conclusion of Rev. Father Teety's sermon, and before administering her episcopal biessing to the congregation heromorphism of the continuer in the footsteps of the worthy St. Helen, to continue in the footsteps of the worthy St. Helen, to built many temples for the following the standard of the construction in this city of churches. It is magnificent architecture and solid constructions have a first the worthy St. Helen, the solid, it is a credit to all who are taking any part in the building of it and will be a handsome church even in this city of churches. Its magnificent architecture and solid construction had to the decirate the doctrine which embrace and the paresh the doctrine that God is Love. His Grace regretted the absence of the pastor, Rev. James Walsh, who is away in England owing to ill-health. The new church, which is to be built of Indiana in stone and red presend brick, will seat about 1,000 people, and will be fitted with accommodation of all the parish societies. The architecture is early French gottine, and a magnificent steeple will be a striking feature of its appeara

French,gothic, and a magnificent steeple will be a striking feature of its appearance. The cost of the church will be \$7,5000, and the architect is Mr. A. W. Holmes of Totonto.

A SPECTACULAR CEREMONY.
The ceremony in connection with the stone-laying opened with a procession around the building, in which a large number of clergy and choristers in robes and vestments, carrying ecclesiastical symbols, took part. Upon their return to the raised platform the choristers, kneeling in a semi-circle, and led by Rev. Father A. Staley C. S. B., chanded the litanies, while the clergy in a group, with the Archbishop in their midst, carrying a crucifix, candles and other symbols, answered back the responses to the solemn 'Ora pro nobis' of the kneeling choristers.
Under the corner-stone were placed copies of the daily papers, a description of the building and church history, and samples of the coins of the realm and of the new issue of stamps.

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of her life and the forty-fourth of her religious profession.

The funeral took place from the convent chapel at 930 on Thursday morning. Solemn Requiem Mass was celebrated by Very Rev. Mgr. Meunier, Administrator of the Diocese of London, with Rev. P. Langlois, Tecumseh, as deacon, Rev. C. A. Parent, Tilbury, as sub-deacon, and Rev. Father Basil. O. F. M., Chatham, as Master-of-ceremonies. The following clergymen were also present in the sanctuary: Rev. J. T. Aylward, Rector St. Peter's cathedral. London; Yer, Rev. P. J. McKeon, St. Mary's, London; Very Rev. Father James, O. F. M., Chatham; Rev. J. Bongan, Ridgetown; Rev. E. Ladouceur, St. Peter's; Rev. J. Scanlan, St. Joseph's hospital, Chatham; Rev. J. Bernann, Bothwell; Rev. P. L'Heureux, Belle River; Rev. Father Eusebius, O. F. M., Chatham; Rev. P. McCabe, Maidstone. May she rest in peace!

WANTED TEACHER FOR THE R. C. S. S. No. 15, St. Raphael's West, Ont. A second class professional teacher, capable of teaching English and French. Duties to commence Aug. 17th. State salary for the balance of the year, and for all information apply to F. Dupuis, Sec. Treas., St. Raphael's Ont.



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SECOND CLASS PROFESSIONAL TEACHER, of for Separate school No. 5, Raleigh. Salary \$400 per year. Applications to be received by August Apply to J. D. Lambe, Sec. Treas, Chatham, Ont.

WANTED A FEMALE TEACHER FOR R. C. Separate school No. 11, Hay township. Duties to commence Aug. 17th. State salary. One with knowledge of French preferred. Apply to O. Bissoanette, St. Joseph P. O., Huron County, Ont. 1553-2.

TEACHER WANTED FOR S. S. NO. 8, TAY.
Duties to begin Aug. 17th. Salary \$150 per
annum. Catholic and with knowledge of French preferred. Apply stating qualifications to Noah Morrow,
Sec. Treas., Port Severn, Ont. 1553-2.

TEACHER WANTED FOR S. S., NO. 5, LOGAN County, Perth. Duties commencing after holidays. Address, stating salary and experience, to John Francis, Sec. Treas., Kennicott P. O., Ont.

TEACHERS WANTED-A LADY TEACHER TEACHERS WANTED—A LADY TEACHERS

as principal, holding at least a second class professional certificate and knowing both French and
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expected. Also two female teachers, holding second
or third professional certificates, and respectively
capable of speaking and teaching both French and
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Sept. 1st. Address Rev. D. Tourangeau, Steelton,
P. O. Sault Ste Marie, Ont,

1554-2.

A MALE QUALIFIED TEACHER WANTED to teach French and English, Time Able to teach French and English, Time to begin after summer vacation. Salary \$475per year. Apply to D. A Chenier, Cache Bay. Ont.
1554-tf.

A TEACHER WANTED FOR R. C. SEPAR-ate school, No. 6, Proton, holding second or third class certificate. To commence after summer holi-days. State salary and experience. Phone connec-tion via Mount Forest. Apply to Thomas Begley, Sec., Egerton, P. O., Ont. 1554-2

MALE TEACHER FOR CATHOLIC HIGH School, Montreal. Apply, stating capabilities and salary required, 55 Durocher Street. 1554-1

WANTED FOR R. C. S. S. NO. 4 BROMLEY, a female teacher holding a second class certifi-cate. Duties to commence in August. Apply to Jos. Sheedy, Sec. Treas.

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