

## The True Witness

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TR WLL.—Matter intended for  
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Correspondence intended for publica-  
tion must have name of writer enclosed,  
not necessarily for publication but as a  
mark of good faith, otherwise it will not  
be published.  
ITEMS OF LOCAL INTEREST SOL-  
ICITED.

In vain will you build churches,  
give missions, found schools—  
all your works, all your efforts will  
be destroyed if you are not able to  
wield the defensive and offensive  
weapon of a loyal and sincere Cath-  
olic press.

—Pope Pius X.

## Episcopal Approbation.

If the English Speaking Catholics of  
Montreal and of this Province consulted  
their past interests, they would soon  
make of the TRUE WITNESS one  
of the most prosperous and powerful  
Catholic papers in this country.

I heartily bless those who encourage  
this excellent work.

PAUL,  
Archbishop of Montreal.

THURSDAY, JULY 1, 1909.

## THE COMING TERCENTENARY.

Great preparations are being made,  
in both New York State and in  
Vermont, for the fitting celebration  
of the Champlain tercentenary, es-  
pecially will visitors bend their steps  
towards Plattsburg, in the former-  
named state, and towards Burlington,  
in the latter. And, indeed, thanks  
to their unique situation on  
Lake Champlain, they are justly en-  
titled to the high honor of leading  
in the celebration.

Three hundred years ago, that  
great Frenchman whose name will  
live immortal in the annals of three  
Christian countries, discovered the  
lake that now bears his name, but  
which he called the Lake of the  
Blessed Sacrament; three hundred  
years ago were the forests and  
glades and mountain fastnesses of  
Vermont and of New York reclaimed  
for the banner and standard of Christ  
three hundred years ago, on With-  
bee Island, as it is known to-day,  
did Samuel de Champlain meet the  
dusky Mohawk warriors of a thou-  
sand battles in what proved for  
France and the Church the first vic-  
tory, in a prolonged campaign,  
which, with all its issues, is, on  
some grounds, to yet see its final  
issue.

In 1609 even the most sanguine of  
seers could not have ventured to  
hope for what is with us to-day. It  
then seemed as if more than ten cen-  
turies must come and go, each with  
its burden of success, each with its  
story of struggle, before man could  
make his surroundings what they  
are in, or about, and around lovely  
Lake Champlain as we of this gen-  
eration know it.

The Church has left a telling im-  
pression upon the life of those in whose  
immediate neighborhood the glorious  
pageantry will be shortly enacted.  
The French, through their descend-  
ants, are numerically and influen-  
tially strong in the land. The off-  
spring of other Catholic exiles are  
there with them to rejoice and thank  
God for the mercies and prosperity of  
a threefold century. Many a Cath-  
olic Church spire is reflected from the  
bottom of the Lake, and many a  
priest and religious has stood on its  
shores or sailed upon its waters.

Catholic societies will assemble for  
the celebration. The flags and  
standards of many lands will blend  
with the cross, in a fitting tribute  
of praise and thanksgiving. Two  
great nations of a new and won-  
derous world of health and wealth  
and happiness will be brought face  
to face, through their sons, as never  
they were before, on the shores of  
a body of water, that saw them of-  
ten however, in bloody conflict. And  
it is well that they meet in peace,  
love, and harmony; for, in this  
New World of ours, we have no time  
or longing for the petty jealousies

and rancorous hatreds of an old and  
effete continent.

The Church, of course, will play a  
leading part in the celebration. Her  
stately pontiffs and priests and nuns  
and monks will lead in the triumph-  
al acclaim, just as her missionaries,  
her Jesuits and Sulpicians, held  
the Cross of Christ aloft over the  
valleys and woodlands and rivers of  
the enchanted country where the re-  
joicing is to be.

Truly the hand of God was with  
Champlain in his wanderings; truly  
was he to give a Heaven-coveted  
heritage to the Church of Christ;  
truly was it to be a blessed Arcady,  
in which the destiny of a favored  
portion of mankind should be in-  
voked out under the ever-changing  
smile of a loving God.

Neither Canada nor the United  
States forgets! Champlain shall  
live in the story of our nations. His  
name shall ever be a source of in-  
spiration and of rejuvenation for  
the men of both our Dominion and  
of the Republic. France's share  
will not be overlooked. Her martyr-  
priests' names are enshrined in the  
hearts of two grateful peoples. The  
Tercentenary days will soon have  
gone; but Champlain shall remain  
with us all the greater for the pass-  
ing.

PADRAIG.

## FRENCH CANADA.

On Thursday, June 24, our French-  
Canadian friends celebrated their  
great national holiday, with all  
the enthusiastic success of which  
their nationality is capable. Men of  
all lands and of a hundred different  
life-standards, Catholics and Jews,  
Pagans and Protestants, Turks and  
Japs, men from Crete and the Pon-  
tus, stood and admired, each in his  
way, the procession and pageantry.  
What steel-strung limb! What ex-  
emplification of brawn and brainy  
manhood! What a wonderful show-  
ing for a young people sprung  
but of a few families in a very short  
period of time!

A question arises. Are these the  
men and the women to whom hypo-  
crites would preach (what they  
call) the Gospel? Are these strong-  
souled, pure-blooded, Christ-blessed  
French-Canadians the people whom  
the ridiculous French Evangelization  
(bless the mark!) cranks would  
feign snatch from Mother Church,  
through the accursed message of  
apostasy? Can a people cheered  
with the traditions of Cartier,  
Champlain, de Leval, Maisonneuve,  
etc., etc., be won by money to es-  
pouse the failure of heresy?

No; French Canada is mindful of  
God and of the Cross of Jesus! Her  
creed will always be the creed of  
Rome. A few paltrons may fall by  
the wayside; money may tempt a  
weak-minded few; the colporteurs  
will be given a night's lodging in  
the season of cold and snow; but, in  
spite of it all, in spite of all the  
powers of darkness, French Canada  
will go on ever strong, ever Catho-  
lic, always true to God, always re-  
joicing in the household of the faith.

PDRG.

## IS HE NOT RIGHT?

A respectable Protestant clergy-  
man is asked to act as professor of  
theology or of a matter interdepen-  
dent therewith. He is told he may,  
in keeping with the doctrine of a  
Church beyond the reach of infalli-  
ble authority, use perfect freedom in  
interpreting the Scriptures. He is  
very intelligent, an ardent, if mis-  
guided, reader, a willing, if mis-  
guided, research-maker. His church  
has no dogma and wants none. He  
opines for the infidel side in one or  
two important instances. From a  
Catholic standpoint, we know this  
is wrong, altogether wrong. But  
is such a man to be branded as a  
heretic, by a society that gave him  
the use of a double-edged sword?  
What right has heresy to damn a  
heretic? How, in strict justice and  
equity, can and may an Anglican  
Synod, a Methodist Conference, a  
Presbyterian Assembly, a Christian  
Science Picnic, or a Baptist camp-  
meeting excommunicate a preacher,  
so long as the Scripture is declared  
to be a free and happy hunting-  
ground. All a heretical church can  
effectually put out of the church is a  
fire in one of its buildings.

But, for goodness sake, why does  
such a preacher not go to a coal  
and wood dealer, ask for a job,  
and earn a dollar a day doing some-  
thing else than preaching? Is he  
bound to be a slave?

Several eminent humorists, two  
of "Punch's" best contributors, have  
been converts to the Church. Now  
Bret Harte has come over. No man  
with any sense of the ridiculous can  
stop half-way. One of the New-  
mans died a Cardinal; the other an  
Agnostic. Not that we do not pre-  
fer even a shaped of the Resurrection  
to utter unbelief, but then a truly  
strong mind cannot read history and  
grasp its questions, without seeing

the folly of semi-negation. Can God  
be divided against Himself?

PDRG.

## THE PRINCIPLE OF AUTHORITY.

Our adversaries of to-day are fond  
of hitting us with the popular ob-  
jection amongst them, that we Cath-  
olics cannot think for ourselves.  
They say the principle of authority  
paralyzes us. Of course, the great-  
er number of those against us know  
as much about sound theology as an  
educated clam does about a tele-  
scope. Have they any sense of logic?  
Even if we are submissive, thank  
God, to the authority of Mother  
Church, does that prevent us from  
thinking for ourselves? In obeying  
the Holy Father and the Church do  
we not think? Could we not, if we  
dishonestly wished, refuse to do so?  
Do the simpletons even know that  
faith is a gift of God? We believe  
in God, and we believe in His  
Church, just because we have faith.  
We are not ready to listen to the  
first meandering howler with a  
hatful of fire-crackers. We are too  
independent to pay ten sermon-  
manufacturers to preach us ten dif-  
ferent Gospels in ten succeeding Sun-  
days or years. Our priests must  
teach us what the Church teaches;  
and the world knows how nobly our  
priests fulfil their duties. Go to  
France; go to Germany; go to Ire-  
land and Scotland and England;  
stay in fair Canada or enter within  
the confines of the glorious Republic  
of the Star-bespangled banner; bend  
your pious pilgrim way to Italy of  
the Popes, or to Spain the Catholic;  
go to the farthest frozen point of  
the North, to the sunniest isle of  
the palmist South, to the extremest  
Orient or to the most remote  
promontory of the west; everywhere  
is the Church the same. The same  
she is, as in the days of Peter and  
Paul, as in the days of Jesus before,  
the same as Ireneus and Polycarp  
knew her, with the same doctrine  
as Augustine preached, and for  
which Justin had stood an apologist  
before the angriest tribunals of  
Rome; with the Gospel of Basil and  
Bernard and Hilary and Patrick and  
Bede and Bernard and Liguori; with  
Thomas and Bonaventure, glorying  
in a deathless Papacy, unto the end  
of time, in spite of fallen empires,  
in spite of forgotten dynasties.

We believe for we have something  
to believe. Our creed is not framed  
by little professors of Scripture.  
We believe, because Christ has taught  
us what to believe. We shall never  
tolerate heretics in our pulpits. We  
shall, we will, never compromise  
with unbelief, for the sake of fellow-  
ship. We want authority. We want  
a Church that is infallible. We ad-  
mirably respect our Saviour Jesus, and  
for us the whole doctrine or noth-  
ing. The whole, for we mean to be  
saved; nothing, if we mean to sell  
our eternal birthright for the notori-  
ety of the press and public or the  
good will of Satan.

Our Church tells us what to be-  
lieve. That Church has vindicated  
her mission, and you might as well  
try to swear away the earth and the  
inhabitants thereof, as have us cre-  
dit a system ready to approve of  
the first suit-case full of sermons, in-  
dependent of authority.

PADRAIG.

## POINTED QUESTIONS.

1. What right has a church that  
permits a man to freely interpret the  
Scriptures, to brand such a man as  
a heretic, if he teaches anything or  
everything?

2. What right has a church to  
teach others, if it admits its own  
liability to err in faith and morals,  
its own fallibility?

3. What right has a sect of heretics  
to prevent a heretic from teach-  
ing heresy to its heretical embryo-  
ministers?

4. How can the Anglican com-  
munion (the best among heretics)  
claim to be the Church of Christ, if  
some of its ministers believe in the  
Real Presence, others in the "Real  
Absence," hundreds in next to noth-  
ing, and all may hold their liv-  
ings?

5. Why is a man an Anglican, an-  
other a Presbyterian, a third a  
Methodist, a fourth a Horvite, a  
fifth a Baptist, etc., if not one of  
the sects deems its creed infallible?

6. Why are there thirty-five or  
forty-five millions of unchurched  
Protestants in the United States?

7. If the Church ceased to be to-  
morrow, what reason would there be  
for Protestantism? If the Church  
were not there to be attacked, what  
would Orangemen have to do, to  
instance one class of funny people?

8. How is it not two Protestants  
are able, or obliged, to agree fully  
and thoroughly on a symbol of be-  
lief?

9. What right to preach and pro-  
phetyize has an heretical preacher  
that Co. Bob Ingersoll had not?

10. How can a sect claim it hon-

estly believes in the Gospel, and  
countenance divorce?

11. Why is it we get Newmans,  
Mannings and Bensons, and others,  
have to swallow our sorriest off-  
scourings?

12. How is it a man of the Latin  
races may dwindle into Atheism, but  
only laughs at heresy?

13. Who is "Methodistically" right,  
Carman or Jackson; "Anglicanly"  
right, Dr. Symonds or "Father"  
Paul; "Christian Scientificly" right,  
Mary Eddy or "Bishop" Sabini;  
"Orangefully" right, Col. Sam  
Hughes or Lieut.-Col. Scott; "Bap-  
tistically" right, the Chicago mu-  
seum-professors or Dr. Aked?

14. What one of the five thousand  
sects will be right on the day of  
Judgment?

PDRG.

## EDITORIAL NOTES.

It is announced that next year the  
Prince of Asturias, of Spain, will  
begin his education. For the pre-  
sent he prattles in Spanish, French,  
and English, and gives promise of  
becoming a good linguist.

The daily papers of the American  
Republic, together with the Catholic  
weeklies, are calling Father Martin  
Callaghan the greatest convert-maker  
in America. He has won the title  
through the thousands he has  
gained for the Church, but it was  
officially given him at the late  
Mission Congress in Washington.

The Bishop of Cahors in France  
and twelve parish priests of his dioc-  
ese have been brought up before the  
local correctional tribunal, the Bi-  
shop for having published a pastoral  
in which he condemned certain school  
books, and the parish priests for  
having read the pastorals from their  
pulpits. The decision of the court  
was reserved for a week.

That there is something very old  
to the refinement and civilization of  
the Italians, may be found even in  
the passing detail, that they have  
named the first Dreadnought, the  
"Dante Alighieri." In all likeli-  
hood, too, it will never be more of-  
fensive than a poet. A more for-  
midable name, however, would have  
been "Col. Sam Hughes," or "Mr.  
Dooley," "Rudyard Kipling" or "Dr.  
Sproule," "Lydia Pinkham" or  
"Marguerite."

"T.S.B." of the Star is still giv-  
ing us gossip in his Irish Letter.  
Murders, taxes, cock-fighting, Wil-  
liam O'Brien anti-Irishism, swords,  
daggers, guns, and pistols; arrests,  
old woman, brawls, etc., etc., etc.  
Matters could be far worse, per-  
haps, for Seumas MacManus is no  
longer teaching us the tribal me-  
thods of the "Shinn-Faners." That  
might do for a half-dozen of Quebec-  
ers unworthy of the old Irish grand-  
fathers in that city.

A foul, supposedly humorous week-  
ly, the "Fasquino," of Turin, Italy,  
lately had a caricature of Pope Pius  
X. in the attitude of a weakling and  
in the act of confessing pity and  
admiration for Mr. Murri, who lost  
his cassock. Stead's "Review of  
Reviews" reproduced the caricature;  
but that is no surprise. His readers  
want to be taught forty-five ways  
of blinding their eyes and prejudic-  
ing their opinions. They believe  
they will learn better when taught  
in several ways diametrically op-  
posed one to the other. Such is the  
way of the crazy world, the path of  
the brainless philosopher.

Mrs. Marion Mulhall, the widow of  
the late Dr. Michael Mulhall, the fa-  
mous statistician, whose work,  
"Explorers in the New World Before  
and After Columbus" is on the eve  
of publication, enjoys the unique dis-  
tinction of being the only woman  
of any nationality appointed by the  
Pope to assist the Commission for  
the Revision of the Vulgate. Mrs.  
Mulhall, who is an eminent classi-  
cal scholar, had her prototype, in  
proficiency in this branch of learn-  
ing with another distinguished Irish-  
woman, Mrs. Grierson, who, to-  
wards the end of the eighteenth cen-  
tury, had the reputation of being  
one of the best classics of her gen-  
eration.

P.

Many a time, when a man is wild  
with the questions, the doubts, the  
despairs, the uncertainties, the fears,  
with which a view of life has sur-  
rounded him, and which are barking  
and baying at him like so many dogs  
he goes by an instinct of grace to  
the Blessed Sacrament, and in a  
moment, without effort on his part,  
all these shrill voices are silent. His  
Lord is with him; the waves are si-  
lent, the storm is abated. One  
look at the face of Jesus, and the  
clouds fall away and there is light.

If you have daughters, teach them  
to knit and spin and to keep the  
family accounts.  
Whatever you may choose to give  
away always be sure to keep your  
temper.

## WARM WEATHER WISDOM

Eat discreetly, exercise lightly, and wear cool clothing. We  
only supply food for thought and exercise for judgment;  
but when it comes to Summer attire we're here with the goods.  
Don't wait till your vacation begins and buy in a hurry at  
the last minute or run the chance of getting what you want  
away from home. We know the taste of our citizens better  
than a stranger.

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CATHOLIC INDIANS  
AT COEUR D'ALENE.

## PASSING OF THE RESERVATION.

French Canadian Employees of Hudson  
Bay Co. Aided in Religious Work.

Coeur d'Alene Indian reservation  
in Idaho, where 200,000 of its 400-  
000 acres of agricultural, grazing  
and timbered lands will be distribu-  
ted among homesteaders by the gov-  
ernment lottery plan at Coeur  
d'Alene, 32 miles east of Spokane,  
beginning the morning of August 9,  
is one of the three reserves in the  
Inland Empire to be opened this  
year. The other two are the Spo-  
kane in eastern Washington, 6000  
acres of agricultural lands, and the  
Flathead in western Montana, with  
450,000 acres of agricultural and  
grazing lands. Those eligible to set-  
tle on this land must register at  
either Kalispell or Missoula, Mont.,  
for the Flathead, at Coeur d'Alene,  
for the Coeur d'Alene, and at Spo-  
kane for the Spokane reservation.  
Registration will begin on July 15  
and continue until August 5. All ap-  
plications for registration must be  
mailed in a plain envelope, 3 1/2 by  
6 inches, to James W. Witten, su-  
perintendent of opening, Coeur  
d'Alene, Idaho.

## AN HISTORIC EPOCH.

The passing of the reserve from  
the hands of the historic tribe to  
white settlers marks an epoch in  
the annals of the Northwest; its  
settlement next April means homes  
for from 7000 to 10,000 persons,  
probably many of them from crowd-  
ed cities in the east, and the de-  
velopment of the lands will add sev-  
eral millions of dollars annually to  
the wealth production of the Inland  
Empire.

The reservation has an interesting  
history, dating from the early '30s,  
when French-Canadian employees of  
the Hudsons Bay Company stirred  
up among the untutored reds a de-  
sire for the coming of "Black Robes"  
as the missionaries were known in  
those days. Fathers De Smet, Greg-  
ory Mengarini, and Nicholas Specht,  
Tuet and Claessens, came from St.  
Louis in 1841 and lived among the  
Indians. They founded their first  
mission in the Bitter Root Valley in  
Montana, near the site of the pre-  
sent town of Stevensville, where  
they afterwards erected a church  
and parish house and cultivated the  
land. Several years afterwards Fa-  
ther Joset joined the band of work-  
ers, and the Coeur d'Alene mission  
was established.

## A GREAT MISSION.

Father Joset later became superior  
of the Rocky Mountains mission,  
which, in 1907, was united with the  
California mission. It is headed  
by Rev. Father George de la Motte,  
of Spokane, whose jurisdiction now  
embraces the States of California,  
Oregon, Washington, Idaho, Mont-  
ana, Wyoming, North and South Da-  
kota and Southern Alaska, an area  
of 900,000 square miles.

In the early days some of the In-  
dians, then in their prime, were  
looked upon as "medicine men," en-  
dowed with supernatural power and,  
consequently, of great influence  
among their fellows. When the  
priests began their work they con-  
demned that superstition and the  
medicine men gradually lost their  
power and influence. Old and young  
to-day are devout adherents of the  
Roman Catholic religion. The men  
devote themselves to athletic sports  
and games between the ceremonies,  
being especially fond of baseball and  
horse racing. Indian officers main-  
tain a vigilant police system and  
offenders are punished by imprison-  
ment in the jail at De Smet. Drun-  
kenness is not tolerated.

## MANY OLD PEOPLE.

The great age reached by a num-  
ber of these people is a matter of  
interest. Father Caruana, of De  
Smet mission, says that Charles,  
who died there a few years ago, was  
not less than 120 years old. He  
was totally blind for years before  
his death, and was waited on by  
his daughter, who died later, deaf  
and blind, at the age of 90 years.  
Coo-Na-Cha, a Coeur d'Alene squaw,  
died recently at the age of 96 years,  
and Victoria, of the same tribe, is  
supposed to be in her 90th year.  
Soam-tal-am-to, a Spokane squaw,  
who lives on the reservation, is 91  
years old. There are several others  
past the four score period.

The reservation is situated wholly  
in Kootenai county, Idaho, and con-  
tains approximately 625 square  
miles, of 400,000 acres of land.

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Penmanship

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and yellow pine, cedar, fir and ta-  
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under the homestead laws at its ap-  
praised value. While the principal  
crops produced are wheat, oats and  
hay, the soil has proved itself to  
be admirably adapted to the cultiva-  
tion of potatoes, sugar beets and  
other root crops, also tree and vine  
fruits.

## Devotions to the Precious Blood.

The month of June gives way to  
the month dedicated in a special  
manner to the Precious Blood. No  
lover of the Sacred Heart can fail  
to be moved by the souvenir of the  
tragedy of Calvary, says a writer in  
the Canadian Messenger. A crimson  
stream links this month with its pre-  
decessor. Do our Promoters bear  
this often enough in mind? How  
much they could do for souls if they  
would only recall the efficacy of the  
Precious Blood!

"If every night before we go to  
sleep," wrote Father Faber, "we  
began our dear Lady to offer up  
the Precious Blood of her Divine  
Son for grace to hinder one mortal  
sin somewhere in the world during  
that night, and then renewed the  
same offering in the morning for an  
offering, and by such hands, could  
not fail to win the grace desired,  
and thus each of us might probably  
hinder numbers of mortal sins  
every year."

The following daily offering of  
the Precious Blood, to which His  
Grace the Archbishop of Montreal  
has quite recently (April 18th,  
1909) attached an indulgence of one  
hundred days, is appropriate, and  
we recommend its recital by all our  
members:

"O Mary, Immaculate Mother of  
Jesus, offer we beseech thee to the  
Eternal Father the Precious Blood  
of thy Divine Son, to prevent at  
least one mortal sin from being  
committed in the world this day."

A strong will, a patient temper,  
and a sound common sense, when unit-  
ed in the same individual, are as  
good as a fortune to their posses-  
sors.

We reduce life to the pettiness of  
our daily living; we should exalt our  
living to the grandeur of life.

Ab  
Effer-  
vescent

In a  
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