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marching in a rut, we so grow accustomed to it as to thwart any effort to choose another path. The rut may be sacro-sanct, hallowed in our eyes by the feet of thousands, but to another it may mean inactivity and undue affection for conservatism. The only way to harmony is to get together and talk it over. And if others cannot see the light, they who do should march on.

Friction is oftimes engendered by the unwillingness or inability to see another's point of view. When our little tin gods are attacked we are distilled only with pettiness and spite he can be the instrument of great that a man't disturbance, at least until he is caught. And oftentimes the little man, posed to wrath and to railing rather And oftentimes the little man, than to an attempt to discover the reas- seeing how little good he can do ons for the attack. When we are with the little measure he holds, turns his former loose expressions. marching in a rut, we so grow accus- to the only greatness of which his men- does Mr. Edison know that a man's in-

"And Mr. Edison's real view's eems to be that a man's intelligence is composed of the combined intelligence of his brain cells. He expresses this, practically, later in his interview; and this saves him from some of the consequences of

very few, exceedingly few. Most students are averse to philosophy because they have not the patient capacity of mastering it.

"Mr. Edison's is an intuitive mind, one that makes brilliant guesses of truth (and sometimes proves them) and brilliant blunders; but—I can say this without offense, I am sure, for I acknowledge his genips in other lines—his is not at his genius in other lines—his is not at all a philosophic mind. No philosopher, all a philosophic failed. No philosopher, I may even say no scientist, who had undergone the drill of a university, could ever have given to the public such an interview as this in my hand.

NOT GOVERNED BY PHILOSOPHY

"The world was never governed by philosophy; it has never governed to be:

philosophy; it has never wanted to be and it never will be.

one of the most disquieting symptoms being the number of serious offences against life and property committed by youths yet in their|teens. The unrest that prevails among the working classes is apparent from the frequency and violence of labor strikes which, encouraged and fomented by revolutionary Socialists, may, at any moment, develop into a movement fraught with the gravest dangers to society.

The existing conditions, both religious and social, are but the logical outcome of the pernicious teachings which have been long in vogue in France. More than forty years ago Mgr. Dupanloup, the distinguished Bishop of Orleans, warned his fellow countrymen of the perils that menaced social order in Europe from the anti-religious movein Europe from the anti-religious move in Europe from the anti-religious move-ment to which new life had been given some ten years previously. In 1866 appeared his eloquent essay, "L'Athé-isme et le Péril Social," in which he exposed, and ably refuted, the doctrines of the leading Positivists of his day, among them Taine and Renan, and in numerous quotations from their works

to which the Bishop of Orleans invited the serious attention of his fellow countrymen were bound, when clothed in popular language to produce disastrous results on the minds of the unreflecting and unenlightened masses. The warnings of the eloquent prelate fell upon deaf ears, and the promulgators of impiety and infidelity were allowed to pursue unchecked their infamous campaign. As will be shown in a succeeding article, the war carried on against language to produce disastrous results on the unreflecting and unenlightened masses. The warnings of the sacred Heart will be the sengits heaten a the Lordina for Gesu, Montreal. Father Drummond was for many years editor of the Northewest Review of Winnipeg and until recently one of the associate editors of The Catholic Archbishop Ryan and the Episcopalian Bishop Whittaker died in Philadelphia a few days ago. The Archbishop had no real estate of his work. He had a personal estate of

wor. And if others cannot see the men make great demands on one's light, they who do should march on, caring naught for either criticism or difficulties. All progress is born of sorrow and toil. We may feel faint-hearted, tempted to seek the easy ways, but whatsoever may come we should struggle on. In this case we will die tired—the right kind of a death for a man who loves his brethren and God.

Mows anything about the existence of an intelligence on one's but no one's patience. But after all it is pathetic to show saything about the existence of an intelligent cell. No proof, not the slightest, has ever wanted to be; and it never will be. Christianity to slightest, has ever dreamed of in the patience. But after all it is pathetic to slightest, has ever been advanced to see anyone making life a drab, sordid slightest, has ever been advanced to see anyone making life a drab, sordid slightest, has ever been advanced to see the men make great demands on one's many till be. Christianity to slightest, has ever dreamed of in the patience. But after all it is pathetic to slightest, has ever been advanced to see the leading Positivists of his day, among them Taine and Renan, and in the exposed, and ably refuted, the doctrine stop the slightest, has ever been advanced to see anyone making life a drab, sordid slightest, has ever been advanced to slightest, has ever dreamed of in the philosophic of the great deeper wisdem than the cleast and are showing much anxiety to call themselves and the slightest, has ever been advanced to slight the slightest, has ever dreamed of in the philosophic of the great deeper wisdem than the cleast and are showing much anxiety to call themselves and the slightest, has ever dreamed of in the philosophic of the great deeper wisdem than the cleast and are showing much anxiety to call themselves and the slightest, has ever dreamed of in the philosophic of the great deeper wisdem than the cleast and are showing much anxiety to all themselves and the support of the called by "the man in the cle

paign. As will be shown in a succeeding article, the war carried on against religion by the leaders of the Positivist sect, was as Mgr. Dupanloup pointed out, a preliminary to that which they contemplated against social order.—N. Y. Freeman's Journal.

Archbishop had no real estate of the 34,031, which he left to his successor to each of the characteristic own. He had a personal estate of the 24,031, which he left to his successor the queathed to the Church. The Bishop left an estate of real and personal property, valued at \$65,000. He divided it among relatives.

A Happy Sign of The Times

It is one of the happy signs of the times that so many children of the Reformation, and more especially Episcopalians, have ceased to glory in their Protestant antecedents and are showing much anxiety to call themselves and to be called by "the man in the street," though only a bootblack. "Catholic not Protestant." We are glad because the divided it among relatives.

The introduction of moving pictures in the Catholic schools has been awaited with interest—for it was bound to come appiture craze. The idea is likely to become popular all over the country. Says a New York dispatch: Moving pictures showing scenes and incidents in the life of Christ were the country screen in the life of Christ were the country screen in the life of Christ were the country screen in the life of Christ were the country screen in the life of Christ were the country screen in the life of Christ were the catholic schools has been awaited withinterest—for it was bound to come appiture craze. The idea is likely to become popular all over the country.

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