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WEEK ONLY

OUR WINDOWS

VERNMENT STREET

The New State.

on, Nov. 15.—With an eagle ent Roosevelt, at 1 o'clock,

Maiden Voyage of the Steamship Mauretania

where she is initiated to give from the where she is initiated to give from the which set the great ship in motion. Thomas she was then presented by Mr. Thomas bell, the chairman of the Wallsend the following statement on the sub-

thing of modernist tendencies in the church, is addressed "to all the patriarchs, primates, archbishops, bishops and other ordinaries, who are at peace and in communion with the apostolic see"

In the opening of the encyclical the

en points out openly for whom and

What especially demands that we

should lose no time in speaking is the fact that in these times we have not

ed enemies for the inventors of the

search among our open and avow-

against whom the letter is written.

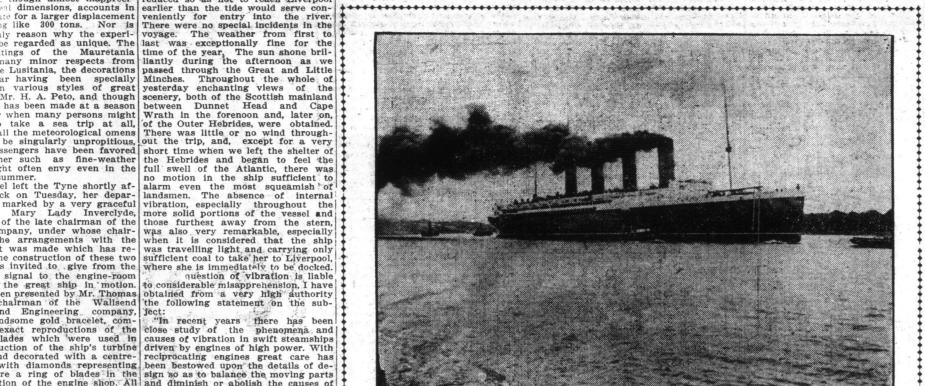
y be regarded as unique. The last was exceptionally fine for the fittings of the Mauretania time of the year. The sun shone brilliantly during the afternoon as we the Lusitania, the decorations ticular having been specially din various styles of great by Mr. H. A. Peto, and though yage has been made at a season between Dunnet Head and Cape year when many persons might Wrath in the forenoon and, later on, tate to take a sea trip at all, of the Outer Hebrides, were obtained, when all the meteorological omens. There was little or no wind throughed to be singularly unpropitious, out the trip, and, except for a very her passengers have been favored short time when we left the shelter of weather such as fine-weather the Hebrides and began to feel the might often envy even in the full swell of the Atlantic, there was no motion in the ship sufficient to alarm even the most squeamish of

2 o'clock on Tuesday, her depar-e being marked by a very graceful emony. Mary Lady Inverciyde, widow of the late chairman of the anard company, under whose chair-anship the arrangements with the avernment was made which has re-was travelling light and carrying only ted in the construction of these two sufficient coal to take her to Liverpool ssels, was invited to give from the where she is immediately to be docked.

The special correspondent of the spent some time net far from the mouth of the river in adjusting her polyment from the sole of the mouth of the river in adjusting her polyment from the sole of the mouth of the river in adjusting her polyment from the sole of the polyment fro the Carmania at a very high pitch of scientific and practical success in the Lusitania and Mauretania. For the engines of the former vessel Mr. Parthese of the latter have been confirmed by the latter have been confirmed by the latter have been confirmed by the latter have been confirmed and latter have been structed by the Wallsend Slipway and tania was anchored off the bar of the

Engineering company, an old-estab-lished firm which has made a specialty of the highest engineering work under the very able superintendence of Mr. firms of constructors of the Maure-Andrew Laing, Ats well-known director and general manager. The two firms, whose works are adjacent on the withal extremely kindly and consider-Type, have worked in harmony, and both may be congratulated on the been entertained by their hosts. This brilliant success of their joint efforts to satisfy the existing conditions of Both speakers seemed to express the the Cunard agreement with machinery sentiments of all present when they of entirely novel type and magnitude. Warmly congratulated the builders on Other experiments might have been the success of the Mauretania, and made by the builders of these giant yessels in the adoption of water-tube to our entertainers themselves, but to oilers or of oil fuel for the furnaces, the oficers, crew, and servants of the Space and weight might have thus been ship, who had one and all contributed saved, but after due consideration in the same hearty spirit as their emthese expedients were, rightly or ployers to the comfort and entertainwrongly, rejected in the present condition of engineering knowledge and opinion, and also in view of the fact that oil fuel is mostly obtained from localties not under British control and is not yet stored as coal is at the claim, and coal is at the present control and is not yet stored as coal is at the claim, and full of the kindly spirit with the design of the coal is at the claim, and full of the kindly spirit with the design of the stored our hosts from

Sell, the chargest sky fin motion, so considerable missprechesistor, I have believed the case of the c



THE MODERNISTS

It is safe from their attack; none which they will not employ all their endeavors to corrupt, while they pursue by a thousand ways their sinister design. There is nothing so insidious or so their factions. Combining in their teachings both the character of the rationalist and the Catholic, they display so subtlet a devenies as the will not advocate loudy and obstinately. In addition of all kinds of modernist tendencies in they will not advocate loudy and obstinately. In addition of all kinds of modernist tendencies in the part of the pa

sailed by modernists.

studies. Silence Would Be Criminal He then gives due praise to the strict morality of the priests assailed and claims that silence from Rome

would be criminal in the present stage

ally father treats of the duties and responsibilities of the head of the church in guarding the faith. He In the person of Christ, the modern-ist assert, continues the letter, neither science nor history find anything beerror. It is a matter for grave apprehension and sorrow that they lie concealed in the very bosom of the yond human nature. From His his-

These persons may be surprised at critic of the modernist school.

Religious Certainty.—Such, venerable brothers, is the modernist philosophy. of criticism.

In the opening chapter of the encyclical, which is very lengthy, the holy father treats of agnosticism and its modernist philosophy. fatal consequence on religion and develops at great length the idea that agnosticism is only the negative side as the object of faith; but this reality in the doctrine of the modernists. for him exists nowhere else but in the soul itself of the believer, that is to say, as the object of his sentiment and of his affirmations; something which does not, after all, leave the world of church and therefore are more for midable from not openly declaring themselves.

We refer, venerable brothers, to a great number of the Catholic laity, and, what is more deplorable, to priests, who, under guise of love for the church, pose, in defiance of all decency, as reformers of the church, although lamentably lacking in depth of philosophy and theology and aldecency, as reformers of the church, although lamentably lacking in depth of philosophy and theology and although saturated with the poison of error drawn from the adversaries of the Catholic faith. In serried phalans, they boldly assail all that is most sacred in the work of Jesus Christ, paying no respect to His divine person, which, in their sacrilegious audacity, they would debase to the level of common ordinary humanity.

Severything which raises Him above historical conditions. Finally, the same person of Christ has been distingued by faith; we must, therefore, in virtue of the third law, take away from the rationalists; but only to delve into the doctrine of the Protestants and the pseudo-mystics. Here is how they explain their position: If one studies closely the religious sentitime in which He lived.

This kind of reasoning may seem straing, but it is the reasoning of the strange, but it is the reasoning of the same person of Christ has been distingued by faith; we must, therefore, in virtue of the third law, take away from the rationalists; but only to delve into the doctrine of the Protestants and the pseudo-mystics. Here is how they explain their position: If one studies closely the religious sentitime in which He lived.

This kind of reasoning may seem strange, but it is the reasoning of the strange, but it is the reasoning of the same person of Christ has been distingued by faith; the modernists answer. Upon individual experience. They thus draw away from the rationalists; but only to delve into the doctrine of the Protestants and the pseudo-mystics. Here is how they explain their position: If one studies closely the religious sentitime in which He lived. persons may be surprised at critic of the modernist school.

The religious sentiment which wells setting aside their intensive their which God is the judge, no depths of subconsciousness (sublimdepth).

The religious sentiment which wells up through vital immanence from the conce, which transcends every scientific certainty. This is the real experience, he who examines their doctrines, and inal self) is the germ of all religion, as superior to all rational experiences connection with their manner of it is the reason of all that has ever been or shall ever be in any religion. Enemies the church they assuredly are. To shapeless, this sentiment went on proplace themselves in the moral attid at our classification. Entering the church they assuredly are. To that the church has no worse mies is not an overstatement of case. As we have seen, it is not an overstatement of the principle that gave birth to it, and become a part of human life, of the outside, but from within, that y would compass her ruin. The gir is located in the very womb of veins of the church. The attacks of the church. The attacks of the church are lock for any exception of a lock for any exception of the church they assuredly are. To that the church has no worse gressing under the secret influence of tude required. We have in this experience what, according to the mode of the mode of the mode of the mode of the religious sentiment, and which, according to the agnostic, it is a mere form. In like manner were born all other religious. They are all already seen in the decree of the count only excrescences of this sentiment. The tentiment of the religious experience goes on accumulating for mankind. This experience is propagated not only among the living of a rationalist. If they write history they make no mention of the divinity of Jesus Christ; if they ascend the

asked for it is its adaptation to the The Modernist's Belief

Individual Experience the Source of Religious Certainty—Such venerable might claim in favor of the Catholic church is that it is more true, be-cause it is more living, and, again, that it is more worthy of the title Christian because it responds better than any other to the origins Christianity. Such conclusions can-not astonish anyone, since they fol-low from the premises. What is very strange is that Catholics and certain strange is that Catholics and certain priests, whom we like to think of as abhorring such monstrous doctrines, should in practice behave as if they entirely approved of them, that certain Catholics, laymen and priests, praise and render homage to the leaders of error, that they lean towards the belief that what they are honoring in this case is less the men themselves.

this case is less the men themselves, not wholly unworthy perhaps of consideration, than the errors openly professed by them, of which they have constituted themselves the champions. Religious Experience Another matter in which the modernists place themselves in flagrant opposition to the Catholic faith, is in regard to the principle of religious ex-perience which they refer to tradi-tion. Tradition, as the church under-stands it, thereby is completely done away with. What does tradition mean for the modernists? The com-munication by preaching or by means of the intellectual formula, of some original experience. For to this latter, over and above what they call representative value, they attribute a suggestive efficiency operating upon their addresses and writings they seem to contradict themselves, to be the believer in order to awaken in him wavering and undecided. That is far the religious sentiment, which perhaps these enemies are all the more effective because they know best where in favor of the Catholic religion. That the other errors, already exposed. We purpose to show this further on. What the other errors, already exposed. We purpose to show this further on. What is transmitted from generation tither orally or of experience, joined to the other of experience, joined to the other of experience, joined to the other of experience undergoes many vicissitudes. Sometimes it laguishes and becomes they know best where in favor of the Catholic faith which is same footing a fall others. Its cradle was the ouncils; as catechists they guide of preaching properly so they make no mention of the mention of purpose to show this further on. What is transmistion of purpose to show this further on. What is transmistion of experience, joined to the other of experience undergoes many vicissitudes. Sometimes it laguishes and becomes the whom had never been, nor ever will, whom had never been, nor ever will. Sometimes it laguishes and becomes the whom had never been, nor ever will. Sometimes it laguishes and becomes the whom had never been, nor ever will. Sometimes it laguishes and becomes the whom had never been, nor ever will. Sometimes it laguishes and becomes the whom had never been, nor ever will. Sometime it laguishes and becomes the whom had never been, nor ever will. Sometimes it laguishes and becomes the whom had never been, nor ever did the other orally or in favor of the Catholic from generation of the other ora

move in quite different orbits, Science clent theology, they set themselves to summed up in the following: While devotes itself exclusively to phenoments faith has nothing to do with them; faith concerns itself with the divine which transcends science. It follows then, that there can be no possible conflict between science and faith. Each remains in its own prov-It philosophers. Modernist as a Theologian Here, venerable brothers, the modernist theologian presents himself. The subject is a vast and complicated one. We shall condense it into a small ince, and therefore they can never collide, nor even contradict each other If one should raise the objection that there are certain things in visible nature which depend upon faith, as for cess of subordinating faith to science.
The method of the modernist theologian consists in accepting the prininstance the human life of Jesus Christ, the modernists will deny it. They affirm that it is quite true that those matters by their nature belong to the world of phenomena; but inasciples of the philosopher in their entirety and adapting them to the needs of the believer. In other words he accepts the principles of immanence and symbolism. The philosopher affirms that the principle of faith is imman. much as they are penetrated with life and faith, and inasmuch they have been transfigured and disfigured by faith, they, under this special aspect, withdraw from the domain of the senses and under the form of matter ent; the believer adds: this principle is God; the theologian concludes: God is then immanent in man. Result: Theological immanence. In the same are transferred to the divine order. To the question whether Christ performed real miracles and uttered true prophecies, whether He rose from the dead and ascended into Heaven, agthe theologian concludes: the representations of divine reality are, then purely symbolical. Result: theologithat the negation is that of a philosopher addressing philosophers, of one who regards Christ as a historical reality; and that the negation is that of a believer addressing believers, of one who considers the life of Christ as lived anew in faith and by faith.

These are glaring errors, each more pernicious than the other, as may be clearly seen by the consequences flow-ing from them. To begin with symbolism: Since symbols are at one and the same time symbols in regard to the object, and instruments in re-spect of the subject, two consequences The conduct of the modernists, which is perfectly consistent, sheds must follow: the first is that the be liever must not adhere strictly to the formula, in so far as it is a formula, but he should make use of it solely in order to reach absolute truth. The from being the case. Everything is weighed, everything is planned, but this is done in the light of the principle that faith and science are strangers to each other. Read a page of formula at one and the same time veils and unveils. It makes an effort to express itself without ever succeeding. The second consequence is that the believer must use these formulae according as they aid him, for they are given to him in order to help his faith, not to complicate it; with proper regard, however, for the social re-spect due to formulae which the pub-lic magisterium has deemed suitable

tations, yet the aim and burden of the letter is nothing less than a de fence of Christ and His divinity lowing out the Pope's watchword: "To restore all things in Christ. Once the Saviour was crucified with the nails that bound Him to the cross. Don't crucify Him anew, with the shafts of criticism, and, least of all, in the house of His friends."

Nests of the Golden Eagle

Every pair of eagles whose habits I have had an opportunity of watching over a period of a few years would seem to have invariably at least two alternative sites for their nests; some have three and I know of one with four sites. In fact, I only know of one pair out of many which habitually re-Theological immanente. In the same way the philosopher declares that the reason for this is, however, apprepresentations of the object of faith has never been disturbed. The nest is in a small cavern on the face of an absolute wall of limestone rock some eight hundred feet high, at about four hundred feet from the summit. Above the cliff is a talus of loose stone at an angle of forty-five degrees or so, above which again rise other precipices. To reach the nearest point above this nest would be a long day's work.—Saturday

> WORLD'S WINE SUPPLY France and Its Colonies Furnish More Than One-Third

Than One-Third

A calculation of the wine production of the entire world published in the Moniteur Vinicole, an organ of the vine growers of France, contains several surprises among which are the enormous supremacy of France and the very unimportant place that Germany occupies as a wine producing country. The output of all the vineyards of the world is estimated to be 134.128.908 hectolitres or about 3,554, 416,000 gallons.

Of this quantity France herself produces 48,000,000 hectolitres, or considerably more than one-third. Italy comes second with 2,500,000 hectolitres, and Spain third, with 6,900.000.

The fourth place is occupied by the French province of Algiers, with 6,905,720 hectos, thus making the total output of the French Republic nearly 55,0000.000 hectolitres.

Fifth comes Portugal, with 3,900,000 hectolitres; sixth, Austria, with 3,100,000.

000; seventh, Hungary, with 2,805,000;