
(By a Regular Contributor.)

"BUILDING UPON RELIGION."- | ligion. That we admit. But, accord-Under this heading the "Herald has given us a very strange oditorial. comment upon a recent speech made by the German Emperor. That oratorically inclined potentate is credited with saying that "the men who does not build his life upon religion is lost;" meaning, very probably that it is necessary for salvation to have religion- a teaching down during twenty centuries, for the promulgation of which she has ald." been unmercilully criticized by the entire non-Catholic world. Accord. ing to the "Herald" the "present German Emperor seems to think little or nothing of the difference between Protestantism and Roman Catholicism as an expression of the deeper vital religious sentiment to which he attaches so much importance. He speaks of them and brackets them as the 'two great creeds' of the German people." Now, the German Emperor may be a very practical ruler, a very good soldier, very eminent statesman, a very effective orator, a very resourceful act or-or he may not be any of thesebut he is decidedly a very poor theologian. And we feel that we are within the limits of accuracy when we hazard the remark that the "Her ald's" writer is a still more sorry specimen. This styling Protestant-ism and Catholicity "two great creeds" reminds us of the conversa tion between Athalie and the young King Joas; when the usurping and infidel Queen attempts to justify her idolatry and to play upon the inno cence of the king-child, she says that "we each have our gods; you will serve yours, and I will serve mine, they are two powerful gods," the inspired child of destiny makes answer; "mine only is God, madam, can there be two Truths; no more can there be two true creeds or reli-But we cannot expect that quently we have no fault to find with him.

But when our friend the "Herald" undertakes to go beyond the mere statement of what the Emperor said, and seeks to furnish some original comment, we are obliged to pausenot exactly to draw breath, but rather in order to find out, if possible what on earth the writer is trying to say. We take three sentences, but we do not pretened to analyze them; we merely select them as samples of the absolutely absurd. A stringing of words together is no more likely to make sense, than a casting down of a handful of beads is likely to make a rosary.

At all events here is the wisdom of our spasmodically theological "Her-

"It does not follow that this truly inner religious life will come out equally true and equally hearthy and bewhatever be the nature of the outward form. But the presence or absence of responsive reverence re the real difference between a religious and non-religious life, between a nation animated by religious sentiment and a nation that is not this exists in the heart of man or of a race, it will show fitself by any creed or theology that ready to hand as electricity when once generated will manifest itself and operate by such kind of conductors as happen to be present though some will, no doubt, be better conductors than others.' ****

Would any of our serious readers take the trouble to study the foregoing and to kindly tell us what it We would not dare ask the 'Herald' to explain, for we would probably be obliged to wade through another column, or more, of equally confused and "too awfully deep" matter-and life is too short to be spent in any such fruitless undertak- sive crimes, of great horrors, The first sentence evidently it lives in a species of immoral air means, if it means anything, that that clouds and weakens it. this truly inner religious life" is timate effect cannot be otherwise not certain to be "equally healthy than debasing and fatal.

ing to the logic of our teachings, the form of the religion-that is to say, the dogma of the faith-is the means The purpose of our contemporary is whereby religious life can be attained. The Master indicated the wayonly one way, not a number of ways -and that way must of necessity be followed if we are to attain the perfection of Christian life. But when it comes to talking about the "presence or absence of responsive reverence." we must first ask the tion "responsive to what?" The presence of this responsive reverence is which the Catholic Church has laid a religious life, and its absence is a non-religious life; so says the "Her-Reverence for whom? for what? Does a religious life simply consist of a reverence and nothing more? Reverence may be a very passive kind of faith, and it is a active, a living one that is demanded of us. Then we have a compari son between this reverence and electricity, the former showing itself 'by any creed or theology that is ready at hand," the latter manifesting itself "by such kind of conductors as happen to be present." Of course, there is the saving clause "some will be better conductors than others," even as some will be petter creeds than others.

Imagine a writer calmly undertak-

ng to discuss in a few paragraphs

the entire problem of religious faith and comparing the spiritual truths taught by the Divine Founder of Christianity to the material element generated by means of a process of nature and controlled by a human contrivance. It all reduces itself to the one simple statement, the one regular and old-time fallacy, that one religion is as good as another.' And the mere acceptance of such proposition necessitates the negation of Christ. If one creed, or one religion, is as good as another one. (although even electric conductors are not all equally good), then the Founder of the Christian Faith was not Divine, was not God. As God, and yours is nothing." There are not Divine, was not God. As God, and being Divine, He could not posent two Gods—only one; no more sibly teach two or more conflicting or different things; He could not tell one section that THIS was the the German Emperor should see matters from the Catholic standpoint; THAT was the Truth. He could not point out two diverging ways to reach the same goal. Consequently, the "Herald's" comments have the advantage and merit of being confused and meaningless; for were it otherwise, and did they actually mean anything, they would simply constitute a denial of the Divine origin of Christianity—and we prefer to believe that the writer did not know what he was saying than to be obliged to impute to him the more unpleasant alternative of anti-Chris-

tian principles

NEWSPAPER EDUCATION. - We were pleased to receive again, this week, a contribution from our old riend the "Curbstone Observer." Indeed, we must admit that we greatly nissed his weekly budget, but we are happy to know that the period of his silence was well spent in gathering fresh material for future interesting papers. It was characteristic of him to tell us how he spent an hour 1900, he lectured on "Everlasting each day going over the local or- Life." As an agnostic, his admisgans of our city; and his conclusions sions are interesting. Neither affirm-regarding the sensationalism that ing or denying the ancient faith, he appeared on their surface, suggested to our mind very serious reflections. If it be true that the daily press is almost entirely filled up with accounts of crimes and criminal practices, we cannot but feel some anxiety for the future spirit of the generation that is being educated upon such matter. It is a positive and well known fact that the youth of to-day derives nearly all the information deemed necessary in life from the perusal of the press. The press has become a mighty factor in formation of social as well as individual character. When a young man's mind is constantly brought in touch with the blots upon the page of life ne must eventually absorb more or less of the unhealthy atmosphere of recorded crime. Instead of accustomed to reflect upon elevating and inspiring subjects, he gradually inds the opiate of sensationalism affecting his faculties and he begins to feel the necessity of a constant stimulus in the mental order. dwells upon all the details of painful accidents, of rash deeds, of repul-

consistent with his avowed This is a subject that lends itself

of the moon.

may be treated from a vast variety of standpoints. When our Holy Father, the great and aged Pontiff Rome, issued his appeal to the Christian world in favor of the Apostolate of the Press, he decidedly had in view something different from that which the daily organ of the hour furnishes. It is high time that our serious Catholic population would begin to note this difference and understand the absolute necessity were it only for the sake of the rising generation, to counteract the fa tal influence of sensationalism.

The Genesis Of Anarchism.

"Why are anarchists sometimes classed as agnostics?" is a question to which the "Intermountain Catho lic," of Denver, Col., gives the following forcible reply:

The question that has agitated the numan mind from time immemorial is that of future existence. Touching this all important question are cer tain affirmations which, when denied, have given rise to many a long drawn out debate. The contest as the existence of God ante-dates all the records of pre-historic times. The fool saying in his heart there is no God" brings us up almost to the root of the human family. It is certainly pre-historic and beyond the sacred record. We have no historical evidence. All debates, reduced to their last analysis, have been about the little words yes and no.

The last century, remarkable both for the discoveries made in the domain of science and the great and profound minds it produced, strikes a medium between the yes and no of all past ages. It will not answer yea, yes, or nay, nay, but says: "I know not" whether a Supreme Being exists or whether the soul is destined for immortality.

This "I know not" neither asserts or denies, but stands on neutral ground. He is not an atheist nor a deist. What then? He is an agnostic. Apart from revelation, the human family takes its place in one or other of these distinct categories. A deist believes in the existence of a personal God, but denies revelation, also that there is a divine providence ruling the destinies of men and nations.

The rudest savage as well as some of the greatest scholars and most profound philosophers are classed as deists. The atheist must necessarily be subsequent to the deist, as there could be no denial without first have ing an affirmation. The agnostic, not finding the arguments in favor of the existence of God sufficiently convincing for his mind, lives in doubt and uncertainty. For agnostic the existence of God and immortality of the soul are doubtful propositions. They admit that the belief is coeval and co-extensive with the history of the human family; nay, more, that it is the foundation of consoling hope which leads man's thoughts upwards, developes aspirations that are enobling and conducive to real happiness.

John Fiske, who died recently, was a pronounced agnostic. He was recognized as one of the leading minds in the world of thought. He has left a number of works on philosophy, evolution, the unseen world, etc. At Harvard University, in said "the belief in a future life, in a world unseen by mortal eyes, not only co-eval with the beginners of the human race, but is also coit in all its subse extensive with quent stages of development. in short, one of the differential ributes of humanity." He did not discourage this belief of the human race, nor like men of small minds and pretending to a knowledge of the sciences did he term it a superstition. He would not, because knew not whether it was true alse, deprive the human family the consolations which spring from belief in immortality. In the lecture referred to, he said: "The faith in immortal life is the great poetic achievement of the human mind; is all-persuasive, it is concerned with very moment and every aspect of your existence as moral individuals, and it is the one thing that makes this world habitable for beings con structed like ourselves. The structed like ourselves. . . The destruction of this sublime poetic conception would be like depriving a planet of its atmosphere; it would leave nothing but a moral desert as colu and dead as the savage surface

A shower of stones is unconvincing agnosticism, Mr. Fiske failed to to the reason, yet it may stun and draw from the universal belief of the bewilder the brain.

the soul is immortal. Hence, terms it "a sublime poetic conception." which may be a delusion

But if possibly sit is a delusion, why appeal to it to curb the passions, to obey the laws and practice ustice and honesty? On this ground rests the most cogent argument of the anarchist. No hereafter, no moral responsibility, therefore no son for one denying himself what the appetite craves. Why obey the law, say anarchists, if by following the bent of their inclinations they ceed in escaping the penitentiary? The agnostic would naturally shrink from the teachings of anarchy. Why? Decause of his environments. Raised under the influence of Christian principles, surrounded by Christian teach ing, he naturally imbibes its spiritnot from the conclusions which logically follow from his teaching. profession is higher than his prin-

In the social order are two classes of agnostics. The one is refined, has ample means to supply all his demand, and is imbued with certain moral principles begotten of Chris tianity. To such persons the ravings of anarchy, disobedience to law or any manner of disorder tending to disrupt society, would be highly fensive. Standing on the high plain of law and order, he does not how, from the fact that the future is uncertain, others with the same creed should invade his sacred rights But the toiling masses who are hungry and naked, reason differently. Their reasoning, too, is derived from agnostic principles. If the future is doubtful, then rewards and punishments are myths, and why sacrifice the present life which is a living reality for uncertain rewards. brain," wrote Kropotkin, a leading anarchist, "released from religious terror, asks itself why should any morality be obligatory? He denies both obligation and moral sand tion."

Agnostics would naturally shrink from and abhor the anarchists' theories, but do they not flow logically from their theories of evolution The agnostic's highest conception of man that he is evolved. The anarchists, adopting this theory as their

premises, argue logically that if man is evolved, he has no spiritual soul distinct from the body. Hence the conclusion of Bakounine, a noted anarchist, that "it is a fundamental and decisive truth that the social world, humanity, is nothing else than the supreme development, the high est manifestation of animality." But this "supreme development or highest manifestation of animality" not concerned about the unseen world. Its motto is, "Live and be happy, for to-morrow we may die."

But how will the great bulk of agnostics, who do not enjoy the goods of this life, and at best are merely eking out an existence, share in the happiness of this life? There are a great many agnostics who do not concern themselves about evolution or any of the sciences. They happiness - such happiness the passions seek, and which be obtained only can by This they do wealth. sess. Even Mr. Fiske's "sublime poetic conception of immortality" The anarchists tell how the discontent, unhappy, impoverished members of the human family may btain redress. The socialists give their views. All are agnostics, and whilst, like Huxley, Spencer and Fiske, they may not deny immortality, acknowledging that they know nothing about it, yet in the midst of the realities of life, controlled by the senses, and a slave to the passions, an uncertain future and doubtful hope is not enough to offset the

The great mistake of the age is to onfine agnosticism to a few learned persons. It permeates all branches of society, and it is its subtle influ ence that is rendering mankind rest less and widening the chasm that separates the poor from the rich.

New Bishop of Cheyenne

The Rev. James J. Keane, who has been appointed to the Bishopric Cheyenne, was the pator of the Church of the Immaculate Conception in Minneapolis. Father Keane was ordained in 1882 at the Grand Seminary in Montreal, and career as a priest has been spent enwas the parish of St. Mary's, in St. Paul, and he was subsequently past or of St. Joseph's in the same city. For a time Father Keane was pres dent of St. Thomas's Seminary, St. Paul, a post he vacated to take charge of his recent parish.

Notes and Remarks About Religious Life.

If one were to gather together all the items of news that appear every week, or even every day, about nuns, religious communities, the taking of vows, or the departures for eternal reward, a most interesting might be made and much light could be thrown upon the question of religious life in community. Last week, out of different papers that came into my hands, I clipped a number of paragraphs. I know that each of them has its special local interest, and may not affect the general readers outside the special section of the country mentioned therein; but, it seems to me that the combining of a few of these items or news should serve to show the Catholic vitality on this continent, as well as the progress that religious vocations are making amongst the young ladies of this new world. I do not propose commenting at any length upon these bits of news, rather do I desire that the readers should draw their own conclusions from them. However, I wish to preface this column with some very pertinent remarks made recently by Rev. William O'Brien Pardow, S.J., on the occasion of twenty-nine young women being ceived into the Notre Dame Order in

FATHER PARDOW'S WORDS. -Speaking to and about well trained Catholic teachers, the eminent Jesuit Father made use of the following remarks:-

"It is with great pleasure that I address a teaching order," said Father Pardow, "because I believe that in their class rooms the teachers are performing a service that equals that of the priests in the pulpit. The struggle of the Catholic Church the next century is to be fought in the class room; the foundation of Catholicity in this country—and all others, for that matter-is in the

"The religious teacher in the class oom is doing the work of the Apostles. The religious must be well prepared for what she is to teach, of course. The professional teacher, no matter how well trained she may be, is absolutely powerless by the side of the religious whose teaching imbued with the true knowledge of God."

SOME RECENT PROFESSIONS .as an evidence of how zealously the Catholic families of this country that is to say of this American continent-are furnishing subjects to the eligious communities, I will just cite the following few instances, all taken, at random, from the issues of one week:-

Ten Sisters made their final vows in the Mercy Order at St. Joseph's Convent, Hartford, Conn., July 24. The Right Rev. Michael Tierney, D. D., celebrated Mass and conducted The Sisters received were Elizabeth T. Blake, Helen Tierney and Mary F. McGurk, of Hartford; Eugenia U. Bush, Jane H. Kelly, Margaret A. Murphy, Julia A. Finnegan, of New Britain; Ann A. Synnott of Bridgeport; Mary Connelly of Middletown, and Winifred T. Holy of Waterbury.

Eleven candidates received, last month, the habit of the Sisters of the Humility of Mary in the chapel of Villa Maria, Penn.; nine made their vows; and several pronounced their final vows. At ceremony the Right Rev. Monsignor F. M. Boff, vicar-general of Clevenounced their vows. By special agreement, this community, whose monothing that he did not adorn." Siterball is a special agreement therefore the special agreement is in Pennsylvania is the special agreement. land, presided. Mass was celebrated tached to the Cleveland diocese.

Miss Louise Deimert, daughter of Dr. J. A. Deimert, took her depar- she did not make decided success. ture from Cleveland on Friday Lafavette. Ind., to enter the Franciscan Order, becoming one of God's chosen to nurse the afflicted ones of this earth. For one apparently worldly, this was a surprise to the many friends of Miss Deimert. But has His own ways. Miss Deimert was educated by the Ursulines lines of Chatham, Canada. Her early religious training taught her to recognize the "call of the Voice" she obeyed without delay. No voice from the world could tempt her to remain. Her hosts of friendsi therefore, speed her on in the holy religious life she so happily enters and pray she may persevere until the

A MISTAKEN IDEA. - There is abroad a very erroneous in the that religious Mfe. especially erally very short. It is true that a eertain percentage of nuns young; but the percentage of deaths in the world is proportionately much larger than in the communities. It is journed until claimed that close confinement and at 4 o'clock.

constant work, or study, combine to undermine the constitution; but not the quarter as much as the irregularities of life in the whirl of social existence. It is a well authenticated fact that in religious communities the work is always proportioned the capacity, the needs, the health, and the other circumstances affecting each one of the members. The most trying and wearing work is that of teaching, yet the number of nuns who have grown old in the classroom can scarcely be told. You meet with them at all ages, from thirty to sixty, and even seventy, full of vigor, ever constant in their duties, and feeling almost as young as when they commenced their lives of educational labor. Perhaps the convent regularity accounts for the existence of so many fresh-young-old nuns; equally has the absence of abnormal excitement something to do with their longevity; and assuredly the lack of care and worry—such as these death-dealing features of social life exist in the world-can be set down as causes of that youthfulness under the snows of years. Be the causes what they may there is no denying the fact that our Catholic sisterhoods contain more hearty aged members, in proportion to numbers, than does any community, be it village, town, or city, in the outer world. I will close these few rambling comments with the statement of a very interesting case, and one that deserves well to be reproduced in the Catholic press, were it only to do more honor to the gifted and holy hun whose splendid record is men-

THIRTY-THREE YEARS .- thirtythree years ago a young girl, Miss Emma Bradley, with her graduation laurels fresh upon her brow, was en gaged as a lay teacher by the Ursulines of Cleveland to help them in their care of St. Malachi's School, then recently established. Soon after, Miss Bradley became a postulant, and in due course a professed Ursuline nun. But from that distant day in September, 1869, until the present time she has been attached without break or interval to St. Malachi's School. This in atself is a remarkable record, probably unique in the history of parish or public schools.

But the length of time is parallel-

ed by the quality of the service ren-Year in and year out, early and late, in sickness and in precarious health-for she has never been a strong woman-Sister Mary Berchmans has shown untiring zeal, flagging energy and marvelous ability in carrying out her work. Her ecord is well known in school circles, Catholic and public. Before the introduction of the Federal plan, it. was open to competent girls to obtain positions as teachers without passing through the High or Normal Schools. More than fifty girls in those days successfully passed the teachers' examination and most of them passed directly from her care to the position of teacher in the public schools of the city. Their success abundantly proved their fitness for the position. No girl ever graduated from St. Malachi's School who had not first attained a teacher's diploma. That was the standard Sister Berchmans set for her school. On off-days her time was largely occupied giving supplementary lessons to young teachers

milarly may we say of Sister M. Berchmans: There was no branch of school work that fell to her in which

Well deserved promotion has now come to her. Her gain is the spedial loss of St. Malachi's School, for we shall hardly look upon her like again. But we surrender her at the call of her community and we pray that her long years of ungrudging service for God in St. Malachi's School may win her high place in the glorious hierarchy to which she is so intensely devoted whenever God in His wisdom is pleased to call her

A meeting of her old pupils was held on Tuesday night in St. Mala-chi's chapel. The attendance was large and enthusiastic. Miss Mary Ryan was appointed president of the meeting; Miss Mary McNealy, secretary, and Miss Mary Lavelle, arer. A committee was appointed to draft an address, which will be grossed and framed. It was unanimously felt that some suitable recognition of her long services should be it was decided that this should take the form of a handsome desk with all appurtenances. The meeting then adjourned until next Sunday afternoon

The concert given evening by the Catl Club, was an unqualifie hall was filled Sir ston presided, and an present were the Rev. 1 S.J., and the Rev.Fath Sir William Hir course of an appropria luded to the dangers tions that beset the they were ashore, and to avail themselves of which the Catholic S placed at their dispos those dangers and tem did not refer to the which he himself had establishment of the in with the graceful gal usually characterizes h casion of this kind, he

Religious Instruction In Schoo

Cardinal Vaughan, w in Germany in sear writes as follows to "Times" on the question instruction in public se I learn with dismay sal has found favor in ential quarters to cut new Education Bill the allotted to definite reli tion in denominational cut it down to two day lessons a week—the clause being applied t

on other days This compromise will by all who are devisi whereby to capture th tional schools. They t art practised, it is said mit crab, who needs or one claw into a neight order, by degrees, to into exclusive possessio The acceptance of su

would be a violation o

religious instruction as

standing that the Bill to the religious bodies they have always posse daily instruction in the outside the hours devo instruction. It would tionary and a destruct converting the deschools into Board sch more than half the wee religious instruction is It would be to impos ciple of the School Box religion, which the Cat has always rejected as as false. Whether Ang cept it, it is not for There may be a commo acceptable to them. B no religious instruction distinctively our own, ed, and connected, an