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CESTION

Catholic Record.

LONDON, ONTARIO, SATURDAY, JUNE 13, 1903

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Paclan, 4th Century.

At the present time in New York State, says a pamphlet from the Catholie Book Exchange, the patrons of Christian Education are paying from

the American Catholic for educational purposes is proof enough of his generosity. It is a tremendous burden-this maintenance of parish schools-on the shoulders of priest and laymen. It stands for self-denial and work unceas-

It were commonplace to say that this magnificent loyalty to Catholic interests is an eloquent testimony to the faith of our brethren across the line.

But we cannot refrain from saying that they who, despite obstacles of various kinds, regardless of the pessimistic prophecies of co-religionists and jeers to the views of a particular class, and opposed to the opinions of other classes. Those who reject creeds and resist all efforts to infuse them into the minds of the young would be gratified by a system which so fully accomplishes their prophecies of co-religionists and jeers of the enemy, have taxed themselves in order to safeguard the souls of the children, have a right to the gratitude of every fair-minded citizen. The reason is evident. The Catholic teacher and they who support him are the upholders and propagators of Christianity. There is, we know, a world of talk about Christianity nowadays. But oftimes it is of the kind that lies thinly on a civilization that is growing more and more materialistic in principle. To many it is but a name, evoking perhaps splendid memories, but vague in meaning. It is heard, too, in alien school rooms, but it cannot be said to exert an appreciable influence on the lives of some students, who, let us say, are oftimes it is of the kind that lies thinly of some students, who, let us say, are of some students, who, let us say, are clever, eager to get on, but deficient in the meekness, purity, humility, review State Normal School, Trenton, N. J. the State Normal School, Trenton, N. J. in the meekness, purity, humility, reverence which denote moral calibre. And moral calibre is the principal asset of a country. We may talk of our success and prosperity, but it is idle boasting unless we have men who

is to be relegated to the Church and the family circle. But to put it January, 1898: briefly, if a child cannot become procient in reading, etc., without daily instruction therein, how can he acquire the necessary knowledge of God, His laws, rewards and punishments without the daily presentation of those

truths, as, says Brother Azarias: "However, we do not hold that region can be imparted as is the knowledge of history or grammar; the repetition of the catechism or the reading of the Gospel is not religion. Religion something more subtle, more intimate, more all-pervading; it speaks to the heart and the head; it is an ever-living esence in the school-room; it is represence in the sensor-room; it is re-flected from the pages of our reading books. It is nourished by the prayers with which our daily exercises are opened and closed; it is brought in to control the affections, to keep watch over the imagination; it forbids to the wind any but useful, holy, and inno-cent thoughts; it enables the soul to resist temptation, it guides the conresist temptation, it guides the con-science, inspires horror for sin and love of virtue. It must be an essential ele-ment of our lives, the very atmosphere of our breathing, the soul of every

action.
"This is religion as the Catholic Church understands it, and this is why she seeks to foster the religious spirit in every soul confided to her, at all under all circumstances, without rest, without break, from the cradle to the grave."

"NON-SECTARIAN" SCHOOLS.

Says an educator in New York

Times: "Is a non-sectarian school possible? Let us see. Either the school admits in its teaching that God exists or that In its teaching that God exists or that He does not exist, or that it does not know whether He exists or not. If it admits that He exists, then it is theistic; if it supposes that He does not exist, then it is atheistic; if it professes not to know whether He exists or not, then it is agreetia. We will go a not, then it is agnostic. We will go a step further. The ideas directing the

ticular principle involved, but since there must be a principle at the root of every school system that system be-comes allied to the sect advocating

Christian Education are paying from their own hard-earned money the cost of educating about one hundred and fifty thousand children in the Catholic parish schools. For the defence of their conscientious convictions they have erected in many places commodious fire-proof buildings, thus relieving their fellow-citizens of a large amount of local taxation.

The amount of money contributed by the American Catholic for educational the American Catholic for educational instruction by Christian teachers is a comes allied to the sect advocating that principle.

Now, are our Public schools influenced by the principles of any sect? Most certainly they are. They are influenced by the principles of the sect which wishes to have schools without any religious instruction. Daniel Webster, gave his opinion of such schools in his famous speech in the Girard case. He said: "It is a mockery and an insult to common sense to maintain that a school for the instruction of youth from which Christian instruction by Christian teachers is instruction of youth from which Christian instruction by Christian teachers is sedulously and religiously shut out is not deistic and infidel both in its purpose and in its tendency. And Mr. J. C. Spencer, Superintendent of Public Instruction in the State of New York about the beginning of the present stands for self-denial and work unceasting, but all this is given to provide the rising generation with a Catholic atmosphere, Catholic catechism, in a tamosphere, Catholic eatechism, in a tamosph is a mode of avoiding sectarianism. On the contrary, it would be in itself sec-tarian, because it would be consonant to the views of a particular class, and

> Why should any of our citizens who wish to have children educated according to their own particular views not have a right to their own share of the money appropriated for education?

OPINIONS FROM NON-CATHOLICS.

From the Educational Review, Feb.,

school are receiving proper religious

Dr. Wallace Radcliffe (Presbyterian): In our Church-life we recognize the

children in such a way as to fix religious truths in the youthful mind. For this it has been assailed by the non-Catholic population; and Catholics have even been charged with being enemies of the people and of the flag-enemies of the people and of the flag-Any careful observer in the City of New York can see that the only people, New York can see that the only people, as a class, who are teaching the children in the way that will secure the future of the best civilization are the Catholies; and, although a Protestant of the firmest kind, I believe the time has come to recognize this fact, and for of the firmest kind, I believe the the has come to recognize this fact, and for us to lay aside prejudices and patrioti-cally meet this question. The children cally meet this question. The children and youth of to-day must be given such instructions in the truths of the Bible and Christian precepts as will prevent them in mature years from swinging from their moorings and being swept into the maelstrom of social and relig-ious depravity, which threatens to enious depravity, which threatens to en-gulf the religion of the future. Such instruction can only be given success-fully by an almost entire change of policy and practice on the question of religious teaching in the public schools, and the encouragement of private schools in which sound religious teaching is

The Methodist writes editorially: In our judgment the denominational schools of the land, as compared with the purely secular or state schools, are on moral grounds incomparably the safer. Our state institutions, as a general thing, are the hotbeds of infidelgeneral thing, are the hotbeds of infidelity—not less than of vice. That unbelief should be fostered and fomented therein is not unnatural. We thoroughly believe that our Church should invest at least \$10,000,000 in the next ten years in denominational schools. ten years in denominational schools. Why? Because we believe this system is the American one and the only safe one.—Literary Digest, Vol. vii., No. 7.

Rev. R. C. Moterly, D. D., Regius Professor of Pastoral Theology, in the

University of Oxford says: " It cannot be too often or too stronga revelation, or deny a revelation, or hold that they do not know or that they do not care whether there is a revelation, or that they will have nothing to say on the question, and leave on the distribution of the distribution

their own education that pupils will ever escape from its practical influence. The fact is, that undenominationalism, so far from being unsectarian in character, is itself an instance of the sectarian spirit in its most exclusive and aggressive form. It is really itself of the nature of an attempt at a new denomination, more latitudinarian and rationalistic in basis, more illiberal and persecuting in method, than any that before exists. It sins so flagrantly against the first principles of liberalism as actually to attempt the suppression by force of the liberty of every denomination other than itself. It does direct injustice, whether more or less, to every one who has serious convictions upon theological sabjects.—From pamphlet on Undenominationalism, pamphlet on Undenominationalism, published 1902 by John Murray, Ale-marle street, London.

FATHER BRANNON'S STORY.

pressions were being made upon some of their brethren. In a day or so after that the reverend paster of the church

In reply to this he said that he did not intend to debate with me himself, but that he intended to get some one else. My reply to this was: "I challenge you." By what right did you challenge me for some else? However, I said, bring on your man. In reply to this he said, "I will probably meet you myself." Then I replied, If you mean business; come over and let us fix time and place and other preliminary condition. In reply to this he said he would first have to get permission from From the North American Review, January, 1898:

I am a Protestant of the firmest kind. The Catholic Church has insisted that it is its duty to educate its children in such a way as to fix relige. permission. So that is the way that we had no debate. I did not know what the Baptist brethren might be told after I left, so on the last night, having kept copies of all I wrote him, I read the whole of the correspondence to the audience, among whom were some of his flock including one of his sons. I could not refrain from "touching him up" a little, and his son, a young man, emed to enjoy the castigation of his father as much as any one in the

andience. I had two missions in Alabama entirely dissimilar in their objects, but the ly dissimilar in their objects, but the first was a great auxiliary to the last. I was in an Alabama regiment during the Civil War, many years ago, and having been notified by the colonel of my old regiment, who has since been a member of Congress, governor of Ala-bama, and a general in the Spanish War, that he desired me to at the reunion, I concluded that I should

go, and I went. My contribution to the entertain-My contribution to the electronic ment was a rhythmical jingle of some sixteen verses, eight lines each. I was introduced to an audience of seven thousand people by General Oates, my thousand people by General Oates, my thousand people by General Oates, my colonel during the war. When I read my poetry, so-called, General Wheeler, the hero of two wars, was the first man to grasp my hand, and putting his other hand upon my shoulder said: "I am charmed, I am delighted;" and then I been to think my little piece.

then I began to think my little piece might have been worse. This idea was still further confirmed when I found my arm was sore after shaking hands with Idon't know how many hundred people. General Wheeler later on talked to me about the Philippines, and among other things he said: "Where there is so much virtue, purity and chastity among the women of a country there is

bound to be religion there."

I suppose he intended it as a compliment when he said that he wished there were many Catholic priests there like myself, but I am just as near the Philip-

of the actor—sometimes seemingly in a flippant sense, in a manner of mockery and scorn as he unmercifully flays an alleged traducer—but always to convince, to drive home what he regards as essential truth.

"Father Brannan's career has been a notable one. As a public speaker.

a notable one. As a public speaker and defender of the Church he represents he is known in most of the Southern States, and wherever he appears he draws an audience."

The church was too small. General Cottos secured the large and commodi-

pears at present as auspicious for the success of the efforts to be expended

and demolishing a fallacy which might impose on certain readers because of Mr. Mallock's usually favorable attitude to revealed religion as set forth in the Catholic Church, and because of their own excessive intellectual humility which overawed by a famous name, and yet hanglessly beforged in this and yet hopelessly befogged in this book, might imagine the trouble to be their own defect rather than the auth-

ciously without doubt, he is constantly departing from his avowed purpose, as ather Brosnahan usurping the judicial function. Says Father Brosnahan: "The intellectual accountant, there-

determination of his own attitude towards his task, when that attitude is a radical qualification of his exercising his functions, ought prudently to be dismissed at the outset. Moreover, Mr. Mallock with cultiasks his readers to take him in the character he professes to assume. And undoubtedly many of them, not merely the casual, receptive, and injudicious readers, but some even of these who are readers, but some even of those who are fairly discriminating and critical will accept him at his own valuation; and will finish the perusal of his book with the impression that they have read an intellectual ledger in which the reasons, pro and con, of a momentous argument have been coldly tabulated. They may close the volume with a vague feeling of dissatisfaction and irritation, which they cannot, or will not use the mental effort to analyze; but which if analyzed, effort to analyze; but which it analyzed, will be traced in large measure to the fact that they have been beguiled, on the assurance that they were tendered the reckoning of an indifferent and unsupportunate assumption, the reading the concerned accountant, into reading the dialetic discussion of an arbitrator, who has haled both litigants before tribunal, and arraigns them for the pur-pose of discrediting their pleas, and of rendering a newform of Scotch verdict, predetermined and aforethought, that will be against both and unfavorable to neither."

neither.' It is a fundamental Christian principle that there can be no antagonism between religion and true science, whatever apparent contradiction may sometimes exist between religion and nere unproved scientific working hypo-

The Catholic Record.

In every one of these cases the school and put is still "sectarian," and the principles sarily teaching that insistence on these sarily te Ala., where I had been a few weeks before.

I expected a satisfactory mission at this place, and was not disappointed. The following from the leading secular paper in the State, Montgomery being the capital city, shows how well were received by our non-Catholic brethren:

"Father Brannan is a most earnest and convincing speaker. He holds an audience as by a spell from the moment he opens until he finishes, rivets, and clinches a powerful argument for the cause he champions. He is exceedingly dramatic, and makes abundant use of all the points of speech and all the arts of the actor—sometimes seemingly in a fippant sense, in a manner of mockery

this step may be deemed superfluous by those who realize that one of the an-tagonists is a scarecrow togged out in some rags of science, galvanized into a semblance of subsistence by a shallow philosophy, and masquerading under a stolen name; yet, because of the part stolen name; yet, because of the part which this reconciliation plays in the whole contrivance, it deserves a few words of notice. The author's solution

Since my last report I have given missions in Kentucky, Alabama and Texas.

I Hickman, Kentucky, I had an interesting experience with a Baptist preacher. The day before the mission began I borrowed his Bible. The third night of the mission he came to hear what was being said. I staved on the third night, not knowing that he was in the audience, that I had proven from a Baptist preacher's Bible, the Rev. Mr. Moore, that baptism was necessary for salvation and that I defined anyone, preacher or anybody else, to show me anything in the Bible militating against that Catholic doctrine. I understood that the Baptist brethren told the reverend gentleman that something must be done. That the Baptists were attending the mission, and that it was likely that impressions were being made upon some of their brethren. In a day or so after that the reverend pastor of the church was an addience, it deserves a few words of notice. The author's solution of his preblem proceeds on the follow-bounded command: General Oates secured the large and commoditions countriouse for me. This also proved to a lack of capacity, and then I went to a lack of capacity and then I went to a lack of capacity reason. Beshrew reason, therefore! If it be objected that we have the same instinctive trust in reason which we have in our other cognitive faculties, that both may be at times, if not the means, assuredly the occasions of leading us into error; we shall be told that the end in our other cognitive faculties, that both may be at times, if not the means, assuredly the occasions of leading us into error; we shall be told that the end in our other cognitive faculties, that both may be at times, if not the means, assuredly the occasions of leading us into error; we shall be told that the end in reason is given by the occasions of reason are such as to land us, when dealing with the ultimate elements of thought, into demonstrable contradictories. 'What a piece of work is man!' How ignoble therefore, a duality which reason! By frankly some properties of the contradictories are manned to exercise a function for which he has not the necessary qualifications, creates in consequence an entanglement, escape from which he offers his readers on condition that they synthesize contradictories, think unthinkables, break Aristotle's head and revert to Babel.'

EMERSON'S DEPLORABLE NEGATIONS.

The Christian manned the exercise a function for which he has not the necessary qualifications, creates in consequence an entanglement, escape from which he offers his readers on condition that they synthesize contradictories, think unthinkables, break Aristotle's head and revert to Babel.'

EMERSON'S DEPLORABLE NEGATIONS.

The Christian manned the exercise a function of which he has not the entanglement, escape from which he defers his readers on condition that they synthesize contradictories, think unthinkables, break Aristotle's head and revert to Babel.'

be some gross confusion of thought. In the brief space that remains to me I shall try to indicate succinctly some of the heads of that confusion. My readers will pardon me if I renew the memory of some elementary and uninteresting definitions of logic. The phrase, "a synthesis of contradictions," is an inexact designation of the truce which Mr. Mallock pretends to have arranged between the embattled systems of theological philosophers and scientific thinkers. From the nature of of the case their antagonism is that of contraries, unless one or other is a mere negation. The distinction between contradictories and contraries is family and the light of freedom and saw not that the light of freedom and sivilization in the land which he loved rayed right back to the Cross on Calracy. He denied the Divine Christ, Redeemer and Regenerator; rejected the idea of divine revelation and supernatural faith, claiming religion to be entirely natural and revelation continuous; and put the Sacred Scriptures on a level with the classics of antiquity, or the great expressions of purely human genius in the land which he loved eivilization in the land which he loved rayed right back to the Cross on Calracy. He denied the Divine Christ, Redeemer and Regenerator; rejected the idea of divine revelation and supernatural faith, claiming religion to be entirely natural and revelation continuous; and put the Sacred Scriptures on a level with the classics of antiquity, or the great expressions of purely human genius in the modern day. He outran his time, indeed, as President the light of freedom and eivilization in the land which he loved rayed right back to the Cross on Calracy. He denied the Divine Christ, Redeemer and Regenerator; rejected the idea of divine revelation and supernatural faith, claiming religion to be entirely natural and revelation and supernatural faith, claiming religion to be entirely natural faith, claiming religion to be entirely natural faith, claiming religion to be entirely natural faith, claiming religion to be e of reconciling what he assumes to be the irreconcilable — Religion and Science—declares himself merely an intellectual accountant of the facts and arguments of both sides; but unconsciously without doubt he is constantly stance, would be the predicates, being and not being, if applied to the dodo. By no effort of the mind can we conceive a thing susceptible simultaneously of

an absolute judgment until I have—I can no more assert the compatibility of these pairs of contradictory propositions: There is a personal God, there is not a personal God; the will is free, the will is not free; the human soul will never perish, the human soul will never perish, the human soul will perish, than I can assert that the same thing can be, and at the same time not be. And if there is any law of our cognitive faculties that can force us to nitive faculties that can force us to submit to the flat of an impotent and irrational will, the author does not reveal it. In fact, he scolds us for hoping to find such a law, telling us that at present we have paralyzed our facul-ties, because we insist in overstraining them.' But we may presume that the them.' But we may presume that the experienced reader will interpret this scolding to be a personal confession rather than a general admonition.

"Contrariety is the opposition that exists, not between a mode or quality of being and the simple and total negation of the same, but between two modes of being or two qualities agreeing in some generic aspect, yet mutually

modes of being or two quanties agree-ing in some generic aspect, yet mutually antithetic and exclusive, as, for in-stance, the opposition which obtains between the two affirmations: Scientific thinkers are right, and Scientific thinkers are wrong. Such an opposition in the doctrine of Dualism exists between matter and spirit, which are not merely dissimilar in character, but so contrasted that the concept of one not only does not include, but positively excludes the other. That there may be a synthesis of contraries in the universe is not only possible, but it is the very thing myself, but I am just as near the Philippines as I care to be.

Having been invited by my long-time friend, Mr. S. W. T. Lanham, to be present at Austin on the occasion of his inauguration as Governor of Texas, I went to comply with the invitation. I went to comply with the invitation. I went to comply with the invitation.

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a compound or synthesis of rection unitary tertium quid, he is trying to square the circle by finding a common square the circle by finding a common square of incommensurables. If he is tains that the practical reason can escape from the snares which he has laid for it only by thinking of the unilaid for it only by thinking of the aniverse as being at one and the same time and in its totality the subject of contrary predicates, he again makes on the human mind a demand to which from its transportation it cannot reapped. inner constitution it cannot respond. It can think of a being whose activities are subject to the laws of the conservation of energy, and at the same time is capable by self-determination of directing energies which it can neither in-crease nor diminish; but it cannot think of that being as eliciting an act that is at the same time elective and necessarily determined. If the worst comes to the worst, it might probably be provoked into looking on the universe as a mad house, but it cannot think the unthinkable. Any system of think the unthinkable. Any system of thought that requires this of it is ask-

ing for the dethronement of rea "I shall not detain the reader longer to expose Mr. Mullock's confounding of negation with the mental act called prenegation with the mental act called precision, of incommensurables with absolutely irreconcilables, of the unintelligible or incomprehensible with the
contradictory; but request him, if he
see fit to read the ledger of our intellectual accountant, to bear in mind that
the author professes to assume a role,
the duties of which he does not perform,
attempts instead to exercise a function
for which he has not the necessary
qualifications, creates in consequence

The Christian must admire Emerson as a man of pure and honest life, and high moral ideals; as a democrat in the large sense of the word; as a literary man of great originality and oftimes of practical suggestion. If Emerson had lived before Christ came, the Christian's admiration for him had been greater; including some measure of the reverence which he gladly renders to Plain and Aristotle and other great minds of Pagan days, who living above peass at places of the efforts to be expended that the reverend paster of the church must the Baptists preacher at the post-office. The preacher approached him with some trepidation, and handing him a letter, said: "Will you please him a letter, said: "Will you please that to Mister Brannan." I received it and found that he had been to call as a fliven into challenging me for a debate. His challenging me for a debate. His challenging said to debate the following propositions:

Baptism is necessary for salvation:
Baptists afirm.
Salvation is necessary for baptism:
Baptists aflirm.

Salvation is necessary for baptism:
Baptists aflirm.

Salvation is necessary for baptism:
Baptists aflirm.

I replied immediately to the challenge, stating that I was ready, and for him to call as soon as possible and arrange the necessary preliminaries, the length of the propositions of the propo

temporaries; but the rabackward.—Boston Pilot.

CATHOLIC AID IN DIVORCE FIGHT.

PROTESTANT CLERGYMEN APPEAL TO ARCHBISHOP FARLEY TO AID CRUS-

New York, June 3 .- In an address delivered at the annual meeting of the Manhattanville Pupils' Association, held at the Convent of the Sacred Heart, Rev. Wm. O'Brien Pardow, S. Heart, Rev. Wm. O'Brien Pardow, S. J., attacked the evil of divorce so strongly that his words were afterward the subject of animated discussion among his hearers.

In connection with his remarks, Father Pardow let it be known that Protestat clergymen have appealed to

Pather Pardow let it be known that Protestant clergymen have appealed to Archbishop Farley to meet them on some common ground from which the danger of divorce can be combated.

"You must carry the sacred mission of this school into the world," Father Pardow said. "You should influence your exercise propagations, and array yourself.

your surroundings and array yourself your surroundings and array yoursen against the dangers of the world, particularly against the danger of divorce. No Catholic organization of alumnae could exist with the sanction of the institution it represents if among the members of the organization were any members of the organization were any remarried divorcees. Such women, though graduates of a Catholic institu-tion, having played false to the teach-ings of Christ on the fundamental law of marriage, could no more claim the privileges of the institution in which they had been educated than Benedict Arnold could claim the protection of the Stars and Stripes after his treason

to this country.
"Only a few days ago the Archbishop told me he had received letters from Protestant clergymen, asking him to meet them on some common platform, from which the evil of divorce might be fought. It is the first time that the Protestant clergy have ever asked us

Protestant clergy have ever asked us to join them in such a movement.

"Remember, there have been 227,000 divorces in twenty years in this country; that means that twice that many persons have been separated who ha sworn to let no man put them asunder.

Come and take a choice of all my library, and so beguile thy sorrow. -Shakespeare.