R. THE POPE, on the the Apostolic Bengratulations to Rev editor of the New ournal, and parish N. Y., who has just den jubilee of his igh honor comes to st deserving. As y Church he has faithful and ener bout him, because

lest mould were his steem of his brother ty. As an editor ha loughty champion of ntributions to litera nk high amongst the and creeds. A. ANGLIN, of the

of the Ontario High ointed to the vacance e Supreme Court of the retirement or Hon. James Maclen n, who was the son of othy Anglin, at one e Commons, was an High Court Bench once took rank est of his brothe s noted for the hich he bestowed at came before them r instances of a ma ng in so short a perlace in the judiciary Not alone is he reation in this respect the greatest esteem rming personal charctitude of character sense of honor.

the new judge upon

ch has been so worth-

him. The Govern-

n appointment about

be no note of dissent

re under the impresas gone to depths be-Oftentimes there is a t in the cloud. No of millions of Cathoout the world will be gain the Government the hands of a set of ing it true glory and Rev. S. Baring-Gould gyman, gives us this ce where the Catholic dear in the lives of the

the same everywhere. where it is more dis-restrained than in Ca-One has but to note the girls, and note how re riages are, not to draw iliating contrast with blood elsewhere. A its fruits of different nit of Christianity gence, then undoubted-t Wales and Scotland han Catholic Brittany ence and singleness ty that pervades and le of life, the position-

s this from the writings s who look with pleastriumphs in a Catholic I this because of an ine old Church.

we have heard it stated intimately acquainted the Catholics of that country bear ill-will rotestant neighbors and em injustice. Such an tirely erroneous. The find in the South of of the utmost friendlit of Catholics towards neighbors. Recently the ard of Guardians, comtirely of Catholics, uned Mr. Shuel, a Protesor of the Board. This a Protestant member, ake the following state-

nt member of the board, ith such unanimity; you lie to those bigots who testant can not live in Ireland, and you have arrow-minded bigots on Boyne a flat contradicgots, who are so narrow-y that a Protestant can-bouth of Ireland because out of Freiand because , are not worthy to be public life for the last s, and during that long experienced the great-rom the Catholics, and lightest insult from any ny disrespect from any the King of Portugal ed the narrow-minded ts of England told King at he had forfeited his ad attendel a Requiere d for the repose of the g of Portugal, but King ot mind these narrowbroad - minded stoops to this ndedness.'

secure of heaven if you ongfully of one near to

LITTLE THINGS.

Cardinal Gibbons preached in the Cathedral, Baltimore, last Sunday. His Eminence's theme was "The Consecra-tion of Our Daily Lives" and his text was: 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. iii., 12-17). He

"In contemplating the works of nature we gaze with admiration upon the great things of creation. We admire the sun, the moon and the countless stars in the We behold with ceaseless firmament. We behold with ceaseless wonder the illimitable expanse of the heavens, the boundless ocean, the lofty heavens, the boundless ocean, the lofty heavens are the second to the second the second to the sec nountains. All these objects fillus with

awe, because of their vastness.

"But there is another world about and beneath us that escapes our atten-tion. There are myriads of animalcula floating in the air, moving in the waters and living in the earth under our feet which we rarely think of, because they which we rarely time to, because they are invisible to the naked eye. They have a heart and other organs adapted to their manner of life, and we may judge how immeasurably small these organs must be, since the creatures the medical statement of the eye. themselves are invisible to the eye.

Now, these infinitesimal living atoms over of God, as well as the leviathan f the ocean or the colossal works of For it is only by the creative power of the Almighty that they pass from nothingness into being.

MORAL HEROES UNNOTICED.

"The same truth applies to men who have achieved great renown in the moral and religious world. We extol some pulpit orator who has swayed multitudes by the charm of his eloquence, but our eyes are closed to the moral heroes of the unobserved world. How little thought we give to the unseen virues that are practiced among us! How little attention we bestow on the humble missionary who silently makes the daily rounds of his parish, bringing sunshine to the home of affliction and pouring the balm of consolation on the bleeding heart, sitting for hours in the confessional and listening to the sad stories of sin and sorrow, absolving the penitent and sending him away with a light heart and untroubled conscience, purifying and sanctifying over again the living temple of the soul, infinitely more preci-ous in the sight of God than Solomon's

"The praise of St. Paul has resounded ut the Christian world on ac count of his matchless eloquence and the nations he converted to Christianity But it was not chiefly his apostolic preaching that endeared him to the Lord, but rather his private mortifica-Lord, but rather his private mothics tions and his intense love for his neighbor. 'I chastise my body,' he says, 'and bring it into subjection, lest perhaps when I have preached to others I myself should become a castaway. He says again, 'If I should speak with the tongues of men and of angels, and have not charity, I am become as sounding

brass or a tinkling cymbal." "St. Andrew, another apostle, was specially dear to Christ. He enjoyed the friendship and confidence of his Master. He was the first convert among the apostles. He had the privilege of introducing to our Savious his lege of introducing to our Saviour his brother Simon and several others. Yet there is no record in the Gospel that he ever made a convert or wrought a miracle. His good deeds are hidden from the world, as far as the Scripture narrative is concerned.

TO BE FAITHFUL IN LITTLE THINGS. "These remarks lead me up to the following most instructive and conso!following most instructive and consor-ing maxim laid down by our Lord and St. Paul and enforced by the lives of the saints, that our sanctification and salvation do not depend upon extraordinary achievements, but upon the faithful discharge of our ordinary actions, which usually escape public observation. By ordinary actions I mean our private and public exercises of de-

I hold that you can sanctify each of these actions, and, that your destiny in the life to come depends upon the man-ner in which you will have acquitted yourselves of them. God will not ask you on the last day what post you oc-eupied, what duties you performed, but how you executed them. He will not inquire whether you were king or clown on the stage of life, but how you acted your part. And yet I am per-suaded that a very large number of per-sons lose sight of this important truth. How many imagine that it is only reliyou on the last day what post you ocsons lose sight of this important that the Maw many imagine that it is only religious occupations, technically solcalled, that are meritorious, and that the material actions of eating and drinking. working and conversing have no influence whatever on our salvation. How many therefore, perform these acts in a purely mechanical way without any reference to God or to the intention which should actuate us! The old Christians put this thought in succinct language when they said Laborare est (Labor is prayer when piously directed.)

"TRUE CHARITY DEFINED.

"There are others who estimate the merit of a gift in the cause of charity or religion by its bulk or material quantity. But this is not the judgment of Christ. Our Saviour once 'looking on saw the rich men cast their gifts into the treasury' to defray the expense of divine worship. 'And He saw also a certain poor widow casting in two mites. And He said: Verily I say unto you that this poor widow hath cast in more than they all. For all these have of their TRUE CHARITY DEFINED. they all. For all these have of their abundance cast in to the offerings of God, but she of her want hath cast in all the living that she had. It is, therefore, the disposition of the giver, rather than the value of the gift, that constitutes its merit.

"Persons of limited means have somesaid to me: 'If I were a millionaire I would endow a university or tions of generosity do not afford much comfort. And I observe that such conditional benefactors do not usually imi-

LITTLE THINGS MAKE PERFECTION.

"Know, then, my brethren, that perfection is made up of little things well performed. Michael Angelo was once engaged in executing a marble statue of a gentleman. The patron one day called on the artist in his studio, and was surprised to find how slowly he had progressed in his work. 'What have you done,' he asked, 'since I was here last?' 'Oh,' replied the sculptor, 'I have retouched this part, polished that, I have softened this feature, have brought out that muscle, have given more expression to that lip and more energy to that limb. 'But these are trifles,' said the gentleman. 'Yes, but trifles go to make perfection, and perfections of the said that the said the sa tion. I assure you, is no trifle.' ber, then, that those little acts of devo-tion, of Christian courtesy and charity which you are daily called upon to practice may be trifles, but they are trifles which form the perfect man, and a perfect man is the noblest work of God.

A DAILY CONSECRATION.

*Resolve, then to make every morning an oblation of your actions to God.

This daily consecration will sanctify
your life. It will give a certain hely
impulse to all your work. Sell the
fruit of your mental and physical labor as dearly as possible, then all your days will be full. Then though your life is short, it will be full of merit, then every act will be a prayer which will pierce the clouds. It will be a life by the land of the swept out of the table. Something analogous in its double-action wisdom is witnessed in the Episcopal Church of White Plains, W. Y. There the Rev. Mr. Van Kleeck is pastor, while he has a son who follows will pierce the clouds. It will be a sacrifice most pleasing to the Lord. Then not only will your daily devotions be sanctified, but also your secular duties and domestic employments, your meals; your recreations, your conversations. Then even in the unconscious the course of a proceeding before Judge the course of a proceeding the course o hours of nightly repose, you will be drawing nearer to your heavenly home, like a sleeping passinger on shipboard who is impelled by favorable winds, and finds himself in the morning nearer to his destined harbor. You can say with the psalmist: 'In peace will I sleep and take my rest, for Thou, O Lord hast settled me in hope.' You will be fulfilling the counsel of the apostle; 'Whether you eat or drink or whatever else you do, do all for the glory of God.' Whatever you do in word or in work, do all things in the name of the Lord Whatever you do in word or Jesus Christ, giving thanks to God and the Father, through Jesus Christ, our

WOMEN IN CHURCH CHOIRS.

EDITOR OF ECCLESIASTICAL REVIEW GETS ANSWER TO QUESTION SUBMITTED TO ROME. PRACTICE IN THIS COUNTRY MUST CONFORM.

The Ecclesiastical Review for Febru-The Ecclesiastical Review for February publishes with comment the Latin text of an important decree of the Sacred Congregation of Rites, regarding singing by women in church. The decree is in answer to a dubium drawn up by Rev. Dr. Hugh T. Henry, editor of "Church Music," and entrusted to the "Church Music,' and entrusted to the editor of the Ecclesiastical Review for transmission to the Apostolic Delegate at Washington, with the respectful request that the dubium he brought to the notice of the Holy See and a prompt and unequivocal answer by given there and unequivocal answer be given there

The decree, says the Ecclesiastical Review, makes clear the following

points:
1. "Choirs" commonly so-called, as we have them in most of our churches in the United States, where a select group of men and women gather for the purpose of singing during the solemn services of the church, are not permitted by the "Motu proprio."

2. The answer given in a certain case (Angelopolitana, 17 Jan., 1908) regarding the singing of women at divine services, is not to be construed as sanc services, is not to be construed as sanctioning the commingling of men and women in the choirs as we have them in the United States.

3. Whilst the S. Congregation pro-

hibits the arrangement of "mixed" choirs of male and female voices, by votion, our daily business or domestic employments, our meals, conversations and recreations.

"I hold that you can sanctify each of ers, and when it is necessary for the solemnity of the service that men and comen join in the singing, even then the women join in the singing, even then the
men and women are to be absolutely
separated; and it becomes the duty of
the ordinary to see that this is done.
"Nothing could be more reasonable,"
comments the Ecclesiastical Review.

The law stands. We are to make every possible and fair effort to introduce either congregational singing of the liturgy, or to have male choirs. But the service is not to be made unbecoming, distracting or ridiculous by a literal adherence to the law where the conditions nerence to the law where the conditions really hinder its decorous observance. Many pastors are making honest efforts to train the children and to organize male choirs, but before these are capable of rendering the services edifying, they must employ the aid of women who have been accustomed to sing, and who may still, as part of the congregation, assist in the liturgical chant, not permanently and as though it were the proper norm of our divine services, but as an expedient application wherever and as le it may be conscientiously deemed neces-

sary.
"Everybody must know that no law obliges literally, when circumstances render its execution impossible or so almost as to involve grave burdens difficult as to involve grave burdens which would practically annul the benefit intended by the law. Everybody, too, must know that the Holy Father did not intend to forbid women to sing in church at certain devotions or as the body of the congregation, or when there is question of services that are not strictly liturgical; or even at liturgical strictly liturgical; or even at intergeta functions when the service is carried on in chapels exclusively reserved for women, since the absence of male voices in such cases is equivalent to necessity, as otherwise the liturgical solemnity the part to be omitted entirely. In would have to be omitted entirely. In these cases the chant supplied by women's voices does not make void the

law which demands that the liturgy is

by representations made to the authorities at Rome in which it was pointed ities at Rome in which it was pointed out that the arrangements in our American churches excluded the Roman idea of a sanctuary choir, and that in reality our so-called choir service was nothing else but congregational singing—in a restricted sense. This was true enough, only the sense was so very restricted that its acceptance practically defeated the purpose of the whole legislation, which largely dealt with the principles of, first, properly interpreting the meanof, first, properly interpreting the meaning of the liturgy, and, secondly, of securing that reverence and decorum in church which the custom of ourso-called 'mixed' choirs had greatly endangered."

"IT IS TO LAUGH."

Canny Scotch lairds, in the Jacobite Canny Scotch lairds, in the Jacobite times, provided for trouble that might arise from differences of opinion in their families as to King and Pretender by dividing their estates. The head of the house might be a staunch Hanoverian, while the heir might be an enthu-siastic follower of the Stuarts, and no matter which side gained the upper hand in the long run, all the lands could not be swept out of the family by Morschauser, as a repoet in The Sun shows. The name of the clergyman was mentioned in the statement of the case,

The Court asked Frank Van Kleeck, the lawyer for the plaintiff: "Is he (the clergyman) a relative of yours?"

replied Van "He is my father," replied Van Kleeck. "He ties the knots, Judge, and I untie them. This is the second one of his jobs that I have undone." The Judge smiled as he remarked: "I see; it's all in the family."

"I see; it's all in the family."

The reason why the judge smiled over this curious revelation is, doubtless, plain to every one who looks at the divorce business as at every other sort of business, as ordinary, matter-of-course procedure in the every day life of the rocedure in the every-day life of the world. There are little tricks in every trade, and there are seeming anomalie in the management of every large busi-ness, which when explained, are shown to be no anomalies at all, but merely clever business finesse. The judge smiled at the clever way in which this able family are able to turn the good in the world—the getting married, to wit and the evil—the getting unmarried again—to the family profit. It is surely no harm to laugh at a clever conjurer' dexterity, even though his juggling b

THE DARWIN CENTENARY.

The upholders of a purely natural religion are doing their best to empha-size the centenary of Darwin's birth. They are exhausting the language of eulogy to make it appear that Darwin has been the founder of a great intellectual movement. They are behind the times. The theory of evolution has ong since reached its culminating point.

It is now an over-worked hypothesis.

Some years ago its advocates thought some years ago its advocate thousand that they could explain by it all the mysteries of human life. It has explained nothing, and has left the problem of the origin of the different species of organic existence just where it was become fore. It remains, as it always has been, an unproved inference, not a demonstrated fact. There are so many gaps in the wall of reasoning which its defenders put forth to buttress it that it fails to bring conviction except to those who have made it a fetich. It cannot explain the origin of life, nor has it falling the error of making a statement. an unproved inference, not a demon-strated fact. There are so many gaps in the wall of reasoning which its debeen able to throw a bridge over the wide chasm that intervenes between the inorganic and the organic in nature.

This is now acknowledged by the most celebrated scientists, some of whom, after giving their approval to the theory in its widest application, felt constrained to change their mind and definitely to give up evolution as an explanation of the different grades of organic life. A death blow was dealt to the theory by Louis Pasteur, who in a series of wonderful experiments, demonstrated the utter futility of spontangers. eous generation. He showed conclusively by experiment that life always

comes from life.

The barrier between the inanimate and the animate has thus become more nsuperable, and to explain the organic life there is need of going outside the

evolutionary hypothesis.

In fact Darwin himself never went to
the length of conjecture which some of
his later disciples have done. He was a great naturalist, and collected together many curious facts relative to organic life, and proposed many novel theories to explain the various phenomena which came under his observation. For his work as a researcher into the secrets of animal life he deserves credit. But that he has erected out of his facts a system of philosophy which explains rationally the history of the universe and the origin of life still remains an unproved assertion.

The whole theory of evolution on the still remains an unproved assertion.

rational side is based on a series of assumptions for which no definite proof is forthcoming. Not only is it unable to indicate the start of life. But it fails

tate the poor widow by making even small offerings according to their means.

SEEMON BY CARDINAL GIBBONS—THE MORAL HERGES OF THE UNDESERVED WORLD—PERFECTION MADE UP OF WORLD—PERFECTION MADE UP OF LITTLE THINGS MAKE PERFECTION.

The CONSECRATION OF OUR DAILY tate the poor widow by making even small offerings according to their means. As they are exempted by necessity from contributing abundantly, they exempt themselves by choice from contributing are a part of the common solemn functions in the Catholic Church.

LITTLE THINGS MAKE PERFECTION.

The issue was somewhat obscured to the select 'mixed' of place. He is called by enthusiasts the "Emancipator of the Human Mind." If blind adherence to improved assumptions constitutes mental freedom, one might readily understand the significance of the glowing tributes which are ons in the Catholic Church.

"The issue was somewnat obscured y representations made to the authories at Rome in which it was pointed to be a fault which they attribute to the super ratural believer. The man of super natural faith believes things which can n t be proved on the authority of God the Revealer. These modern disciples of Darwin accept things without proof because of an overweening confidence in the superiority of their own intellect which makes them believe that they see

when in reality they do not see.

It is the same old story oft repeated in the history of the human race—the attempt of presumptuous human reason to set up a system of religion to super sede the religion of Christ. The same spirit that gave birth to other phases of unbelief is at work here also. The result will be the same. Each little system opposed to historic Christianity has its day and a limited sphere of influ ence, but the religion of Christ ever goes on witnessing their overthrow one by one and secure of its own ultimate triumph.—Boston Pilot.

A MODEL CORRECTION.

ALIFORNIA MINISTER MUST KNOW THAT WRONG, BUT CANNOT BE OFFENDED.

The word controversy has a jarring effect upon lovers of peace and quiet, and in too many instances the fear of being drawn into a crossire of written or spoken words deters the well equip ed from administering richly merite buke or imparting information when it is badly needed. But there is a way of doing both without offense, and it is the way adopted by Rev. T. J. Fitz , rector of the Sacred Heart h, Redlands, in the following mication to the "Daily Facts," of

"Editor 'Facts:' In your issue o yesterday I read with great surprise the opening sentences of an address delivered in the Lutheran Church in this ered in the Lutheran Church in this city last Sunday. The speaker was the Rev. J. A. B. Scherer, Ph. D., LL. D., president of Throop Polytechnic Insti-tute, Pasadena. A man holding so proment a place and numerous university degrees is expected to use words caredegrees is expected to use words carefully, particularly when he publicly discusses the religious belief and practice of the largest body of Christians in the United States. His position lends weight to his words and gains for them a consideration which the same words might not have if they came from a mean might not have if they came from a man of less prominence and inferior educa-tion. Hence while I have no desire to enter upon a religious controversy, I wish as the local representative of the Catholic Church to make a correction and to remove the false impression which Dr. Scherer's words may have

" According to your report, the presi no harm to laugh at a clever conjurer's dexterity, even though his juggling be aided by an infernal power. Mephistopheles would laugh immensely could he follow the doings of our divorce courts.—Philadelphia Catholic Standard and Times.

"According to your report, the president of Throop Institute said: 'I do not wonder that Roman Catholic worship the woman Mary.' Now Dr. Scherer ought to wonder, if he believes that such is the practice of his Catholic fellow citizens. I hasten to assure him that they do not worship the woman Mary.'

I worke no comment on the question of make no comment on the question of taste involved in thus describing the mother of the Son of God. Cath respectfully name her the Blessed Vir gin, or Our Blessed Lady. "In our use of English words we draw

a sharp distinction between 'worship and 'veneration.' We worship one Goo in three divine persons, the Father, Son and Holy Ghost. We do not worship any created being such as Mary was. But we do venerate her, because she was the mother of the Son of God. Our veneration of Mary arises from her intimate relation with Jesus, the Man-God. In the same spirit, but in a secondary manner, we venerate the angels and saints, because they are the friends of explain the origin of life, nor has it fall into the error of making a statement about Catholics which is emphatically not true, and which is offensive when i is not the result of an honest misunder

"Dr. Scherer is also reported as saying: 'Just before the words of this text Mary had received from the Master than the manner of the manner o ter that stinging rebuke: "V what have I to do with thee?" "Woman, without entering into any verbal dis-cusion, it seems preposterous to suppose that the meek and humble Jesus would administer a 'stinging rebuke' to His own beloved mother. In the ordinary ntercourse of life, we would not consider one a gentleman who would give a rebuke, not to say 'a stinging rebuke, to the mother that bore him. Shall we say or think less of Jesus, the Son of Mary, than of our ordinary acquaint-

ances?

"Besides, there is no foundation for Or. Scherer's assertion in the original Greek of St. John. The translation given by the president of Throop Instigiven by the president of Throop Insti-tue is incorrect. To quote the original Greek would serve no good purpose here, but I give a literal translation: 'O Woman, what to me and to thee?' Christ spoke Syro-Chaldaic, and St. John gave an adequate rendering of his words in Greek. Now, Syro-Chaldaic and its cognate Hebrew knew no form of address more honorable than 'O and its cognate Hebrew knew no form of address more honorable than 'O Woman.' It is as if we should say in English: 'Good Lady.' The remainder of the sentence, 'What to Me and to thee" at most expresses a mild disapproval of the motive of Mary in seeking a migrale as a means of relief to the a miracle as a means of relief to the hosts at the wedding, of whom Mary said: 'They have no wine.' It is evident that the tone of the Saviour's voice of the sa of the noblest sentiments with which human nature is endowed. Religion, patriotism, love, discrimination, good taste, all these distinctive traits demand a higher source than the theory of evolution is able to furnish.

In view of all this the fulsome language which is being used to-day to extol

J. Fitzgerald in Philadelphia Catholic tandard and Times.

YOUNG COUPLE TO EMBRACE CATH-OLICISM.

ICLEANS OF WASHINGTON GIVE A SENSA-TION TO THE SOCIAL WORLD.

Washington, Feb. 15.—Mr. and Mrs. Edward Beale McLean, the latter for-merly Miss Evelyn Walsh, daughter and sole heiress of Thomas F. Walsh, of Denver and Washington, have given society another surprise, and are likely again to be the most talked of young ouple in Washington, just as they were on the occasion of their unconventional

wedding last August.

Mr. and Mrs. McLean have confided
to their intimate friends that they purpose shortly to enter the Catholic

pose shortly to enter the Catholic Church and are now under daily in-struction in the doctrines of the Church. In the case of Mrs. McLean, her coming profession of faith can hardly be described as a conversion, as she was baptized in the Catholic Church in her infancy, and has never protested in any way against the doctrines she has any way against the doctrines are many merely failed to observe. She has spent more than half her life in Washington, was educated in the private schools of this city, and by governesses and masters in Paris, but, unlike many of her contemporaries in Washington society, has never known the influence of a con-vent school; hence the return to her father's faith is regarded as all the more

The first intimation of this return was given at a dinner party, where Edward McLean and his bride, who have recentreturned from abroad, were invited meet Cardinal Gibbons.

Since then they have redoubled their study of Catholic doctrine, and, according to present plans, will be formally received into the Church during the

Lenten season.

The place of this interesting cere mony is still undecided, the possibility of its taking place in Rome being at present considered. It was in Rome, according to her own a lmission, young Mrs. McLean first turned serious thought to the ancient faith, and in Rome, when barely seventeen, that she resolved to return to the practice of the faith her father still professes. During the long and painful illness following the auto-mobile accident of Newport four years ago, when her only brother lost his life, she gave considerable thought to the subject, but until her last visit to Europe with her husband she failed to come to any definite conclusion on the

Mr. McLean, like his wife, is the only child of rich parents, being a son of Mr. and Mrs. John R. McLean of this city and Cincinnati. He is only one year the senior of his wife, and, like her, has spent mos of his life in Washington with annual visits abroad.

Although coming as a surprise to their respective families, the resolution of Mr. and Mrs. McLean to unite themselves with the Catholic Church is meeting no opposition.

THE LESSON OF CATASTROPHES.

The great disaster that has wiped out of existence a score of cities, towns and villages in southern Italy has touched the heart of every civilized nation with sympathy. It is a pity that great up-heavals should be needed to touch the heart of Christendom and to bring home to the mind of man the one great lesson that God is the Supreme Ruler of the universe and that we are but as worms Byron's lines addressed to the ocean:

Man marks the earth with ruin, his control

convey only a partial truth: for the waters have overleaped their boundaries and in the twinkling of an eye, the so-called mighty works of man laboriously wrought through the centuries are

The mere fact that more than two hundred thousand people can die a sudden and violent death in a few moments causes one to stand aghast and reflect on the transitoriness of life and the laws of nature and these laws, at work for econs, are shaping destinies for mankind. Sometimes the upheavals caused by disturbances in the physical order of things follow hot upon flagrant depravities that have loosened the moral bonds between man and the moral bonds between man and the Creator. It may be a mere coincidence; but it is certainly striking. Martinique is a case in point. If other cities are still exempt, perhaps their day, too, will come. The lesson that has been taught us in the recent disaster should not go unheeded.—Extension.

QUINTESSENCE OF MODERNISM.

If there be one proposition among the sixty-five condemned by Pius X, that contains the quintessence of Modernism we think it is the following:

"The truth is no more immutable than

man himself, with whom and in whom and through whom it changes perpetu

ally." (Proposition 58.)

Though this is a recent utterance or the straight of Modernism, the principle it formulates is by no means new. The same may be said of most of the sixty-five proposi-tions condemned by Pius X, and of those condemned by Pius IX. These errors like actors on the stage, disappear for a time only to appear again with new masks and trappings and strut again about the stage to attract the attention

and applause of new audiences.

The condemnation of the above false principle in its new mask is against modern critical and sceptical evolutionism in theology and philosophy which denies the eternal verities considers the absolute norm of faith

and morals as relative only.

This condemned proposition expresses
the dominant spirit of modern science,
the so-called modern thought and free

THE FRUITS OF THE EARTH

Seem To Be Nature's Provision For Keeping Man Healthy and Warding Off Disease.

Cereals, vegetables and meat supply he elements needed for man's nour shment. Yet fruit - though it has ery little food value--has proved to e absolutely necessary for perfect

calth.

Careful investigation has shown hat all the common fruits act on the Liver, Kidneys, Bowels and Skin. These are the organs that rid the body of dead tissue and waste products, and the fruit juices stir them up to more vigorous action, thus keeping he whole body clean and healthy.

But few people cat enough fruit. Realizing this, after several years of typerfuenting, a prominent Canadian. cealizing this, after several years of experimenting, a prominent Canadian hysician succeeded in combining the juices of apples, oranges, figs and orunes in such a way that the medinal action is many times multiplied. Then he added valuable tonics and nade the combination into tablets called "Fruit-a-tives". They are really Naure's cure for Constinution, Indigestion, Billiousness and Stomach Trousness, and the stomach Trousness

But, as we have said, the new utterance is not the expression of a new principle. It is found in the Idealism of Fichte which declares that being and thought are one and the same thing.
All therefore that is thought is true, from the fact that it is thought. Hence, the true is nothing else than the reality of thought, and all difference between he true and the false ceases, and no truth exists.

It is found also in Hegel who taught that all the universe and all appearances, and particularly man with his thought, will and action, is found in a continuous progressive development in which there is nothing enduring but the eternal becoming. According to Dietzgen, a German philosopher of the Hegel School, the moral laws have no force of eternal value, and they may changed according to the different rela-tions of culture.

The Church therefore was not only right in condemning the fifty-eighth proposition, a child of Hegal's das Wer-denism, but was obliged to condemn it ecording to the Christian view of the entire world.

We cannot think for example that a mathematical truth is true to-day and false to-morrow. If truth be what the Modernist says it is, why should we take the trouble to seek it, since when we get to it we find that it has changed we get to it we find that it has enanged and is no longer true, like a last year's almanac. If that be the kind of truth they are so anxious to give us, better leave it for their own use and benefit. If what they say about truth is true, namely that it is mutable, then it is true that their truth will in time become false. Why strive for so ephemeral a food for the mind.—N. Y. Freenan's Journal.

HAYDN'S ROSARY.

STORY OF THE GREAT MUSICIAN.

A pretty story is told of the famous musician, Joseph Haydn, who was the son of a poor wheelwright at Rohran, Lower Austria. His father played on the harp, to the music of which his mother would often add that of her charming voice. This it was which first awake the musical talents of the great composer. One day, when he was in company with several other distin-guished musicians, the question arose as Haydn?" asked one of his companions.
"I take to my Rosary, which I always earry about me," he answered modestly; "after a few decades I am sure to feel refreshed both in body and mind."

If your neighbor is your friend yo may aspire to a front seat in paradise There is in man a higher than love of appiness: he can do without happiness, nd instead thereof find blessedness. Thomas Carlyle.

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