#### A GREAT WORK.

WORTH STUDYING-A PART REVIEW. The new book by Very Rev. Dr. O'Riordan, of Limerick, Ireland, entitled:—"Catholicity and Progress in Ireland, is a work worth wide circulation in Newfoundland. It may be called the "Philosophy of modern Irish History." The immediate purpose of this scholarly book, or rather the occasion of its issue, was to answer a number of scholarly book, or rather the occasion of its issue, was to answer a number of questions raised by Sir Horace Plunkett in his "Ireland in the New Century." Dr. O'Riordan's first idea was to answer Sir Horace Plunkett's.

ASSERTIONS IN BRIEF FORM, but as the Very Rev. Author states in his preface:—"The field opened before me as I went on." The main purpose of Very Rev. Dr. O'Riordan's book is to show that the Church, both in Ireland all properties of the product of the produ and elsewhere, is the real friend and ally of True Progress; that it was she, who, when the old civilization of Paganism had gone to pieces, rebuilt human society, not on the principles of avarice and greed, but on the principles of the Ten Commandments of God. Out of this nobler progress,

INAUGURATED BY CATHOLICITY,

has grown all that is best and bright estin our modern civilizations. Where-as, that progress which is but another name for wealth and worship is of a name for weath and worsand in-kind to defeat its own purpose and in-stead of being true progress, is but a retrogression to that old paganism, which began in avarice and cupidity, and ended in all the atrocities of a barbarism which would have all but swept away the human race, or at least besti-alized it if the Catholic Church had not alized it if the Catholic Church had not gone to the rescue. Very Rev. Dr. O'Riordan's book is in many parts an amplification of the late Senator Mark Hanna's statement made to President Roosevelt, that the chief hope of Constitutional Government in the United States, lay in the "Catholic Church and the Supreme Court," that is in and the Supreme Court," that is in the court as deriving its ideas of Justice, Truth and Charity, and human responsibility from the church.

IN SUPPORT of his thesis the learned author brings forward an array of facts and figures which may be called overwhelming. He also lays the best modern English essayists, staticians, controversialists, essayists, staticians, controversialists, historians, scientists and journalists under contribution to strengthen his conclusions. The amount of general historical information contained in Rev. Doctor O'Riordan's pages will repay any reader for their perusal. Take for instance chapter V. of his work: "Social Economies in Belgium and the Industrial Parison in Section 2015. dustrial Revival in Spain," and the reader will or may find therein much to correct in preconceived opinions. The marvellous trade and industrialism of

Belgiun; its
MIGHTY ARMY OF LABORERS; its six hundred of population to every square mile of territory, make it one of the highest types of national prosperity to be found on the globe. And Bel-gium in all its history and traditions is case in point for that cause which Dr. o case in point for the case and a case in point for the case of Crisicals so strenuously and so successfully champions against the rather filmsy and superficial argument of his opponent. Persons who read Dr. O'Riordan's paragraphs on the Industrial Revival in Spain as seen to day will know that she is rather gaining than losing by her loss of foreign colonies; a roof that the spirit of that nation is still young, despite so

MANY VICISSITUDES Dr. O'Riordan's book is a study in general history and in English litera-ture, as bearing on his subject, but its strongest feature is its searching phil osophy, by which the writer seeks for truth as truth, and the fearless logic with which he faces every position with which he faces every position raised by his opponent. Any student oi debate might find in these pages good ideas of controversy, and the manner of conducting it. Whitst giv-ing Sir Horace Plunkett high credit for generativ of intention, publiky of for generosity of intention, nobility of aim, and unquestioned patriotism, the quit ourselves like men?" Robin Hood author shows the utter shallowness of and his merry men had their own code are likely and the shallowness of morals, because Sir Horace's philosophy, or rauno. his non philosophy. Philosophy-use the well-known definition—is a

"KNOWLEDGE OF THINGS BY THEIR CAUSES."

and logic is that "art cr science by which and logic is that "arter science by which man, in using his reasoning faculties, proceeds with order, ease and accuracy to a knowledge of truth." Dr. O'Riordan searches history and finds their causes for existing conditions exactly the reverse to those which Sir Horace Plunkett finds, or which the latter thinks he finds. That Dr. O'Riordan proceeds logically or with order, ease and accuracy in his investigations, will be best understood by those who make a study of his book. The work has already been reviewed in the magazines of England and the United States. It is, so say the Re-views, a standard work in the subject which it discusses. The author him-self was well prepared for his present undertaking. The historic

DEFINITION OF GENIUS
may well be applied to Rev. Dr. O'Rior-"A mind of large general powers accidently determined to one particular pursuit." His is the mind of large genpursuit." His is the mind of large general powers accidentally (may we not rather say Providentially?) determined to the particular pursuit of showing the necessary connection between true human progress and Christianity. The very reverend author has been for twenty years and more a close and strenuous student. He spent eight or ten years in Rome as a student and pro lessor, and has spent the balance of the time as a missionary priest in London and Limerick. Hitherto he has been

best known to the literary world as
A BRILLIANT MAGAZINE WRITER
and a perfectly logical and dispassionate
controversialist. His international security and have found the ground the ground the ground the ground the ground the slipping from beneath their feet. We sl

from an almost fatal illness, and since then he has put his pen to a work of over five hundred pages ON THE DEEPEST AND MOST COMPLICATED

of Subjects—
and did that work as he tells us in his The work so done has already taken a huge reading public, and would seem to deserve its success. The ripened experience and garnered wisdom of so many studious and active years—finding experience in one great work—should pression in one great work—should make that book a volume worth reading, and worth the remembering. That such a book should have a large circulation in Newfoundland as in other countries stands to reason—for truth is truth and not the property of one place, or

BUT THE COMMON RIGHT OF ALL MEN and of all times. The volume before us is true to history and true to philosophy, and even from the standpoint of indusand even from the standpoint of industrial prosperity it contains numerous arguments of local application. There is no book of to-day better suited to give people juster ideas of real human progress than that by Very Rev. Dr. O'Riordan now in the bookstores.—

REV. J. A. O'REILLY, D. D., St. John's, Nfld.

### A "RELIGION" WITHOUT A

extremes by the proletariat, or on some theory of social ethics or humanitarian ism, which would be equally calamitous. Nay, we are witnesses in these latter times of such disasters coming down upon Society, from the denial of dogma, and the repudiation of Authority. For what is Saint-Simonism, with its ugly what is Saint-Simonism, with its ugy brood of Socialists, Nihilists, Commun-ists, French "Solidaires," Italian An-archists, etc., but the logical conse-quence of the denial of any dogmas, binding the intellect and the denial of noral law binding the will of man? It s easy for a modern doctrinaire, seated at his writing desk, surrounded by his books, or lolling in his reading chair, to sweep away creeds and formularies, and ridicule rites and ritual, that really belong to humanity, and must take form in some shape to satisfy man's needs But, when the apparently harmless But, when the apparency marmless, speculative denunciations of existing beliefs or governments take root in the minds of the vast army of the disappointed and discontented, and altars are overturned and governments up set, men begin to perceive how easily theories pass into practice and how evil a crop may develop from poisonous seed. Between Carlyle, fulminating from his sound proof attic in Chelsea against all existing creeds, govern ments and social life; and Karl Marx accepting all this denunciation as th righteous condemnation of existing shams and chimeras, where is the difference? The appeal to "Veracties" and "Unveracities," when men are teld there is nothing true nor genuine, nor honest under the sun, will have the effect of sharpening the hunger and quieting the conscience of the which demands an equality that it will ot concede and a comm ship in goods that are not its own. And when all fear and hope and reverence are removed from the minds of men by the deliberate denial of every dogma, and therefore of all moral restraint,

theory and Anarchy in practice? GOD OR THE MOB MUST RULE.

It is impossible to disprove that logical and peremptory sequence—No dogma; No ethics; it is impossible to bind the conscience of men with shadowy abstractions and vague appeals to phanton virtues, undefined by doctrinal truth and unsupported by some supreme authority, which makes the practice of such virtues imperative. It lends but sanction to human vice and passion to say: Live noble lives and quit yourselves like men in the fight! The question will recur "What are noble lives?" and what means "to

what can be expected but Atheism in

"the good old rule Sufficed for them, the simple plan, That they should take who have the power, And they should keep who can."

And they should keep who can."

But Robin Hood, and every pirate and freebooter that ever lived, believed that they were living free, noble lives; and that certainly "they quitted themselves like men in the fight." And who can now deny that the world in spite of its lip-Christianity, has always had a secret sympathy with these children of the road; or with the footpads and homicides on a larger scale, whom it calls its heroes and conquerors? it calls its heroes and conquerors? But, will this do? Can society hang together on such theories? Or must there not be some voice, as of Sinai, to pronounce first the everlasting dogma

"I am the Lord, thy God."

and then, as a consequence, the inexorable precepts:

"Thou shalt" and "Thou shalt not." Yes! It is perfectly futile to pretend that men must lead clean, just, honorable lives unless some one defines what are purity, justice and honor. But, behind that definition there must be authority; and behind that authority must be its credentials founded on dogmatic

It may be said that all this is so manifest that while the multitude still clings to its pleasant formula: "Religion, but no creed, no church"; the leading thinkers among unbelievers willingly admit that this idea is neither logical nor reasonable. Hence, the curious change that has come over the tone and temper of certain leading scientists in our time. Instead of the fierce, bitter scorn, cast upon religious A BRILLIANT MAGAZINE WRITER and a perfectly logical and dispassionate controversialist. His international fame however rests on his latest and greatest work. That he is a man of affairs as well as a man of books—a man who knows the people—is shown by the iact that when on the Loudon Mission he made frequent visits to every house

most mature convictions, the following significant if half hearted declaration, that a religious creed or cultus of some kind is a necessity. Coming from the pen of so thorough a scientist, who has pen all his life preaching the steady progression of mankind by "evolution" and the processes of natural selection and the perfectibility of the species which is but awaiting time and opportunity for development they bear their HERBERT SPENCER'S LAST WORD.
"Whilst the current creed was slowly losing its hold on me, the whole

ed to be the truth or unquestion seemed to be the truth or untruth of the particular doctrines I had been taught. But gradually and especially of later years I have become aware that this is not the sole question. Partly, the wider knowledge obtained of human society, has caused this. Many have, I believe recognized the fact that a cut. believe, recognized the fact that a cuit of some sort, with its social embodi ment, is a constituent in every society which has made any progress. The masses of evidence classified and arranged in the Descriptive Sociology have forced this belief on me independently, if not against my will, still with out any desire to entertain it. There seems no escape from the inference that the maintenance of social sub ordination has peremptorily required the aid of some such agency. \* \* \* Thus I have come to look more and more calmly on forms of religious be-lief, to which I had in earlier days a profound aversion. Holding that they are in the main naturally adapted to their respective peoples and times, it now seems to me well that they should severally live and work as long as the conditions permit; and further, that sudden changes of religious institutions, as of political institutions, are certain to be followed by reactions. Largely, however, if not chiefly, this change of feeling toward religious creeds and their sustaining institutions has re-sulted from a deepening conviction that the sphere occupied by them can never be an unfilled sphere; but that there must continue to arise afresh the great questions concerning ourselves and surounding things; and that, if not posiness, standing in the place of positive answers, must ever remain. By those who know much, more than by those who know little, is there felt the need for explanation. Thus religious creeds, which in one way or another occupy the sphere that rational interpretation seeks to occupy and fails, and fails the more it seeks, I have come to from them results from inability to ac-

cept the solution offered joined with the wish that solution could be found. There is no need of paraphrasing bert Spencer did not move a step fur-ther, and perceive that if the laws of right and wrong are eternal and unchangeable, the culture which subordinates human passion to such laws must be formed and based on eternal and unchangeable truth, and not allowed to shift and modify itself to suit merely human exigencies, is a problem that his Autobiography does not solve. And remaining insoluble now for ever, it is another proof of the limitations that will always surround the highest philosophic conceptions when unillumined by Divine Faith. But his testimony is at least valuable as a corroboration of our thesis; and all the more valuable as the result—the un welcome result—of an ex-

perience of eighty years.
P. A. SHEEHAN D. D.

"The metaphysical grounding of morality on free will and ethical intuitions (a priori) must be replaced by a physiologic ethic, based on monistic physchology. As this can no more recognize a moral order of the world of history than a loying Providence in the life of the individual, the monistic morality of the future must be reducible to the laws of biology, and especially of evolution."—The Wonders of Life.

#### M. HUYSMAN'S ON LOURDES.

FAMOUS WRITER'S CHARACTERISTIC EX-

M. Huysmans, whose compositions are always imbued with vigorous individuality, is putting the finishing touches to a work on Lourdes. The author of "La Bas," of "En Rebouts," of "En Route" and of 'La Cathedrale," who has been interviewed by M. Raoul Aubry, of "The Temps," gives a characteristic foreword concerning the pilgrims who frequent the miraculous pool. "I am not writing a novel in the course of which imaginary persons are conducted to Lourdes, but am completing a series of critical studies," says M. Huysmans. "Now and then there are truly miraculous cures at Lourdes; this I firmly believe. But the most striking miracle of all is, to my mind, the fact that the multitudes that com to the place defy with impunity the laws not only of medical science, but of ordinary hygiene. I have made three long visits to Lourdes, and I constantly saw men reeking with sweat plunging after meal-time in almost ice cold water; I saw children so ill as to be scarcely able to draw their breath dipped into the chilly pool; I saw delicate women, regardless of the critical condition of their health, immerse themselves up to their chins in the frigid water. None of these men, were no children appear to suffer the frigid water. None of these men, women or children appear to suffer the logical consequences of their acts. I saw good, pious, hard working Sisters of Mercy and honest, noble-minded priests, but flocking about them, like harpies or birds of prey, were vile venders of trash, which they disposed of at exorbitant prices to confiding pilorims. The Peres de Lourdes are grims. The Peres de Lourdes are worthy, hard working and conscientions. I sympathize with them, for they defend the last ramparts of the dignity of this huge religious, popular fair. Emile Zola collected his data concerning Lourdes too heatily. Zola concerning Lourdes too hastily. Zola was the victim of one of his influential friends, who excited him against the Lourdes fathers because this trusted driven by had a great ambiting of being

ing in palace hotels, clubs casinos, with baccarat and petits chevaux; sheds and garages for automobiles, and with American bars dispensing Manhattan cocktails, whiskeys and sodas and other drinks, while bands of red-coated fiddlers played macabre polkas or harrowing cake walks.

"No," continued M. Huysmans, the fathers of Lourdes are doing a noble, humanitarian work, and Zola was unjustly prejudiced against them."

The New World of Chicago gives the following on the authority of a cor-

President Roosevelt spoke at a city in the Diocese of Cheyenne. Naturally there was a great crowd to welcome him, but it appears that this meeting was got up by bigots who were so ex-clusive that they did not invite the resident Bishop, Right Rev. J. J.

"When the President reached the platform he looked about and noted the prelate's absence. Where is the Bishop? e asked bluntly. Abashed leading citizens' explained that they had forgotten to invite him. like to be here I know; so I'll just wait until he arrives. There was nothing to do except get him, and after a hurried search the Bishop was found getting shaved in a barber's shop appeared on the platform. Soon as he appeared on the platform, the President greeted him warmly, and said: 'I thought I would teach a few of your neighbors to respect dignity. After this the meeting proceeded as scheduled. If correct as reported, it is safe to assert the Bishop will not be ignored the next time the President visits that Western city."—The Mis-

All eduction is but a stepping stone t) man's appreciation of life. Education without religion has in it many elements

Apology and Correction.

The St. Patrick's church (Ottawa) Calendar for September contains the following; A very humble apology is very gladly tendered to the Girl's department of St. Patrick's school. Last month The Calendar thought it was doing it self proud in reporting that thirty-four had passed the Entrance Examinations That was a sad blunder, discovered too late to be corrected in the August edition. Thirty six girls—all who wrote—were successful.

-ail who wrote—were successful.

The Calendar also announces that a complete report of Rev. Father Leyden's toffcolumbus, 0,1 sermon on the silver jubifcolumbus, 0,1 sermon on the light in the ready for distribution about the light inst.

The above mentioned such that light inst.

The above mentioned many times are fall to be interesting to loss who are desirous of learning of the earlier many times suggested in the columbus the many times suggested in the columbus the RECORD that such particulars as regards those settlements as are still available should be collated and published, if not many the summer of the summer

#### THE PRESIDENT AND THE BISHOP.

of goodness, but it lacks the essential, which is positive religion. (Bishop Conaty.)

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F. E. KARN, Manager London Branch

At the recent Entrance Examinations ten pupils of the Hasting's Separate school wrote, all of whom were successful, five securing honors, and one pupil, Miss Mary Coughlan obtaining the highest number of marks given any pupil in Peterborough County, Much credit is due Miss M Tracy, the teacher in charge, for the excellent work accomplished in this school.

Kelly.—In Toronto, on the 29 h ultimo, at her residence, 8 Durcy street, Mrs. Margaret Kelly, a native of Clonmel County Thousary, Ireland aged eighty-eight years. May her soul rest in peace!

LYNCH - In Bracebridge, on Saturday, Sept. 2nd, Mary V-ronica, infant daughter of Mr. and Mrs. E. D. Lynch, aged three months. COLLINS —In this city on 6th instant, Mr. Denis Collins son of the late D niel Collins, aged forty-nine years. May his scul rest in pasce!

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As we can not love what is hateful, let us accustom ourselves neither to think nor to speak of disagreeable things and persons.

To live as an impulse to richer life in the minds our thoughts awaken all liumine is better than to live in one's descendants. He who dwells complacently in an atmos phere of ill-will and evil speech, poisons both himself and those with whom he lives.

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AN APOLOG After reading nouncements anen journalism a stra idea that the edite were models of jo We deplore wit printing of divor their unsavory de duly enthusiastic magazine, which i ment to kill time. of it come across chat about stag articles on Ameri read by the your town and village that many of u

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