

of purity. Really the Michigan are sadly in who will put his foot to begin to talk nonsense, I be curious to know of the W. C. T. U. on the divorce ques- courts of Michigan such to promote social those ladies ever made against it?

ING splendid work in emperance in the Arch- On Monday of last Family Temperance held day at which thirty were entertained. In most splendid demon- kind ever held in the an accident occurred to the festivities of the precautionary measure, ber of physicians were their services might be ent amusements were the day, and all the children, by their parents, retained homes. Looking to the al work in the cause of to be done amongst the tion, and special care en of them between the a and twenty-one. We y to see work along the her places. Such a moving- bring a blessing upon the can much for the future of the American Republic and the Canada.

Y of Montreal municipal appears to be on the down majority of one the council tenders for work, amount- million dollars, to those highest bids. The people ful that there is a citizen's which has entered an injunc- the proceedings. The session recently held in that pr. of positive that a system obtained a firm hold upon civic departments. When ones are still going about ding public offices, the ques- ily arises: "What was the ing the Royal Commission?" missions are as a rule nothing rare. They find out things, is done, and the rescals who in jail continue to enjoy hom to carry on their nefar- The corrupt increment of the are largely to blame. Offered ment," their votes are cast its.

EMENT is made that Andrew has set aside \$10,000,000 for cement of teaching. The port of what is termed the Foundation tells us that with- period several institutions aged their charters so as to denominational tests in the trustees, officers and teachers, the great millionaire is tinct that rationalism which has in a firm hold on the minds of his countrymen at home. Car- and Rockefellerism have taken l in the work of some of the universities. Material ad- seems to be the goal. There in them. The Catholic For- review well says that the re- of denominational control in- means secularization and weak- the religious influence.

Y RUSSELL of London, Ont., years, was lately sentenced- ury magistrate to three months- Tommy is a burglar. He pleaded to entering a house and stole m a watch, a gold chain, a and a Masonic emblem. There aral other Tommy Russells in ury and a number of others in centre of population in the on. It is beyond question that literature which may be pur- by small boys at some of our talls is to a great extent the of promoting criminal tendencies. action of the authorities in this leads most people to the belief ury need a shaking up. Once upon in Rome, the supreme ruler calmly in his violin while the city was as to day.

ERIOUS lot of undesirables are anarchists. In Spain they have d themselves to be criminals of a which should bring upon them con- punishment, swift, sure and severe. they are strong enough to make a ustration their object always is sult the churches and convents. gives them the character not only murderers but of cowards. A de- from Lisbon, dated August 2nd, us that at a public meeting of free- ers, a branch of the anarchist ing procession to march to the sions of parliament and demand the press of the religious orders teach

the fear and love of God and obedience to the laws. This is enough. The free-thinkers want no God and want no law.

WITHIN THE BORDERS of Ireland may be found clergymen of non-Catholic denominations who are sincere, charitable, considerate and broad-minded, but there is another class who glory in dealing a blow at Romanism, and if they get hold of a worthless stray sheep think it brings them as much glory as would be felt by a general in the capture of a fortress. An inmate of a Limerick workhouse, named Alcock, having become a Catholic on his death bed, the Protestant dean preferred a charge of undue influence. An inquiry was held and it was found that there were no proofs for the charge. The master of the workhouse and others testified that Alcock had asked to see a priest.

CATHOLICS SHOULD BE ever on their guard against giving orders for books to pedlars. In many cases the volumes are far from what they are represented to be, and the price an unreasonable one. The pedlar wants a goodly profit, anywhere from 50 to 200 per cent. But this is not the only objection. One of these persons recently canvassed for what he called a travel library, which includes John Hayes' infidel book, "Castilian Days." Our advice is not to have anything to do with these pedlars unless they have a recommendation from the parish priest, setting forth that the goods they offer are meritorious and sold at a reasonable price.

A NOTED BASE-BALL player of the United States, Maurice Powers, recently deceased, is held up as an example for our young men who spend their leisure hours in the summer season on the diamond. Never in the heat of battle, we are told, was Maurice Powers known to utter an oath or a blasphemy, and on all occasions, during leisure time, he never raised the liquor glass to his lips. What adds a charm to the great game is to see the players conducting themselves in a becoming manner. Base ball should be made a gentleman's game. The "tough" and the rowdy should not be countenanced. Things are moving in that direction.

FROM CINCINNATI comes a piece of news of an extraordinary character. The presiding elder of the American Methodist Episcopal Conference at Ethel, Miss., is a negro. Rev. Frank N. English, a white man, shook hands with him, and in consequence had a narrow escape with his life. When it was found that he had been guilty of this terrible crime a delegation of furious citizens met him and threatened all sorts of violence, besides preventing the hotel keeper from serving him any dinner. All these people profess to be Christians. What a long stretch there is between preaching and practise in many sections of the country. Our own Orangemen are not quite so bad as these Mississippians.

SOME TIME AGO we drew attention to the fact that a Catholic never yet obtained the position of Mayor of Toronto. Bigotry in that city is so intense, so unreasonable, that elective offices are rarely bestowed on persons professing the Catholic faith. The Queen City, however, we are glad to say, is moving along in the procession of enlightenment and progress. Controller John J. Ward, a Catholic, has been permitted to occupy the Mayor's chair during the absence of Mayor Oliver in the old country, and our civil and religious liberties are still intact. We fear it will be some time yet before the free and independent electors of Toronto will make choice of a Catholic mayor at the polls.

DOGMATISM AND INTOLERANCE. From America. Modern literature is very hard on religious dogmatists. "Why burden ourselves with the gloomy dogmatism that weighs on Roman Catholics? Why load ourselves with so many chains that hamper the progress of the human mind? Why commit ourselves to what we may not swerve either to the right or to the left? Had we not better enjoy the free, unhampered and richly pulsating life of advanced thought? Why not think as we please, rather than get our minds made up for us from headquarter's beyond the mountains? The gospel of evolution is preached on all sides, why not apply it to the very mind that has given birth to it?"

There is nothing so common in the pages of modern writers as sneers at the Church which claims and exercises the right of definitely settling questions of dogmatism in the face of the Church and her theologians cannot help being a dogmatist himself in the thousand-and-one relations of human life. If by dogma we mean any settled opinion or conviction, dogmatism is a positive expression of what we know to be true. In this sense we all are dogmatists. If over and above this the Church claims to possess certain knowledge of Divine truths, it is irrelevant to reproach her with dogmatism, but rather the question in point is: "has she been favored as she claims with the Divine revelation of those truths?" The workings of the human mind follow certain laws. The fundamental law is that the mind's very

nature qualifies it for rest in the truth, no less than for the search of it. The human mind tends to acquire truth. Witness the restlessness of the present age which is characterized by a pushing forward to their utmost limits of the boundaries of the realm of truth. Mind however, is capable not merely of acquiring truth, but likewise of acquiescing in it, unless, forsooth, we side with Lessing, who is said to have inquired for inquiry's sake and so revelled in the quest of truth, as to shrink from its acceptance when found—unless, too, we side with Pilate, who, with cynical smile turned away from the Incarnate Truth, as though he desired of an answer to his: "What is truth? There are many minor Lessings and Pilates in these days scrambling for the bones of rationalism or skepticism which the German critic and the Roman epicurean have scattered broadcast over the smiling fields of truth.

The mind was made to harbor truth. But truth begets dogmatism. As your shadow clings to your person, so dogmatism follows in the wake of truth. There is no phenomenon more natural in the life of awakening thought than final acquiescence in truth. No sooner has the child grasped the simple truth that two and two make four than he is a dogmatist. His conviction is settled, and he gives bold expression to what he knows is true. And you are an anomaly, if you differ from him. And how stubbornly he clings to his newly acquired knowledge! The man who has mastered some truth cannot but be stubborn. Dogmatism is not a psychology. Evolution cannot be applied to the mind. Truth is truth, once and for evermore. Truth is not evolved out of a man's brain. It flashes upon the mind, so that where there is immediate evidence it is not in the power of the mind to resist it. There has never been a more pernicious blunder in all the history of philosophy than subjective idealism.

Now the Catholic Church is made up of human entities. On entering her folds whether in infancy or late in life, they still are human beings who, along with their human nature, bring their mind, capable of possessing all the certain truth as yet discovered by human wit. But this accumulated store of natural truth is enriched beyond man's wildest expectation by the cardinal virtue of Divine Faith. A Catholic, then, is of necessity a dogmatist, both by reason of his natural wisdom, and of the supernatural truth he acquires.

Over and above human wisdom, the Church holds the key to certain Divine truths. She is proud of it. Throughout these twenty centuries she has safeguarded the Deposit of Faith as her dearest palladium and the seal of her Divine origin. She is true to herself, even in these days of religious confusion and unrest. Valiantly she defends herself against the wily modernist, who is jealous of the Church's certainty in so many things which he pretends we know nothing about. She always condemns belief opposed to her own. In this she has logic on her side. Dogmatism begets intolerance. The Church never consigns to eternal punishment this or that individual, but she is absolutely intolerant of any and every belief opposed to her own. She thus proves her institution by Christ who laid down the condition for participations in His blessings (membership in the Church) in these words: "He that believeth and is baptized, shall be saved, but he that believeth not, shall be condemned. Thus also she proves her continuity with apostolic times of which her present attitude against Modernism is but a distant echo. St. Paul fulminating his anathema against heretodox teachers, and Pius X., launching his encyclical against Modernists—what striking resemblance! Here is something for Catholics to be proud of. Here is a sure criterion of the Divine origin of the Holy Mother Church. Look about you, Hedy Mother Church, the countless multitude of sects and denominations. They tolerate beliefs contrary to their own and hesitate to condemn them. Such "tolerance" is of itself a confession on their part that they lack the Divine credentials which alone authorize man to teach Divine truth.

Catholics are dogmatic and intolerant and have a reason for it. Dogmatism and intolerance of error rightly understood are like two gems in the Church's crown. The free thinker seeths at her. But even he is a dogmatist. How dogmatic he is in condemning the Church! There is no more biting and unrelentingly intolerant dogmatist than the free-thinker. And there is no logic on his side. Professing as he does to ramble at will in all realms of thought, he tolerates any and every thought save Catholic thought, to which he is bitterly opposed. Whence such strange inconsistency? J. K.

PAGANISM UNDER A NEW NAME. By Archbishop Ryan, in Catholic Standard and Times. Christianity is a fact in the history of the human race, the most mysterious in its nature, the most stupendous and universal in its effects—a fact which philosophy cannot ignore, nor infidelity deny, nor skepticism doubt, which has influenced religion, arts, arms, sciences, literature, social life, politics, human happiness, human suffering, human progress more than any other fact in the history of our race. The unbeliever who regards it lightly as one of the many false religions embraced by man at various periods of his history, who thinks that its influences were simply and exclusively confined to the secret and intercourse between the Creator and the creature, such a one can never adequately understand the philosophy of human history. Christianity reshaped the whole being of man, politically and socially, as well as religiously. It formed not only the Christian saint, but the Christian statesman, the Christian warrior, the Christian soldier and the Christian philanthropist. Christian civilization is based on and motivated by great Christian doctrines, which if weakened or denied will weaken or ruin the great superstructure pagan and send us back not merely to pagan civilization, but much farther. For

even paganism taught great conservative truths, such as the existence of the Supreme Being and His providence over men, and the doctrine of future rewards and punishments, which modern unbelief affects to deny.

Let us observe the countries of the world which have remained unconverted, and those also, the nations, that tried to un-Christianize themselves. Take as a specimen France, once so gloriously Christian, in the full noonday of her un-Christian days. She sought in the mad paroxysm of the revolution to cast aside her Christian doctrines and traditions, and with them her Christian civilization. She abolished the Sabbath, decried the sacred statutes of the tabernacles, sanctuaries, shut out the Christian and His priests, and flung of the Christian yoke. By one wild, desperate spring she plunged into the chasm of worse than paganism. Christianity, with folded arms, looked on from a distance to see how France could live without her. Deeds of blood, fearful as those of Roman glory, characterized the reign of the mere humanitarian theories of infidel philosophy could never elevate her. When tried, they melted in the sunshine like the waxen pinions of the Athenian artist. France sank into the wildest barbarism in the "Reign of Terror." This is a lesson to posterity of the essential connection of Christianity and true civilization.

A FATAL ERROR. But here I may be confronted by some young orator, who would say to me: "I acknowledge that Christianity did great things in its day, but that day has passed. It helped humanity in its infancy to rise and walk, but now it needs no such assistance. The Church must conform herself to the new and advanced state of things or be put to rest beneath the chariot wheels of progress. We freely admire and adopt in all that is beautiful in the morality of Christianity; we admire the Sermon on the Mount and its Preacher. We take its morality, but we care little for its doctrines, for these doctrines only lead to differences of opinion and sectarianism."

One of the most fatal and demoralizing superstitions of this country is this attempted separation of morality from doctrinal teaching. Doctrines are as the granite foundation to the whole edifice of Christian ethics, and with them that edifice must stand or crumble into ruins. What underlies the doctrine of holy childhood but the doctrine that the child lies at the child only in the light of its utility to the State and soon defamed will commence again, and deformed children will be put to death when men shall have lost the tenderness which Christianity has produced and fostered. Most men admire the Church's action in regard to divorce. They believe that her conservatism in this respect is essential to the preservation of the family and the sanctity of human love. But all her action and her sufferings in maintaining this principle are founded on a doctrine that marriage is indissoluble, and because of this doctrine the Pope himself and all the Bishops of the world united with him cannot grant a single divorce. Look at the great motives of human action. Behold that young man contending with fearful temptation, wrestling with some "mid-day demon." The pleasure promised is certain and alluring. Religion whispers in his ear, "Fear God! Listen to your conscience. Remember the punishment which God has threatened. Remember the heaven you renounce if you yield, and the hell whose punishment you will deserve." Now, all this warning is based on doctrines. Only this warning will ever save him from the mire of indulgence, or take him out of the mire. Strike down the great truth, and you strike down the great motive. Again, look at the marvelous institutions of charity throughout the world, sisterhoods and brotherhoods. These people have sworn that in poverty, chastity and obedience they shall save the world. Whom they never saw before, and who in many cases they can have little human sympathy. How account for this phenomenon? Not by fanaticism, which is short-lived and uncertain, whereas these sacrifices have lasted nineteen hundred years. No, there is but one solution: all this work of charity is built on a single doctrine that Christ has identified Himself with the poor and the outcast, and that in attending to them we aid Him. The fevered brow is the brow crowned with thorns; the prisoner in jail is the Captive of Pontius Pilate; the man dying on the scaffold is the crucified sufferer of Calvary. This Christ is loved and honored in His presence and you rob the sick, the poor, the prisoner and the dying of their consolers, and civilization of one of its most glorious triumphs.

IN THE HOUR OF AFFLICTION. Look again at the influence of doctrinal teaching in the hour of affliction. Look at that poor, broken hearted wretch who feels that the world has rejected him. Why should he live? Why should he endure "the stings and arrows should be endured?" There is nothing left to live for, and suicide seems his only relief. Then Christian faith descends like the comforting angel of Gethsemane and whispers to him: "There is One beyond the stars who takes cognizance of every sigh and tear and heart moan. He has said that if a man ever forgets her child, He will not forget thee, His creature. Bear your sufferings for a little time and He will aid you in bearing them and reward you for having borne them." But tell him, "There is no God to hear you; or, if there be one, He is too far away and too glorious to care for a broken-hearted wretch like you." Take away the doctrine of faith, and suicide, which is becoming so common, is the resort of the child of misfortune in the hour of misery.

And as faith diminishes suicides must increase. Statistics show us that in ten years in France, the number of suicides increased 30 per cent. It is increasing in France, Germany and elsewhere. It is increasing in proportion as faith loses its hold upon the children of men. One thing is remarkable in the statistics of suicide, and that is the dispro-

portion of women to men. Women are supposed to believe more and trust more deeply than men, and in one list of one hundred and sixty-six cases, of which was attributed to weariness of life, there were found but six women to one hundred men. It is known that among Germans who endeavor to act out their faith, as the Catholics and Lutherans, suicide is almost unknown. So that it is not to be attributed to a national temperament, but to loss of faith and of hope which makes life wearisome. It is remarked of the Irish who have faith that suicide is almost unheard of amongst them, and this is to be attributed, at least to a great extent, to the influence of that faith upon them in the hour of their trying afflictions. Some have asserted that it is rather pugnacity that piety, and an Irishman does not like to be beaten in a fight, even in the "fight of life," and regards suicide as an act of cowardice, which in truth it is. But this is not sufficient to account for his victory over afflictions.

PAGANISM UNDER ANOTHER NAME. I might continue to show you that doctrines underlie and give motive to all the great works of Christian civilization. To expect effects without causes, to tear up the root and the stem and hope that the flower and the fruit will remain, to attempt to retain the moral-ity of Christianity without its doctrinal teaching is as illogical as it is destructive of true civilization. I think I can already see in the comparative levity with which men begin to regard the great crime of perjury and in the fact that it is not as certainly and as severely punished now as in former times evidence of the effect of neglecting to realize the importance of doctrinal teaching. Perjury suppresses belief in two great truths. First, that God may be called to witness what we state; second, that He will punish any man who calls on Him to witness a lie as a truth. In proportion to the depth of our faith in these truths is our dread of perjury. If we deny them, we are no longer able to realize the effect which is proverbially easy to many people. I have shown how many other great conservative influences depend on faith in doctrines, and must fall with faith. But some one may say that it is utterly impossible to give back to the man liberated from his paganism, his old going back to precisely the old forms of that paganism. Yet we must remember that human nature is always the same, and that mere culture will not save us. We have no greater moral great poets as Horace and Virgil, no greater moralist outside the pale of Christianity than Seneca, and yet they could not save society from the civilized barbarism or paganism. We must remember that though the new religion of the future of which some men dream may not be called paganism, it is paganism under another name. We occasionally hear of the "religion of humanity." What is this but paganism, which deified all that was true and beautiful and good, with all that was vile in our nature, and called these things by various names, the deities of its religion? If any one whispered to the infidel philosophers of the Christian religion that the day would come when they would find themselves worshipping at a pagan altar, they would have smiled in derision. But false principles soon act themselves out into institutions. Human reason was deified, and the goddess of reason—a dancing girl of Paris—stood on the high altar of Notre Dame, a fit symbol of the prostituted reason that ruled the hour. But after a time some philosopher might say: "Why not a goddess of love, a power stronger than reason and more universal in its influence? We will not call her Venus, because that would sound like the old paganism." "But," cries out another, "we should, above all, have a god of spotless French Honor, and another of Military Glory," and so on through the whole range of human passions, good and bad, until the Pantheon should be complete. Man is a religious being. If he worship not God, he will worship himself. Deny the doctrines of faith and you try to kill

FARM LABORERS' EXCURSIONS

20,000 Men Wanted for Western Harvesting

To meet the demand for farm laborers in Manitoba, Saskatchewan and Alberta, special second class excursions will be run by the Canadian Pacific Railway from all Ontario stations. Cost of one-way ticket to Winnipeg is \$10.00, and from Winnipeg to points where laborers contract to work they will be carried without charge. After at least one month's work in the harvest field a ticket back to Ontario starting point will be issued at \$18.00. Tickets are only good on Farm Laborers' special trains. Tickets will also be issued to women, but no half-rate for children. Leaving dates of excursions are as follows:— August 14th and Sept. 7th, from all stations in the territory between Toronto-Sudbury line and Toronto-Sarnia line of the Grand Trunk. August 23rd and Sept. 7th, from all C. P. and G. T. R. stations on Toronto-Sarnia line, and south thereof (in Canada) and all stations in Ontario on M. C. P. M. and T. H. & B. Rys. August 27th and Sept. 10th, from all stations east of Toronto-North Bay line, and including Kingston, also stations on C. O. and B. of Q. Rys. and stations on K. & P. south of Renfrew.

For the three excursions in August special trains will be run from all points on C. P. R. If you are in any doubt as to date of excursion from your district apply to local C. P. R. agent, who will also furnish terms of special trains, or write to R. L. Thompson, District Passenger Agent, C. P. R., Toronto.

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Christianity and establish some form of paganism. In the name of our Christian civilization, I, a Bishop of the Christian Church, lift my voice to warn the representative men who hear me that the popular modern system of teaching morality without the doctrines that motivate it, whether system be called Christian ethics or moral instruction, or unsectarian teaching, is sapring the very foundations of Christianity and Christian civilization.

A DESERVED HONOR. On the 28th of July a meeting of the members of Divi in No. 1, A. O. H. U. was held at Fredericton, N. B. the occasion being the presentation of an address to His Honor Mr. Justice Barry. The president, Mr. James P. Farrell, read the address, at the conclusion of which he presented His Honor with a gold mounted case. The address was of a most complimentary character, but those who are acquainted with the Judge will say that every word of it had done during that time. During the reading of the address His Honor was visibly affected. In reply he thanked the members for their kind references to his qualities. He reviewed the history of the order during the last twenty-two years, stating he was the first president of the good work which it had done during that time. The Catholic Record also sends congratulations to Judge Barry. Catholics throughout the country are always pleased to notice one of their number attain a distinction upon which he will reflect high honor.

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SCRAPING THE STOMACH

Dangerous and Painful Operation Avoided by Taking "Fruit-a-tives."

Queph, Ont., Aug. 6, 1908. I suffered for many months with dreadful Stomach Trouble, with vomiting and constant pain, and I could retain practically nothing. My doctor stated that I must go to the hospital and undergo an operation of scraping the stomach and he fed by the bowels for weeks. All the medicine the doctor gave me I vomited at once. I was dreadfully alarmed, but I dreaded an operation and had refused.



I had heard of "Fruit-a-tives" and the great success they were having in all Stomach Troubles, and I decided to try them. To my surprise, the "Fruit-a-tives" not only relieved the stomach, but they also checked the vomiting. I immediately began to improve, and in three days the pain was gone and I was decidedly better. I continued to take "Fruit-a-tives" and they completely cured me.

Mrs. Austin Halmstock. "Fruit-a-tives" are 50c a box, \$1.00 a dozen for 12 boxes, trial box 25c. At dealers or from Fruit-a-tives Limited, Ottawa.



"NAZARETH"

The above Panel, 8 ft. 6 x 11, has just been completed by The Thornton-Smith Co., Church Decorators 11 KING ST. WEST, TORONTO FOR THE JESUIT MEMORIAL CHURCH, PENETANGUISHENE and is the first of a series of compositions to be placed in this beautiful edifice.

but if there is anything that comes nearer to the inspiration of Ruth to Naomi than the subjoined, we have not seen it: "Lord! bless and preserve that dear person whom Thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy; and let me also become a great blessing and comfort unto him, a sharer in all his joys, a refreshment in all his sorrows, a meet helper for him in all his accidents and changes in his world; make me amiable forever in his eyes, and forever dear to him. Unite his heart to me in dearest love and holiness, and mine to him in all sweetness, charity and compliance. Keep me from all ungentleness, all discontentedness, and unreasonableness of passion and humor, and make me humble and obedient, useful and observant, that I may delight in each other according to Thy blessed word, and both of us may rejoice in Thee having our portion in love and service of God forever."

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