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### The Catholic Record

## Price of Subscription-\$1.50 per annum. United States & Europe-\$2.00 " "

THOS. COFFEY, LL. D., Editor and Publisher. Advertisement for teachers, situations wanted, etc., cents each insertion. Remittance to accommany

of London, Hamilton, Peterborough, and rg, N. Y., and the clergy throughout the sion. srs. Luke King, P. J. Neven, E. J. Broderick, M. garty and Miss Sara Hanley are fully author-

as well as new address. Obtuary and marriage notices cannot be inserted access in the usual condensed form. Each insertion 30 cents. When subscribers ask for their paper at the post office it would be well were they to tell the clerk to give them their CATHOLIC RECORD. We have infor-mation of carelessness in a few places on the part of delivery clerks who will sometimes look for letters

#### LETTERS OF RECOMMENDATION. Ottawa, June 13th, 1905.

Ottawa, June 13th, 1905. Mr. Thomas Coffey My Dear Sin-Since coming to Canada I have been a reader of your paper. I have noted with satis-faction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic vincicides and rights, and tands firmity by the teach-origination of the strange strong the strong strong strong the strong stro ability, and, above all, that it is imbude with a strong Catholic synth. It stemuously defends Catholic principles and rights, and stands firmly by the teach-ings and authority of the Church, at the same time promoting the best interests of the country. Follow-ing these lines: it has done a great deal of good for the welfare of religion and country, and it will be more and more, as its wholeseoms influently recom-mend it to Caholic families. With my blessing on your work, and best withen for its continued success, Yours very snacerely in Christ. Dostolic Delegate University or OftANA.

Mr. Thomas Coftawa, Canada, March 7th, 1902. Mr. Thomas Coftawa, Canada, March 7th, 1902. Dear Sur: For some time past I have read your estimable paper, the CArnotic Recease, and congra-tulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Bless-ing you and wishing you success, believe me to re-main.

Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Larissa, Anost. Deleg.

# LONDON, SATURDAY, MARCH 5, 1910

CONSECRATION OF BISHOP FALLON

We are pleased to be able to an nounce that the probable date has been named for the consecration of the new Bishop of London, Ont. On the 23rd inst. the Bulls arrived in London from Rome, and were conveyed to the Bishop-elect in Buffalo by the Rev. J. T. Aylward, Rector of St. Peter's Cathedral. It is expected that the consecra tion will take place in the Cathedral city of this diocese on Monday, April 25. This, then, will be a day that will mark a notable event in the history of the Diocese of London. To the administration of its spiritual affairs will come one who has, we may say, an international reputation for all those qualities that combine to make an ideal Bishop of God's Holy Church. He brings to us youth and strength, and may we not hope, therefore, that his administration will be given length of years-he brings to us an intellect matured and brightened in the great schools-he brings to us personal characteristics which will make him beloved of priests and people. In fine, he brings to us a character which will make his life work an inspiration to all to become devoted children of Mother Church and ideal citizens of our great young country. London Diocese has reason indeed to be proud of the choice which has been nade. One and all in Ottawa and Buffalo congratulate us most heartily upon our good fortune in the possessi of an ideal Bishop. From those cities, on the day of consecration, will come a large concourse of Catholics, old and dear friends of the new Bishop, to offer congratulations and renew in a plenteous degree the friendships of old. London looks forward with joy to the day when he prides himself in not understanding it will have an opportunity of extending to Father Fallon a welcome warm of is based. Far worse. He strays away Catholic faith, and a pledge of fealty to him in all his undertakings.

the source of all Christian truth and his question concerning the Person of worship. The writer of this article the Christ as the Professor does is to exturns the compass around, makes the pose many of his students to unbelief. divinity of Christ an outgrowth of His disciples' admiration and simplicity and scope and purpose of the maga-converts the gospel into a myth zine whose pages he has occupied or poem, differentiates Jesus of without profit. Should this spirit of Nazareth from the Jesus Whom higher criticism keep manifesting itself St. Paul preached with so much zeal.

tions of the temple. Prof. McNaughton who enter here. tells us that " the one man who led the way in this tremendous widening of the horizon, the man to whom the human person of Jesus first expanded to infinity, was not one of his own companions UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. at all, but an outsider and a persecutor of His followers." This refers to St. Paul. But St. Paul was not the first to acknowledge the divinity of Christ. St. at present upon the world. Mr. Gale Peter had already made his act of faith and spoken for all the apostles when he said: "Thou art Christ the Son of the living God." What was begun by St. Paul in his epistles was continued by St. John in his gospel. Of course there is no foundation for all these Straussian theories and philosophical puzzlings. To explain St. Paul by saying that he taught that "the divinity of Jesus was as it were only latent and suspended in His earthly manifestations" is entirely unwarranted either by the writings of St. Paul or by the circumstances under which he preached the Cross-a stumbling block to Jews and a folly to the Greek. Still less can Professor McNaughton in common with his fellow higher critics hold that the Jesus of St. John's Gospel was : "Jesus not as His disciples actually saw and heard Him, but as He had come

to be, after a very considerable period in which much has been learned and much forgotten, to the matured experience and reflection of His church." This is all gratuitous assumption begotten of criticism and bolstered up by evolution. Critics forget that the gospels were written in a different age and for a different people from us. Professor McNaughton recklessly assumes what he calls a Pauline and Johannine Christology which is the basis of all later dogmas, but which differs - and seriously too - from the Christ of the other gospels. It was, he would have us think, the product of theological reflection inherited frames of thought from Jew and Greek. The process goes on. What St. Paul started was continued by the Church according as council after council met to exclude error and define questions which naturally arose. It was settled by the Councils of Nice and Chalcedon. Our Professor need not flippantly contemn the decisions which saved generations and which were far other than the mere flat of authority. Because this gentleman did not take the trouble to study the theology of the Incarnation

the terms upon which the Incarnation

higher criticism. We warn our Catho-lie students to be upon their guard. accept, seeing that without any author-compliment he pays the CATHOLIC subjective nor relative. Neither is it a An education may be necessary for ity he wraps the Babe in song. If the RECORD. Both papers, the Intermoun-them. But it would be too dearly surroundings are so poetic what guaran-tain Catholic and the CATHOLIC RECORD, slow progress towards good. It is fixed catering to such emergencies. As the what peculiar people these Orangement And the project and recommended by the Archbishops of Transfer of the writers of these volumes are. Our eye has use that the Babe Hinself is project these Orangement project these Orangement are on the writers of the writers of these volumes are. Our eye has use that the Babe Hinself is project these Orangement are on the writers of the writers of these volumes are. Our eye has use that the Babe Hinself is project these orangement are on the writers of the writers of these volumes are. Our eye has use that the Babe Hinself is project these orangement are or and the writers of the writ bought if it were purchased at the ex- tee have we that the Babe Himself is says this correspondent, "are edited forever in satan who will endure eter- names of the writers of these volumes are. Our eye has just caught a report give a full analysis of the article in ques-tion; but there are certain phases which is gospels away. Faith cannot all are sound in the Christian faith and un-something which should not be but selected whose titles seem to promise grand pow-wow at the Muncey Indian we cannot pass without comment. No endure when rationalistic criticism as honest men ought to be." This is separation from God. Evil took birth that a lot of bound rubbish is added to prised between eight hundred and nine Messar Miss Sar Handey are fully author ized to receive subscriptions and transact all othe Distances for the CArnolic Revords. Agent for New Toradiand, Mr. James Power of St. John. Agent for New Toradiand, Mr. James Power of St. John. Agent for New Toradiand, Mr. James Power of St. John. Agent for New Toradiand, Mr. James Power of St. John. Agent for New Toradiand, Mr. James Power of St. John. Agent for New Toradiand, Mr. James Power of St. John. Agent for New Toradiand, Mr. James Power of St. John. Agent for New Toradiand, Mr. James Power of St. John. Agent for New Toradiand, Mr. James Power of St. John. Agent for New Toradiand, Mr. James Power of St. John. Agent for New Toradiand, Mr. James Power of St. John. Agent for New Toradiand, Mr. James Power of St. John. Agent for New Subscription struct of the Justification for this Profession and for the Justification for this Profession and for the subscription struct of the St. Thomas the Apostle, we think that the Profession can find com-fort in the case of St. Thomas the Apostle, we think that the Profession cannot be inserted tells us that Christ is He in Whom the Biessed rather are they who have not Christian enters the pulpit of another The James Toradian St. Agent for New in the world of pure spirits where the sin this world flow along like a sin the source cannot find a book's con-struction on its title page; for miles around to witness the proceedings. to convince no one and to transgress the we recommend as a motto for the Uni-He thereby destroys the very founda- versity portals : All faith abandon ye will benefit neither of them. The whole proceedings close with the earnest

MINISTERIAL UNBELIEF

At a meeting of Methodist ministers. held lately at Calgary, the Rev. Mr. Gale of Boston startled the assembly with the candid admission he made about the increase of unbelief. It is the curse considered that it was due to the unsettled mind of the younger ministers. "They are denying," he said, "the divinity of Christ, the new birth and the are rejecting. Men cannot stop half another denies. What some regard as fundamental many others consider as by with mere study they close in criticism who, filled with the spirit of the age, think they know all about everything and who seniors. It is the logical outcome of priwhither it would lead their disciples. plain as a precipice to a traveller. Let the Bible be put into the hands of a student, with the announcement that it is the word of God and that he has full liberty in the interpretation of all this wonder that scepticism and unbelief sooner or later cut these students away from their moorings. Philosophy has materially helped this critical tendency. methods were unstintingly applied to Biblical research. And what Kant school. Protestantism in any one of its halt and command a return. There was no may deceive man for a time standard for truth save the subjective opinion. There was no refuge from the storm which intellectual pride had time. caused. Nor was there any hope for the

future. Prejudice prevented both classes from seeking protection where alone it could be found. Within the true fold there is authority to warn the danger points and liberty to search the paths of truth along which have trodden the greatest teachers of Christian genogy-but it was neither idealism nor

Christian enters the pulpit of another river. Nothing with the angels is struction on its title page; for denomination it must be either the act transitory. Their apostasy is irrepar- "When the devils will the blackest sins of a hypocrite or the theory that differ- able and without end or change. Of ences between all religions are only this evil satan is the pivot and centreeccidental, unimportant and out-ofdate. An Anglican Bishop enters a is the realm of falsehood, sin and death. Mormon tabernacle to speak in public, He was a murderer from the beginning. or delivers an address to a Unitarian It is by him that evil fights against God, congregation. There can be no good will against will, person against person. fellowship in it. Both the speaker and By him the most profound perversity the hearers are playing a part which

thinkers being disgusted, and the care less being warranted in their growing contempt for religion. This correspondent thinks that no Catholic Bishop would be guilty of such conduct. Never. W cases are different. Orders and jurisdiction give power to any of our Bishop in question, these are wanting. Then there is not the mere going to outside places, there is the delivery of opinions. Bishop Spauldatonement." These are only some of the ing rashly expressed the theory stones which these would-be builders that there is no personal devil. Why do men expect better when pulway down hill. What one receives pits are exchanged as if they were authority which can bring an Episcono means of that character. Beginning palian Bishop to task either for holding such opinions or entering a Mormon doubt and unbelief. There is no one to tabernacle ? Either the Episcopalian guide or control these young ministers church has no dogma or no power to enforce her dogmas. Both are wanting : for there can be no dogma where there have little respect for their is no apostolicity. Nor can there be discipline where there is no authority. vate judgment. The original apostles of It may be this Bishop's opinion that this cursed theory may not have foreseen there is no personal devil. We can see no power in the Episcopalian Church to They should have seen it; for it was silence him or make him change his view. With us it is not a question as to the correctness of his theory-which is most unscriptural and unCatholic. Our contention is that these gentlemen are not governed or guided by revealed truth or controlled by divine authority. They roam about as they please. And when they exchange pulpits they give expression to theories upon which they had been up to that Kant's rationalistic principles and time silent but whose development had guarded by this ill-founded zeal. Poor under the head of general literature, evidence that the Church of Rome is the lain concealed along the lines of sceptical rationalism. There is only one pulomitted was afforded by Hegel and his pit as there is only one altar. Exchange can justly take place only where there multitudinous divisions could not with- is a parity of interests and government. stand the inroads of these unsparing sys- To go from one sect to another is to tems. There was no authority to call a vainly essay the mockery of God. It practical man President Lincoln put it : you cannot deceive all the people all the

## A PERSONAL DEVIL

We have in another column taken up the correspondence upon an Episcopal ogy-but it was neither idealism nor scepticism. It was Aristotelian com-lose bis nature. He remains forever

THE CATHOLIC RECORD authorities to join in the protection of here is the "Dear Babe divine." How opinion in either a Mormon tabernacle God. The difference between good grant. An accommodating publisher liberties being assailed and battered their students against this dangerous do we know that? We have a Pro- or a Unitarian place." Before another and evil, since it rests upon an offers to come to their assist something which should not be but selected whose titles seem to promise grand pow-wow at the Muncey Indian

the prince of darkness whose kingdon resists the most profound mercy.

### PAROCHIAL TROUBLES

Multitudinous are the difficulties of a will always be found who will patronize parish-as many as the trials of the just. them, even in places where they have a of religious duties and absence from Sunclaim, however, that the day Mass in the spiritual order prevent cise their influence to make them as the advancement of religion and distress little dangerous and of as high a stand- all sides by the Grand Masters afore the zealous priest. The labors under ard as possible. Leaving the Catholics Bishops ; whilst to others, as the favorable circumstances are trying out of the question, they owe this duty enough. Administration of sacraments, to their fellow-citizens. They may not instruction of the flock, teaching of catechism and care of young Catholic books on the shelves, unless falling from grace and making themchildren are no sinecure. And after working hard and preparing a theory that a Catholic writer should class for First Communion or confirma- conceal his faith until he has gained a stone at our neighbors. These things tion there is the threatening world and fame, but it is an open question if any will occur as long as human nature is there are dangerous companions for the good can accrue from the veiled and political platforms? Where is the candidates after leaving God's temple diluted Catholicity of such works. in every flock. But we oftentimes wish and the pastor's fatherly care. There What they can do, however, in most in- that the sects would observe the same are other difficulties in a parish, not stances, and which will be of general nearly so rare as they should be and benefit, is to introduce into those Catholics exercise towards them. When more injurious to our Blessed Lord's in- libraries standard Catholic works of some unfortunate priest loses the grace terests than any other. We allude to reference such as "Lingard's History of of God and contracts a habit for strong gossip and tale-bearing. Some pious England " or the "Catholic Encyclopæ- drink he frequently takes to the platpeople are a terror by reason of their dia."

them to correct every little point support the public library and justly which, because it differs from their view, feels that he ought to avail himself of shocks them, or whether it is the whatever opportunities it presents. case of a leaky ship not being able to Naturally it contains a great many hold water—no matter what it may be they are off the first thing to report. with limited resources could not supply. Charity has not the least chance with There are certain classes of books them. Far from leaving the cockle which, as a general rule, he may It is the habit, especially of returned alone, lest tearing it up they pull up the have recourse to with impunity, good grain also, they eagerly pull at such as standard volumes of refercockle. Fraternal correction is not ex- literature, books on nature study and ual interests of pastor or flock safe- as to fiction and much that is classified the bull fights in Spain are pointed to as ribly from the poison of these aspen of the union, the support and the con-solation of the laithful. Few beings are informed. Now-a-days it is the latter light of a parish. All eyes are upon -but as that him; all ears are open to what he Canada" may rest for months upon the San Francisco : "Battling Nelson, one says him. Whilst one man might go the latest novel must be triplicated in "a pathetic sight. His face was one

people, fall by the wayside. On the other hand when parishioners unite with Most parishes in Ontario have passed we fear, be always with us. their pastor and practise true charity that formative period when they had to ian Bishop whose discourse leads us to a few words upon the question as to souls is advanced and religion prospers. occupied establishing homes for themeration. Philosophy has served theolbaffies our imagination and ridicules No subject can offer better cause for too busy building churches or at-

nce and out of shape by the hierarchy.

The speakers of the afternoon were They do at first suggest with heavenly Grand Master E. T. Esserv and Revs Frank Hughes and Wm. Lowe. The

The question now suggests itself as to speeches, we are told, were translated to what should be the attitude of the Caththe braves by their chiefs. What a pity olic members of these boards, for in the cinnematograph artist was not most instances there is at least one present. If the whole proceedings were Catholic representative. Since these put on canvass at the nickel theatres it libraries are institutions that have would be as valuable as the pictures of come to stay, being supported by the coming fight between Jeffries and municipal and Government funds, and Johnson. Fancy nine hundred Orange as a certain number of Catholics warriors with Grand Masters behind them. Grand Masters before them. Grand Masters to the right of them and Grand Finances in the temporal order, neglect library of their own, it seems to me that Masters to the left of them. At each it is the duty of these members to exergeneral election, to the polling booth they will thunder, carefully awarded on said.

> succeed in their efforts to place popular us some instances of Protestant ministers they be by certain authors who hold the selves liable to prosecution in the court. Far beit from us on this account to throw what it is. Black sheep will be found degree of charity towards Catholics, that

form with the purpose of abusing the tongue. Whether it is that piety nar-rows them, or whether a false zeal urges ordinary Catholic reader. He helps to A bumper audience and a generous collection invariably await him, because there is a large class who will always flock to an entertainment where "popery" is to be denounced. This is not as it should be, and betrays a lack of Christian principles. Another matter we would like to refer to in this connection missionaries, to refer in scathing terms to scandals which they claim to exist both, nine good branches for one branch of ence, the classical works of English in certain far-away Catholic countries. In South America especially the customs ercised in that way; nor are the spirit- scientific and technical treatises. But of the people are held up to scorn while priests have been known to suffer ter- young people especially will do well to enemy of civilization as understood in consult their pastor or some competent Protestant countries. But what would tongues. Parish work always has need person before selecting a book of the these people think of civilization as it nature of whose contents they are not exists amongst highly cultured Public school-educated Anglo-Saxons. Here so much alone as a priest in the lime- class of reading that claims the greater are a few lines from an account of a number of patrons. The "Makers of prize fight which lately took place in or to what is said about shelves before the leaves are cut, but of the pugilists, presented," we are told, through trials of this kind and come out order to supply the demand. This mass of cuts and bruises ; his right eye unscathed, ninety-nine growing discour- brings home to us the necessity of es- was completely closed and blood aged and losing their hold upon their tablishing Catholic libraries in order to streamed down his cheeks and covered safeguard the interests if our readers. his body." The Pecksniff family will,

THE READER'S CORNER

CONDUCTED BY " COLUMBA" "I do not envy the man who never had day-dream, to whom 'a yellow primrose s a flower and nothing more', who has

### MARC

MARCH 5, 1910

THE DAILY PAPERS have lately given

It . is woman who at the hous the woman in the hous vii. 37, Ma vii. 37, Ma The nar family nar town Mage of Galilee. The wor had gone f tinct from The ident nonly account least, fr

My corr

of calling fallen siste terprets the mean t demented astray. T occurs in other inc 26), and th state of 1 the posse "seven" is seven dea to interprint the lig objection Your own is as good I will again.

"S. C.'

ety you i

ability of question. ization 1 Catholic. gers in s ment. A see why society. Catholic there is 1 of Colum the C. M tions for is some thinks respecta sincere, stand a is asham object. "Rex the wor This be Gerald sad inre my own grandes Sisterho who giv You ne papers, bronze places, them h back of in the cell, f than t is Grif " She Bright Her ve And 1 Joy r And g And 1 When She f

#### AN ARTICLE IN THE UNIVERSITY MAGAZINE

Our attention has been drawn to an article in the February number of the and whose doctrine he falsifies. " In-University Magazine. This Magazine stead of being the Mediator," he says, is a quarterly under the auspices of the Canadian Universities : Toronto. McGill of Montreal and Dalhousie College. Its purpose, as stated by itself, "is and finally the priests, the Bishops and express an educated opinion upon the Pope, as well as the whole elaborate questions immediately concerning Canada; and to treat freely in a literary way all matters which have to do with politics, industry, science and art." This field is wide enough for talent to comes nothing more than a mere catespread its views and keep away from gorical imperative, a stern, omnipotent subjects which are controversial in their nature and too frequently dangerous in their treatment. Notwithstanding this extent and variety we regret to see an article upon The Person of Jesus which would fill several volumes. We calls for the strongest protest from all according to him, the Christ of the Church, the Pauline and Johannine true lovers of Canadian higher educa-Christ, and behind these the Christ of tion. This objection should be made history. It is to this last Christ all the stronger from the consideration that that the Board of Governors of tending to draw people. See how the University of Toronto encourage they are doing it. They remove as this magazine by a donation of seven hundred and fifty dollars. We as Catholic citizens protest against not the Babe of Bethlehem or the risen Saviour but a non-descript whose beit. Not merely do we object to public ginnings were earthly and whose close money being thus spent, we repudiate was in suffering and humiliation. He supsuch literature being put into the hands plies details which he works to his own of students. A magazine has no busipurpose. St. Matthew and St. Luke are ness publishing a single article which poets and painters whose songs and by its title is outside the boundaries surveyed by its own committee and which in the treatment of the subject is

the attention of our ecclesiastical

mon sense. If we look for other reasons from St. Paul. Instead of holding that for the infidelity of these ministers we the Godhead dwelleth corporally in certainly see the finger of God. Pri-Christ he makes this indwelling Godvate judgment is not only an erring and head a mere abstraction. He goes out blind guide, it is rebellion against the of his'way to insult and belie the Cathdivinely established Church. Mr. Gale olic! Church whose Councils he traduces tells of one minister who, though he did not believe in what he calls fundamental principles, intended to hold on " between God and man, the Christ ro. to his pulpit till his people turned him quires mediators between man and Himself, the Virgin Mother and the saints out. That is upsetting order. What do his neonle know? He must be preaching extreme modernism. Authority is what is needed. And private machinery of sacramental magic." A indgment can never reconcile itself to man who writes in that way possesses Mr. Gale tells of another minister neither the learning of a scholar nor the who preached divinity for five years courtesy of a gentleman. Christ bewithout believing in it. As the gentleman put the case the younger Methodist ministers are becoming Unitarians. Judge, Whose word is law and before In which case they cease to be Chris-Whom we must all appear. What Prof. tians, and there is no authoritative voice McNaughton does not know about Cathto stop them. olic theology, dogmatic and ascetic.

PULPIT EXCHANGES

One of the fads of these days of religious indifference and liberalism is the exchange of pulpits. A Presbyterian the higher critics are preminister takes the Methodist pulpit whilst the Methodist goes over the way to the Presbyterian. It looks so

of God with all the intensity of his spiritual nature. Wherever that image is to be found satan wars upon it, uses When the image of God is brightest or

mighty and subtle in his intelligence, strong in his will and spiritual as when he stood in the ranks of the heavenly LIBRARY cohorts. It was not by his expulsion Some years ago only a few of the from the celestial gates and his condem nation to hell that this being changed arger centres of population in this province possessed a public library, but now, his nature. All his purpose was hence thanks to the generosity of Mr. Carforth misdirected. Where light reigned negie the little hole-in-the-corner darkness ever afterwards ruled. Where love had before inflamed him hatred small towns has given place to a subdeclared unceasing war. Lucifer had loved God. When he fell this deep, artistically furnished. To the general angelic affection changed to bitterest hatred. He hated God and the image ratepayer these have not proved an unhas been very generous in his bequests, but the conditions imposed have all means to divert it from its final end and left a burden upon the taxpayer. The to prevent its possessing the happiness Government has also been liberal in its

\_the tongue

which he himself lost through his pride. grants to libraries, but these, too, demand a proportionate expenditure of where there is the stronger hope of civic funds. However, no one should attaining, there does he marshal his grumble if these institutions proved to mightiest forces. All these things are be, as promised, sources of enlighten-

the acts of a person, not a human per- ment and aids to intellectual culture. son, but an angelic, spiritual subsistence But many of them have not proved such whose personal plots and snares are for they are not libraries; a library becharacterized by a deceit which too ing, not a collection of bound volumes, easily entraps the simple. One of but a judicious assortment of books satan's greatest successes is to blind. This defect is not by any means to be fold people about his own existence attributed in most cases to perverted

much of the gospel as suits them, leaving brotherly, you know; and sounds so- and personality as well as about that taste or sinister influence on the part o well, so hollow. A bid for union, it be- place of eternal torment with which he library committees. As a rule these wishes us to share. Evil is not simply a gins in humbug and ends in sham. boards try to perform their duties con

Without principle there can be no re- misrule of sensuality or a pure abstrac. scientiously according to their lights. ligion ; nor can there be principle where tion or personification. Its origin and But in many instances they are comshould stop publishing his paper and there is so much readiness to sacrifice starting point, its principle is a real posed, for the most part, of men whose get out instead an agricultural weekly it. One of the worst samples of this and personal being who continually ex- knowledge of books is limited and whose pulpit exchange work comes from the cites to evil. Evil is not a power exist- literary ideals are not of the highest.

This would do some good for Canada. Creating bad blood between neightableaux are but manufactured hymns far West. A correspondent writing to ing by itself and independent; nor is it Near the close of the year they find and colored pictures as of a bard's dream the Intermountain Catholic expresses an eternal substance or principle. It is themselves confronted with the task of most repulsive and irreligious. We call or an art gallery. Let the poetry be his disgust at the Episcopalian Bishop, a creature of God which has become selecting say \$100 |worth of books removed and let the coloring disappear Bishop Spaulding, "exploiting his what it is by its free opposition to in order to obtain the Government

much attention to the establishment of hang about the sunset, nor watched the libraries. But now our people are CATHOLICS AND THE CARNEGIE rightly availing themselves of the opportunities of acquiring a greater degree of literary culture. The dance and the card party have been superceded in many places by musical and literary entertainments. These prove not unfrequently very effec-Mechanic's Institute of many of our tive preventatives of dangerous sions and of indulgence in sordid pleasstantial building well lighted and ures ; |for they develop the aesthetic taste and afford intellectual enjoyment which, since the intellect is man's mixed blessing. True, Mr. Carnegie noblest faculty, is the highest in the natural order. The preparation of these compositions and debates neces sitates a certain amount of reading and develops a taste for it. Here again we

see the necessity of a Catholic library to foster this good work, to direct thi praiseworthy energy along the proper lines of Catholic truth, Catholic principles and Catholic ideals.

solid reason for thinking so I will print it in the Corner. Somebody wrote "There is nothing good or bad, but thinking makes it so." Your thinking religion a humbug may convlnce your-self it is so. But I'd advise you see a specialist about your brain—the little of it that you have. There are hum-bugs and to spare, in the world, it is true. I shouldn't be surprised if "B. H." is one. That we have an hereditary right to possess libraries of our own under the protection of the Church, and that, thanks to our Catholic authors, we have

Some people apparently mistake me for my saintly namesake, judging by the letters they write. But fortunately there is a waste-paper basket near at hand. I am always pleased to hear from my readers, and if their letters are sufficiently interesting, I will give Corneries the benefit of them. But if people have nothing to do with their time let them please remember others. may. may.

Creating bad blood between neigh-bors bodes ill for the future of our Dominion. His mind may be disturbed t the present of our of the Biblical Commis-sion. All the same I will try and at the prospect of our civil and religious answer your questions briefly.

it within our power to enjoy that right, are two propositions which I will en-OBSERVER

deavor to prove in a future paper. WE CAN ASSURE our friend, the editor of the Orange Sentinel, that we are quite sincere in recommending that he

weird falls in the evening fire." —REV. JOSEPH FARRELL I wonder if any of you, dear Corner-

ites, are acquainted with the book from which the above is quoted. If not, and if ever you happen upon "The Lectures of a Certain Professor", take it with you into your study some night and have a plentiful supply of candles. For you will find it hard to lay it down. Father O Farrell, a priest of the diocese of Meath, O Farrent, a prices of the diocese of Meath, like many another gifted child of genius, died all too early, but many a man who has seen the years of the psalmist might be content to have given us such another volume. Some day I may have more to say about him, but this week other matters demand attention and space.

" B. H." writes a long rigmarole of a "B. H. Writes a long rigmarole of a letter and ends up by saying he thinks religion is all a humbug. Your think-ing, "B. H.," does not prove your statement. If you give me one good solid reason for thinking so I will print it in the Corner Someheir, methe

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