

nfluence of external heat ganism doubly disas-

bably true, as Fick and obably true, as Fick and obysiologists have shown to evaporation through d lungs the temperature is always maintained at ame degree of elevation elean remarks and Obertainents have shown, tight sufficient to curtail the dermic evaporation to ee that an accumulation he body is the inevitable

pon the supposition that e the first matter of the relief of a condition n, the older physicians he habit of resorting to a copious blood-letting, the the congestion is of-to the extremities, while centres are in a state of anaemia. Many are the in times post o, in times past, have o this faulty reasoning.

ODERN METHODS

ely, at the present day and barbarous method has met with almost uni-demnation. In its place e douche, which, when applied over the chest, and shoulders, is a powthe re-establishment The re-establishment of If there is great pal-countenance, the inhala-sew drops of nitrite of on of great assistance, see, however, there are evidence of congestion; arteries beat tumultuous-and ears are livid and

and ears are livid, and tivae are injected. Understances morphine should be transcended by and at the patient may be alhale a small quantity of lation of chloroform will

special value where con-a principal feature. extremities are livid, the on feeble, and the coun-ale, the patient should ale, the patient should recumbent posture, the somewhat depressed and imbs elevated upon cushese means do not suffice the countenance, bandages of Indian rubber—should round the lower extrements with the toes, and pward. In this manner possible to avoid the ocing with the toes, and pward. In this manner possible to avoid the cof fatal syncope. Whenmeans of treatment are with the leaven of comthey will usually be cient for most emergen-

riding on a car, the jolt and jar on, and asked beside: ke a little ride?" rled Smrtn, "I'm climbing

e evening breeze.' off and tapped his brow,

mith was dotty now

lunching in a place usy waiters race. in from off the street, o you come here to eat?" Smith, "I'm here to sing cs of the spring."

ed solemnly away, rious all day.

Jones and Black and er that same night steps to put poor Sm eed not suffer with ns that he had— his friends were sad.

oolish? He or they? Nesbit, in Chicago Even-

their suffering children have Mother Graves' erminator to give reliefure sure and lasting.

h Catholic Congress.

y thousand Polish Cana-lics of the West will be in the first annual con-be held at Winnipes on and 7.

y and laity of the entire in the presented in large ind, in addition, it is ex-t. several speakers of pro-ll attend from the United cluding Mgr. Rhode, the a Bishop to be consecrated

ention will deal with a of subjects, some of the inent of which will in and school question. language and socio-political affecting especially the ple.

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THE **BOOKLOVER'S**

and a third will the there have gone far enough. They there, however, in common a starting point, and that is the philosophical attitude they take up to-

rell tells us, the history of his religious opinions. We must allow for growth, amplification, modification and correction, and we see these throughout the pages and Mr. Egerton (the fairest of critics) emphasises them for us. Briefly, Mr. Tyrrell's thought turns on his theory of revelation, consequently of dogma and ultimately of the relations between dogma and science.

His elaborated system, colored with agnosticism, mysticism, pragmatism, pantheism, may be briefly formulated. "Revelation is a showing on the part of God, a seeing on the part of the receiver. Prophesy is but the communication of this vision to others." "The experience of the prophet must become experience for his hearers. What revelation immediately approves is a way of living, feeling and acting." Revelation, he insistently tell us. is "experience" not "statement." That "experience" has only an ethical or normative value for us; we cannot apparently discover through it anything that is a mark of the Divine Presence. In other words that "experience" is not revelational. But (in spite of Mr Tyrrell) the fact remains that we have received a revelation; therefore that Revelation must have come to us by "statement." Consequently, this being so, the very basis of Mr. Tyrrell's modernism is unsound. "The whole fabric of his thoughts rests upon one unproved assertion supplemented by an assertion of the Divine Immanence." pg. 187.

ons-because they believed certain ings to be theologically true."

tions—because they believed certain things to be theologically true."
Apostolic dogmas, then, go beyond "experience": they are "statement," and from their meaning theological inferences can be made.

This being so, again the basis of Mr. Tyrrell's Modernism is unsound.

** ** **

These two thoughts are suggested in the concluding chapter of the book, and from the chief portion of Mr. Egerton's criticism. The rest of the book is quotation and exposition, and traces the development of Mr. Tyrrell's "Modernism with its various affinities to other "isms."

The permicious tendencies of Modernism were well marked out in the



Pope's encyclical, tendencies to scepticism, unbelief and atheism, certainly not to a more vital Christianity. A system, indeed, that makes the heart and its needs and cravings the ultimate test of truth cannot offer much satisfaction or consolation. Great are the longings, deep the questionings of our poor earth-bound souls; and over each and all is the "deepening shadow of approaching deeth." Book Notes. "Father Tyrrell's Modernism," by Hakluyt Egerton (Kegan Paul, price 3s 6d) is an expository criticism of "Through Scylla and Charybdis"—a collection of the more recent essays of that foremost English modernist. Catholics are more or less acquainted with the main ideas involved in the heresy that has been so thoroughly exposed and condemned by the Holy See; but it must not be supposed that all the articles mentioned in the encyclical "Pascendi" will be found in the writings of any one modernist. They are scattered up and down the camp; it is not a perfectly systematic position as yet; one will go far, another farther still, and a third will tell jobth that neither have gone far enough. They

Were it not wiser to forget "Were it not wiser to forget our restless aspirations, and to be content with the unambitious pleasures of a merely murdane life? We have, indeed, a vision of something nobler—but what is it? Is it more than an earth-born light, a false dawn that never will become day? Is it more than a vanishing gleam on a background of infinite darkness—a releam that for a brief moment. background of infinite darkness—a gleam that for a brief moment throws a misleading glow on the heedless rush of things, on their rush towards an end that will bring good and ill alike to nothingness?

"These are questions of the first importance. If they remain unanswered, our strongest faith will be doubtful, our bickers tracsibilities.

importance. If they remain unanswered, our strongest faith will-be
doubtful, our highest possibilities,
our most painful burden. How does
Father Tyrrell andwer these questions? He does not even seem to
perceive them. He points us, however, to the Immanent God, and we
turn hopefully to seek for tokens of
His Presence. What do we find? In
one place an alleged discovery of the
"ought world," in another a merely
ethical experience which ends in an
authoritative rule of life and a
moral ideal. The former is not a
discovery of God—the latter is something that reveals the presence of
God, but the very thing that most
clearly and urgently needs the support of His Presence." (pp. 184185.)

ing point, and that is the phical attitude they take up tophical attitude they take up tophical attitude they take up towards religion.

The interpretation and expansion of another man's thought must always be to a certain extent unsatisfactory. Why does Mr. Tyrrell need explaining? Why is his thought so involved and clothed in such a tangle of language? Why this fanciful "word-weaving," when the sum of all he has to say may be resolved into one or two concise paragraphs? Even when Mr. Egerton comes to the end of his task, he hesitates to state in what line Mr. Tyrrell's thought on one or two points tends. But perhaps we are too severe. "Through Scylla and Charybdis' is, Mr. Tyrell tells us, the history of his religious opinions. We must allow for growth, amplification, modification and correction, and we see these The latest addition to the Nicholas Series of Beautiful Books (Macdonald and Evans) deals with (Macdonald and Evans) deals with the life of Cardinal Reginald Pole, 1500-1558 (by G. M. Antony, price 2s) and forms an interesting contri-bution to Reformation history. Re-ginald Pole, called the "Angelical" Cardinal, possessed a character hard-Cardinal, possessed a character hard-ly fitted for the work which, it-would seem, a relentless destiny in-sistently placed in his hands. Meek and returing, circumstances always forced him to the front; seeking so-litude in his books and study. he was hurried before Popes and Kings Was nurried before Popes and Kings. And yet, failure (at least in the world's estimation) awaited him everywhere. Related, through his mother, to Henry VIII., that menarch educated him and Beginald met and conversed with the most learned of the day both at Oxford and later at Padua-his beloved Padua. at Padua—his beloved Padua. to which in after years he looked back with such feelings of tenderness and love—Padua, where he made his lifelong friends, Contarnii, Pruili, Saddlet, Ghibert, Bonamico, Beccadelli, and Bembo.

mains that we have received a revelation; therefore that Revelation and Benebo.

Machine therefore that Revelation and Benebo.

The first disturbing element that entered into his quite life was the matter of herry's divores. The King, strangely enough, continually sounded his cousin on the matter, but Pole for some time persevered in an oncommittal attitude. Henry as anxious to enlist his sympathy, and went so far as to offer him the Archbishopric of York—the acceptance of which bribe Pole postponed for the fulness of their spiritual life on the assimilation of the Divine Work communicated to them from outside.' What was 'the nature, then, of the "revelation" made to the Apostles? Was that "revelation" of God's touch"? There was surely "statement" as well! Thoughts concerning our Lord, concerning Him immediately and actually present, more than "psychological events," "they were "statements." "The disciples became Christians," writes Mr. Egerton, "not in virtue of a certain merely subjective experience, but in wirue of certain theological affirmations—because they believed certain these and Benebo.

The first disturbing element that entered into his quite life was the matter, of Henry's divores. The King, strangely enough, continually sounded his cousin on the matter, but Pole for some time persevered into his quite life was the matter of Henry's divores. The King, strangely enough, continually sounded his cousin on the matter, but Pole for some time persevered into his quite life was the matter of Henry's divores. The King, strangely enough, continually sounded his cousin on the matter, but Pole for some time persevered into his quite life was the matter of Henry's divores. The King, strangely enough, continually sounded his cousin on the matter, but Pole for some time persevered into his quite life was the matter of Henry's divores. The King, strangely enough, continually sounded his cousin of the matter of Henry's divores. The King strangely enough, continually sounded his cousin of the henry's the pole for s

We cannot here trace Pole's career in its completeness, a career of much interest, punctuated with more sorrow than joy, more failure than sucin its completeness, a career of more sorrow than joy, more failure than success, and failure not owing to himself, but because unsuccess was inherent in the giant tasks he was set about to accompilish. Henry's assassins followed him everywhere, and once or twice were nearly successful, then the King took vengoance on Pole's relatives; his aged mother was martyred and a similar fate was in store for his brothers. The year 1554 witnessed the greatest joy of Pole's life—namely the Reconciliation of England to the Holy See, and this great event is de-

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scribed in the most moving chapter of the book. His last years were troubled with a charge of heresy, never proved and never (during his lifetime) entirely withdrawn; posterity has, however, vindicated him His body rests in the Corona of Canterbury Cathedral in a plain tomb in a prominent position, but like his life, modest and unpretentious withal.

A B PURDING

A. B. PURDIE. Books mentioned in these columns may be ordered through Milloy's Book Store 241 St. Catherine street

Some Anglican Claims.

Who are Really Catholics in the Community.

Sir Henry Bellingham, Bart, con-tributes a most interesting article under the above heading to the Irish Rosary for the month of July. Writ-ing of the claim which the Anglicans make to be the representatives of the Catholic Church in England, he

says:

(1) Every continental and foreign Catholic from the old or new world, ecclesiastical or lay, royalty or otherwise, on coming to England, ignores the Anglican body, and goes to worship, as a matter of course, with those who are in communion with the Holy See.

For example—The Kings of Spain, Portugal, the Belgians, Saxony, and others, who have visited England at various times, and the different prelates and persons of distriction who visited London to attend the Eucharistic Congress.

ristic Congress.

(2) Every continental or foreign
Protestant, whether Lutheran, Calvanist, or any other persuasion, on
coming to England goes, as a matter of course, to the Established

Church.

For example—The German Emperor, the Kings of Norway, Sweden and Denmark, or Queen of Holland, who have visited England at various times, and the German elergy who came to England in the summer of 1908.

1908.

(3) A letter simply addressed "the Catholic priest," is always delivered to the nearest priest (Roman) living in the district, and never to an Anglican minister.

Speaking of the differences which exist between the Church of Ireland and the Anglican Church, Sir Henry Says:
"When members of the Anglicar

When members of the Anglican Ritualistic party come to Ireland, they find themselves in great difficulties. They seldon frequent the Episcopalian churches, which are distrasteful to them though Irish Episcopalians are in full communion with the Anglican body; and to the great annoyance of the Irish Episcopalian elergy, they attend Mass and frequent the Cathelic churches. This practice of theirs; though inconsistent and illogical, is cheracteristic of Anglicanism, which prides itself on its broadmindedness, but it is a great puzzle to Irish Catholics as to those on the confuent, who cannot understand these inconsistencies." understand these inconsistencies.

THE OULD LAI O' THE BELLS.

The bell o' St. Mark.
How it mofthers the air!
Sure, I can't m'erstand
All the bells/in this land— I declare
But at's quare—
Whin the bells o'er the sea are so

Tow we heard the bells to Whin O'Connell was dead? can mind that same day,

I can mind that same day,
Aye! I see mesel' well
As I stopped in me play
At the sound o' the bell;
An' I hold in me ear
All its music thet's past,
Tho' it's sixty-two year
Since I heard it the last.
For I can't live it down,
An' I hear it ring yet
O'er the bells o' this town
Wid their tears an' regret—

Hark!
The bell o' St. Mark.
How it moithers the air—
Sure, it ought to be gay,
'Tis a weddin' they say—
I declars
But it's quare,
Whin the bells o'er the sea are so

joyous alway.
T. A. Daly, in the Catholic Standard and Times.

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severed in relieve and cure the worst cases of constipation.

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Irish Hall of Fame.

Memorial t, be Erected at Boston College.

According to the Globe of that city, Boston is soon to nave an Irish Hall of Fame, to be erected on the grounds of the new Boston Col-

lege.

Among the first m Boston to publicly proclaim the greatness of the Irish educators of old was Rev. Thomas I. Gasson, S.J., president of Boston College, and when this became generally known his views on erecting an Irish hall of fame in the contraction with the group of builderecting an Irish hall of fame in connection with the group of build-ings of the new Boston College was sought. His answer was prompt and to the point. It was his opi-nion that such a monorial should be nion that such a memorial should be erected to the Irish people and their desires in this matter would be his.

It was then that the whole plan for the proposed memorial was laid before the central council of Irish before the central council of Irish county clubs. It was pointed out to the central council that this new building, to be known as the Daniel O'Connell memorial, would contain 32 separate sections, each section to represent an Irish county, wherein the works of the men and women, as well as their names and the names of those contributing to the erection of the memorial, would rest for all time. When the memorial is erected the

when the memorial manes of all contributing and part of Ireland whence they cawill be put in tablet form, such is done on monuments erected

will be put in table torm, will be put in table torm, war heroes.

One thing has been made more prominent than all others in connection with the memorial, and that is that this is the first time that the Irish people of Boston or perhaps the whole country, have a free offer of suitable land for a mamorial.

It is first proposed to have an Irish hall of fame, where the monuments and statues of men and women of Irish blood who have attained an international reputation for greatness are to be placed. Then there is to be an assembly hall, erected to seat at least 2000 persons, and from which will be separated a number of smaller rooms, each of which will be dedicated to some great Irish personage.

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In the large assembly hall will be 32 compartments, in which will be placed matters of historic value, samples of ancient works of art, and their location in the hall will show to just what county in Ireland they be-long, as well as the names of those contributing to the erection of the

contributing to the erection of the memorial.

The halls are to be used by the students of the university and for conventions or gatherings of the Irish people or Irish societies. The decorations are to be on a par with the name—Irish in every respect.

It is peculiarly fitting for the memorial to be erected at Boston College, which is the first Catholic college in the United States to have a Gaelic school attacked.

The Oil for the Farmer.—A bottle of Dr. Thomas' Eclectric Oil in the farm house will save many a journey for the doceor. It is not only good for the children when taken with colds and croup, and for the mature who suffer from pains and aches, but there are directions for its use on sick cattle. There should always be a bottle of it in the house.

Great Jesuit Dead.

After a year's illness, Rev. James J. Conway, S.J., dean of philosophy, science and ethics in St. Louis University, and one of the best known pulpit orators and philosophical writers in the West. died Monday afternoon at St. John's Hospital St. Louis, Father Conway was day alternoon at St. John's rospi-tal, St. Louis. Father Conway was 55 years old. Death was due to can-cer of the stomach, which attacked him about a year ago. The distinguished Jesuit theologian was educated martly at St. Marv's

The distinguished Jesuit theologian was educated partly at St. Mary's College, Kansas, and at St. Louis University. He entered the Jesuit order July 27, 1872, with Rev. Eugene A. Magevney. S.J., now president of Creighton University, and Rev. M. I. Boarman, the well-known missionary. He taught in most of the Jesuit Colleges in this country, his success as a teachen being second only to his eloquence as a speaker. He was an orator of pronounced gifts. He was a man of striking personality, with jet black hair and dark eyes, and a personal magnetism that added to his power as a speaker.