y city.

d limb urence.

ily by

urety

NCERN

CANADA

B Church St.

Transacted

chool.

Store

ire -®

ny, Limited

The

sary

e Jewels

ewels and

will find "rich and

Rosaries are

cially strong

ire and chain

ections, and

claim they

the best now

ered to the

\$\frac{5}{75}\$

A methyst

oked Crystal. \$\frac{15}{25}\$

7 50

7 50

7 50

NION BRACELET.

Chain, Medals, opaz, Crystal and

-lined cases. on, Canada

lic.

STONES

st....

The Catholic Record.

LONDON SATURDAY, MAY 12, 1906.

TOO MUCH DOGMA.

The Christian Guardian is very ex plicit in its statement that the conversion of the Princess Ena was one made to order. That the editor sets forth his anger in picturesque phrases is evident; but we fear that the world will go on its way, and the Spaniard marvel at the coarseness and discourtesy of some of the products of our crude civilization. The editor is a man of perspicacity, but not to the extent, we ween, of reading the human heart. We meant to say that perchance he sees things through the mists of ignorance, but in deference to his broadmindedness we refrained. Suffice it to remark that when his choler subsides he may have sense enough to understand that the Decalogue stands, and that his readers resent offensive interierence with the business of others. Prying into affairs which concern us not, caddish impertinence are no ornaments of respectable journalism.

The Guardian's statement that King Alfonso is not worthy of the Princess Ena is merely evidence that the editor thinks nothing of violating the canons of social amenities. And what does he know about it? Or must our friend, because King Alfonso is a Catholic, join the yelping pack of journalists who scent a "story" whenever the "yellow" editor wishes to excite the jaded eye of the public.

WHY IS DOWIE A FREAK ? Much ink is being spilled over the

passing of Dowie. The religious non-Catholic weeklies speed the departing "prophet," and to our mind in an ungracious manner. That Dowie was valgar and of effrontery blatant to excess, and gifted with the talent of separating the public from its money, need no comment. But that our friends should designate him as one of the most unreasoning types of freak religionism surprises us. For he took Holy Writ; and, using his reason as yardstick, measured out for his followers what he orous for pelf and place, and, so far as deemed worthy of their acceptance. Luther and Calvin had a similar policy. disregard for the weak and poor. The gentlemen who frame the up - to date creeds act likewise. Dowie prevailed upon his followers to adopt his reading of the Bible: the divines who elaborate formularies and confessions extract from the Scripture what they fancy it contains and give it to their respective flocks. Both are guided by the principle of private interpretation. Why then should Dowie be taunted by the non-Catholic as a freak? We know that the divines are more learned and incomparably greater adepts in the arts and graces of civilization than was Dowie; but with a Bible whose inspiration they cannot prove, and bereft of infallible authority, they can advance no better basis for their religious be lief than the words of fallible men. We are not sorry that Dowie is discredited, but the jibes and sneers of those who hold to the private interpretation of the Scripture are more sentimental than logical.

POINTED WORDS.

In a recent sermon Archbishop Ireland exhorted parents to give their children a thoroughly Catholic education. There is no room for argument. Experience teaches too clearly the lesson-nothing but the daily drill in the teachings of the faith, and the assiduous breathings of an atmosphere permeated with the spirit of faith will sink religion so deeply into the soul of the child that it must remain there un altered and unwavering.

We quote the words because the amateur theologian is abroad in the land talking out of the fullness of conceit. He may be educated and in his own sphere and intent upon his own business worthy of praise; but when he begins to dabble in the affairs which belong to the sanctuary, and in so doing run counter to the views of the princes of the people of God, he is a nuisance as absurd as it is decreed:

God from the attacks of those who deny that anything has been divinely handed down to us. To this end our illustrious Predecessor in his encyclical "Providentissimus" decreed: "Let the un-Catholic.

Continuing, the Archbishop said that hitherto we have not been made to feel as we feel to day, how vitally important it is to attend to the religious instruction of childhood. Heretofore Catholics lived very largely in a strong inherited faith, nor were they heretofore exposed to the perils which now confront them.

Conditions and circumstances are

and youth we must in the future labor for them with energy and zeal increased a hundredfold. As never before we must exhort parents to send their children to Catholic schools and

NOT TO THE POINT.

A favorite argument with those who patronize non-Catholic halls of learning is that their children's faith is exposed to no danger because no attack what soever is made upon religion. Of course not. But the danger to faith is thereby increased Attacks would encourage study as to how to meet them and rouse and preserve loyalty to the church. But when religion is ignored and the daily atmosphere permeated with the spirit of the world, the youth may come forth from the precincts of the non Catholic college, if not a po'ished imitation of ungodliness, but perchance one who has not grasped the wis dom of "What doth it profit a man to gain the whole world and suffer the loss of his soul." Honor, manliness, independence - words with which some educators interlard their discoursesare good in the lecture hall, but unless based on religion and fed by sacramental help they are apt to disappear in the storm and stress of life.

AN OLD ARGUMENT.

Some individuals believe that Catho lic colleges are distinctly inferior to those under non-Catholic auspices. The question, however, is a debatable one at least. Without dwelling on facts which indicate that the inferiority is not so visible as our friends would have it, suffice it to say that our institutions aim at developing the man, at fortifying both mind and heart and teaching him that life gets its value principally through its relation to eternity. He, therefore, who takes to heart the lessons given in our colleges has every reason to hope that he will be a substantial citizen. He may not amass a fortune or achieve distinction on the platform, but he cannot fail to exercise a beneficial influence on the community in which he lives. And such men are needed in an age that is clamwe can see, barbaric in its ruthless

THE NOVELIST'S FATE.

A few weeks ago a Russian novelist landed in the United States with a stock of red hot revolutionary speeches. Mark Twain forthwith "slopped over," as Artemus Ward would say. The reporters gave us descriptions of the appearance of the novelist and harrowing details anent Siberia, peasants and the cruelty of the Czar. And jist as he was floating into the haven of pop ularity it became known that the lady accompanying him was only a brevet wife; and then the fairy gentleman from Russia was dumped into the mire of American disapproval. It must have bewildered him. He t wondered that Mark Twain, who champions the oppressed at so much per -was not at hand to befriend him. He must also have marvelled that the United States, with its divorce mills running overtime, and its theaters with their dramatized stenches, should balk at such a little thing as a brevet

THE POPE AND THE BIBLE.

The following translation of the Apostolic Letter of Pope Pius X. on the method to be observed in eccles iastical seminaries in the study of Sacred Scripture we take from the New New Proper Property. York Freeman's Journal :

PIUS X , POPE.

FOR PERPETUAL REMEMBRANCE.

The Biblical Question has, perhaps never been of such importance as it is to day, and it is therefore absolutely recessary that young clerics should be assiduously trained in the knowledge of the Scriptures, so that they may not only know and understand the force and character and teaching of the Bible, but that they may be skillfully and rightly trained in the ministry of the Divine Word, and able to defend the books written by the inspiration of the books written by the inspiration of God from the attacks of those who deny greatest care be taken in ecclesiastical seminaries and academies to have the sacred Scriptures taught in a manner befitting the importance of this study and the necessity of the present moment." On this same subject, then we now lay down the following rules which we regard as one of the greatest

utility:

1. The instruction in Sacred Scrip ture to be imparted in every seminary should embrace, first, the principal ideas concerning inspiration, the canon altered; our plans and methods of work must be altered accordingly. It in the past we labored for our children

LONDON, ONTARIO, SATURDAY, MAY 12, 1906

studies is to be divided over the en-tire period during which ecclesiastical students pursue their course of sacred studies within the walls of the semin ary; so that when the course is flu-tabled each student may have gone

through the entire curriculum. III. The chairs of Scripture are to be filled according to the condition and the means of the different seminaries, but always in such a way that no stu dent shall be deprived of the means of learning those things of which a priest

may not lawfully be ignorant. IV. Since, on the one hand, it is not possible to have a detailed ex position of the whole of Scripture given in school, and, on the other, it is necessary that the whole of Scripture s'ould be in some sense known to the priest, the professor shall take care to have special treatises or introductions for each of the books, to prove their authority, when occasion requires, to teach the analysis of them, but he will, at the same time, dwell at greater length on the more important books

and parts of books.

V. With regard to the Old Testament, he will make use of the latest results of research in illustrating the

ment, he was results of research in history of the Hebrew people their relations with other Oriental nations; he will treat of the main features of the Mosaic Law; and he will explain the principal prophecies.

VI. He will take especial pains to imbue his students with zeal to study and understand those psalms which they recite daily in the Divine Office:

no- he will select some of those psalms for he said:

"Both problems of the man to whose wisdom to the hear tribute to the contents to the man to whose wisdom.

"Both problems of the man to whose wisdom.

"B

by the students in their private studies to interpret the others.

VII. Treating of the New Testament, he will explain briefly and clearly the special characteristics of each of the four gospels, and the proofs of their authenticity; he will also illustrate the general character of the entire gospel story, and the doctrine in the Epistles and the other books.

VIII. He will pay special attention in treating of those parts of both Testaments, which concern Christian faith and morals.

IX. He will always remember espectially in treating of the New Testament, those who are afterwards by their words and their example to teach the people and their example to teach the people

and their example to teach the people the doctrine of salvation. He will, therefore, in the course of his instruction explain to his students the best way of preaching the gospel, and will stimulate them, as occasion may offer, to observe diligently the commands of the Lord Jesus Christ and the Apostles.

X. The more promising students are to be instructed in the Hebrew tongue, in Biblical Greek, and whenever possible, in some other Semitic language, such as Syriac or Arabic. "It is noces sary for professors of Scripture, and it is becoming in theologians to know is becoming in theologians to know those languages in which the canonical books were originally written by the hagiographs, and it is of the greatest hagiographs, and it is of the greatest importance that these languages should be studied by ecclesiastical students, and especially by such of them as aim at obtaining academical degrees in theology. And efforts should be made to have chairs in all academies for other ancient languages, and especially the Semitic." (Encyclical, "Providentis simus.")

XI. In seminaries which enjoy the right of conferring academical degrees it will be necessary to increase the number of lectures on Sacred Scripture and consequently to go more deeply into general and special questions, and

and consequently to go more deeply into general and special questions, and to devote more time and study to Biblical exegosis, archaelogy, geography, chronology, theology and history.

XII. Special diligence is to be shown in preparing select, students for

snown in preparing select students for the academical degrees in Sacred Scrip-ture according to the rules laid down by the Biblical Commission—a matter of no small importance for constant shown in preparing select students for

seminaries.

XII. Every doctor in Sacred Scrip ture will be most careful never to swerve in the least in his teaching from the doctrine and tradition of the church; he will of course make use of the real additions to our knowledge which modern research supplies, but he will avoid the rash commentaries of innovat ors: so, too, be will confine himself to the treatment of those questions which contribute to the elucidation and defense of the Sacred Scriptures; and finally he will be guided in his plan of teaching by those rules, full of prudence, contained in the Encyclical "Providentissimus."

XIV. Students should endeavor to make up by private study what the schools fail to supply in this branch of sacred learning. As lack of time will render it impossible for the professor to go over the whole of Scripture in de tail, they will by themselves devote a certain portion of time every day to careful perusal of the Old and New Testaments-and in this they will be greatly helped by the use of some brief commentary to throw light on obscure passages and explain the more difficult

XV. Students are to undergo an ex amination in Scripture, as well as in other parts of theology, to show the profit they have derived from the lessons before they are allowed to pass into another class or to be initiated in

sacred orders. XVI. In all academies every candi date for academical degrees in theology will be asked certain questions on cripture relating to the historical and critical introduction as well as to exe-gesis; and will prove by examination

the history of both Testaments, the life of Our Lord and the Apostles, and books of travel in Palestine—from all of which they will easily acquire knowledge of Biblical places and customs.

XVIII. To further this object efforts will be made to supply each seminary as far as circumstant.

as far as circumstances will permit, with a small library in which books of this kind will be at the disposal of the stu-

erything to the contrary notwith

Given at Rome at St. Peter's on the 27th day of March, 1906, the third of Our Pontificate. A CARD. MACCHI.

ARCHBISHOP KEANE ON THE IMPORTANCE

OF RELIGIOUS EDUCATION.

Archbishop Keane's sermon at the annual gathering of the National Alumni of the Christian Brothers' Schools, of the Caristian Brothers' Senools, recently held in Baltimore, was largely a declaration of the need for Catholic education, as differentiated from secular instruction. In beautiful words and polished phrases, His Grace paid tribute to the Christian Brothers and

The greatest service it would ever be in his power to render religion was, he declared, to lay the foundation of a system of Christian education, for that was his aim and his hope in advocating the establishment of the academy - as

he termed it—in Georgetown.

That same conviction he transmitted to his successors and to their fellow bishops and priests as an heir-loom to be sacredly guarded, and among all the wonders which the among all the wonders which the angels of history have recorded concerning the development of religion in the New World the most wonderful surely has been the growth of that educational system whose germ was planted by Bishop Carroll. In all the world there is nothing to compare with what the Catholics of the United States what the Catholics of the United States without government aid, by their own energies and their own means alone, have done for the upbuilding and im-proving and perfecting of every grade of Christian schools.

" In this wonderful achievement his tory will show that among the fore nest workers have been the Brothers of the Christian schools. To day we, as the representatives of their alumni, declare in this sacred and historic temple our gratifude to the Brothers for the Christian education they gave us.

government or of the majority of our fellow citizens was hostile to it—regaid d it as sectariae, partisan, un ments they simply answered that the education given in our public schools was good enough for any citizen of the

. To day that is no longer said either of no small importance for securing so generally or so emphatically. With-suitable professors for Scripture for the in recent years the conviction has been spreading that education without relig ion is not the education to form a Christian people — is not the education to make good and trust worthy citizen, to form happy homes, to train unselfish and reliable custodians of public trust, to build up a nation that Christendom must respect.

· Without at all intending to be 'the man with the muck rake, 'any intelli-gent observer of recent and actual con-ditions has forced upon him knowledge enough of corruption and lack of con science in all grades of public and private life to lead to the conviction that there is something very wrong—nay, more, than this something is very fundamental and that it had best be sought in our system of public education. There it has been sought, and the conviction that there it has been found, has recently led to the establishment of the Religious Education Association - an organization reaching into every part of the country — which aims at uniting religious workers of all classes in the endeavor to introduce religion and morality into educa-

"With the aim of such an association we cannot but be in prefoundest sym-pathy. But we view it with pity rather with hope. They are impelled by negative results, rather than by a positive idea. It is, after all, the man with the muck rake' that impels them, and this is not the incentive to best efforts and noblest results. It is also naturally impossible for them to agree—to be 'unified', as they express it—in regard to the religious ideal which they should try to impress upon the

kind had ever beheld. Not only in his reading of history, but in his personal observation in various countries of the Old World, he had seen how racial tra-ditions, tendencies and characteristics had all along hindered and thwarted, in greater or less degree, the action of Christian ci ilization. Just as these conditions were about coming to their worst, he were about coming to their worst, he sees Providence open the portals of the New World and offer a virgin field to Caristian civilization—a field in which tumanity, shaking off the fetters of racial narrowness and perversities, might rise into the freedom of the about the providence of the control of the children of God,' and do justice at

last to the spirit of Christ. "But to the spiris of Christ.
"But to the depths of his soul he was convinced that this blessed result could be attained on one condition only, namely, that the life of the New World should be thoroughly pervaded by the life of Christ. Short of that, the people of the New World might come to rival the intellectual brilliancy of Greece and the world-subduing energy to rival the intellectual britancy of Greece and the world-subduing energy of Rome, but only to reach a similar fate, and the last state would be worse than the first. Well he knew that the benefit to religion was also a benefit to humanity, for this is the only aim of religion - glory to God through the religion - glor; welfare of man.

welfare of man.

"Here we have placed before us the ideal which must ever animate and guide the Christian educator, and which we can testify has always been the ideal of the Christian Brothers.

The Christian educator is not one who The Christian educator is not one who merely imparts the usual modicum of secular knowledge and then adds a little catechism and prayer. He is a teacher who from the beginning to the end of his day's work among his young charges, has for his chief aim, as St. Paul expresses it, 'that Christ may be formed in their hearts.' He tries to impart to them all he can of mental en impart to them all he can of mental en lightenment and to develop in them all he can of character power; but the very soul of all that knowledge and of very soul of all that knowledge and of all those qualities and energies must be Christ, the Life; and to effect this in the young is the art of arts for which all his training as a Christian educator is meant.
"In thus studying the ideal of the

"In thus studying the ideal of the Christian school and the Christian educator we cannot but recognize, dear friends, that we are also studying the ideal of the Christian alumnus. Cause ideal of the Unristian adminus. Cause and effect must be correlative and similar. And thus the theme of our reflections comes home to ourselves and invites us to self examination. Nay, I even venture to suggest that in every reunion of the alumni one of our chief objects— perhaps the principal one of all—should be this very self one of all—should be this very sent examination—the inquiry whether we are showing in our lives the results of which a system of Christian education must always aim. The world is sure to apply the test furnished by our Lord Himself, "The tree shall be known by its fruit." We, as alumni of the Christian Rothers, must be regarded as its fruit.' We, as alumn of the Christian Brothers, must be regarded as typical fruits of the tree of Christian education and by us it shall be judged. A serious responsibility, indeed, is weighing on us, and for which we can-not but be held accountable here and

hereafter.
'May our first great Bishop, who curely, is looking down on us these days from the Heaven of his well-earned reward, obtain for all of us some share of that noble, soldierly spirit in which he labored and suffered for our Lord. May be obtain that for our Lord. May he obtain that the alumni of the Brothers schools and of all our Caristian schools may form phalanx of genuine Christians, so file with the spirit of Christ, with t with the pirit of Christ, with t spirit of faith, hope and love of puri-and honesty and good citizenship; united, so consistent, so fearless, the in the mighty controversies and con tests of the future they may surely w victory for the Christian religion and Christian civilization."

MISSION AT ST. MARY'S CHURCH.

The following invitation has been issued by the pastor of St. Mary's church in this city:

London, Ont., May 2, 1906.

Dear friend: A mission will begin in St. Mary's church, Lyle street, on

Sunday, May 13, and close on Sunday, May 27. It will be conducted by Rev. F. R. Rosswinkle, S. J. and Rev. J. J. F. R. Rosswinkle, S. J. and Rev. J. J. Donoher, S. J., of Chicago. Both of these Fathers are noted throughout the United States for the eloquence and power of their preaching. Hence their coming offers a unique opportunity to the people of London to hear a series of good, solid sermons on the saving truths of the gospel of Christ.

The women will have a right to the The women will have a right to the

pews for the first week, but men will be welcome. The pews will be for the men during the second week, and women who attend must not expect the women who attend must not recommen to vacate the pews in their favor.

It is to be hoped that you will take advantage of this season of special atvaily impossible for them to agree to be 'unified', as they express it—
in regard to the religious ideal which hey should try to impress upon the cholars.

"While, therefore, we extend cordial"

"While, therefore, we extend cordial"

analysis and exeges of the different books according to the importance of each.

II. The curriculum of Biblical studies is to be divided over the entire period during which ecclesiastical studies within the walls of the seminary; so that when the course is funtary; so that when the course is funtary is of the seminary; so that when the course is funtary for instance and ary; so that when the course is funtary for instance and ary; so that when the course is funtary for instance and ary; so that when the course is funtary for instance and the Apostles, and books according to the importance of the Hebrew tongue and has a knowledge of Biblical Greek.

XVII. The students of Sacred Scripture, of the Scripture, only interpretations of the Mission may demand at the down to compromises, but to come down to compromises, but to c be very great. They will be, in fact, as the value of things brought from afar, inestimable and beyond all price. Wishing you, dear friend, every blessing, I remain.

Sincerely yours,
FATHER MCKEON.

CATHOLIC NOTES.

Bishop Maes of Covington, Ky., during the past year has confirmed 157 converts.

The Paulists gave a mission in St. Lucy's church, Syracuse. Most re-markable enthusiasm was awakened, and it resulted in bringing sixty con-

The Redemptorist Fathers Klander and Scholly, at a recent mission in Atlanta established a class of converts numbering thirty one. There is good hope that they will all be received into the church.

As the result of a Lenten course of lectures in St. Patrick's church, Wash, ington, D. C., given by Dr. Stafford-twenty-five converts are under instruction. Some have already been re-

Archbishop Bruchesi has started a crusade with a view to stopping the sale and exposture for sale of indecent picture cards in certain stores in the

city of Montreal. The Paulist Fathers report the fol-The Paulist rathers report the for-lowing results from a recent appeal to non-Catholics in their church in New York City: Baptized, 37; under in-struction, 8; quasi-converts — Catho-lics merely baptized and brought up in

Protestant denominations, 8; total 53 The Missionary Conference which is to assemble at the Apostolic Mission House in June 11 14 is creating considerable enthusiasm among all who have the progress of the church close to their hearts, and from the various letters received it appears that the gathering will be of a very notable character.

Astronomers are deeply interested in the action of the Pope, who, on the recommendation of Monsignor Maffi, the Archbishop of Pisa, has summoned, observatory, Father Hagen, who since 888 has occupied a similar post in the

esuit University of Georgetown, D. C. In celebration of the golden jubice of their wedding, Mr. and Mrs. James Jung, Baltimore, on April 18, attended a Solemn Nuptial Mass at St. Michael's church. One son of the couple, Rev. Henry Jung, C. SS. R., was celebrant of the Mass, and two other sons were respectively, deacon and sub-deacon. More than a dozen other priests were present in the sancother priests were present in the sanc-

tuary. Garibaldi's grandson is studying for the priesthood. But that is not so wonderful when one remembers that the last descendant of Martin Luther and Katherine von Bora became a Cath-olic, and the last of John Knox's descendants, a member of the Congregation of the Holy Cross. Political parties and religious sects come and ge, but the Catholic Church abides forever.— Boston Pilot.

The Catholic Young Men's Society of Italy has proposed to the like associations of the entire world a programme of celebration for the Golden Sacer-dotal jubilee of His Holiness as follows: an international pilgrimage to Rome in September, 1908, an offering of a golden chalice for His Holiness, the institution of permanent works for the general benefit of emigrants, an exhibition of articles for poor churches, the articles to be collected by the young. A distinctly significant result of the

series of discourses preached in the cathedral of the Holy Cross recently upon "Catholic Faith and Doctrine" by the Paulist Fathers, and attended by many non Catholics, was witnessed on Monday evening, when about a hundred of the interested non-Catholics returned to attend the opening session of the special inquiry class, which was opened in the Catholic conference rooms at the request of several of their number. Switzerland has a Catholic popula-

tion of 1,400,000, and it is a reading population, for it supports 4 Catholic German dailies, 2 Catholic French dailies, about 60 papers appearing several times a week, several Catholic weeklies, and 2 Catholic literary and scientific periodicals—a pretty good showing for a journalism which began only about forty years ago. What are the 12,000,000 or 14,000,000 Catholics in Canada and the United States doing in comparison with this ?- The Casket.

More than a dozen years ago the Higginbotham Home, an institution supported partly by public subscrip-tion, for district and private nursing in the city of Glasgow, was presided over by Miss White. She became a Catholic, and in consequence was dismissed from her post. At the request of the Catholics of the city she undertook similar work in their behalf, and now St. Elizabeth's Home is probably the most successful establishment of its kind in Glasgow. Last year its nurses attended 2,320 cases and paid more than 30,000 visits,—The Casket

Parity of speech should mark the conversation of Catholics, whose tongues are made the tables of the Lord.