

tion, treating is falling into innocuous denature. It is considered bad form and placed in the same category as rudeness or uncleanliness. This is putting the case strongly, but if social customs run along in this line, so far as drinking is concerned, there is much to be gained and nothing lost that is worth preserving. A social custom which puts men and women in the muddled mood will look in vain for a sound argument for its existence.

A CORRESPONDENT of the New York Times, writing from Rome under date of August 15th, states that when Cardinal Gibbons arrived in that city he found the royal waiting room at the station had been put in readiness for him, the only time on record that it had been opened to anyone other than foreign royalties, and for those only when coming as the guests of the House of Savoy. Another interesting news item from Rome is related in the same paper. The king's body guard went into the country for a holiday. They made a stop at Castle Gandolfo, and were landed in the Papal palace. The Church authorities, on hearing that the government was embarrassed for quarters, offered to come to the rescue, and the offer was accepted with the same frankness with which it was made. It is pleasant to record courtesies of this kind, but a reconciliation between the Church and State in Italy appears far in the future and can never be completely restored so long as the Italian government holds property the title for which rests not on a foundation of justice, and so long as the government is in the hands of men the majority of whom know not God, and, therefore, recognize no responsibility to a Supreme Being.

SEUMAS McMANUS, the Irish story-writer, has published a very trenchant article relating his experience in rural Ireland touching the reading matter read by some of the people. Visiting one house he found in the hands of a young girl a most degrading story-paper published in London, Eng. Having expressed his astonishment, the mother replied, "There's always good stories in it." On looking more closely into the contents of the sheet Mr. McManus discovered that it was largely devoted to reports of divorce cases in English courts. This occurred in the locality where Charles Kickham had lived. Upon being asked if he had read his stories a negative reply was given. The thought then crossed the mind of Mr. McManus, "Charles Kickham, 'tis well you lie in your grave." We wish we could say that cases of this kind are not to be found in Canada. Many a father and mother will allow their children to read books which sow the seed of depravity in their minds. For many we fear there will be an accounting day.

AN AMERICAN exchange draws attention to the flourishing condition of the Catholic Church in Canada. We are pleased to say to our contemporary that he is quite correct in his estimate. It is notable, too, he continues, that there are very few atheists in the Dominion and that seventy-five per cent. of the entire population are practical worshippers and church-goers. He is mistaken when he states that there are no godless schools in Canada, but it is quite true that the Canadian Public schools are not godless to the same degree as those of the United States. In the Province of Quebec the Protestants have Protestant Separate schools, but in the other provinces the Public schools are largely colorless. In nearly all the other Provinces, as well as Quebec, Catholics have splendid schools in which Christian doctrine is daily taught the children. Experience is teaching the thoughtful people both of the United States and Canada that schools from which God is eliminated will sooner or later give us a population largely composed of men and women who have little or no regard for the Higher Law—the code which should be the guide of Christians.

A GENTLEMAN in Atlantic City, named Wiley, ventures the assertion that good bread, in his opinion, would help to solve the American evil of divorce. It might help. But such help would be infinitesimal. Those who seek divorce are, as a rule, people who have abundance of the choicest foods, supplied by a high salaried chef. To procure this food they labor not, neither do they spin. What they need is Christianity. That quantity of it which they possess is scarcely visible to the naked eye.

ADVICE HAS come to us from London, Eng., that a great blow has been dealt to municipal grafting by the courts. Ten guardians of one district were found guilty of receiving subsidies from a contractor, whom they in their turn assisted to fleece the rate-payers. One of the grafters was given two years imprisonment, with a fine of \$1,250; the others were less severely dealt with,

but all had to go to gaol. If the detective departments in the different provinces of our Dominion were to search earnestly for cases of a similar character, their efforts might be rewarded. That grafting is a feature of our municipal life few would care to deny. The grafter is an unlovely creature who seeks to turn a dishonest penny without performing an honest day's work.

OUR VALUED CONTEMPORARY, The Casket, says that "Mr. Joseph Hocking is a popular novelist with those who want some 'hot stuff' about the Church of Rome but can hardly stomach Maria Monk and Chiquiqui." In our modern literature Mr. Hocking occupies a place which is all the worse for the literature. He is scarcely worthy the fine-edged sword of the excellent Casket. Mr. Hocking will hold the same place in the world of letters as the writers of the dime novels in New York and the penny dreadfuls in England. There is always a ready sale amongst a certain class for reading matter reflecting upon the Catholic Church and its institutions, and Mr. Hocking loves the ready sale.

#### "CORDS OF ADAM."

We have received from Longmans, Green & Co. a work bearing the above title, the author of which is the Rev. Thomas J. Gerrard. It is devoted to devotional essays, a careful study of which, we doubt not, will be productive of untold good in those who are seeking a more perfect state of life. The value of the volume may to some extent be estimated by a reading of the preface, which we copy in full.

I will draw thee with the cords of Adam, with the bonds of love. (See xi. 4.)

The account of the Garden of Eden is an unfolding of the world's first love story. In that far-off Eastern Valley man first met woman and both at once became subject to the law of love. And love, likewise, but pure and spiritualized, nay, raised above nature, is the bond chosen by Almighty God with which to unite man with Himself. The human understanding, immeasurably widened in its scope by the light of revelation, the human will made might by grace, man's every faculty, but refined and ennobled were the cords which the Eternal Father took in His hands in order to draw the human race towards Him. There we see religion in the germ. Religion is that which binds man to God. And if the bond must serve its purpose it must be adjusted rightly. The soul of man and religion are not two opposite forces. Religion was made for man and human nature is made perfect in grace. "Religion's all or nothing," says Browning. In making it our all we shall be met with difficulties. Three hundred years of Protestantism have wrought disastrous results, especially in the matter of presenting religion as a dark and gloomy thing, something entirely at variance with what we know to be our best and kindest instincts. And in the Church, too, Jansenism has contributed its share to the work of making the way to heaven hard. The prophecy of Ezekiel would seem to have been fulfilled: "Because with lies you have made the heart of the just to mourn, whom I have not made sorrowful; and have strengthened the hands of the wicked that he should not return from his evil way and live." The message of the teaching Church is *tota pulchra*, all beautiful; and if only it be taken aright it will be seen to have no stain in it. The cords of Adam must yield to and entwine themselves with the heart strings of Christ before they can be felt to be the bonds of love. To show the essentially fair and beautiful aspect of the Gospel, even in those points where it seems to contradict the religious spirit; to justify the ways of God to men in a number of questions where men think they see the need of justification, this is the spirit which has prompted the writing of the following pages. It is also their only tie, for there is no order in them. They suppose the unity and totality of dogma. Grasp one article of faith thoroughly and you have virtually grasped all. Reject one and you have rejected all. The revelation of Jesus Christ is as a seamless robe. The various articles of the Christian faith make up one organic whole, the one "dispensation of the mystery which hath been hidden from eternity in God, who created all things." The work of adjusting rightly the cords of Adam, that is, of making a due equipoise of the faculties under the touch of the Divine hand, is an art as well as a science. It is largely a matter of practice. He that doth the truth cometh to the light; and if any man shall do the will of God he shall know the doctrine. For this reason I hold that devotion and apologetics should merge one into the other; and venture therefore to publish these devotional essays in the hope that they may have some apologetic value. Some of them have already appeared in the *Homiletic Monthly*, to the proprietor of which I now acknowledge my indebtedness, whilst others have risen out of articles more directly apologetic in their aim and scattered in various reviews of England and America. If this less pretentious work shall meet with any favor I may be encouraged to put the more philosophical essays in permanent order, but I am haunted by a sentence which occurs to me every time I say the Thursday office: *Quoniam non cognovi litteraturam, introibo in potentias Domini*—Because I know not how to write a book, I will go into the mighty deeds of the Lord. What precisely was the sacred writer's intention I am not sure. The surface value of his words, at any rate, has a homely application, an application which is a warning. The difficulty of the problem of evil looms large in the outlook of the present day apologetics. But after making allowance for its due weight, everyone must admit that, when

compared with the twin problem of good, it has been exploited beyond all proportion. The movement of thought, therefore, which makes for a kinder and broader view of the more severe of God's attributes must be in the direction of the truth. The heart-strings of Adam, experienced in every member of Adam's race, only realized their full delicacy, tenderness and strength in the Sacred Heart of Christ. The pulse of that Heart is every day making itself more definitely felt in the hearts of men. At no time has the Sacred Heart devotion flourished so well as now. And certainly no time needed the devotion so much as the present. It reveals to us the goodness and kindness of Jesus. It sums up all that is attractive and lovable in human nature and then shows the concrete expression of it in the Man-God. "I will draw them with the cords of Adam, with the bonds of love." Christ has thrown out His lines mysteriously and has entangled the whole world in the bights; and lo, "the whole world has gone after Him."

New Hall, Chelmsford, Feast of the Annunciation, 1908.

#### WAY TO MAKE CONVERTS.

Ave Maria, Nov. 1906.

In the course of a notable address on the subject of Agnosticism delivered at the recent conference of the English Catholic Truth Society, the Rev. John Gerard, S. J., after combating the agnosticism on its own ground—showing the fallacy of its arguments, and exposing its root principle in the light of pure reason—was careful to state that it is not by such means that a practical antidote to the malady of doubt and disbelief is to be obtained. While it is a matter of duty and necessity to deal with the attacks of all adversaries, it should never be forgotten that "the man who enjoys security against them is one who relies upon something far more efficacious than logic and argument to sustain his faith—namely, on the knowledge of God, which comes of his own personal experience in the practice of religion. The Catholic who says his prayers, who frequents the sacraments, who strives to live in communion with God, has means of knowledge concerning Him of which the unbelieving philosopher can have not the faintest conception."

Convinced that in the Church we have a divinely appointed teacher, and having submitted ourselves to her authority, "we at once become cognizant of much which to those outside her is as imperceptible as the forms and hues of a painted window are to those without the building in which it is placed. Just as a child brought up on the system of Plato's Republic in a State institution, knowing nothing of father, mother, brother or sister, could have no notion of the charms of home or family ties, so those who have not been privileged to enter the household of faith can have no conception of the overpowering sense of security and peace which their faithful children enjoy, and in which they find the most convincing assurance that God is there; while the unerring instinct with which they divine and provide for all the wants and needs of humanity 'is in itself a proof that She is really the supply of them.' (Newman.)"

"It is a fatal mistake," continued Father Gerard, "so to occupy ourselves with the arguments furnished by reason solely as to make it seem, and perhaps ourselves to fancy, that in them alone is to be found the justification of our faith, losing sight, or allowing others to lose sight, of what is the real strength of our position. It is not by arguments, however cogent, that men are converted or that their hearts are touched; and we shall never arrive at anything satisfactory regarding religion if we discuss it like a point of law or a maxim of political economy. 'I do not want,' says Newman, 'to be converted by a smart syllogism; if I am asked to convert others by it, I say plainly I do not care to overcome their reason without touching their hearts; I wish to do no more with controversialists, but with inquirers.' And inquirers are just what our agnostic friends are not. They will not even consider the possibility of Christianity's being anything but a fable and delusion; and so long as they remain in this state of mind, we can have no hope of doing anything but answering their arguments, as I have endeavored to do, and demonstrating that we are not afraid to meet them on their own terms and look them squarely in the face."

Thoughts like these make us understand more fully the true foundation of our faith and help us to realize the full strength of our position. Controversialists may be left to the mercy of those skilled in controversy; but honest inquirers have a right to the guidance which is always to be found with controversy, and a right also to the example of virtues which it is a crime on our part not to present.

#### ON SUNDAY OBSERVANCE.

The observance of the commandment to keep holy the Lord's Day facilitates the observance of all the other commandments, declares St. Charles Borromeo.

The Christian observes, be it noted, not the Sabbath, but the Lord's Day, the point of difference being that the other commandments of the Decalogue are precepts of the natural law, obligatory at all times and unalterable, and hence, after the abrogation of the Law of Moses, all the commandments contained in the two tables are observed by Christians, not however, because their observance is commanded by Moses, but because they accord with the law of nature and are enforced by its dictate, whereas this commandment, if considered as a time of its fulfillment, is not fixed and unalterable, but is susceptible of change, and belongs not to the moral but ceremonial Law.

Neither is it a principle of the natural law, since we are not instructed by the natural law to worship God on the Sabbath rather than on any other day. (Chat. Council of Trent.)

There is no nation, nor has there been even a tribe in which the natural impulse to worship God has been consecrated by the setting aside

of a particular day upon which devotion was paid to the Creator.

This accords with the law which practically commands us to give certain time to sleep and to the refreshment of the body, the mind requiring also its period of relaxation in the contemplation of divine matters. Thus the commandment to consecrate some time to the worship of God and to the practice of religious duties, brings us into the scope of the moral law.

The Apostles therefore resolved to consecrate the first day of the week to a divine worship, and so called it the Lord's Day.

By the command which we are bound to observe, we must on the Lord's Day give an account of the manner in which we spent the week; consequently, our occupations on that day should not be of such a worldly nature as to preclude our fixing our mind upon the principal object for which the day was appointed, namely, to render thanks to God, to ponder upon our actions during the week, and to seek counsel for the week that is coming.

Worldly amusements which tend to dissipation are, therefore, forbidden us on Sunday, and that attitude which is most conducive to a right observance of the day is one of placidity and repose.

It is interesting to consider the meaning of the word Sabbath. It is a Hebrew word which signifies cessation. Therefore to keep the Sabbath means to abstain from labor. In the commandment "Thou shalt do no work on the Sabbath," the signification is not to be taken as passive; we are bound not only to abstain from toil and worldly matters, but we are also positively commanded to sanctify it by attending to religious duties.

In Ezekiel, the observance of the day is spoken of as a "sign." "I gave them my Sabbaths to be a sign between them and Me, and that they might know that I am the Lord that sanctify them."

The Church in her wisdom, says the Catechist, has ordained that the celebration of the Sabbath should be transferred to the "Lord's Day," for on that day light first shone upon the world, and as the work of Creation commenced then, and the Holy Ghost descended on Sunday upon the Apostles, it is the fittest day for the observance of the commandment to do reverence to the Lord of Creation.

We are also taught that the working of carriage-horses, or other cattle is not right upon the Sabbath. Also it is specified that servants and those who work in menial positions shall be spared as much toil as possible.

Nevertheless, the performance of such worldly duties as would, by neglect of them, impoverish another person, is no violation of the Sabbath, nor do we violate the sanctity of the day in performing the necessary duties which are meant for the cause of humanity and religion.—N. Y. Freeman's Journal.

#### ATTITUDE OF THE CHURCH TOWARD MODERN SCIENCE.

At Louvain there is published a small quarterly, entitled *Revue des Questions Scientifiques*, the object of which is to demonstrate, as material science forges ahead, exactly what is the teaching of the Church in respect of new theories advanced.

In the recent number, C. de Kirwan contributes an article in which he tells us, in reviewing the whole scheme of up-to-date science, how the Church receives them, and if she rejects them, the reason why.

M. de Kirwan tells us that science is only absolute in as far as it deals with natural phenomena which it seeks to explain and to co-ordinate with the general explanation of the universe. It is when science crosses the border between what is called positive science and what believers call the supernatural, that the arrogance of its claims is at once visible. On that they term "psycho-physical" grounds, they effect a function between the psychic (our supernatural) and the physical or material, and straightway set up their flag of authority. But, says Kirwan, outside the sphere of the existent physical—in which the authority of science is incontestable—it only assumes an authority to which it can prove no claim.

The proof of this is clearly shown in the way in which it applies to questions of belief and religious dogma, the analytical method of reasoning, so indicating that it misunderstands the correct division of human powers, the power of science in as far as it is authoritative, the power of reason in as far as it can be authoritative, and the power of faith to declare its authority.

M. de Kirwan proceeds to subdivide his subject into three, with the object of bringing harmony into the present state of scientific anarchy. He shows that there are three separate questions, each of which is independent in its own domain, and working out its own functions in the scheme of the universe. First there is the cosmic question, dealing with the universe as matter; secondly, there is the biological problem, dealing with life in its development; thirdly, there is the anthropological question which deals with man, his nature, his history, the reason of his existence as a reasoning being and above all, his destiny.

Now, since Science is impotent in explaining the origin of the universe, however lucidly it may account for material phenomena and their changes, it cannot charge to unreason the claim of the believer to declare for a Divine Artificer. Consequently it must admit the existence of miracles and the miraculous effect of prayer, since the origin of the world is to the scientist always, and probably must always remain a miracle or a mystery.

The whole question, he says, hangs on the anthropological problem which is at once the philosopher's, the scientist's and the believer's. The scientist can do little more than classify mankind into ethical groups, and suggest that he is descended from the primates. He cannot, however, account for his morality for his speech, for his adaptability to a moral law, for his conscience, nor, indeed, definitely for anything but the fact that he is in existence, and that

the laws of physical Evolution would appear not to have affected him for at least six thousand years.

The philosopher may draw up systems of philosophy which shall govern man's relations towards his fellow-men, and bind his conduct in life. Nevertheless, history has shown that no system of philosophy has ever been evolved which has given men consolation amid the trials of life, or softened the rigors of the struggle for existence.

To the teacher of religion alone, who lays down the ineluctable necessity of a reasoning first cause, namely, God has been given the power to bring happiness to the mind of man.

The conclusion therefore, is that Science remains in its own domain, dealing with phenomena that exists, and not seeking to intrude into that domain which explains what science fails to explain, that is the origin and destiny of man, on the only reasonable hypothesis, namely, the existence of a Creator, there never can be any conflict between science and religion, or between religion and reason.

Faith is based on reason, and if we seek to overthrow it, it means that we hand ourselves in the position of affirming the existence of effects more powerful than their causes, or of effects which have no causes whatever. So-called Modern Science asserts, really, that "phenomena have no causes," when they deny a God.—N. Y. Freeman's Journal.

#### CONVERSION OF CANDIDATES FOR EPISCOPAL MINISTRY.

GROVER R. HARRISON RECEIVED AT LOS ANGELES, AND FREDERICK P. JAMES UNDER INSTRUCTION.

The "open pulpit" canon is still producing results in the Protestant Episcopal Church. Among those who feel the force of its action most strongly are the students in the theological seminaries, especially of High Church tendencies.

Being warned by the writings and conversions of the numerous clergymen who have been received into the Catholic Church since the canon was passed, these students have paused and reconsidered the situation before committing themselves to a ministry and state of life which have produced in so many others only doubt, distress of mind and disappointment.

The latest candidates for the ministry who have determined to save themselves this disillusionment by entering the true and unquestionable priesthood are Mr. Grover R. Harrison, a candidate of the presiding Bishop of the Protestant Episcopal Church and a student of the Western Theological Seminary, in Chicago, and Mr. Frederick P. James, a student of Nashotah Seminary, which has lately given so many converts to the Church. Mr. Harrison was received during his vacation at Los Angeles by Bishop Conaty. Mr. James is under instruction, and will be received shortly. These gentlemen intend in due course, if accepted by the proper ecclesiastical authorities, to proceed to the Catholic priesthood.

#### ANOTHER EPISCOPAL NUN CONVERT.

The three former members of the Protestant Episcopal Sisterhood at St. Mary who were recently received into the Catholic Church at Cornwells have been joined by a fourth member of the order, who is preparing to follow in their footsteps. The four are enjoying the hospitality of the Sisters of the Most Blessed Sacrament, Mother M. Katharine Drezel, Superior.—Philadelphia Catholic Standard and Times.

#### PERSONAL ITEMS ABOUT CARDINAL NEWMAN.

Abridged from sketch by Caroline Vinton Henry.

Cardinal Newman's life was evenly divided between the Church of England and the Church of Rome. He was forty-five years of age when he left the English Church, and died after forty-five years of service in the church of his adoption.

It was not until after he left Oxford, as he tells us in a humorous passage in the "Apologia," that he learned that he was an object of imitation to crowds of young men at the university.

His dress, gait, pose of his head, the play of his features, were copied by his admirers. On one occasion he was obliged to wear a shoe turned down at the heel, on account of a chilblain, and it immediately became the fashion for a time among the under graduates who had fallen under his spell to go about with the heel of one shoe turned down.

Cardinal Newman wrote all his sermons, and delivered them without gesture and nearly in monotone, and yet so vividly did the personality of the man speak through the tones of that silvery voice that he managed to ex-

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At this time my son asked me to try "Fruit-a-tives," and from the outset of taking these wonderful tablets I was better and gradually this medicine completely cured me. I took a large number of boxes, perhaps a dozen, and now I am entirely cured and I have gained over thirty pounds in weight.

I am now so well that I have sold my farm and bought 200 acres more land. I make this statement voluntarily for the sake of humanity, and I am convinced that "Fruit-a-tives" is a wonderful remedy that will cure stomach trouble where doctors and everything else fail."

(Sgd) Henry Speers, J.P. The doctors were all wrong. Mr. Speers had what we call "irritated heart." Indigestion and dyspepsia completely upset the stomach. Poisonous gases were formed which swelled the walls of the stomach and pressed against the heart.

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press more feeling in that monotone than others could express by all the arts of oratory. As a writer, his style is perfection of that art which conceals art. It reads as if it grew out of his mind, spontaneously and without effort, but is in reality the result of laborious training.

At the time of Cardinal Newman's conversion his two brothers, one, Francis Newman, passed from a fervid Evangelicalism to Theism, and the third brother became an Atheist and died not many years ago. Newman was received where he had lived for years as a recluse. The last eleven years of his life were the happiest in the Church of Rome, so made by the late Pope Leo XIII. in redressing the wrongs that had been done him.

#### Honors for a London Boy.

We are delighted to know that Hubert Dignam, jr., son of Mr. R. H. Dignam, City Registrar, took honors in five subjects at the senior matriculation in Toronto University. Young Mr. Dignam had been a pupil of our London Separate schools. The subjects in which he took honors are: English, History, Latin, French and German. Only one other boy in the province exceeded this number and that only by one. We congratulate Mr. Dignam on his great success and doubt not a brilliant future is in store for him.

#### An old Arab Story.

After satan, with the help of Sin and Death, had constructed the bridge over chaos so that he and his assistants might comfortably visit the earth, he made his first appearance in Paradise. In that happy garden, the grape-vine was growing quite innocently, no alcohol in the grapes. Satan watered the roots of the vine with the blood of four animals. First he poured on the blood of a peacock. When the leaves began to grow he poured on the blood of a monkey. While the grapes were green he watered the vine with the blood of a lion. And finally when they were ripe he watered the vine with the blood of a hog. As a consequence, say the Arabs, the man who drinks the forbidden juice, first struts like a peacock, drinks a little more and begins to dance foolishly like an ape, drinks more and rages like a lion, finally, having drunk his fill, lies down in the mire like a hog.

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