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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD

London, Ont:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RE
CORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a
truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend
it to the faithful.

Blessing you, and wishing you success,

faithful.

ng you, and wishing you success,
telieve me, to remain.

Yours faithfully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa

Apost. Deleg.

London, Saturday, July 14, 1900. RITUALISM IN NEW BRUNS. WICK.

It has been noticed that at the ses sion of the Anglican Syncd of New Brunswick, which was opened at St. John on July 3rd, there was neither choir nor organist present, and the elaborate ritual which has been used hitherto on such occasions, not only in St. John, but in Fredericton, Chatham, and other places, was dispensed with. This is thought to betoken that Ritualism, at least in the Province of New Brunswick, has become less aggressive than hitherto.

THE IRISH CANADIAN.

Our old and valued friend, Mr. Patrick Boyle, of Toronto, has once again appeared in the field of journalism, having recently revived The Irish Canadian, which was suspended a few years ago. We congratulate Mr. Boyle upon the very neat and sprightly appearance of his paper. He has fought long and well the battle of the Irish Catholics of Ontario for equal rights. There is yet much to be done in this direction, and we heartily large number of politicians have become possessed of the idea that anything, no matter how small, is quite good enough for Irish Catholics, and even the minor offices are very sparingly distributed amongst them. Earnestly do we trust that the Irish Canadian will meet with abundant

THR EMPEROR GRATEFUL.

The German Naval Bill, which has assed the Reichstag so triumphantly, really doubles the German fleet, which will now consist of 36 battleships, 19 first class, and 38 second class cruisers. The bill was carried through the Reichstag by a vote of 201 to 103, though it was bitterly opposed by the Socialist party. Its passage was regarded by the Emperor as a great personal victory. It would not have been passed without the support of the Catholic or Centre party, and the Centre supported it without bargaining for any simultaneous concessions to their polley. The Emperor is, however, very grateful to the Catholic Party for which he had set his heart, and it is believed that an early result of the increased good feeling between the Emperor and the Catholics will be the sweeping away of the last remnant of the oppressive Falk laws.

CATHOLIC PARTY VICTORIOUS.

The first general election which has taken place in Belgium since the extension of the franchise, and its modification in the direction of the democratic principle of "one man one vote," has resulted in a more complete victory than ever for the Catholic Party. though the Liberals were very confident that the provisions of the new Franchise Act would operate in their working classes are thoroughly devoted to their religion, though the Liberals and Radicals imagined that they could control the results under the new conditions. The people are evi-

Catholic Party, and 66 of all other shades of politics

U. S. PRESENTATION TO FRANCE.

The presentation of the Statue of the Marquis of Lafayette by the Ameri. can to the French Republic took place in Paris on July 4th, in the garden of the Tuilleries, and was a remarkable event. President Loubet accepted the monument on behalf of France, and Ambassador Porter made the presentation surrounded by his staff, on behalf of the United States. The monument was unveiled by two boys representing the school children of France and the United States. Gustave Henrique, the great grandson of Lafayette, represented France, and Paul Thompson, son of the projector of the monument, represented the schools of America. Paul Thompson made a short address expressive of the affection entertained by the people, and especially by the youth of the United States, for the Voss, representing the Daughters of State. the American Revolution, read a dedicatory poem of her own composition. Archbishop Ireland made an eloquent and soul stirring address in which,

HEROIC MISSIONARIES.

and the civilization of all mankind.

Republican form of Government, he ex-

tween the two Republics, which may

The Rev. Father D J. O'Sullivan, of Egypt, speaking recently in the Cathedral of the Holy Name of Jesus, Chicago, in behalf of the missions of West Africa, gave a graphic description of the privations and sufferings endured by the brave msssionaries and nuns who enter on missionary life on the dark continent to propagate the gospel.

He said :

"Every priest or sister who steps upon a West African bound steamer knows well that he or she is facing death."

The African Mission Society, whose parent house is in Lyons, commenced its work in West Africa in May 1857, at which time six priests landed, all of whom succumbed to fever within seven months, and since that time 30 per cent. of the mission priests and nuns who have engaged in the work have welcome Mr. Boyle's assistance. A died from the death-dealing, malarial influence of the torrid climate. In fact it is laid down as a rule that the average term of life for a European going there is two years. Some are overcome at once by the climatic conditions, and some endure it for a longer period, even for seven or eight years. Father O'Sullivan said :

"West Africa is dotted over with the graves of those who have given their lives for their faith; but their pain and suffering have not been without good results. Years tion of a population of 270,000,000 sava semi-savages who have scarcely even heard the name of God. The savages cannot furnish the missionaries even the bare neces-sities of life, and they are so ignorant that they can scarcely help themselves."

CATHOLIC FEDERATION.

Owing to the many different ways in which Catholic interests have been attacked in the newly acquired territories of the United States, the Catholic papers are urging strongly on the Catholic societies of the country to unite in one confederation to guard these interests against the aggressions which have been so numerous. Several their cordial support of a measure on Bishops have joined in the demand that Catholics should stand shoulder to shoulder in defence of their common rights. The Catholic Transcript said recently, speaking on this subject :

recently, speaking on this subject:

"It does not, however, mean that we must get together and form a Catholic party with political aims and aspirations. We do not need an organization like the 'Centre' which has done such splendid service in the Reichstag. All are agreed that such a step would be neither practicable nor necessary. We are not crushed beneath the heel of an Iron Chancellor. No Falk Laws rob us of our citizenship. We are, however, the uncomplaining victims of unfair and unjust discrimination, and of a persecution not less galling because petty, and at times almost intangible. The proposed federation is, therefore, more defensive than offensive, and aims more at safeguarding the equality of our rights than at obtaining undue advantage over our fellow citizens."

The position of Catholics in this Dominion is very similar to that in which they stand in the neighboring Repubtavor. It is inferred from this decisive lie. In fact, it may be said that we victory of the Catholic Party that the stand in a precisely similar position in synod of Toronto has frequently laid dently thoroughly sick and tired of the a determination to maintain Catholic the Toronto synod has never had the books, and if their prices be compared even if they must pay a somewhat short rule of the anti-clericals, who, rights in any province, as in Maniwhile they had the power in their toba, must be crowned with success in hands sixteen years ago, abolished re- the end if we lay aside party politics On the other hand, the Presbyterians are about equal. This fact should cerligious education and interfered with in the maintenance of Catholic inter. and Methodists have steadfastly adthe liberty of the Church. The new oste. The just demands of 42 per cent, hered to the principle that the Public

they are made determinedly and unitedly.

United States?

EDUCATION.

Lord Balfour of Burleigh, the Secretary for Scotland, in his reply to a deputation from the Representative Council of the Episcopal Church of Scotland, recently gave some important information in regard to the provisions made for religious education under the Scottish law.

As in England, there are two classes of schools in Scotland, the Voluntary and the Board schools. The Board schools are like the Public schools of this country and are controlled entirely by the State. The Voluntary schools are maintained largely by the voluntary contributions of the members of those religious denominations which sister Republic of France, and Miss control them, but are subsidized by the

In England the Board schools are theoretically non-sectarian and purely secular; but in Scotland they are unfeignedly denominational. The rateafter lauding the freedom secured by a payers in every district have the liberty to determine whether or not repressed both confidence and hope that ligious instruction shall be given in there may be a lasting friendship be- the public school of any district, and of what kind that religious instruction tend to promote the peace of the world shall be. Thus, as a matter of course, the Public schools of Scotland are practically Presbyterian in most instances, but Lord Balfour says that in some of them, where there is a decided major ity of Catholic ratepayers, the instruction is Catholic.

Nevertheless, a legal decision given about eleven years ago by two eminent judges, Lord Advocate Robinson, and Solicitor - General Lord Stormouth Darling, was to the effect that "it cannot be said that sufficient provision exists for children in schools where no religious instruction is given, or where the religious instruction is of a kind which the parents of the children disapprove." Hence while in England a new Voluntary school cannot be started without the consent of the Education Department, and that consent will not be given if there are vacant seats in the Board school of the district, in Scotland the consent of the Department is not required, but a Voluntary school may be established whenever the religious education given in the Board school is not deemed by the parents of the children held if the school thus established is up to the standard required by law. Thus Scotland, which was at one time the stronghold of the most intolerant of all forms of Protestantism, now guards the rights of parents, as far as have not been without good results. Years ago that country did not contain a single Catholic Bishop, but now there are many. The Mission Society has in view the salvathe world except Catholic Belgium.

Lord Balfour's statements were in reply to the demand of the Episcopal deputation that facilities should be given for the instruction of Church children in Board schools by accredited teachers of the Episcopal Church. Lord Balfour said :

"If he were himself a member of a School-Board, he should do his utmost to have re-ligious instruction given in conformity with the desire of the Church to which the chil-dren belong. But he remarked that one or two hours of religious instruction in the week irregularly given, as it probably would be, would not counterbalance the adverse mineacce of a teacher slien to the views of the religious denomination of the children so instructed and this is the conviction on the religious denomination of the children so instructed, and this is the conviction on which Roman Catholies act in establishing voluntary schools wherein they have full liberty to give such religious instruction as they deem desirable."

worthy of being particularly noted, as they express the convictions of a man of eminent ability and high official position, in regard to the importance of giving religious instruction in the school-room. He said :

"We are in the presence of powerful, in we are in the presence of powerint, in-fluential, and intelligent people who think it would be very much better to put religion out of the schools altogether. As I have said already, I dissent from that view abso-lately. At the same time, you must take care that in snything you do, you do not by your own disagreement lend color or strength to the agitation for a purely secular instruc-tion, which I am bound to say, whatever others may think, would be one of the great-est disasters that could happen to our conn-

Mr. Balfour's words have a special applicability to Canada, where the all the provinces of Canada except it down as a principle that religious Quebec ; but the strength of the Cath. education is necessary in the schools, olic body in Quebec sustaining the but the synods of other dioceses have Catholic body throughout the Domin. steadily refused to commit themselves ion, places us at great advantage and to this doctrine, and so the demand of force it would have had if the Church had shown itself united in its demand.

as the consent of the various religious odies can be obtained to have a cer-Could not our Catholic societies in tain small amount of religious instruc-Canada form a confederation similar to tion given, namely, such portions of the that which is being formed in the Bible to be read as may be agreed upon between the different denominations. It will be seen, however, that the LORD BALFOUR ON RELIGIOUS stand thus taken by these so-called Evangelical Protestants is quite differ ent from that taken by the same denominations both in England and Scotland, and especially in Scotland, where the rights of denominational religious instruction are so fully recognized by a people who are almost all Presbyterians.

In England, also, the Methodists largely take advantage of the Voluntary school provisions of the law, to establish Methodist denominational schools, though it does not appear that they exhibit the same zeal or attain the same efficiency in this direction which is shown or secured about equally by Catholics and Anglicans.

EVIL LITERATURE.

The following letter was mislaid and consequently overlooked till the pre sent date, but the matter with which it deals retains all its interest : Halifax, N. S., June 9, 1900.

The Editor CATHOLIC RECORD Dear Sir-May foeg your indulgence to say a few words in re your ar ticle "Evil Literature" in your editor ial columns of the CATHOLIC RECORD of recent date. It speaks of books which attack the Christian religion

or inculcates immorality by such sug-gestions as is commonly found in so-called light reading," and asks the remedy to put a stop to this class of reading. The Semaine Religiouse is reading. The Semaine bong. must organize a crusade against bad books and against books which are light." How? Of course really bad ooks would. I take it, be rigorously excluded from the houses of both Cath olic and Protestant people generally, and need not be bought at all, because there are hundreds of books-novelsto use a familiar title-which I think certainly cannot be called bad, but which are certainly light inasmuch as they are love stories, romances, etc. and are read as relaxation, as for in stance by such authors as Bertha M. Clay, Charlotte Bronte, Miss Braddon Charles Garvice, Mrs. Geo. Sheldon, St. Geo. Rathbone, also The Duchese the latter as quoted by Semaine Religieuse to be avoided, though I must confess I do not see why The Duchess in particular . Now all those books, in fact nearly all the popular authors of this style, as you know, may now a days be obtained in any book store in paper covers, cleanly printed for 10cts. and now we come to my question a How may we avoid reading these authors, The Duchess and Bulwer Lytton, for instance, to take the Semsine examples. One would naturally Government subsidy cannot be with. Catholic writers, and at this point we reach the very pith of the matter. They cannot be obtained. Why Simply because no one, or very few,

Take Benziger Bros.' catalogues and look at the prices. Books by Rose Mulholland, Anthony Yorke, religious education is concerned, more jealously than any other country in Finn's "Percy Wynn" \$55. The Pilot savs of it does not supersede 'Tom Brown in the affections of Catholic boys it will be the fault of parents in not presenting the book to them." I don't agree with the Pilot. The fault is that the books cost too much money as do all our Catholic works, and until such time as these books are issued in the same cheap form as, for instance, the "Arrow" and "Eagle "library publications, so long shall we all be forced to buy the publications of these latter named houses, because light reading which is not necessarily bad

an afford to bury them

we certainly will have. I trust you will pardon me in writ-ing so much, but I feel strongly on the subject, and only last week in conversa tion with one of our priests touching upon this matter his opinion also was that our books are published with Lord Balfour's concluding words are prohibition price, and in conclusion I worthy of being particularly noted, as mark of Semaine Religieuse : "Cour age and Confidence ! let us unite t drive back the plague " can only be accomplished by providing something to take the place of these apparently anathemized books, and that some thing which I think is the "crusade to be organized "consists of the publication of our own books in much the same form and altogether at the same price as the libraries I have mentioned. Thanking you in anticipation (should you deem my letter worthy of

> I am, dear sir, Faithfully yours,

publication,

A. C. HELSBY. We regret that we must admit that our respected correspondent's complaint of the comparatively high price of Catholic books is to some extent just ; yet it is also to some extent exagger.

ated. The Catholic publications to which he refers specifically are all new with new publications written by non- higher price for books of this kind. Catholics, it will be found that they Provided the reading be otherwise un-

are printed for the most part from old UNITARIANISM AND CONGRE. stereotypes, and the cost of printing these is very small as compared with that of new publications by Catholic authors, the matter of which has to be set up fresh. Mr. Helsby in making comparison between these books should compare new Catholic books with new books by Protestant writers. Thus: The Farringtons, newly issued, costs, cloth \$1 50; paper, 75 cents, and so

We must admit, however, that many

Catholic books could and should be published at a much less price than that at which they are issued, but these are for the most part books the copyright of which is in the hands of private individuals. This is the case with "The Faith of Our Fathers" by Cardinal Gibbons, and other similar works. The copyright, of course, cannot be infringed in such cases, but books which are not thus protected can generally be procured at a low price, even though not quite so low as the non-Catholic books mentioned by our correspondent. The price lists of Mr. P. J. Kennedy of Barclay st., New York city, are an evidence of this, as the Catholic books published by Mr. Kennedy and some other publishers are reasonably low for all kinds of books which they are free to furnish.

There is another consideration, that the constituency in which Catholic books are saleable is confined to Catholics, whereas all non Catholics as well as many Catholics form the constituency for the sale of non-Catholic books, and as this constituency, wherever the English language is spoken, is so many times more extensive than that in which Catholic books are circulated, absolute equality in prices cannot be looked for in this matter. But if there is a sacrifice to be made in the way of paying a few cents more in order to have good reading matter, instructive, pure, and edifying, that sacrifice ought to be made cheerfully by Catholic readers. We, therefore, cannot agree with the principle laid down by our respected correspondent that because some people will have reading of a light character, that therefore their tastes should be acceeded to, and books of that class be furnished by Catholic authors and publishers at prices financially ruinous to them.

We admit the distinction made by Mr. Helsby between light literature which is immoral. That which is of condemning. In fact, it is necessary that persons engaged in literary pursuits should follow a varied course of reading, and recreative reading comes within such a course. Furthermore, we admit the general necessity of recreative reading for those whose occupations necessitate a constant strain nnon the mind.

But there are books which, under the veil of being recreative, are really noxious, and as it is well-known that the poisons of immorality and unbelief are, alas ! tco easily absorbed into the human mind, the books which instil this poison ought not to be read, however cheap may be the price at which they may be offered for sale.

Such books are dear at any price but as evil principles are often laid down, and evil morality suggested in many ways in many of the novels which are furnished at a cheap rate to the public, we cannot lav down a general rule by which such dangerous books may be known at sight and avoided. We can only say that the advise of a prudent and discreet person, especially of a confessor, should be asked and acted upon in cases of doubt

There are many writers all of whose books are more or less dangerous either to morals or faith, and their books should be avoided as poison. Among these may be mentioned Eugene Sue, Emile Zola and the Duchess, though our correspondent seems to differ from us in regard to the last named writer. These books encourage the reader to think lightly of and even to admire the most dangerous and insidious vices. Some books of other writers are un-

objectionable from the point of view of morality, while other books by the same writers are highly objectionable. Among these writers may be mentioned Lord Lytton, and even Captain Maryatt, Sir Walter Scott, etc. We must, therefore, repeat our caution to our readers to confine their reading to such books as are useful and moral, objectionable, we have nothing to say against recreative reading to a moderate extent, if proper attention be paid The non Catholic novels of which he at the same time to reading which is clearly expressed. But as it is certain Chamber consists of 88 members of the of the population cannot be resisted if schools should be secular, except so far speaks as being issued at low prices instructive, and not merely recreative. that the Unitarians are not prepared

GATIONALISM.

The American Unitarian Association during the last week of May held the celebration of the seventy-fifth anniversary of its establishment which took place in 1825.

This Association is an offshoot of New England Congregationalism, and sprung from the peculiar discipline of Congregationalism, according to which each congregation has the right to settle its own creed, and to select a minister whose religious views are satisfactory to a majority of the congregation accepting him. There is now, however, a limit to the doctrinal liberty allowed to congregations which are admitted to intercommunion with the so-called "orthodox" or "evangelical" Congregationalists, and it was the fixing of this limit which precipitated the division of the sect into Unitarian and Trinitarian Congregationalists.

The Cougregationalists derive their origin from the English Puritans who settled in New England, having come to America to escape the persecution to which they were subjected after the overthrow of the Commonwealth established in England by Oliver Cromwell, and the restoration of the monarchy, and with it the re-establishment of Preacy and the Church of England.

The old New England Puritans retained their strong religious faith, and handed it down to their descendants, but it could not bear the strain to which it was subjected by the complete liberty given to each individual to construct his own religious belief. The principle of private judgment in the interpretation of the Scriptures was faithfully carried out, and thus arose every vagary of belief, and the severity of Puritanism was itself, by the law of reaction, an incentive to the laxness of Unitarianism which, denying the Divinity of Christ and the atonement, and, as a consequence, the Trinity, and other leading Christian doctrines, such as the eternity of hell, and whatever is miraculous in the scriptures, sapped the foundation of Christianity.

The more orthodox Congregationa. lists, as a matter of course, were indignant at these innovations, and the result was a more stringent discipline whereby the upholders of these heretical teachings were excluded from their body, and the Unitarians formed an organization of their own, which which is only recreative, and that has continued in existence ever since, though its increase has not been rapid ; merely recreative we have no thought but they assert, with good reason, that though, as an organization, they have not rapidly increased, their principles have so permeated the Protestant bodies that the number actually believing as they do has increased enormously.

At the present moment the e appears to be a vearning for a reunion between the two classes of Congregationalists, the Unitarian and Trinitarian, though possibly the spirit of reunion ifest itself rather in the form of friendly intercommunion than in their becoming again one body. Thus the Christian Register, a Unitarian organ, commenting on the recent anniversary celebration, says:

niversary celebration, says:

"We need, then, make no haste to close chasms and reduce differences; but we do need to desire peace, to fall in with those who are working for righteous ends, to put ideals above expediencies, and to value the ends of action more than the methods by which we attain them. Some of our historic illustrations this week show how bitter and how fierce were the antagonisms that drove our tathers apart. From the eccentricities and blasphemy of the early revivalists to the later methods of Moody and his triends is a distance so great that they do not belong in the same class."

That there is on the Trinitarian side

That there is on the Trinitarian side a similar yearning is made clear by a very similar comment on the celebration in the columns of the Congregationalist, wherein it speaks of two features remarkable in the addresses made on the occasion :

made on the occasion:

"One is the absence of criticism of the beliefs of evangelical Churches. The other is the positive note of vital Christian faith. This change as compared with the utterances of the Unitarians on similar occasions less than a decade ago, is one of the most remarkable in the religious movement of our time. Dr. Peabody's profoundly spiritual sermon on the Holy Spirit would edity any orthodox congregation. In it he describes the peculiar temptation (toward the creed of negation) to which Unitarians have so often yielded, and from which they seem to be escaping."

It here quotes from Dr. Peabody a passage which certainly does not indicate any return to the belief in the fundamental mysteries of religion, though it is of a somewhat peaceful character toward Trinitarians, after which it adds :

"We are confident that as Congregationalists read these addresses, they will find much less to offend than to persuade them of reviving kinship in Christian faith. The two companies, as President Hyde said, will continue to sail in separate ships, though it is to be hoped within helpful bailing distance

The desire of intercommunion between the two bodies could not be more ing of doctrine has been on the side the Congregationalists, who by the time have a belief almost as lax their quondam Unitarian brethren. It is much to be regretted that Pr testantism is abandoning the Christia

to accept once more the Christian fait

which they have rejected, we are con

pelled to the conclusion that the yield

faith so rapidly, but it is the rest which was naturally to be expect from the first principles of Protestar ism, and especially from the doctri of private judgment, and the rejecti of Church authority

AN ORIENTAL EX COMMUN CATE.

The much talked of novelist, Count de Tolstoi, has at last been for ally excommunicated from the Gre Orthodox Church of Russia.

His case is very similar to that of late Dr. St. George Mivart, as the communication was fulminated again him in consequence of his writing which attacked bitterly the discipl of his Church, as well as many of fundamental doctrines of Christiani

The Count has been for many ye only nominally a member of Church, as in his recent novel " Resurrection," he openly attacks only the Greek Church, but all Ch tianity in scatinng terms. He clares, indeed, like many other infidels who are nominally Christi that he reveres Christ, but that Christian religion in all its forms grossly corrupted and misinterpr Christ's teachings.

Of the Blessed Eucharist he ma the horrible assertion that the for consecration used in the Mass of Catholic and Greek Churches, and in all the Protestant Churches w have retained a Communion ser is a mere "blasphemous incantat In asserting this he takes no acc

of the fact that this consecratory

was instituted by Christ Himself, commanded by Him to be used i Church. In fact the command of C is of little or no weight with him, regards our Lord merely as a we tentioned man, and a wise philoso but not as God. He nevertheles tacks Christianity on the plea t does not carry into practice the cepts of Christ. Thus he cond praying in temples or churches the holding of public worship, says that Christ forbade these t while forbidding "much speak and commanding that God shou adored "in spirit and truth." Count is evidently ignorant of th that the "much speaking conde by Christ is the vain drawing prayers for the mere purpose of le ening them, as if God would no prayers which express simply and ly our wants. Nevertheless Himself commands that we should perseveringly, as all persons nat do who are in earnest regarding object of their petitions. Her have from Christ Himself the con to "pray without ceasing," ne we should be constantly engaged peating the words of any pray particular, but that we should listantly in the fear and love of G ways obeying His laws, offer Him from time to time our the words, and actions, and pray such special times as the com ments of the Church or the cu Christians has made it a law should pray. The command a we should adore "in spirit

that the soul should be elevated while public worship is pract such worship would otherwise b ly an act of hypocrisy. In another of Count Tolstol's entitled "My Religion," he that at the age of eighteen he ha doned all belief in the doct Christianity, or any doctrines ever, though he was born and in the Greek Church. He " For thirty years I was a -not a revolutionary Social

truth " does not exclude pub!

ship, in which Christ parti

while He lived on earth, and wl

Apostles established, but it r

a man who believed n He was at that time d with all mankind and with Yet he came to the strange co that life itself is a thing unrea and therefore that religion is rejected because of its unre ness, and so he went through of becoming once more a m the Greek Church without a in its dogmas, and he submitt iorly to the practices and ordi of Greecism.

The doctrine of our reder the sufferings of Christ he pudiated, and also the certain immortality of the soul, and the