

Thought's OF ST. FRANCIS. The "little one of Christ" was he That gentle monk who long ago, By fair lialian stream and sea Wandered, unhoncred, to and fro, A simple man of ready speech. Of smiling face and kindly air, Who seeklug not to pose or preach, Spread Love's evangel every where, Of him we read in olden tome That ever roughly clad he went. And lacking wealth and health and home, Owned Christly treasure of content, The sainlitest of saints, they said, Yet never sinners shrank aside When "monget them Francis chose to tread Charlty-Höpe, personfied! His love, forthshown in deed and word, Embraced all things that live and are-the flower that bloomed-the breeze th stirred-Water and fire and sun and star, His thanks he gave for caim and cloud, For gloide ndawn and kindy dark, And greeted bird and beast aloud-"Hail, brocher beast! Hail, sister lark!" Only we know who linger o'er

Only we know who linger o'er The pages of his chronicler, By 'sister lark "he set rare store, And best of all he cherished her, "Babeld her!" he would pause to say. "Babeld her!" he would pause to say. "She wears a crost like breihern's hood. And cherelly upon her way She goes in search of humble fare And gladly picks wherever found. Then bigk she soars in buoyant alt. And loud her grateful noise resound! Then bigk she soars for dot arthly hings See Kill who shers the Faher's throne! She dot thoughts an spirit wings See Kill who shars the Faher's throne! She'd ants not plumage bright and say. Buil are its hues and dimly blad say. So be our brethren's garb. that they Be minded of our vile descert." ly we know who linger o'er Be minded of our vile descet." Full understanding of his speech Was given to the birds of air. And oft where Francis stayed to teach, In multitudes they gather there. Once flocking thus at eventide Unssemit noise the sparrows made, But when the pracher rose to chide: Straight way they hearkened and obsyed. Brethron who, loving Francis well Were fain to spread his sainity fame, Lingered in clofter shades to tell; That when thro' Arno's woods he came The wildbirds flocked and settled round In ordered ranks on bough and stem. Nor changing place ner unaking sound While he in greeting epake with them. While he in greeting spake with them. Their Maker's gifts he reachand o'er "God' all the ones thow bless are ye! He willed ye release liberties are ye! He willed ye release liberties are ye! Raiment and food the Master sends— To quench your thirst His brooklots flow His valley shelds. His rock defends : I breas yo, sitters of the granted days Ye may ingratinde beware And chant for aye the Master's praise." Then north and south, and east and west, In fashion of a cross, they flow. Ah, birds of bright or sombre crest. In south that day 'twas well with you ! Later the farmed lawle one

Mother of Him Who neither stream or ried, Who "looked" His pain when by a friend denied; Whose whisper from the cross to one forgiven, Cancelled the past and eent a saint to heaven: Whose voice was in the noisy streets un-His p.sesage, by His mercies marked alone -Mother, whose heart was e'en on earth a WANTED A MALE TEACHER FOR THE Wikwemikong Boys'school. Salary 25.00 a month. board, lodging and washing included. Fine opportunities for private studies. lessons in French. Latin or Greek div-n gratis. Absolutely no expenses. Apply to Rev Father Th. Couture. S. J., Wikwemi-kong. Oat. 1511-tf.

HAIR SWITCHES BY MAIL

The Catholic Record, London

Canada.

OTOBER 5, 1907.



VOLUME XI

### The Catholic

LONDON, SATURDAY, O CHARITY BEGINS

> It may not be necessar average reader against g to the accounts of scand elsewhere. But the nauseating reports of the clerics may csjole the un lieving there is a modicu them. We are not so bl see a scandal, but we cackling over it in but We have no stones to c who stumbles, and we v that the individuals wh and with profib, reserve own use. If we have any epithets at our disposal forget that charity begin remembering this we may wrath to expend on our

### A CONTINENTAL O

With regard to the offered for the delectatio it is well to remember hatched for the most putrescent imaginations are at war with all the pure. That they direct against the Church is a look upon it as the emi to which they are or pose Deploring the lack of

the press which exists or a writer in the Catholic says that the excesses abroad are almost incr perfectly horrible sight lieving in a God and a see even the little child ing at, being permitted ever garbage a certain se and impure-minded men throw and strew around advocates the formation dicate which shall have for the sole purpose ofstrikingly obnoxious sp paper is making its way lishing a counter one, underselling it, stamping tirely.

Despite the character the continental press, editors have no scruple ports of " scandals " wh manufactured cut of v tinged with prejudice Church. And we have ! ors of a non-Catholic went to slanders agains of France in a way that ing to believers in Chr paper to which we refer ogy to its readers for i the policy of the Fren with regard to religion.

OUR ENLIGHTE.

ENCYCLICAL BANS "MODERNISM" IMPORTANT DOUUMENT DIRECTED

AGAINST THE "SYNTHESIS OF ALL HERESIES."

8

Press cablegrams from Rome an-nounce the publication in the Osserva-tore Romano, on the 16th inst., of an important encyclical of Pope Pins X. on "Modernism." The document, which is described as a completion or amplification of the recent syllabus, occupies more than seventeen columns of the Vatican's semi-official organ. A summary giving the principal

of the Vatican's semi-official organ. A summary giving the principal features of the encyclical was issue i early in the day on which the Latin text appeared. According to its terms, after saying that modernism is a most serious danger to the Church, and that the Pope must provide against it, the encyclical examines the different aspects of modernism in philosophy, faith, theology, history, criticism and reforms, especially radicalism, as tend ing to destroy dogmas, the hierarchy and doctrine. Hence modernism is a combination and synthesis of all heresies and must lead to heresy. It is unlimited curiosity, presumption, nadividualism, ignorance and disrespect of real Catholic science and discipline of real Catholic science and discipline that have introduced modernism among

the clergy and others. The Pope recalls the work of his predecessor in stamping out these errors, and finally orders that schol-astic philosophy and theology be taught in all seminaries and oniversities in an in al seminaries and inversities in an eminently Catholice spirit. Bishops, the Popesays, as delegates of the Holy See, must also distract the elergy and be lievers from the modernist press and effect the establishment of a college of ceasors in every dicease to revise Cath-olic publications. Pope Leo XIII.'s prohibition of ecclesiastics from direct-fing publications without a permit from their Bishop is confirmed, and all collaborations are to be subject to censor ship.

Sacerdotal congresses are prohibited with rare exceptions, and a council of vigilance is to be established in every diocese against the diffusion of the errors in vogue, and Bishops are to send reports to the Holy See. The encyclical condems modernistic aber-ration, not modern studies that are not in opposition to the Church.

The encyclical also orders the dis-missal from seminaries and Catholic aniversities of all teachers who profess modernistic theories.

BANISH BAD BOOKS.

The clause enjoining the establish-ment of college censors in ach diocese for the revision of the Catholic literary output is especially discussed. The words of the Pope in connection with output this subject are very impressive. No books or newspapess of modernist tendency may be left in the hands of any pupil in the universities or semin-He adds :

"Everything must be done to banish om your diocese every pernicious ook. The Bishops are to be above all from your book. human fear, to trample all fleshly im-prudence under foot, and, heedless of the outcry of the wicked, are to remem ber our proscription and to proscribe and tear out of the hands of the faithful all bad books and all bad writings. This is not only a right conferred on them, but a duty we impose on them." WILL FAVOR TRUE ACLENCE

At the end of the encyclical the Pope says he foresees that the adversaries of the Church will represent it as the enemy of science and progress. "To this accusation, says the Pope, "we will reply by our actions. We have de-cided to act with all our power toward the foundation of a private institution which shall group together the most illustrious representatives of Catholic science. It will be its object to favor and help, with Catholic truth for its light and guide, the progress of every thing that can be called true science or

## prudition.

JOHN REDMOND EXPLAINS METHOD TO BE USED THIS WINTER.

To be Used THIS WINTER In a powerful speech to a recent citi-sen' meeting in the Mansion Honse, Dublin, Mr. Redmond laid down the policy which he asks the country to sustain during the soming winter. Among other things he said : "I think it is our duty to take care to declare plainly for the liberal party thas when the election comes Home Rale must be put no the front of their programme, and if it is allied with the question of reform of the House of Lords, then probably all the better for Ireland. Let me ask, how are we to effect this? I suggest three ways-work in Ireland, work in parliament, and work in Great Britain. What I mean by work in Ireland is unity in the national ranks and a vigorous agi tation and organization. What I mean by work in the House of Commons is this, not withdrawal from the House of mons, but vigorous, active and in-

Commons, but vigorous, active and in-dependent work. "I believe it is our duty next session to place the Irish demand plainly be-fore the House of Commons and the English people. I was asked the other day by one of our young critics how, exactly, and when, exactly, we would raise this question in parliament. I answered : "That depends on circum-stances,' and I answered further that even if I knew exactly at this moment when and how we would raise it, I

"This you may take as assured-that the Irish national question will be raised in the next ession by us, and in unmistakable fashion. The third way in which we can force the Irish ques tion into the forefront before and at the next election is by work in Great Britain. I believe the time is ripe for the opening and continuance of a prop-aganda in Great Britain. I believe we must take the field against the traduc ers of our country, not by speeches alone, but by literature, and thus try to bring the true facts of the situation before the minds and hearts of those English workingmen who, as I said before, I believe to be actuated by not one bit of feeling or trace of hostility

months the movement be spread in Ire-land, in Parliament and in Great Britain, I think you may rest assured that Home Rale will be in the forefront of all the

note will be in the former of the day, and de-finitely placed before the electors in every constituency where an election will take place when the general elec-tion comes. New in this work I invite the assistance of every Irishman who be-lieves in the right of Ireland to govern herself.

" In the ranks of the United Irish League and the Irish party, I ask for unity of action and of policy. I ask for a united and organized Ireland here at nome, and to those of our fellow-countrymen who think our views are not extreme enough I would say just this-that they also, following their own political methods, may do a great work for Irish self-government if they direct for Irish self-government if they direct their energies toward attacking the common enemy. I mean when I say the common enemy English ascendency in Ireland, and let them not seek to interere with or thwart other Irishmen who just as honestly are seeking the same ends by different methods.

"Above all, ladles and gentlemen, and these are my last words, remember this: that, though we may obtain, and probably will obtain, further land re-form and educational reform and other advantages for our country by the way, the end and aim of all our policy and all our action is the freedom of our country.

### A MINISTER AT MASS IN COLOGNE CATHEDRAL,

In the morning at 9.30 o'clock I wen to Mass in the Cathedral. I was early and walked about to view the interior. Here was the forest. The pillars were as tall trees and the arches above them as their meeting branches. The light melted within softly as through thick leaves. The air was cool, as though the dim halfnight dwelt here always. I saw long rows of pillars. Books by various art critics will tell you what is the matter with them, and how to cock your eye at them in a superior way and say, "Yes?" But if you are wise enough to open your heart and empty it of all this cheap foolish knowledge, and look around you, as a baby looks at the moon, you may receive something of the spiritual meaning of the place. The clock chimed. The organ began to grumble. A long row of priests and vested boys came in through a side door and wound toward the altar, headed by a frail old man clothed in bright robes, supported on either side by an assistant priest. The Bishop was bout to celebrate Mass I do not recall much about this Mass, but above all is the memory of a voice. It came from the choir loit. Some boy -I never saw him, but I want to hear him sing in heaven-broke forth with a "Kyrie Eleison," and I thought he would break my heart. It was a sweet. wholesome voice, unspoiled as yet by masters, who teach singers how not to sing. It was clear as the River Reuss that gashes out of Lake Lucerne. It was sweet as the suchine that falls on the ripened orchards. It was as cares sing as a woman's love. It was as pure as a calling angel. It filled all the distant arches of the great cathedral, ringing sonorous and distinct to the remo est corner. The organ displayed its loudest harmonies; the chorus sang strenuously, but easily above all, as an angel soars above all the lesser flocking birds, rang out this sweet glorious voice, "Kyrie, Kyrie, Eleison !' until I found myself choking

THE WISE WAY.

THE CATHOLIC RECORD.

when and how we would raise it, I would think it very foolish to make the announcement six months in advance.

to Ireland. "If within the next six or twelve

# one pound. At your Grocers.

high. I do not know its cost, its date or its builders. I read all this in my guide book but have forgotten it. Bat I hope I caught something of

the feeling the builders and makers meant me to have. I looked from the side at the monstrous outline of the roof in profile against a moonlit sky, and saw my spiritual mother, and her shadow lay on me and blessed me. I gazed at the two towers of the facade and saw my two sky-piercing brothers. and saw my two say-piercing protects, and they put their arms about me, and I walked for a space with them along the milky way. I threaded the interior and sensed the shaded glory of that forest in stone and me coll new line the forest in stone, and my soul ran up along the grouped pillars and peeped into heaven. I attended Mass and heard, if not the voice of God, a voice

that God made and man had not yet spoiled. I visited the Cathedral of Cologne.

## SCIENCE AND PRAYER.

There is room for rather interesting contrast between certain views with regard to prayer held by scientists in the last generation and those which certain of the prominent physicists of the present day have expre sed. Most of us remember very well Huxley's emphatic insistence that we could

know nothing about any possible in terierence of Providence in the world or, indeed, of the existence of any Providence. It is true that when death took from him the beloved wife who had been so much to him he wrote her epitaph in terms of O.d Scriptural expression and proclaimed on enduring stone, "He giveth His beloved sleep, and if an endiess sleep so best," show-ing how naturally human nature re-

ing how naturally human nature re-verts to religious expression in times of trial, yet soill maintained his agnos-ticism, at least in words. Tyndall found such words as ridicilous and absurd, the only proper terms to em-ploy with regard to prayer, and though there were many distinguished scientists, among whom Lord Kelvin particularly deserves to be mentioned

particularly deserves to be mentioned who still maintained their old-time re-ligious beliefs and confidence in Provi-

## DISCOUNTING TROUBLE.

LETTER FROM L VEUILLOT TO YOUNG FRIEND, 29 JULY, 1859

"I am greatly pleased to find that you are in a more cheerful state of mind. I have always noticed that you were inclined to give way to anxiety about the future. You must fight that feeling and get rid of it. against God will be your Father to-morrow just as He is to-day, and was yesterday. The days you dreaded formerly have cone by ; they were not so very dread. ful; the days you now dread will also pass, and God will be there also to protect you as before. Live on where you are, take pleasure in what you are doing, submit in advance to whatever wills-this is the secret of happi God ness. If there is something wanting remember that you are in a place of trials, and quietly wait for eternity. Do you want to suffer nothing in this world? This would not be the wish of a Christian, nor a fitting prayer to be addressed to God. The devil, it is true, has promised it, but he cruelly deceives his clients and makes them in advance abandon God for him. Do good and refrain from even wishing for a reward from men. Whatever you get from men is so much taken away from what God reserves for you. For if you book for a reward from men it is clear that you are working for yourself and not for God."-From the French of Louis Veuillot, by F. B. H.

Dear at Half the Price.

Pearson's is classed as a cheap agazine, but it would still be too dear If it were sold for half the price. It is a periodical of many advertisements. An article on lotteries in the September er concludes with this stat "Perhaps the most remarkable lottery

of all was held at the City of Mexico in 1897. The tickets were a dollar (peso) each, and the Church-this was a church lottery-guaranteed that num-bers eight hundred and forty one, and seven hundred and sixty-two, re-apectively, should release from Parga-cory's flory torments the 'bleeding and souls' of Senora Calderon. senora Parras and Don Diego Vasquez.

This is a clear case of invincible ig-morance. We acquit both the writer and the editor.—Ave Maria.

with sobs and my face wet. I brushed away furtively my tears and looked around me. The faithful were counting their beads and moving their lips in prayer, and rising up and kneeling down to the tinkling of the bell. I suppose they knew more of that Mass than I, bnt I know what "Kyrie Eleicon" means and I said that Mass than I, bnt I know what "Kyrie Eleison" means and I said one prayer there. So I saw the Cathedral of Cologn<sup>\*</sup>,

pression that science and prayer were unalterably opposed extremes between which there could be no comparison.

The present generation of English cientists, and especially those who are devoted to physical investigation, are andoing, in rather strepnons fashion. impressions produced by Tyndall's and Huxley's writings. Lord Kelvin lives on and maintains his eminently conservative attitude of a great believing Sir William Crookes has scientist. Sir William Crookes has confessed more than once his belief in the interference of the spiritual world in our existence, and Sir Oliver Lodge has recently expressed himself rather emphatically as regards the ab surdity of that supposedly scientific at-titude of mind which considers prayer absurd. In a sketch of him which appeared in the Outlook not long since a biographer quotes some of these ex pressions that deserve to be wildly known among those who turn con fidently to prayer and who have some times been inclined to think that

sc entists were in opposition to their cherished belief in this matter. Sin Oliver Lodge says "that it is not really onver Loage says "that it is not really absurd to suggest that prayer and no drugs may be absurd as drugs and no prayer." "The cruditles of faith-healing may have as much of truth as can be claimed by those who contemp them, each side, only half educated adopting only half-measures." This This distinguished English physician even goes so far as to say that prayer goes have often made such hilarious fun involves no greater interference with

the laws of nature than an order to : gardener to water the garden. objection of scientists and others that it is unscientific to pray for rain," he adds, "is founded solely on their dis-belief in the existence of any power that can and will attend to the request and act upon it."

It need only be said that Sir Oliver Lodge is considered one of the most prominent of English scientists. In 1900 he became the principal of the New Birmingham University and has litted that institution into world prominence by his organization of its curriculum and its magnificent equip-His

Later the favored lowly one Was willed a sign not given to all. For when the dear saint's tasks were done And neared the hour of glad recall. Urged by some prompting from above Its drift-its medium who can say? To keep the farswell watch of live. The brown larks thronged where Franci-lay.

lay. From near by shrine the chants arose, Sacred to Mother Mary's feast, Sacred to Mother Mary's fost, But sweeter refrain marked their close Than any known to clerk or priest. For lo 1 a feathered multitude. Close circling thro' the twilight dim. In notes all tenderly subdued, Trifted forth this latest veeper hymn. Low on his couch of penance laid, The dear saint heard and understood ! Twas fair acknowledgment ye made, O, little sisters of the wood !

-MARGARET M. HALVEY, in the Christi Family.

DIED.

MCDONALD-On Lot 34, first concession of Lochiel, County of Glengarry on the 16 hof Sept, 1907, John Angus McDonaid, Esq., aged eighty nine years. May his soul rest in peace 1



#### In this enlightened ag individuals who exude

praise of the Carnegie discouraging to note th scribes are in doubt as of the New Syllabus. it, and around it weave mounce it as if they wer itical opponents. They is a gross affront to have in expressing their apr motion polemical mach 12th of July orators. the Syllabus disavows t olics, and by hampering science tends to weak is but a revelation of i subject. On these cou less. It is not a hindra It charts the sea of a pointing out the reefs struction to the faith. fere with scientists or know their business. world does not run divine message of the ( far afield in the domai without evoking a prot

A WASTE OF

Words anent the op Church to science a work is not with science primarily with the th not of sight-with do above reason. She ha the questions which tist. But she is not science. This is clea tory. It is evident fi men whose faith was n with scientific achieve natural and supernat both derived from the truth, there cannot p real antagonism betw scientific hypothesis m