

THE SINN FEIN PROGRAM.

Evidences have rapidly multiplied that we spoke right when we assured our readers some time ago that "the (parliamentary) bubble was bursting in Ireland," that the era of patriotism in speech had given place to the era of patriotism in deeds.

Since then five members of the Irish parliamentary party have resigned their seats in the House of Commons and severed their affiliations with that party. The latest defection from the ranks of the parliamentarians is none less than their senior whip, Sir Thomas Henry Gratton Esmond, who has declared himself a convert to the Sinn Fein policy.

This is the very soul and spirit of Sinn Fein, which is to day revivifying Ireland with a potency that will not be denied.

We look upon all this as the blossom of the campaign of education and the development of national sentiment upon racial rather than party lines, which has been carried on with much success by the Gaelic League, the Sinn Fein Society and the other national and industrial organizations which have been at work for the past six years in Ireland.

The cause that calls forth such willing sacrifices as are now being given by the Irish people for their home industry while its destiny is entrusted to no foreign hands, and its horizon bounded by the influences of no foreign parliament.

No reason exists why such a course of action, followed with fidelity and perseverance, and by the whole people, should not win for Ireland within a decade of years national industrial and racial freedom, as well as its so long desired redemption from the imperial grasp of Austria.—Buffalo Catholic Union and Times.

A PROTESTANT APPEAL TO PIUS X.

Bishop J. S. Johnston, of the Episcopal Diocese of West Texas, is evidently a man of the best intentions. Like other observant persons he has noted that the Protestant sects have drifted far from their original spiritual moorings and is afraid that if the drifting keeps on there will be very little left of Protestant Christianity in the near future.

He, therefore, asks that the Pope search, the atheistic French Encyclopaedia counted for really very little, the sole aim of their work was not to make new discoveries, but to build a new edifice of interpretation upon old experience.

Nevertheless it was the French Encyclopaedists who were the first to invent the theory that science, always advancing, must ever be in conflict with religion, whose existence depends upon the people's credulity and ignorance.

In modern days, when it is supposed commonly that the Church pronounced her anathema against the analytical method, it is well it should be known that Thomas Aquinas in his "Summa" reasons wherever it is possible from actual experience and observation.

abuses that are paralyzing that great and influential branch of the Universal Church of God, to the leadership of which you have been called." We have in this extract a striking example of the way in which a person may make himself ridiculous by speaking or writing about subjects he knows nothing about.

Bishop Johnston, however, may be excused on the ground that he is so desirous of putting a stop to the disintegrating forces of Protestantism that he did not take time to acquaint himself with the standing in the Church of the person to whom he calls the attention of the Holy Father.

Whist sympathizing with Bishop Johnston's desire to have something done to remedy the evils he sees and deplores, we cannot see how a congress, such as he proposes, would be productive of the beneficial results he confidently anticipates.

Such a meeting as this called by the Pope at this critical juncture would thrill all Christendom to the centre with hope and joy and cause the powers of darkness to tremble lest they should lose their present evil domination over the human race, such large portions of which they still hold in bondage.

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Until the various sects are willing to accept the teaching of the Church, thus divinely commissioned, the work of disintegration will steadily go on. Sincere Protestants like Bishop Johnston deplore the results of this disintegration as manifested in the loss of faith in Christianity itself, but there is no help for it. Protestantism did its best to destroy the Christian unity that existed from the days of Christ and His Apostles and now it has only itself to blame for the sad results to which the Bishop of West Texas calls attention.—N. Y. Freeman's Journal.

CATHOLICITY AND HUMAN PROGRESS.

The Rev. Dr. Aveling, of London, contributes to the American Catholic Quarterly Review (Philadelphia), an article entitled "The Progress of Thought and the Catholic Faith," a luminous article such as we are accustomed to look for from the study of this accomplished Churchman.

The article is appropos at this moment, since it deals with the newly grown fashion of expressing a desire for a re-statement of Christian truth upon lines in keeping with the rapid advance of modern science," to quote the reverend doctor.

It is interesting to note that Dr. Aveling follows Merz in his opinion that in as far as they influenced the growth and methods of scientific research, the atheistic French Encyclopaedists counted for really very little.

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Nevertheless it was the French Encyclopaedists who were the first to invent the theory that science, always advancing, must ever be in conflict with religion, whose existence depends upon the people's credulity and ignorance.

In modern days, when it is supposed commonly that the Church pronounced her anathema against the analytical method, it is well it should be known that Thomas Aquinas in his "Summa" reasons wherever it is possible from actual experience and observation.

He is, says Doctor Aveling, not to be blamed if his experimental data were meagre. Yet, continues the reviewer, the principles of the "Summa" will prove to be the norm of theological thought, until man ceases to be a man; its principles are the perennial guiding principles of reason; it enshrines the truest philosophy and it embodies the most perfect scientific

method. It is characteristic of both the true theologian and the true man of science that both conduct their enquiries in such a way that every point of contact and reconciliation is welcomed as being a step towards the attainment of ultimate and ineluctable truth. Really great men of science have not been responsible, says our doctor, for the difficulties of reconciling the prompt the desire of a dogmatic restatement. Their studies and investigations call for cold, mathematical facts; spiritual research and explanation remain for the most part in the realm of speculation.

It is the small scientific man—the scientist-philosopher—who so thoughtlessly crosses into the spiritual domain to reiterate so often that a fabric reared upon an hypothesis is not worthy of consideration.

What, then, concludes Doctor Aveling, is the true attitude that churchmen should take with regard to science? Ought they to neglect it altogether in all religious questions as ordering neither possible support, nor possible criticism? Ought our theology to be closed up in some secret part of our mind as having nothing whatever in common with our other knowledge—in something the same way that the religion of some people is shut up by itself, away from and out of touch with the other influences and interests of their lives? Surely not.

While remembering that the brilliant march of exact science has done nothing to invalidate the claims of revelation or the truth of its teaching, we should surely not throw it over as of no use to theology.

But whereas upon its findings, conclusions have been raised that are in the highest degree untrustworthy and dangerous, upon those same findings, correctly understood, ought to be ranged and natural verities that are at the same time the bulwark and the interpretation of God given truth.—N. Y. Freeman's Journal.

THEY DO NOT BELIEVE.

Question many of your Protestant friends, men and women, especially those who have been educated in the Godless universities, colleges and public schools. How many of them will reply for a candid answer, will they believe in the fundamental truths of religion? They are willing to believe in God, but their ideas of Him are very nebulous and visionary. They are quite willing to believe that there is a heaven, but of heaven they have rather uncertain ethical notions.

They inquire about hell, eternal place of speedy deny that any such place or condition exists, and claim that it is not thinkable in conjunction with a God of mercy. They throw doubts upon the Scripture record, which is explicit enough on that point. They ignore the turpitude of grievous sin and forget the justice of God.

They overlook the fact that even the infidel Voltaire had logically declared that "if there was no hell there would be no heaven." They look around the world and see the debilitated and bestial people in it, of both sexes, and hope that, if angels cannot be made of such unrepentant wretches, they will be annihilated, but not exterminated.

They ignore the fact that the "eternal" punishment, this ignoring of the fact, is the predominant evil of the day.—The Morning Star.

GLASGOW JESUIT VERSUS CHIEF CONSTABLE.

Preaching at St. Joseph's, North Woodside Road, on Sunday last, Father MacCluskey, S. J., compared the state of the world at the time of the coming of Christ with the state of the world to-day after 1900 years of Christian teaching. In the course of reference to the fidelity of Catholics to their faith, Father MacCluskey stated that a few days ago the Chief Constable of Glasgow went into the pulpit of one of the churches of the city and there he thought it to be his duty to make some comparison between the North of Ireland and the South of Ireland.

He seemed to desire to point out that as the North of Ireland, while the false truth of Protestantism was proved by the poverty of Catholics in the Catholic districts of Ireland. Such things had been said before, remarked Father MacCluskey. They had been told to over and over again by Protestants, notably Frederick Harrison and M. Emile de Laveleye. Did people who said such things think that Christ had said such things? Was Christ not a poor man born of a poor mother? Was He not born in a stable that did not belong to Him? Did He not live and die as a poor working man? Did He not say: "Blessed are the poor." "The poor ye shall have always with you." It is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven? Had Christ changed His mind? When Christ, 1900 years ago, said "Blessed are the poor," did He mean "Blessed are the prosperous and the rich"? They pointed to Ulster and Connaught, Ulster was prosperous, and Connaught was poor. Therefore the prosperity of the one showed the superiority of the religion over the religion of the other.

Yes, religion was the cause of the prosperity of Catholic Connaught and the poverty of Protestant Ulster, but in a sense that they seemed to forget. Was it not true, as one of the two Protestants mentioned himself, acknowledged, that he was the sixteenth century Ireland was a den of civilization, while Scotland was a land of barbarians? Then came the Reformation, and then came Cromwell at the head of his troops. They persecuted Catholics and robbed Catholic proprietors of every bit of land they possessed. It was death to be seen in a Catholic Church or near a Catholic priest. Education was forbidden, and the scholar was treated in the same

way as the priest caught saving Mass. They turned the Catholics out of their lands to go where they knew there would be no chance of prosperity—"To Hell or to Connaught." After they had done so death, or shipped as slaves to the Barbadoes, 80,000 Catholics, they sent the remainder to Connaught. They who compared the poverty of Connaught with the prosperity of Ulster forget that Ulster was a land naturally fertile, and with every natural condition which tended to fertility, whereas Connaught was a land of bog and marsh, and mountains, where the soil was poor and stony. They sent Protestants to Ulster where they could not help being prosperous and then turned up the whites of their eyes and said, "look how prosperous Protestants are." It was because Catholics stuck to God's word that they were driven from their homes and persecuted. Because they believed in God's word, "You cannot serve God and mammon," they stuck to Christ and poverty. Our forefathers met in poverty in the past for God's word, and would have the executioner's knife or the hangman's rope rather than give up their faith.—Glasgow Observer.

The result of their action we will reserve for another article.—Glasgow Observer.

SPIRITISM.

Not long ago the Salt Lake Tribune published in its Sunday edition an interview in its New York correspondent, John E. Watkins, and the fairly well known psychologist, James H. Hyslop, late of the faculty of Columbia university and now secretary of the American Society for Psychical Research. Mr. Hyslop is a spiritist and the society of which he is secretary is experimenting with occult science and with the unseen world. Lombroso, Shead, Miles Grant and an army of French, Italian and German experimenters have anticipated Mr. Hyslop by many years. Mr. Hyslop and his society can tell us nothing new or advance any theory touching the spirit world that has not been exploited many years since. The substance of Professor Hyslop's statements, reduced to ordinary language, is that: heaven and hell simply are states of mind; the members of his society are spiritists, not spiritualists, which is but another word for fakirs; ghosts, in many instances, are simply phantasms or fancies of the imagination; the communications between disembodied souls or spirits are established facts; spirit bodies have all the organs of human living bodies actualized. Except the substitution of the word spiritist and its acceptance by his society for spiritualist, Mr. Hyslop's presentation of his case suggests nothing new or even interesting.

For the man who professes belief in the divinity of our divine Lord, that is in the Christian and accepted sense, which the spiritists of spiritism do not, the position and conduct of a human being face to face with the awful and mysterious of the unseen world and with necromancy or evocation of the dead is settled definitely.

For those of us who are members of the imperishable church of God this grave question of spiritism is for all time answered and our position toward it made clear and intelligible. The Catholic Church has declared the practice of spiritism, necromancy or holding communication with them—necromancy is to be unlawful and against the command of God. She prohibits spiritism to all her children in the most positive manner. She knows what she is doing for she has in her keeping the experience of two thousand years. The Catholic who mixes himself up with spiritism is a fool, and though he may not now acknowledge his folly he will do so before he gets through with the spirits. A more fruitful cause of insanity and immorality and even crime does not exist and cannot be imagined than necromancy. Moses, by the command of God, entered into the Jewish people to shew them from all iniquity in the spirit world. Read this extract from Deuteronomy, chapter xvii. "Neither let there be found among you any that consults spirits, or that sooths the truth from the dead." "Soothing this advice of the great patriarch thousands of foolish people are daily experimenting with the dead and wrecking their souls. One again let us consult the word of God: "And when Jesus was come on the other side of the water, into the country of the Gerasens, there met him two men possessed of devils \* \* \* and behold, they cried out saying, 'What have we to do with Thee O Jesus, son of God?' (Matt., viii., 28) Who told those possessed men that Jesus was the son of God, and why did they publicly declare that they were not on his side?" "Notwithstanding the claims put forward by spiritists that their cult has opened to the understanding and knowledge of man a mine of information about himself, his latent and hitherto undeveloped psychic faculties, the state of disembodied souls, an exact control over the dead, and why did they not persuade that they have added anything to the sum of information already possessed by the man familiar with the history of the human race. The apparition of spirits, clairvoyance or illumination of the mind, mechanical phenomena, such as the production of light, heat and sound; bi-location, the pretended disclosure of future events or oracles; the manifestation of another person's secret thoughts, reading of concealed writing, table-turning, levitation, acceleration of vegetation like the Mango wonder; suspension of vital functions, acceleration of respiration and of the circulation of the blood; clairaudience, speaking foreign languages; automatic writing; the formation of human faces, limbs or eyes of the entire person; alteration of the weight of bodies and all the phenomena of modern spiritism were known to the Chaldeans and Egyptians in the days of Moses and Pharaoh. Spirit manifestations and spirit wonders are nothing new in history and are not more frequent now than they have been in past ages. Neither are they peculiar to our times. They were more common among the polished pagan Greeks and Romans than they are in any American or European nation to-day. Tertullian, Origen and many of the early or ante-Nicene fathers were acquainted with them. If we may credit the statements made by Mr. J. P. Sagnet, the theosophist, by Mr. W. R. Inge, the theologian, by the mystics and Mahatmas of India claim to inherit from immemorial times extraordinary occult powers and intimate acquaintance with trans-mundane spirits.

THE INQUISITION. By Don Martin Wall O. S. B., Fort Augustus. The Spanish peninsula in the fifteenth century exhibited a strange medley of races and religions. The Moors, followers of Mahomet, had established themselves for centuries all over the southern part of the country. The Jews were found in every part of the land, and formed in numbers, intelligence and wealth, a very important part of the population. While the Spaniards were engaged in perpetual wars with the Moors, the Jews rose to high power and position. True to the instincts of their race, they amassed great wealth, and were often useful to the Sovereign in advancing loans for the wars. Being thus in favor, they were frequently advanced to the highest positions. It was not unnatural that fears should arise lest these aliens should get the whole country into their power. When these fears were the King's reaction produced, and the King, instead of favoring them, would put all manner of restrictions upon them, so that they were alternately favored and persecuted. Towards the end of the fourteenth century the nobles, were fanned into such a mob as broke out against them. The various towns and killed every Jew who would not promise to be a Christian. The King was powerless to protect them. The result of those persecutions was that large numbers of Jews, to save their lives, received Baptism. These converted Jews were called Conversos. To encourage them in their Christian faith, they were greatly favored and put into prominent positions; many chose the ecclesiastical state, and rose high in it, becoming even Bishops. But now arose a new and more serious danger. It was discovered that these Conversos were mostly still Jews at heart, for they were found practicing the rites of Judaism. It is natural enough that such forward conversions would not make good Christians. These hypocrites had insinuated themselves into important offices in the Court, the State, and even the Church, and were becoming exceedingly powerful through their wealth, numbers and still greater influence. Their object now was the overthrow of Christianity and the triumph of Judaism. Their proselytizing zeal knew no bounds, and they even sought to buy possession of the fortress of Gibraltar, the key of Spain.

The country was in an extremely perilous condition, for Spain was engaged at the same time in a long and death struggle with the Moors, the latter were so firmly established that the issue of the struggle was extremely doubtful. When Ferdinand and Isabella came to the throne they found the kingdom full of Jews and Judaizing Christians, a wealthy, powerful, crafty, learned, fearless and united people who bitterly hated Christians and who were fully resolved to betray them to their Moorish enemies. The Conversos especially possessed untold power for harm, passing as Catholics, and working their evil designs unseen and often unsuspected.

Desperate evils require desperate remedies. The new Sovereigns had to face the imminent prospect of the peninsula becoming subjugated to the Mohammedans after the shedding of the whole country was in terror. Petitions rose to the throne from every village imploring the king to take steps to avert the danger. Ferdinand and Isabella resolved to revive the old religion. This institution had been originally founded for precisely the same purpose as the one now in view, namely, to bring to light secret heresies who were dangerous enemies to both Church and State. It had achieved such signal success in its object, as we recently explained in treating of the Albigenses, that it was natural to look to it as the best means of securing relief from the impending peril now. At first, however, Isabella pointed certain of the clergy to endeavor to win over by persuasion these false Christians. But, so far from succeeding, it made the apostates bolder than ever. They regarded as an indication of weakness and fear on the part of the Government; they had the audacity to publish a sarcastic lampoon on their Sovereign's effort, containing with rebellion, and reviling and blaspheming the Christian religion. Isabella was now convinced that nothing short of coercion would be effectual, so she seconded Ferdinand in his previous determination to introduce the Inquisition. The Sovereigns applied to Sixtus IV., and their petition was granted in 1478, that is to say, four years after their accession to the throne. This long delay, notwithstanding such pressing dangers, shows that the resolution was not hastily taken.

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The church has ever encountered them, seen obliged to deal with them and she has uniformly ascribed them to Satan and his angels. Solet am is a heresy with which the Catholic wise man or fool has nothing in common. The church alone gives a satisfactory answer to the questions of the soul, of our present life and our future destiny. Without her there is doubt, darkness, confusion and despair of religious certainty. There is, away from her side, nothing positive, nothing dogmatic, nothing real in any of our nations as to whence we come or whither we go when the light of human existence dies out in each one of us.—Salt Lake City Catholic.

Preaches in Presbyterian Church. Saffron, W. Va., was the scene of a very strange event a couple of weeks ago, when Father M. H. Stravens, the apostolic missionary, was invited by Rev. R. E. Steele, a Presbyterian minister, to give a mission to non-Catholics in his church. Mr. Steele is a very broad and liberal minded Christian gentleman, having been at one time chaplain in our army. Bigotry and prejudice have no place in his mind. It was he that first offered his church to Father Hangers, the priest in charge of the place, for the purpose of the mission. The mission caused most favorable comment among all classes, and was largely attended. Many questions were asked and he thoroughly explained by the missionary. About sixty-five copies of "The Faith of Our Fathers" were given away, and about as many pamphlets on Catholic subjects.

God has placed the Heart of Jesus in the hands of Mary, that she may take care to make it loved by men.—St. Alphonsus Liguori.

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