

Calendar for Oct. 1907.

MOON'S PHASES. New Moon 7. 6. 21m. a. m. First Quarter 14. 6. 2m. a. m. Full moon 21d. 5. 16m. a. m. Last Quarter 29d. 3h. 42m. a. m.

Table with columns: Day of Week, Sun, Mon, Tues, Wed, Thurs, Fri, Sat, High Water, Low Water. Rows for days of the month.

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs.

They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

Hood's Sarsaparilla

Cure kidney and liver troubles, relieve the back, and build up the whole system.

insist upon? We reply that he insists that Jesus Christ shall be adored as One who is inseparably true God and true man, and that He and His Divine works shall not be driven out of the field of human history under threat of being a something merely and simply human if He remains in it—He insists that the great Christian virtues such as the Atonement, are absolutely true and will remain so long as God's word continues to be the immutable truth—He insists that the Church of God had Christ Himself personally as her Founder—he insists that the Bible is God's revealed word written by men whom God inspired, and that its revelation and inspiration is not of the kind which can be attributed to the product of any human authorship, such as the books of the Mohammedan or Pagan religions—he insists that God has his witness in human reason, and that by the light of his understanding in beholding God's works, man can certainly come to the knowledge of his Creator. We might go further, and say that he insists that the great Catholic truth of the indwelling of the Holy Spirit in man, and therein the perpetuation of Christ's Divine life in the souls of His disciples, shall not, under cloak of immanence and permanence, be used to induce a blasphemous confusion between what is essentially and personally Divine and that which is divine in merely the created and participated sense of the term, and, thus pushed to a false and final extreme, may lead to the conception of humanity as a pantheistic whole animated by an impersonal principle of life known as divinity.

(Continued from first page.) truths in which God's nature and God's love are made known to us.

The Modernist system teaches, on the contrary, that dogma is an evolution of the Christian conscience, that they are constructions which are made or spun by ourselves in our effort to explain to ourselves our relation to God; that they are merely relative, and to be taken as counters and symbols that are no part of permanent religion, and which may, in the course of further progress become obsolete and superannuated. Thus a time might come when it would be no longer necessary or desirable for us to believe that there are three persons in God, that God became man for the love of us, or that Our Saviour died for our salvation.

The Pope condemns this theory that Christian dogma is a mere evolutionary product of our own making, or that the great truths which come to us from the Word of God can ever be merely relative or transitory adaptations which are no permanent part of religion. In doing so he safeguards both the truth and the dignity of Christian doctrine and the surety of Christian hope, and prevents them from being degraded into being the mere playthings of our intellect and the religious fashions of a day.

Fifthly, as Catholics and Christians we believe that in the Sacred Scriptures we have a Divine Revelation, communicated from the mind of God to the mind of man, by writers whom God inspired for the purpose. To us, therefore, the Scriptures have God for their Author, so truly that what is contained in them is the Word of God.

The Modernist system teaches that the Scriptures are the outcome and evolution of the religious sense in man; that what we call Divine Revelation is nothing more than the religious experience which in its measure is given to all men; and that the Scriptures are Divine only in the sense that they were written by man under the influence of the religious sense that is within them, or that sense of the Divine which is in all man and is but another word for inspiration. Thus the sacred books of Buddhism or Brahminism or Mohammedanism, written as they were under the same sense of religious feeling, would be also in their measure Divine Revelations and on the same plane, albeit on a lower level, as the Christian Scriptures.

The Pope rejects this teaching as part of a false system, and he reaffirms the teaching of the Council of the Vatican on the truly and specifically Divine Authorship of the Bible.

Sixthly, and finally, as Catholics and Christians we believe that God endowed man with reason so that man might know his Maker, and that by the knowledge of created things he can rise to the certain knowledge of the existence of the Creator.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made"—Rom. i. 20.

The Modernist system maintains that the exterior world furnishes no certain proof of God's existence, that the understanding cannot rise above the domain of mere phenomena, and that the reality of the Divine is only reached through the religious sense or feeling, which is not intellectual.

The Pope condemns this error as a pernicious form of Agnosticism and cites the decree of the Vatican Council in which it is declared: "If any one shall say that the One True God, Our Creator and Lord, cannot be certainly known by the natural light of human reason through created things let him be anathema."

In these six points we have at least certain important elements embodied in the Papal Encyclical and in the Syllabus which preceded it. In answer, therefore, to the question, What does the Pope really want and

Catholic Institutions Burned.

A few weeks ago the newspapers announced that the city of Hakodate, Japan, had been devastated by a terrible fire. The Society of the Propagation of the Faith has just received from Msgr. Bertio, Catholic bishop of Hakodate, a few complementary details in the short message that brought news of the sad event.

All the principal buildings have been destroyed and all the Catholic institutions are in ruins. The church (built thirty years ago at the close of the last persecution), the mission house, the bishop's residence, the novitiate of the Sisters of St. Paul, the orphanage, the foundling asylum and the school that accommodated 300 pupils all were a prey to the flames.

Two missionaries, twenty sisters, more than a hundred orphans and about 700 Christians are now destitute and homeless. Their only hope is that their brethren throughout the world will be moved by Christian charity to succor their distress.

Church Looting in France.

PARIS, Oct. 15.—The revelations in the case of Thomas have set every custodian of art works—and especially the ecclesiastical authorities—to overhauling their prized paintings and other treasures to determine whether they are intact. This anxiety is due to the insidious methods pursued in some cases by Thomas and others of his kind. Where they could not steal they often persuaded corrupt custodians, vergers and beadles to sell their real antiques, replacing them with more or less crudely executed replicas or copies.

CALLS HIM PLAIN THIEF.

"Fiction is weaving a romance about Thomas's crimes," said an eminent French artist to the New York World's correspondent to-day. "The fact is, however that Thomas is merely a commonplace scoundrel thief. He sold his loot almost as soon as he got it to Americans. In some cases, he persuaded the church beadles and abbey custodians of works of art that it would be better to sell them to him than to have them seized by the State.

"Nevertheless, in most cases, he operated through simple burglary. The collection of poisons which he is reputed to have possessed, with the implication that he did not stop at stealthily murder to accomplish his ends, is one of the romances inspired by the excitement over his undoubted crime. The poisons are merely half a dozen bottles of acids which he used, as any burglar does, to test stolen articles in the precious metals. The extent of Thomas's individual depredations has been grossly exaggerated. He made only two big coups. Perhaps he got a few thousand dollars from the dealers of Paris through whom he marketed his loot. The dealers get probably more than ten times as much from the American purchasers."

STOLE A SAINT'S STATUE.

Additional facts implicating Thomas and his dupes and accomplices in more church robberies in the Department of Puy de Dome beyond those already made known have come to the knowledge of the police. Innumerable charges are being made against him. A dealer in bric-a-brac in this city has furnished the detectives with proof that Thomas is guilty of the recent robberies in the church at St. Nectaire and the Everett Museum. From the former, a Romanesque edifice of about the eleventh century, a magnificent and ancient statue of a saint was stolen last May. The burglars forced their way through the massive doors of the sacristy.

Soon after this robbery Thomas offered the statue to the dealer mentioned. The thief sent him photographs by which this work of art was easily recognized. The dealer refused to treat with Thomas, but did not at that time betray him to the police. He kept the letter and photographs, which now are conclusive proof of the prisoner's guilt.

Thomas has admitted that he intended to ransack an ancient abbey on the Aveyron which contains art works valued at \$500,000.

"As if they had been fired by the example of Thomas, burglars robbed Six Fours Church, near Poulon, in Auvergne, on Thursday night.

A well-known dealer of Paris has admitted that he denounced Thomas to the police. The robber, he says, was constantly offering him objects which he recognized as stolen.

Attend the Union Commercial College for a thorough business training with no waste time, no nonsense. College re-opens Sept. 3rd. send for new prospectus—W. Moran, Prin.

Consumption is less deadly than it used to be. Certain relief and usually complete recovery will result from the following treatment: Hope, rest, fresh air, and—Scott's Emulsion.

ALL DRUGGISTS: 50c. AND \$1.00.

The Franciscans in Morocco.

The procurator general of the Franciscan Missions has received a detailed report of the sacking by the Moors of the monastery of Casablanca. The assailants took everything they could away with them, but the missionaries so far have escaped violence. There are at present in this storm center nine Franciscan friars and eighteen tertiary Sisters of St. Francis.

It is interesting to note that Morocco gave the Franciscan Order its first martyrs. St. Francis himself sent a little band of five of his brethren to evangelize the country, but they were very soon put to death; another band sent to take their place met with the same fate; but in 1234 Friar Agnelo landed in Morocco as Papal Legate, and was able to found a diocese there of which he became the first Bishop. The sea lasted until 1556, when it was suppressed. In 1631 the Franciscans returned to the assault by sending a group of missionaries under the Blessed John of Brado, who was also martyr. In 1859 Morocco was erected into a Prefecture Apostolic under the charge of the Spanish Franciscans. There are at present about 8,000 Catholics in the empire, and missionaries have been established at Tadgiers, Tetuan, Larache, Rabat, Casablanca, Maragan, Saffi, and Mogador. The friars and nuns have opened seventeen schools and three orphanages. At Tadgiers they have established a printing press, which has already printed a number of works in Spanish and Arabic written by the missionaries.—Rome.

MISCELLANEOUS

As the new minister of the village was on his way to evening service he met a rising young man of the place whom he was anxious to have become an active member of the church.

"Good evening, my young friend," he said solemnly. "Do you ever attend a place of worship?"

"Yes, indeed, sir, regularly every Sunday night," replied the young fellow, with a smile. "I'm on my way to see her now."

A WELL KNOWN MAN.

DEAR SIR,—I can recommend your MINARD'S LINIMENT for Rheumatism and Sprains, as I have used it for both with excellent results.

Yours truly, T. B. LAYERS, St. John.

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Minard's Liniment relieves neuralgia. Undoubtedly the first fall was into love. A rash man who has a firm wife is sure to get what's coming to him.

Beware Of Worms. Don't let worms gnaw at the vitals of your children. Give them Dr. Low's Pleasant Worm Syrup and they'll soon be rid of these parasites. Price 25c.

Old Gentleman—Is there anything to see on the other side? Ferryman—No. Old Gentleman—Is there an inn or anything? Ferryman—No. Old Gentleman—Then what do people go across for? Ferryman—Tuppence.—Sketch.

Minard's Liniment cures everything.

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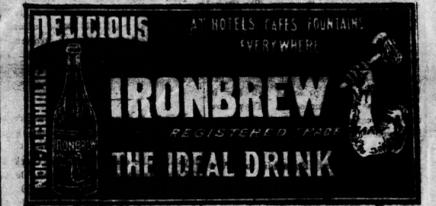
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