

The Catholic Record.

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

VOLUME XXIX

LONDON, ONTARIO SATURDAY, OCTOBER 5 1907

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The Catholic Record

LONDON, SATURDAY, OCT 5, 1907.

A NOTEWORTHY COMMENT.

In the Nineteenth Century, for August, a writer cites an authority to the effect that the educational system which sends out thousands of students with university degrees, but without occupation, is one of the real causes of disloyalty and unrest in India. And he goes on to say that where the shoe really pinches is that the education given neglects all moral training and the formation of character and has a tendency to undermine, as it has done among certain classes in England, all respect for authority.

But the writer, while pointing out that agitation is on the increase, and the best means to maintain law and order, forgets that British publicists and politicians have been insistent in proclaiming that education was to be the salvation of India. Under its influence the caste system would disappear, and in time Hindoo and Sikh and Mohammedan would be as one family, living in peace and prosperity. But education has not benefited the natives. "In the course of a few years," says another Englishman, Mr. Seymour Keay, "we have succeeded in destroying whatever of truthfulness and honesty they have by nature, and substituting in its place, trickery, chicanery and fraud. Our whole system of law and government and education tends to make the natives clever, irreligious and litigious scamps."

All this we bear out. Victor Cousin, who asserted that any system of education which sharpened and strengthened all the intellectual powers, without, at the same time, affording a source of restraint and counter check to their tendency to evil by supplying moral culture and religious principle, was a curse rather than a blessing.

WHY? ONE REASON.

The comatose condition of some of our societies is due to their members. Some organizations have been done to death by the spouter. Others have been crippled by those who sought to use them for their own ends. Others again have walled themselves round about by trivialities. We may cavil at the apathy of the outsider, but before venturing upon criticism we should have an organization that is worthy of support. As a means to this end the members should gag the "orator," eliminate the individual who has a genius for the formation of cliques, and devote their attention to the expression of the idea on which their organization is based.

AN IMPORTANT BOOK.

From the press of Charles Scribner's Sons we have an important work, "The Psychology of Alcoholism," by Dr. S. B. Catten, of Yale University. In reaching his conclusions, based on scientific observation of the effects of alcohol in the human body, he was assisted by Prof. Geo. Trumbull Ladd, of the same university.

The account of the mental changes brought about by the continuous and excessive use of alcohol, and an attempted explanation of the changes, is impressive and cannot fail to be a factor in the crusade against intemperance. The continuous use of alcohol does not stimulate the mental powers but paralyzes the regulative apparatus of the mind, so that the subject is not able to judge correctly or to discern his real weakness. The mind is incapable of long-continued effort and concentration on any subject unhampered to it. After pointing out the destructive effects of alcohol on the whole man, he declares that religious conversion is the best of all cures. Apart from the divine element, he says there is instilled a desire for reform, and a change of associations and an emotional substitute are provided. Different from other cures, religion is concerned with the whole man, and thus is capable of reaching a deep seated trouble. A work such as this from the pen of one who is neither a crank nor a special pleader, but a recorder of facts as they appear to a scientist, should help us to recognize that, to quote Sir Andrew Clark, M. D., "alcohol is a poison, so is strychnine; so is arsenic; so is opium. It ranks with these. The health is always in some way or other injured by it. Benefitted by it—never."

A MENACE TO OUR PROGRESS.

It has been said, and by men who are not given to exaggeration, that the intemperance of Catholics is a barrier to the progress of the Church. They without the fold know nothing of the supernatural virtues, but they understand the moral virtue—temperance. And when they see gin rooms frequented by Catholics, to their hurt, they are encouraged to hold fast to their prejudices. They see not the life of the soul, but they are not blind to the roadhouse. They hear not the words of our pastors, but they are not deaf to the voice of the saloon that cries out its wares in so many parts of this country. We do not mean to say that the non-Catholic is not an important factor in the rum-selling business. On the contrary, many of our separated brethren are wholesale dealers who have the capital, and are generous enough to advance some of it to anyone who ambitions the trade of selling beer and whisky.

But the fact remains that intemperance hides from many the light that might show them the way into the haven of faith. Still we are not pessimistic. We are confident that we are making some progress towards sobriety—the triumph of the soul over the body. The road-house, for instance, is not in honor to day. The frequentation of saloons is regarded as a mark of degeneracy or as a bid for failure. The young man does not believe that a good time means heading over the bulk of his salary to the bar-keeper, to the detriment of body and mind. The "fun" that consists in bedouling the mind and injuring the health is fast becoming a thing of the past. Men who aim at vigorous manhood, with mental and nerve power tingling with life, have no use for the saloon. And gradually upon liquor men the idea is dawning that their influence is on the wane, and that societies which refuse to have them on their rosters have good reasons for their action. If they hearken to the prelates who counsel them to seek a more decent way of gaining a livelihood, there would be more of our boys in college, more of our men competing for the prizes which this country has to offer, and more conversions. Temperance is a mighty aid to truth.

WHAT OTHER SCIENTISTS SAY.

We know that the London Lancet has published a manifesto signed by reputable physicians that "the moderate use of alcohol is for adults usually beneficial." Not being a judicial expert we content ourselves with offsetting this declaration by citing others, who, as medical practitioners, are not lightly esteemed by the public. N. S. Davis, M. D., says: "No form of alcoholic drink is capable of either warming, strengthening, nourishing, or sustaining the life of any human being."

Professor Youmans says: "All alcohol is the product of death and decay."

Sir William Gull, M. D., says: "I hardly know any more potent cause of disease than alcohol."

And the old assertion that alcohol gives great working power, Sir Frederick Treves demolishes in the following manner:

"That sounds very well, but let us view the facts. Alcohol modifies certain constituents of the blood, and on this account and on others, it affects prejudicially the nourishment of the body."

Giving his impressions of the troops during the South African campaign he was with the Ladysmith relief column he says:

"In that column of some thirty thousand men the first who dropped out were not the tall men, or the short men, or the big men, or the little men, but the drinkers, and they dropped out as clearly as if they had been labelled with a big letter on their backs."

And men, who though not disciples of Esculapius are, however, on account of their knowledge and experience, deserving of attention when they state that the total abstainer is, as a rule, a better workman, more able to meet an emergency and to grasp an opportunity than the moderate drinker.

A PASTOR'S TESTIMONY.

A pastor, whose name is in benediction, told us that he is unable to understand why the average Catholic is not a greater worker for the promotion of temperance. True, he sees at short range the havoc made by the drink-traffic. But anyone who is not blinded can be bold enough to warrant the declaration that our example would be more edifying and our influence more powerful but for intemperance. He

may discover that the drinking parent is responsible for the urchins who roam the streets, and are, through no fault of their own, condemned to ignorance. Our orphanages and reformatories can give him data which may arouse him from sleep, which, by the way, is not creditable to a Christian. A crusade against intemperance would not only remove many material difficulties but it would bring home to the mind of all that we stand for the subjugation of the senses. There would be more manliness and virile power, and parents would not bequeath to their children the cursed legacy of the poison of alcohol. Opposition to the traffic may not please everybody, but in this world this is a feat that can be compassed either at the loss of self respect or because one has a colorless character. But, on the other hand, we merit the approval of our conscience and of every right thinking citizen.

THE CONGO REFORMERS

The Congo Reform Association, at Boston, has labored mightily to sweep clean the Belgian doorstep, forgetful that many of the streets at home needed a mop. Many estimable people accepted the reformers at their own valuation. They swallow "creepy" yarns about Belgium and without any hesitancy and showed the effects of them in articles in the magazines. But Professor Starr went to the Congo and saw that many of the tales about King Leopold's Congo officials were due to a craving for rubber and to overheated imaginations. In short, as he writes in his book, "The Truth about the Congo," he observed little of the outrages described by the "reformers." We have referred to this before in our columns, but it may interest our readers to read what he says to the philanthropists who wish the United States to interfere. "We are solicitous," he says, "about the Bantu in their home under the rule of Leopold II: we have 12,000,000 or more of them in the United States. The Bantu in the Congo we love. We suffer when he is whipped—yet here he may be put upon a chain gang, murdered, and if anyone raise an outcry he is a sentimentalist. Our negro problem is a serious and difficult one. We do not know how to treat it."

With this example constantly before us one would suppose that we would hesitate in meddling with an equally complicated problem regarding conditions of which we know little or nothing, on the other side of the globe.

IRISH LANDLORDS AT THEIR OLD TRICKS.

Regarding the reported attempt to blow up Lord Ashdown, the Irish police find that the bomb was manufactured on the noble lord's own premises, and the powder used in it was the same as that used by himself in his amusements. Thus the theory we ventured to formulate when we heard of the "outrage" has been amply borne out by the official investigation. "No trace of the miscreants," said the Galway Express in its report of the outrage at first. We should say the trial is pretty hot just now. We remarked at the time on the strange fact that the dogs about the place, of which there are many, as is usually the case at a noble sportsman's hunting lodge, made no sound on the night of the explosion and now the mystery is pretty well cleared up. The dogs knew all those engaged in the plot, and so did not make any noise over their proceedings while they were making preparations for the "disobedient outrage on a landlord in Ireland." In order to prepare the public, a special correspondent of the Daily Express earlier in the present year wrote no more than "Woodland," Lord Ashdown's estate in County Galway, and where he spends the greater portion of the year, lies midway between Ballinasloe and Athenry. It is, therefore, in the zone of trouble—a thing easily discerned by even a casual visitor. A constable is stationed beside the hall door, and when Lord Ashdown walks about his demesne he is armed and followed at a distance of some fifty or sixty yards by a policeman, also armed with a rifle. An armed constable on a bicycle follows Lord Ashdown when he drives out. The trouble on Lord Ashdown's estate has been of long standing. He has had, unfortunately, to evict tenants, and the Nationalist papers pursue him with all maledictions. The "arch exterminator of Woodlawn" is the favorite term of opprobrium, but by no means the only one. The ramified working of the League may, of course, have linked up the local freetraders with those whose operations are so much feared in the Galway district.

Lord Ashdown is the chairman of the landlords' publication bureau, and has been busy for a long time in the circulation of leaflets on bogus outrages. This time he appears to have over-reached himself and injured his party. He may find himself the subject of a Government prosecution. If so, he would not be by any means the first Irish landlord who succeeded in turning the

tables on himself. There was another, somewhere in the County Limerick, in the early days of the Land League, who set fire to his house and barn and then sought to get damages levied off the county, under the Coercion Act, but the incendiarism was too soon traced to him. —Philadelphia Catholic Standard and Times.

METHODISTS MAY CONVERT ITALY

THIRTY SIX THOUSAND YEARS HENCE AT A COST OF 1,500,000,000 FRANCES—PRESENT FOLLOWING COST 7,000 FRANCES A HEAD.

One of the most interesting documents it has been our fortune to meet with recently is the "Eighty-eighth Annual Report of the Missionary Society of the Methodist Episcopal Church" for the year 1906. One might delve in it for a week and continue to find something instructive all the time, but we must limit ourselves here to a few general and particular facts which concern Rome more directly.

The American Methodists may be said to have entered Rome and Italy through the Breach of Porta Pia on September 20, 1870, with Garibaldi's red-shirts. As a matter of fact they call their conventicle here the "XX Settembre Church," which is built on "Via XX Settembre," and on the Feast of XX Settembre the Methodists make unusual displays of banding and rejoicing, and their attitude towards the Pope and the clergy differs not at all from the XX Settembre Socialists. Every year since the historic XX Settembre of 1870 the Methodists who run the Italian mission have been sending home to their generous friends in America glowing accounts of the success of their work, and their heroic labors have been rewarded invariably with golden showers of dollars. From the invaluable report before us we learn that during the last ten years the missionary society alone has sent over here almost half a million dollars. And yet this handsome sum by no means constitutes the total Methodist revenue in Italy—indeed there is reason to believe that it must be twice as much.

In fact, we learn from this most recent report that the Italian Methodist gleaming from foreign sources last year amounted to over \$100,000, independently of any endowments that may exist. On the whole, one is justified in calculating that since 1870 over two and a half million dollars have been lavished on converting Italy.

THRILLING THE BROTHERS.

Now, anybody who has studied the reports of the Methodist missionaries in Italy during the last thirty-five years will look to see very remarkable results from this vast expenditure. These reports are always optimistic—the missionaries have always made "splendid progress in the past year," and the "coming year" is like the rosy-fingered dawn in their calculations. The report which we have been endeavoring to digest is as full as usual of these glowing pictures. In Rome "there has been a noteworthy development through the organization of an education league of the Rev. Grant Perkins" * * * by means of the press succeeded in advertising well the work of our church in the capital; * * * in Florence "the night school for teaching languages has had a great success, having no less than 135 enrolled, many of whom have become regular attendants of the church;" in Pisa, although the membership is not great, this "is compensated for by the fact that the brethren are thoroughly in earnest. In this congregation there is an ardent desire to hear the gospel."

At Bassignana the Methodists have "had a year that will be memorable in the history of Methodism. The school gives a splendid testimony to the country, attracting in religious matters to such an extent as to show up the ignorance of those who have been under the Roman Church." At San Marzano "the work of evangelization has never been so promising as it is this year;" at Calosso, Monte Grosso and Montalvo "the preaching this year has been very fruitful. The pastor has preached over four hundred times at Palazzo;" the clericals "have been thoroughly frightened. Our minister, appointed by the Government as school inspector, on finding that the school conducted by the nuns was not conforming to the law, as was his duty, sent a report to the authorities, and immediately a telegram was received, ordering the closing of the clerical school until it should conform to the law;" at Parato, the pastor "tells of a glorious revival having broken out;" at Bari "the work has increased. The Socialists have consented to the use of their hall by our pastor once a week;" at Naples "the attendance at the Sunday school has been doubled" * * * but this is nothing compared with the work of evangelization that has been done." One can well imagine the thrills of joy that shot through the Methodist Conference in New York when it reads these glorious tidings— which, it must be remembered, have been repeated thirty seven times in so many years.

7,000 FRANCES A HEAD.

But there is one part of the precious report which remains a mystery in the light of these marvelous victories and of this profuse expenditure of American dollars. We turn over to pages 115-119 for the statistics, expecting to find many millions of Italian Methodists and Rome half converted. What we learn, however, is this: In Italy and Italian Switzerland there are about 31,000,000 of people, and the Methodists among them, including both "members and probationers," total exactly

3,449, Rome, which is well over the half million mark, contains 200 Methodist members and probationers. How many of the 3,449 and the 200 are Italians and how many of them are Americans, English, Germans, etc., we do not pretend even to guess, but taking them all as Italians, we reach some interesting results. It will be found that the attainment of the present Methodist following in Italy has cost about 7,000 francs a head; that the half a million of francs spent on Italian Methodism last year has resulted in a net gain over the numbers of the previous year of just 35 persons, which works at 666 francs per every additional Methodist; that at the same rate of expenditure and the same rate of progress it will take 12,500,000 francs and thirty-six thousand years to convert the Italian people from the errors of Popery to the light of Methodism. Unfortunately, there are several flaws in the calculation, for we find that in some respects Italian Methodism is going back. The last report, for instance, announces that there were 32 "native preachers" "on the field," whereas the previous one registered 55. We note also that in the space of one brief year these 32, aided by the nine foreign missionaries of Methodism, baptized as many as two adult and eight-six infant Italian Methodists, while in the previous year the baptisms of adults were no fewer than five and infants eighty-seven. This means a diminution of six baptisms in the year—but it must be remembered that there were twenty-three fewer missionaries to do the work.

How is it that the shrewd Methodists of the United States allow their money to be thus poured out into the sands? That is a mystery which cannot be explained—not even by the pamphlet, "Our Opportunity in Italy," which is being scattered all over the United States as a stimulus to contributors. The author explains, somehow, that Methodism has a great chance in Italy, partly on account of the wealth of the Church and its contrast with the poverty of the people. Yet, perhaps, after all, the mystery is really solved in this egregious pamphlet, and in that very sentence of it, where you are introduced to the engaging beggar who cries, "Mon, mon in the water!" entreating you to throw some coin from your boot so that he may dry and bring it up in his text or his trousers. There is a difference, of course—the Neapolitan beggar works for the coin, while the Italian Methodist beggar tells you how, in company with forty colleagues, he has succeeded in baptizing two adults in a whole year!

MIXED MARRIAGES UNDER THE NEW DECREE.

NULL AND VOID UNLESS CELEBRATED BEFORE QUALIFIED PRIEST AND TWO WITNESSES.

From the Tablet.

The chief point to be borne in mind is that after Easter next any marriage between Catholics is absolutely null and void, no real marriage at all, unless it is celebrated in the presence of a duly qualified priest and two witnesses. The same is true of any marriage in which either of the parties is or has been a Catholic. Up to this time when a Catholic in these countries, in defiance of the law of the Church, has so far forgotten himself as to be married either in a Protestant church or in a registry office, the Church held that the marriage to be sinful and sacrilegious and the parties guilty of grievous sin, but at the same time recognized the marriage so far to be valid and binding and the parties to be truly man and wife. After Easter next such marriages in Protestant churches or registry offices will be for Catholics not only sinful, but invalid, and the persons who contract them will have merely gone through an empty ceremony, and will be no more man and wife after it than they were before. Catholics therefore who for any reason or pressure of circumstances might be tempted into such an iniquitous course must be duly forewarned of their danger.

Be it observed that this law binds all Catholics, even apostate or excommunicated Catholics. But on the other hand, it does not affect those who are not and never have been Catholics. Consequently Protestants and non-Catholics generally are outside its scope, and the marriages of such in their churches or conventicles or registry offices are recognized by the Catholic Church, all things else permitting, as real and true marriages.

POPE UPSET MASONIC PLANS.

The French Bishops, says Rome, never doubted for a minute the wisdom of the Holy Father in his attitude towards the different laws forged in France against the Church, and they have less reason than ever now to doubt it when they look back on what has happened. One of them, Mgr. Dechelette, auxiliary to the Cardinal Archbishop of Lyons admirably expressed in an interview granted the other day, the real situation. "Yes," he said with emphasis, "Pius X has certainly saved the Church. The famous 'associations cultuelles' were meant to be at one and the same time the exponent of a new organization of worship and a tool in the hands of Freemasonry to disorganize the Church not in France only, but in all Latin countries. I know, as a matter of fact, that in Spain the clergy and the Catholics were even more anxious than ourselves about the fate in store for our religion and waited with feverish anxiety for the decision of the Pope. They hoped that it would be what it has been, one of condemnation, because

they felt sure that the great "reform" would have been introduced at the other side of the Pyrenees had it been tolerated with us. The heads of Freemasonry in both countries had made arrangements to this end. Noble, wise, provident, indispensable, therefore, was the answer given by the Pontiff and the surest proof of this is the joy with which it was welcomed by Spanish Catholics. I will go farther and say that the resolute, energetic and prompt determination assumed by Pius X, completely upset the plans of the Grand Orient of the Latin nations.

CATHOLIC NOTES.

On Saturday, St. Joseph's Seminary, Baltimore, will send out its third colored priest to work for the salvation of the millions of souls of that neglected race.

A despatch from Ithaca, dated September 23 says: Rev. James F. Winters announced today that he had been appointed the first Catholic chaplain for Cornell students by Bishop McQuaid of Rochester.

Men, young and old, throughout the diocese of Newark, N. J., will rally under the banner of the Holy Name, on Sunday, October 13, when a public protest against blasphemy will be registered by marching thousands.

The Pope sent a special blessing for the great labour demonstration held in the United States last Tuesday, praying that God might grant true peace and happiness to the toiling millions, and inspire them to follow the example set them by Jesus of Nazareth.

The will of the late Archbishop John J. Williams was filed in the Probate Court of Boston last Monday. With the exception of a bequest of \$2,000 made to grandchildren of a brother, the entire property is left to his successor, Archbishop William H. O'Connell.

In the presence of eminent dignitaries, archbishops, bishops, monsignori, secular and regular priests from all parts of New England, Rt. Rev. Daniel F. Fieshan, D. D., was last Thursday consecrated second Bishop of Fall River, Mass.

Father Bernard Vaughan is invited by the Catholics of New York to give a series of addresses in that city. He is afraid they will run him off his feet if he goes. The Farmstead sermons have gone through nine editions and are translated into French, German and Italian.

It is reported that Prof. J. P. Lennon, a professor of modern literature in the University of Dublin, Ireland, has been called to the same chair in the Catholic University, Washington, D. C., to succeed Dr. Maurice Francis Egan, now Ambassador at Copenhagen.

A despatch from Rome to La Croix states that the Holy Father has authorized the introduction into the Litany of the Holy Name of Jesus, of an invocation in honor of the Holy Eucharist. It will read, "Through the most holy Eucharist instituted by Thee, deliver us, O Jesus."

A mid-day hour of adoration will commence September 12 at the church of St. Peter in Barclay street, New York, and will be repeated each succeeding Thursday at the same time. The hour of adoration will be divided into four portions. The first quarter will commence with the Exposition of the Blessed Sacrament and the last quarter will end with Benediction.

M. A. Janne, of the Croix, is making an inquiry concerning the re-organization of the Catholic Church in France. Several of the interviews he has had with Bishops have already been published. The statements made by the prelates are, on the whole, reassuring. For instance, Mgr. Delamatre, the Coadjutor of the Archbishop of Cambrai, said his heart was full of confident hope.

Floral tributes at the funerals of adults, even when these are notable benefactors, are not encouraged by the Church; but at the funeral of Archbishop Williams, place was made for the carrying of the Chinese Catholics of Boston. There are only nineteen of them, and they are the converts of the Rev. W. J. Browne, of the Church of St. Peter and Paul, South Boston, who is very devoted to this mission. The little congregation was present in the cathedral at the obseques.

On Friday, August 23, his Majesty King Alfonso of Spain, accompanied by his consort, Queen Victoria, who is a convert to the true faith, visited Lourdes. After having visited the grotto and drunk of the water of the fountains, they proceeded to the basilica. There the King knelt at the foot of the choir on the Epistle side, while the Queen took her place in the benches on the Gospel side. His Majesty remained in prayer for a considerable time, his arms extended in the form of a cross, as is the custom with pilgrims praying in the grotto.

Another Lourdes Cure.

A wonderful cure, according to foreign exchanges, has been effected in Lourdes on Marguerite Long, a girl whose knee was entirely paralyzed. For three years Mlle. Long has dragged herself about on crutches. Last year's pilgrimage to Lourdes did her no good. This year she went again to Lourdes, took part in the procession in spite of the physical torture. As she was telling her beads before the grotto, she felt a shock in the knees, stood up and threw away her crutches, amid the enthusiasm of the pilgrims. Fifteen hundred persons welcomed the girl to Nîmes on her return thoroughly cured.

LUKE DELMEGE.

BY REV. F. A. SHEEHAN, AUTHOR OF "MY NEW CURATE," "GEOFFREY ACHARY: STUDENT," "THE TRIUMPH OF FAILURE," "CITHARA MEA," ETC.

CHAPTER XXV. ALTRUIUM.

Dr. Wilson was in his study the following morning when a visitor was announced. "A priest?" "Dr. Wilson shrugged his shoulders. "Show him up."

under out of the sirlain. Say Fitzgerald recommended it." Luke had vanished. He was afraid the standing invitation might be expected from himself.

"Very well, thank you," the child would slip with such a pretty accent, and such a winning smile.

somewhere near, that I might be able to see you sometimes." The Bishop was very kind, and would have wished to place Luke in some leading position; but all things in Ireland, especially ecclesiastical, are governed by iron rules, the hardest and most inexorable of which is custom.

your dinner at 3 o'clock, and your tea at 8 o'clock, if you like. I never take it. That's all.

had recommended the children to go back to the diet of the famine years. CHAPTER XXVI. THE SECRET OF THE KING. Father Tracey, ex-parish priest, chaplain to the City Hospital, was rejoiced, humbled, elated, stupefied, one of these days in early October. His conduct, indeed, gave rise to not a little comment.

transfiguration of the face. The penitents were wreathed at which clasped a crown of flowers were pinned to her dress. But the face of a life sculptured into the chisel of death waited, for he would seem to be a can be beautifully before shall the reinforcement structure."

The Catholic Record

Price of Subscription—\$2.00 per annum. THOS. COFFEY, L.L.D., Editor and Publisher.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 19th, 1905.

Mr. Thomas Coffey: My Dear Sir,—Since coming to Canada I have been a reader of your paper.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD.

Mr. Thomas Coffey: Dear Sir:—I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

LONDON, SATURDAY, OCT. 5, 1907.

LET US PAY. Generally good, useful work, whether of the hand or head, is either ill-paid or not paid at all.

These words of Ruskin came to us as we mused on the work of our Religious.

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have been, and are dispensers of the education that concerns itself with the rounded development of the cultured and Christian gentleman. The Religious of the Sacred Heart need not our words of commendation.

THE GRADUATE TEST.

If we wish to test their schools by the kind of women they turn out we have no hesitancy in saying that they who have had the advantage of an education whose fundamental element is religion and who have been subjected to the influence that radiates from well-bred and saintly Religious, are sturdy Catholics and an ornament and blessing to society.

SHOULD USE THE PRESS.

We, however, are of the opinion that these Religious are too chary of effort to let the world know of their work. Time was when the non-advertising policy did not hamper them.

THE SAFE AND SANE SYSTEM.

To quote an able educator, these ladies do not hold that religion can be imparted as is the knowledge of history or grammar: the recitation of the catechism or the reading of the Gospel is not religion.

GOOD DIGESTION WAIT ON APPETITE.

Another thing to be remembered is that the health of the pupils is the object of constant solicitude. Active physical exercise is insisted upon.

JUST A REMARK.

The cynical may say that some pupils have strayed from the fold or have been sold in the matrimonial market to the highest bidder—no creed barred.

young who have not been licked into shape by experience, or he seeks in the lives of others some excuse for his own delinquencies. It happens, now and then, that battered old rounders known to every night-hawk grow wondrous wise over the fall of others.

THE CHURCH AND THE MODERN SPIRIT.

We received the other day a clipping from a subscriber upon the open letter which a few priests wrote some time ago to the Holy Father. This letter was, it seemed to us when first we read it, most ill-advised and very unimportant.

CHURCH AND STATE IN FRANCE.

From the Globe of September 25 we see that Professor Ballantyne, of Knox College, has been giving what the reporter is pleased to style an "illuminating" presentation of the present religious crisis in France.

VALIANT WOMEN.

The Catholic Women's League, of Toledo, Spain, have just set an example to their Catholic sisters in this country. At a recent meeting they resolved not to allow into their homes poisonous newspapers, and not to attend any theatre if aware that it is to present a doubtful play.

to widen her gates or enlarge her principles. These are not hers to narrow or magnify at will. Her pillars are fixed. Furthermore, she must be judged, both as to what her own teaching is and as to whether the deductions of science trespass upon religious doctrine.

CRITICISM OF PUBLIC SCHOOLS.

If the United States has an idol before which it worships and in which its hopes are largely centred it is its godless Public school system. The municipalities spend millions upon its ever increasing demands.

THE ODD FELLOWS' SOCIETY.

Some one has asked us if it would be wrong for a Catholic to become a member of the Odd-Fellows'. It undoubtedly would be wrong and very wrong—a grave scandal.

A FAKIR IN SCOTLAND.

We have received from an advertising agency in Glasgow, Scotland, a request to publish an announcement from an individual whose name we will not print.

him may say that they feel the fells' paradise, that John Simpler and the Innate. But, to be more than surprised to see this placed in prison bars. Anyone foolish enough to write money should be put in and taken care of by the

THE PERSECUTION.

ADDRESS BY THE ABBE F. KLEIN. The Abbe F. Klein in the United States, in the Catholic Summer school, an address on the persecution of the Church.

which we have referred gives us immoral nobodies, whose place in the community is ever with the mediocrities, who are but a hindrance to the welfare of the Church, and citizens whose lives count for nothing, so far as the progress of the country is concerned.

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him say that they were born in a fell's paradise, that their full name is John Sipleter and their title Asylum Irmate. But, to be serious, we are more than surprised the police have not yet placed this man behind prison bars. Anyone who would be foolish enough to write to him and send money should be put in the infant class and taken care of by the State.

THE BLACK HAND, a murderous organization existing amongst the Italians of the United States in some of the large centres of population, is reported quite frequently as demanding sums of money from prominent citizens. If their demand is not complied with a threat of assassination is made and in some cases has been carried out. A few days ago, the Bishop of Rochester, Right Rev. Dr. McQuaid, received one of these letters. It is to be hoped that the writer will be discovered and the severest penalty the law allows inflicted upon him.

THE PERSECUTION IN FRANCE.

ADDRESSES BY THE ABBE F. KLEIN.
The Abbe F. Klein, who is on a tour in the United States, visited the Catholic Summer school, where he delivered an address. After expressing the pleasure he had derived, he went on to speak of the situation in France as follows:
You know very well that the State has already suppressed the so-called Budget of Public Worship and confiscated all the properties and funds of the Church, the seminaries, the houses of the Bishops and of the priests, under the pretext that all those properties belonged to the nation. But what worries us most is not the loss of our former properties but the absolute impossibility of acquiring new ones and of organizing anything at all. The Church, because she would not organize in the form of associations for worship such as were provided for by the law of 1905, has no legal right to exist. That is to say, practically nobody or nothing can represent a diocese or a parish in the eyes of the law. Here, your parishes and your dioceses are represented, sometimes by an incorporated board of trustees, and sometimes by the Bishops as a corporation, sole or in fee simple. For instance, in the diocese of Chicago, every piece of Church property belongs to the Archbishop as an Archbishop, and, if he dies, passes without any difficulty to his successor. But in France, there are no Bishops and no rectors of the parishes as such; no trustees, no vestrymen of any kind. The little wealth which the Church may happen to acquire, and which the faithful may give to the priest by hand, belongs to Mr. So and So; or if he dies, neither the diocese nor the parish, but only the personal heirs, have a right to use the property. It is impossible to create for the future of the Church in France anything which could last. Nay, more, at the present time those Bishops and those priests, even taken as individuals, have no legal right upon the churches nor upon any furniture in the churches. So the churches and furniture, because the Government, ill disposed as it is, does not care to close the churches, knowing perfectly well that our people, however indolent most of them may be on all other points, want to have their churches open for baptisms, marriages, burials, first Communions and even greater festivities. But who will take care of the churches? The priest cannot do it; they have no right of administration upon them; they simply use them by tolerance as a passer-by may use the roads or the parks of the city.
The property of the churches, nominally and legally, belongs to the municipalities, except the cathedrals, which belong to the State. But the municipalities can only use them for the purpose of worship, and they do not generally care about doing so, especially when they are anti-clerical; they perfectly realize that this is not their business. So it can just last as long as no repairs are wanted. As long as the roofs and the walls do not collapse, and as long as the rain does not get into the churches.
The men of the Government are almost as much embarrassed as the Church itself. They do not know any way out of the difficulty. Everything was arranged in the law as adopted for "associations for worship," which were the only authorized and legal organizations for public worship. And now, by the prohibition of the Holy See, there are no associations for worship. So the Government will be obliged, as M. Combes has pointed out in an article in the N. F. P., to go before the Parliament and propose laws according to each circumstance, which will never end the matter definitely. Nothing will be settled as long as they will not consent to take into consideration the constitution of the Catholic Church, of the hierarchy, which is essential to our religious system, and which they absolutely refuse to even hear of.
The Church, on her side, suffers extremely from this situation. For the present time, she keeps some small portion of her wealth which may here and there have escaped confiscation, and until 1909 the rectors of the parishes will still get a gradually diminishing portion of their former salaries. But the misery will soon be and is already being felt, and will increase, especially in the country parishes and in the poor dioceses. And notwithstanding the generosity of the faithful, which up to now has been adequate, it will be impossible to live like that from day to day without possessing and without the possibility of possessing any advance funds, and without any legal right on the churches or on the furniture used for worship. In a small way, perhaps (I do not know myself, but I know some Bishops who think well of the plan) the Church may be able to escape from some

of our difficulties by authorizing the formation of civil associations under the general law of 1901. But even these civil associations, if they are formed, could not do much, since they will have no right to contribute directly to the maintenance of worship, this right being reserved absolutely to the legal associations for worship which are forbidden by the Pope.
In reality, the present situation can not be endured by the State, much less by the Church, and it cannot last as it is. The differences will rise up again and again and will become insupportable for both parties, as long as the Government refuses the Catholics true liberty of conscience, the right of organizing for themselves, the practice of their religion in conformity to the principles of their discipline and of their hierarchy.
We ask for liberty as in Brazil, the last republic which has made the separation between Church and State, and which has done very well with it. Or, if that is too much, we ask for liberty as it is in Mexico, whose legislation on the subject was quoted as being the most perfect of all by M. Briand himself, and where, notwithstanding certain vexatious measures, the buildings for Catholic worship are left to the disposition of the bishop.
There is liberty which we dare not ask for, so greatly does it surpass the hopes of a Frenchman of the present day. It is such liberty as exists in the United States. It would be too grand for our customs, impregnated as they are with the habits of Cæsars and of absolute monarchs. Who knows, perhaps, but that your example after all will exercise a healthy influence on us? In every case, he who has the honor of addressing you to-day has obtained a success far above his merits in the campaign which, by word, and by pen, he has followed up for two years across France to make known the liberal and beneficent conditions between the Church and State which exist among you Americans.

We aided you in former times to gain your liberty, and after Joan of Arc, certainly it is Lafayette and Rochambeau, whose words have written the most glorious pages of our history. In your turn, you will help us to make our liberty greater by showing us that the greatest Republic and the greatest democracy which has been seen since the beginning of the world, is at the same time able to be the most tolerant and the most respectful of the rights of conscience and the rights of God.

ROMAN EVENTS.

PAPAL SECRETARY OF STATE AGAIN INSULTED IN PUBLIC—REORGANIZING THE CHURCH IN FRANCE.
FRESH INSULTS TO THE SECRETARY OF STATE.
Were it not for a few private correspondents of Catholic journals, little would be known by the world at large regarding the anti-clerical campaign in Italy and the insults to which Cardinals and priests of the Church are subjected. The news agencies have either been silent on, or have minimized, the gravity of the movement. However, it is necessary that Catholics be kept aware of the circumstances surrounding the head of the Church, for his affairs are theirs, and vice versa.

Again has the Papal Secretary of State been made the object of insult in public, and this under the very eyes of detectives told off by the Italian Government to guard his person. It appears that on last Wednesday Cardinal Merry del Val drove from the Papal Villa at Castel Gandolfo to the country house of the superiors and students of the American College, where His Eminence is a frequent and welcome visitor. After an hour or so the Cardinal left his American friends for home, only to encounter three men near Albano, who on seeing their prelate, evinced nothing but friendly intentions. A torrent of abuse and bad language, mingled with threats, was poured out on the Cardinal, while one of the trio worked himself up to a pitch of almost demonic fury. The coachman, however, whipped up his horses for Castel Gandolfo, while one of the detectives cycled after the "rather God nor master" gentry and gave them into custody in Albano.

The unpleasant occurrence proved to be the sequel to a meeting held earlier in the day at Marino, where that most miserable of all beings, an apostate priest, addressed a band of malcontents. Fierce harangues were the order of the day; the younger members, dagger in hand swore "some mighty oaths," and then the proceedings terminated in a banquet. Later on a few of the more riotous ones were arrested in the streets, and they furnished us with one more proof that there is scarcely any thing in life without its comic side. A search of the arrested parties at the police station brought to light roasts low which they had appropriated in the dining hall; and in the pockets of one several forks were discovered, placed there, no doubt, to avoid any soiling of the fingers.

REORGANIZING THE CHURCH IN FRANCE.
Perhaps never in the history of the French Church has such capacity for organization, such whole-souled determination to rebuild what is thrown down, been shown as at the present hour. No stone is left unturned to weld the Catholics of France together and make the Church there independent and free of the friendship and enmity of the Masonic Government.
The Diocese of Versailles, the retreat of Parisians in summer time, affords a striking example of this. "The Bishop of Versailles," says the semi-official organ of the Vatican, "a man of culture, of great activity as well as a profound scholar, has undertaken the re-conquest of his diocese with a zeal that does not exclude tact and prudence. To the rich and to the poor he has spoken in very plain terms, and his work is already producing fruit. This eminent prelate is of opinion that the work of reconstructing the Church from its ruins will take about twenty years, but when completed, no reason will be left to regret the past.
The establishment of community life

"I tell you, Ma'am, you ought to use
St. George's Baking Powder
if only for the reason that it is wholesome and healthful."
The knowledge that you are NOT eating alum, lime, ammonia and acid in your food—should count for a great deal."
"ST. GEORGE'S" is made of 99.99% pure Cream of Tartar. Try it.
Write for free copy of our new Cook-Book. National Drug & Chemical Co. of Canada Limited, Montreal.

We are spending \$5,000.00 this month to explain what the word "Constipation" means.

Constipation means NON-ACTION OF THE BOWELS. If the liver is healthy, it pours enough bile into the intestines to make the bowels move. Then, too, the bowels discharge waste matter from the body by a peculiar snake-like movement. This requires strong muscles. When the bowel muscles are weak—when there is not sufficient bile—the bowels do not move for two, three, sometimes four and five days. This non-action of the bowels is Constipation. Waste matter, which should leave the body, is taken up by the blood, and carried to the kidneys and skin. These organs—in a vain endeavor to throw off the poisons—are overworked. The poisoned blood, in turn, irritates the nerves, causing Headaches—Backaches—Neuralgia. The weakened kidneys cannot rid the system of urea, which changes into uric acid, causing Rheumatism, Sciatica and Lumbago. It is useless to try to cure Constipation with calomel, cascara, senna, strong purgative pills and vile-tasting mineral waters. They simply force the bowels to act by irritating the delicate membranes. Their action weakens the muscles and really does more harm than good.

"FRUIT-A-TIVES" ACT ON THE LIVER—stimulate the glands—and so regulate the action of the liver that it will excrete sufficient bile to move the bowels in the normal, natural way every day. Nothing else in the world will so surely and permanently cure Constipation. "FRUIT-A-TIVES" are made of fruit juices, intensified, with the most valuable tonics and antiseptics added. Cure yourself of Constipation by taking these wonderful liver tablets. 50c. a box. Sent by mail if your druggist has none. Fruit-a-tives Limited, Ottawa. 107

among the clergy has been tried, and found to work out admirably. Where parochial churches are not available, moveable edifices are to be brought into requisition. To parochial associations the task of developing religious movements in each parish, under the guidance of the pastors, is entrusted. Finally expenses of all undertakings relating to the Church, will be defrayed by house to house collect. From this it will be seen how thorough is the work undertaken by this business-like Bishop.
The Bishop of Versailles frequently makes a remark of interest to all Catholics: "Religion is not the affair of the priest exclusively; it is the affair of all men. The Church is a vessel of which priests are the sailors and laymen the passengers, and if the ship goes down, all perish. When, therefore, a storm arises, both sailors and passengers must work together for the safety of the bark."
A BUREAU AT GROTTOFERRATA. In these columns news of the famous community of Basilian monks among the Alban Hills has more than once appeared. Ever since that evening, twelve hundred years ago, when the weary monks, after being driven from the South, took to the hills in quest of shelter, and settled in their present home, the Greek monks of Grottoferatta have been a shining light in the world of letters and art.
On this occasion, however, we hear of the monastery as the scene of a frequent conversion of a kind which is not of infrequent occurrence. It was the abjuration of the Russian Church by Sergius Werigine, a priest of that following, a few days ago that attracted attention to the quiet world to the ancient well known place. The convert is a son of the famous General Werigine, who fought so gallantly during the Crimean War. Many hearty congratulations were tendered to the Russian convert on his entrance into the mother Church.—Roman Correspondence of Philadelphia Catholic Standard and Times.

ROME AND IS DAILY DESTROYING THERE.
It is more slowly, though not less certainly, destroying Venice, with a liberal, calculated destruction. Florence has let in the English, who board there, and a new spirit, not destructive, reverent of past things, but superficial with new civilization, has mingled the Renaissance with the commonplace of the modern world. But Siena is content to remain itself neither ambitious nor dejected, buying itself with its old industries (the smell of tanneries as in the days of St. Catherine, never out of its streets), keeping its beautiful old things quietly, not trying to make new things like them; content with the old limits, and with all old things as they were.
"And the splendor and dignity of its past still live nobly in all the walls of Siena. The palaces join walls with private houses, and ask for no more space in these quaking streets, to which they add force and beauty. They accommodate themselves to the street, and turn with it, in a kind of democracy of pride.
"What is most living in Siena is the memory of St. Catherine. Every child in the street offers to take you to see her house, which stands halfway down the hill leading to the valley of the tanners and dyers, and to Fontebranda, the fountain which Dante remembered in hell."
St. Catherine was an adopted citizen of Rome, and her remains rest within a beautiful waxen effigy, under the high altar of the Church of Santa Maria sopra Minerva, in Rome. And there, as in Siena, mar, woman or child, will ask the stranger to "come and see St. Catherine."
Let us take a bit more from Mr. Symon's article. After describing the art treasures of Siena he says: "There is in the ardent and concentrated beauty of Siena something almost artificial, as a city on a hill in an old picture. From the fortifications, one can see the whole city, the houses set singly side by side, flat, many windowed, brown and white, brown roofed tier above tier, without visible space between; all clustered together as if for safety or friendliness, and all leading up to the long and narrow cathedral, with its dome and tower, which seems to draw all this irregular mass into a single harmony. All around it is the peace of a green world, falling into valleys where there are red earth and dark and pointed cypresses and the grey mist of olives, and rising into little hills where bells swing on the roofs of brown monasteries. As the valley dips and rises the colors darken, and beyond the valley, hills begin, pale green and grey, and then, against the sky lighted at sunset, a luminous dark blue, like the color of storm-clouds. Far off the hills seem to break like quiet waves, in long, curved lines against the white shore of sky. Seen after sunset, it is as if a great mass, painted by Siennese artists, had been set upright between earth and sky; a sky rose-colored and blue and gold the outlines of the hills drawn sharply against a gold background, purple black, with depths of color glowing through darkness and lighted at the edges with miraculous gold."—Boston Pilot.

THE EARLY LIFE OF OUR SAVIOUR.

The Abbe Chauvin, a consultant of the Biblical Commission now sitting in Rome, has within the past few months published a work entitled "The Childhood of Christ; according to Jewish and Christian traditions," a review of which from the pen of Mr. Hannon, appears in the American Catholic Quarterly Review (Philadelphia).
Obscurity, says the reviewer, has always veiled what cannot but be of supreme interest to all Christians, and the reconstruction of what may be called the routine life of the Nazareth home, after nineteen ages of Christendom, has been left to scholars of the dawning century.
The Child of Nazareth was brought up like other Galilean boys. Like most little Israelites He would be at the breast for some two years. His Mother would carry Him in the village street, now in her arms, now on her hip, or even on her shoulders as was the wont of Nazareth women.
St. Joseph toiled all day combining blacksmith work with carpentry according to Christian tradition, at least to the extent of fashioning ploughshares as well as ploughs.
When Christ was three and a half or four full years of age, His Mother would dress Him every morning in the fringed garment made according to the rule given to Moses by God. The fringe was twisted and knotted in such a manner that each knot and twist conveyed a truth as to Divine teaching. Thus the fringe was, first of all, given seven twists and knotted once; then it was twisted eight times and knotted twice. By this means the number 15, or 7 plus 8, was arrived at. In Hebrew letters the number is written I H, and this to the Jew is the name of God abbreviated being the first two consonants of the

four lettered cipher I H V H or Jehovah.
The Little Boy's education was proceeded with after the fourth year, when He was taught to His verses from the Scriptures and to join his hands every morning and say: Hear, O Israel, the Lord alone is God. On every seventh day, St. Joseph would expound to his Foster Son the meaning of the higher observances and customs of the ancient rite, supplementing what was taught Him by His Mother and at the "bookhouse," or school.
At the school we may picture Our Lord seated on a little mat repeating the Messianic prophecies of His coming, or watching the teacher's hand tracing on a tablet the characters of the Hebrew alphabet.
As the twelfth year approached—the year for beginning His apprenticeship—He would perform many tasks for His parents. This was a solemn date in His life, for it was then that He reached His legal manhood. For the first time, too, He went according to the obligation to Jerusalem for the Pasch, a journey of four days on foot from Nazareth. The Holy Family set out, says Mr. Hannon, with other families of their city. The men walked together in one company, the women in another precisely as did the exiles of the Irish famine when they came seeking work in the English countries during the year of the Great Hunger, a custom which, continues Mr. Hannon, with a dozen other enumerated in "Luke Delmege," by Canon Sheehan, gives color to his brilliant conjecture that the Irish race is of Oriental origin. The separation of the sexes accounts moreover for the loss of Christ in the Temple.
The Pasch over, the Holy Family returned to Nazareth where as the Word tells us "He was subject to them."

Sacred Heart Academy
LONDON, CANADA

THE AIM OF THE RELIGIOUS OF THE Sacred Heart is to give to their pupils an education which will prepare them to fill worthily the places for which Divine Providence destined them. The training of character and cultivation of manners are therefore considered matters of primary importance, and the health of the pupils is the object of constant solicitude. Active physical exercise is insisted upon.

The course of studies comprises a thorough English education; a complete course of Christian Doctrine, Elements of Christian Philosophy, Ancient and Modern History, special attention being given to Sacred and Church History, Literature, Ancient and Modern, Latin, Mathematics and the Natural Sciences, French and Drawing. The study of French is free of charge; also, if desired, the preparation for the Entrance and Junior Leaving Examinations. The Musical Course fits pupils for the examinations of the London Conservatory of Music.

TERMS:
Entrance Fee.....\$ 5.00
Board and Tuition per Scholastic year (10 months).....150.00
Washing.....20.00
Bedding.....10.00
Use of Library.....2.00

For further particulars, address: **Reverend Mother Superior, P. O. Box, 320, London, Canada**

FIVE-MINUTE SERMON.

Twentieth Sunday after Pentecost. SOLEMNITY OF THE MOST HOLY ROSARY. To-day, my dear brethren, is Rosary Sunday, and we cannot do better than to consider this morning the excellence of this popular devotion and the spiritual advantages that flow from its cultivation.

tions, backed through the circle and beat a precipitate retreat. Perhaps, will admit some, the Jesuit should have shown more patience. At any rate his courage won for himself and for his Church a certain victory.

THE LOVELY HEIGHTS.

CONTINUED FROM PAGE THREE. that she became the worse of wear, so I decided to give her a vacation, and I put her in the compartment with the "Dream of fair men."

After some further study of current literature, I concocted a villain, one so vile, that I shuddered myself at the deeds I had to let him do in order to fit him for the public. I also made a sleuth, to run him down; one that could see through a stone wall, or tell what you had for breakfast, by getting a glimpse of your coat tails as you turned the corner.

A CHURCH THAT COST \$110,000,000.

The great Cathedral of Milan, writes Rev. John Price in the Pittsburgh Observer, owes its existence to a vow made by Giovanni Galeazzo Visconti, Duke of Milan, 1386. The material is pure white marble from the quarries of Mont Gandaglia, near the Lago Maggiore, or Greater Lake. The Duke paid for it all.

Catholic Young Men

"Of all the ambitions of life," says Geoffrey Austin, in "The Triumph of Failure," "I have always thought the most honorable to be the power of the hearts of young men and kindling in them a passionate reverence for the things that are honorable to God and profitable to men."

to do the work," I answered. "Just so," he went on, "he had to learn, and so will you have to learn how to do literary work, the same as you would any other trade."

"But how can I learn?" I asked. "Then in a nice long talk, he not only made it clear to me that I had gone about my working the wrong way; but also showed me how to go on in the right way."

"Do you suppose the editors really read my stuff at all?" I asked. "No fear but you'll get readers. There are plenty of editors, anxious to discover new writers."

"What does it mean?" I asked in a dazed sort of way. "Oh, Phil," she replied, "I didn't like to tell you unless I succeeded but I, too, have been writing stories."

THE IRISH PEDDLER.

"Will you be surprised," asks Father Tallon, of St. Louis, in a letter from Ireland to the Western Watchman, "to learn that Ireland swarms with Jewish peddlers? They are all Jews. They walk the roads, cross the fields and climb the mountain paths."

Whisky no Cure for Disease.

Whisky neither cures nor prevents consumption, as many persons believe, according to the annual report of the Henry Phipps Institute of Philadelphia, one of the leading institutions in the United States for the treatment of tuberculosis.

The Rosary.

Every true Catholic loves to recite the Rosary, that beautiful devotion of Mary, the Immaculate Mother of God. No devotion is more sanctifying than this. If properly recited, it brings before our minds all the great mysteries of our faith. It teaches us the part that Mary played in the wonderful mystery of the Incarnation, and how, by her co-operation, she aided in the work of man's salvation.

Another Kind of Infant.

From the New York Sun. She had been looking around the drug and toilet goods department of one of the big shops for some time when a clerk approached her.

FALLEN OF THEIR OWN WEIGHT OF UNTRUTH.

The slander against Catholic institutions in Rome and elsewhere in Italy has fallen of its own weight of untruth and vileness. The Boscon boy, who told the horrible tale about the Salesian College of Varese, has been declared even by agnostic doctors a degenerate of the most pronounced type. Even the Giornale d'Italia, which first gave importance to the tale based on his "dairy," takes its first impressions back and intimates that the boy had sinister aid in his evil work.

Now the Giornale d'Italia is anything but a friend of the Church, so that the significance of its confessed change of heart is great. Other journals of better standing dismiss the whole Boscon story as not only untrue but impossible. We have already given the circumstantial refutation of other monstrous charges. Some of the Italian papers, in their natural reaction, denounce the Giolitti government for its credulity.

"I am sorry," said the clerk, "but you are a girl, so you can go on with the literary venture." "No, no, Phil," protested my wife, as she came over, and put her arms around me in a coaxing way that she used to have in the early days of our married life, "no, we'll both work, and think, then we'll make up the stories together, and you'll write them. When we succeed, we'll hire both a man and a girl."

VACANCIES FILLED...

The vacancies on the Board of Directors of the Northern Life Insurance Co. of Canada, caused by death and resignations, having been filled, the Board as now constituted comprise the following members: Robert Melvin, President, Guelph; E. P. Clement, K.C., 1st Vice-President, Berlin; F. C. Bruce, 2nd Vice-President, Hamilton; Rt. Hon. Sir Wilfred Laurier, Premier of Canada, Ottawa; J. Kerr Fiskens, Toronto; W. J. Kidd, B.A., Ottawa; William Snider, Waterloo; Walter D. Beardmore, Toronto; Sir H. Montagu Allan, Montreal; L. J. Breithaupt, Berlin; Hume Cronyn, London; Geo. Wegenast, Managing Director, Waterloo, Ont.

Success Brings Success!

Table showing insurance statistics: Insurance in force \$5,082,075.00 (Increase 7%), Cash Income 188,949.82 (8%), Total Assets 748,111.83 (27%), Government Reserve 458,257.32 (24%), Surplus security for policy-holders 257,854.51 (24%).

Archbishop O'Brien.

We have now on sale at the CATHOLIC RECORD office, this most interesting life of a great Canadian churchman, written by Miss Katherine Hughes. Orders promptly attended to. Price, postage prepaid, cloth \$1.00, paper 65c.

Liquor and Tobacco Habits

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthy, safe, inexpensive home treatments. No hypodermic injections; no pain; no loss of time from business, and a certainty of cure. Consultation or correspondence invited.

Advertisement for Galt Steel Siding. Features an illustration of a man hammering a nail and text: 'THIS IS THE SHEET METAL AGE. Owners of frame buildings, with an eye to cutting down insurance rates, and who recognize the wisdom of making their buildings fire and weather proof, are increasing the demand for Galt Steel Siding by leaps and bounds.'

Advertisement for The Habit of Thrift. Text: 'formed early in life tends greatly to one's future advantage. One of the best ways to commence, and the surest way of continuing the habit, is to take out a policy of life insurance, by means of which a person is enabled to save money.'

Advertisement for North American Life Assurance Company. Text: 'HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A. I. A., F. C. A. Managing Director. JOHN H. BLAIR, President. W. B. TAYLOR, B. A., LL. B., Secretary.'

Advertisement for The Northern Life Insurance Co. of Canada. Text: 'SHOWS SPLENDID RESULTS FOR 1906' with statistics: Insurance in force \$5,082,075.00 (Increase 7%), Cash Income 188,949.82 (8%), Total Assets 748,111.83 (27%), Government Reserve 458,257.32 (24%), Surplus security for policy-holders 257,854.51 (24%).

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Advertisement for London Mutual Fire Insurance Co. of Canada. Text: 'ESTABLISHED 1859. Assets including re-insurance \$847,419.88. Reserve \$314,000.28. Surplus 448,818.92. Society for Policy holders 882,938.50.'

CHATS WITH

Haste to get Are the experie of the man who p present fortune ff to be regarded by to-day as any pr "In their detai young men at la veteran Wm. J. been an observat for two generati ago are as appli sober, careful me as applico handling of fortun in history. But t for the young me age. The spirit gone too far. T gaming, from the newboys to the t today to look up at that time in from New York to "You can't res young men of Chie saying to them t build a safe, des tune is by slow ac accretion sho salary that they man who may be life that even b he should be lay and the chanc at you. Why? temptation to spe as it is now. Ye is easier to acqui it will be afterw you may be su dominant trait foundation of fort "In the nervo ent there is a abroad to shelve of materialism fl out of date. If "Yes, you could you can't do it n "But a truth permanent fort duct of sound, o truer today aim before. Most o today began for ground up. Th of thrift and fr general in both th they are now, r longer hours fo more money. "I have loo always as belin tion between th day and the yu don't know but of the sprit of resent waste o feeling of unsh great civil war the traits and people. Excit repose. Specu trade and this gambling, which has become d "Too many b become infec There is a ha servative meth slow. The l without labori ing. "This is a when wealth o after a curs fortunate qualt labor generally ment fast to flatteri young men f by some shor one may get be accepted In Harmony

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Haste to gain Wealth.

Are the experiences and methods of the man who began building his present fortune fifty years ago likely to be regarded by the city youth of today as of any practical benefit?

"In their details and as affecting young men at large—no," says the veteran Wm. J. Onahon, who has been an observer of men and things for two generations. "The same, sober, careful methods of fifty years ago are as applicable today to the founding of fortune as ever they were in history. But they read too tamely for the young men of this strenuous age. The spirit of speculation has gone too far. The excitement of gambling, from the penny-tossing of the newboys to the 'margining in the bucket shops, has led the young men of today to look upon the methods used at that time in sending merchandise from New York to San Francisco.

"You can't reach the masses of the young men of Chicago, for instance, by saying to them that the only way to build a safe, desirable and lasting fortune is by slow accretion, and that this accretion should begin with the first salary that they draw. Tell a young man who may be taking up business life that even on a salary of \$10 a week he should be laying some of it aside, and the chances are that he will laugh at you. Why? Simply because the temptation to speculate was so great as it is now. Yet this habit of saving is easier to acquire on \$10 a week than it will be afterward at \$25 a week, and you may be sure that it is the one dominant trait that must be at the foundation of fortune building.

"In the nervous energy of the present there is a general disposition abroad to shelve almost any philosophy of materialism fifty years old as being out of date. It has been so said, 'Yes, you could do so and so once, but you can't do it now.'

"But a truth is a truth, and that permanent fortune must be the product of sound, conservative building is truer today, almost, than it ever was before. Most of the wealthy men of today began their building from habits of thrift and frugality when far more general in both old and young than they are now, and, while they worked longer hours for less pay, they saved more money.

"I have looked to the civil war always as being the line of demarcation between the young man of yesterday and the young man of today. I don't know but what war is productive of the spirit of frugality. It represents waste and ruin. It represents a feeling of instability. Certainly the great civil war in this country changed the traits and characteristics of the people. Excitement took the place of repose. Speculation supplanted steady trade and this has led to the spirit of gambling, which in one or another form has become dangerous to spread.

"Too many young men today have become infatuated with this passion. There is a haste to grow rich. Conservative methods in business are too slow. The hope of gaining fortune without labor has become widely alluring.

"This is a fatal delusion. Even where wealth is thus gained, it is more often a curse than a blessing. The fortune quickly gained and without labor generally is as speedily dissipated. Yet just to the extent that we see flattering opportunities held out to young men for the making of fortunes by some short cut, just to that extent may we guess that these propositions are accepted.

In Harmony With the Highest Thing in You.

There is something in man which cannot be bribed to give its consent to that which is wrong, no matter how much pleasure it promises at the moment.

Nothing else has been such a great disappointment to those who think that money will buy all the greatest pleasures, as their utter failure to find happiness in trying to harmonize this element with the animal side of themselves.

Men in all times have tried in vain every kind of device to get the heart's consent to vicious living.

Man can be really happy until he is in harmony with the highest, the best thing in him. Many people try to find happiness by harmonizing with the worst thing in them, but this is the animal side of him because there is always a protest of the divine against the brute in man.

A man could forget that he was made to walk upright and not on all fours; if he could expunge from his nature that image of divinity, the enjoyment of the best within him would find no protest. But there is ever that superb something within the ideal which rebels against being dragged in the filth of beastly indulgence, something that struggles against debauchery, that makes him ashamed of allowing the brute to rule the god in him.

Men in all ages have tried to drown this higher self, to keep it quiet, to drown this god in them with beastly orgies, and have succeeded, when they came to themselves, not only robbed them of that which they thought was enjoyment; but the debauch left a sting in their souls which they could never pluck out, and which was a perpetual reminder that they had fallen.

Everywhere we find men committing suicide after years of futile effort in trying to harmonize their lives with the lowest thing in them instead of the highest.

Crippling Power of the Limitation Thought.

An open mind is the key to all power. We cut of a great many of the good things that we ought to enjoy, because we set such narrow limits to everything by our strangling thought. We do not expect enough. We do not demand, we do not claim our great broad, magnificent birthright.

We seem to think that only little blessings, little advantages, little opportunities will come to us; and, while

we carry this limiting thought, we strangle the very source of blessings. We do not open our minds and hearts wide enough. We do not claim enough. People do not get great things who do not expect them, claim them as their right.

Constantly deny the limitations which you have been setting for yourself. Push out your horizon of faith. Open wider the doors of your mind and heart. Keep all avenues clear, so that the blessings may flow into your life instead of being strangled.—Success.

OUR BOYS AND GIRLS.

Room at the Top.
J. O. Monaghan in the Parish Monthly.

The following inspiring lines from the Rev. M. M. Sheedy, suggest a line or two to the boys and girls who are beginning another school year. I have no desire to discourage them; on the contrary my purpose is to encourage. There is no top to the ladder of learning. The higher we ascend, as on a mountain side, the wider stretches the vast area covered by the educational year. But instead of being discouraged we should find satisfaction in the thought that each educational hour is an hour in which, rose-like, the soul is better able to take in the meaning of God's wonderful world the more familiar we are with His great laws. The men who have looked through a microscope and a telescope have a mind infinitely more reverent than is the mind of a man who is ignorant of the worlds revealed by those instruments. The end and aim of education should not be fame or fortune, but the betterment of self, the betterment of others, the spread of sweetness and light, the living of a useful, beautiful and honest happy life. Here is Father Sheedy's poem:

There's ever a crowd in the valley.
For the lower a soul descends,
The more it finds of the smaller minds
That seek the selfish ends.

There's companionship in the valley.
With others your lot is thrown;
But the man who cries for the larger prize
Must travel the heights alone.

Most make for himself a pathway.
Where no other foot's erod.
Till he grows completely contentment sweet,
As he learns to walk with God.

There is glory upon the mountain.
Though the summit is cold and bleak,
Yet the radiant burst of the dawn falls first,
Like a blowing rose on the peak.

Then dare the path of the mountain
On a spirit who God like fire.

Whose depths are stirred by an inward word.
To struggle and to ascend,
In the valley of life to stop.
But with purpose to ascend the adage old:
There's always room at the top!

Again we say to the boy or girl,
Go on! Work hard—not so hard,
however, as to hinder the healthy development of the body. Have a lot of fun, for it usually means a massing up of health. It is work that wins. Happier steps will lead to happier and happier results. All the world's most successful men are women workers. The Latin Laborer omnia vincit is the English "Work wins." Watch the boys and girls who win their way in their classes, watch the boys and girls who are winning their way in the world—all are workers. Make yourself very early master or mistress of some useful kind of work. A boy I know, learned to upholster. He was out of work. "Get a few of the rich people," said he to a priest, "in your parish, to let me fix their furniture. If they put it into their parlors I'll have work and I'll win." The priest did so. In a year the boy had "hands" and "helpers." Work wins.

Dogs Help Watchmen.

"Training dogs to assist the watchmen and police is a very simple matter," said an old private watchman of the city, who formerly walked a beat in the south end.

"Dogs like the work. They enjoy prowling around through alleys and back yards and nosing into corners and behind barrels and piles of boxes, and their wonderful sense of smell often enables them to locate an intruder so securely hidden that his presence would never be suspected by a watchman.

"When I was walking a beat a large Newfoundland dog began following me of his own accord. I didn't encourage him at first, but let him go along on my rounds as much for company as for anything else. That dog watched me like a detective and seemed to understand everything I did; I followed me into every yard, and in less than a week knew every house that I was employed to watch.

"In ten days he was doing a large part of my work. Of course, he could not try the doors, but after the first round, when I tried all the doors, all I saw that everything was right, all I had to do was to send him in to search the yard, and he did it thoroughly. If anything was wrong he barked and I ran in to see what was the matter. Once a back door was open. The gentleman of the house had come in late, left the door unwatched and the wind blew it open. The dog knew it was wrong and barked for me to come. "Another time a running in, found in a back yard, and running in, found he had cornered a man hiding behind a pile of boards. The dog worked with me for nearly three years. Every evening, no matter what the weather, that dog was on hand at the patrol box when I reported. On cold nights we would go into the engine house to warm, and while the dog enjoyed the warmth, he would also be on hand at the patrol box when I reported. On cold nights we would go into the engine house to warm, and while the dog enjoyed the warmth, he would also be on hand at the patrol box when I reported.

"I lost him because his owner moved out of the city, but as soon as it became known among the dog population that he wasn't working his place was taken by a hound that I had often noticed following us in a furtive fashion, as though he would like to be of the party, but didn't want to intrude, and the new dog seemed from the first to understand everything that ought to be done, and did it as well as his predecessor."—St. Louis Globe-Democrat.

The Boy's Heart was Right.

"Here, boy, let me have a paper," said the boy.

"Why not? I heard you crying them loud enough to be heard at the city hall."

"Yes, but that was down t'other

block, you know, where I hollered." "What does that matter? Come, now, no fooling. I'm in a hurry." "Couldn't sell you a paper on this here block, mister, 'cause it b'longs to Limpy. He's just up at the furdest end now. You'll meet him." "And who is Limpy? And why does he have this block?" "Cos us other kids agreed to let him have it. You see, it's a good run, 'count the flocks all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be thrashed. See?" "Yes, I see. You have a sort of brotherhood among yourselves?" "Well, we're goin' to look out for a little cove whate's lame, anyhow." "There comes Limpy now. He's a fortunate boy to have such friends." The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance, in the field.—Selected.

He Got the Job.

"I was much amused the other day," said a hardware dealer, "at a small boy who came around for a job. One of the clerks had dropped a lot of sharp-pointed tacks into a drawer of brass drawers, and had given up the idea of taking them out. When the youngster turned up we thought we would try him by letting him sort the two articles. He went at it the same way the clerk had begun, picking out the tacks with his fingers, and getting the point of about every third tack in the ball of his thumb. He had enough in about a minute, and he straightened up. He tried to give up the smile, expecting him to give up the job, but he didn't. He went over to the show case and picked out a horse-shoe magnet. Then he came back to the box. In thirty seconds he had the tacks out and the screws were still in the compartment. He knew that the magnet would attract iron and not the brass, and in a jiffy he had accomplished what we had been trying to do all the morning. We didn't really need a boy, but this little fellow's smartness appealed to us, and we engaged him at once."—Catholic University.

Altar Boys.

The position of an altar boy is one of honor and special privileges, which are not fully appreciated by some. The altar boy should understand that he is in the august presence of the Unseen God, and should act at all times as though he were in the presence of God himself.

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THE MUCKERY OF DRUNKENNESS.

HOW A NOTED SALOON KEEPER DELIVERED A TEMPERANCE LECTURE TO HIS PATRONS WHO HAD PAID HARD CASH FOR NOTHING.

Tombstone, Ariz., claims credit for the frankest saloonkeeper in the United States. He keeps the Temple Bay saloon, and advertises his business with most surprising frankness.

"Allow me to inform you that you are fools," he says, "yet his place is usually filled. He maintains that he is an honest saloon keeper, and that it is his business to sell you liquor. He has had printed an advertising card which would make an excellent manuscript for a temperance lecture. Copies are being circulated through the Western States and are attracting much attention. The card reads as follows:

"Friends and Neighbors—I am grateful for past favors, and having supplied my store with a fine line of choice wines and liquors, allow me to inform you that I shall continue to make drunkard's, paupers and beggars for the sober, industrious, respectable part of the community to support. My liquor will excite riot, robbery and bloodshed. They will diminish your comforts, increase your expenses and shorten life. I can confidently recommend them as a means of multiplying fatal accidents and incurable diseases.

"They will deprive some of life, others of reason, many of character, and all of peace. They will make fathers fends, wives widows, children orphans, and all poor. I will train your sons in infidelity, dissipation, ignorance and every other vice. I will leadness and every other vice. I will corrupt the ministers of religion, obstruct the ministers of religion, and cause as much temporal and eternal pain as I can. I will thus accommodate the public; it may be at the loss of my never-dying soul. But I have a family to support—the business pays—and the public encourages it.

"I have paid my license and the traffic is lawful, and if I don't sell it, somebody else will. I know the Bible says: 'Thou shalt not kill.' No drunkard shall enter the kingdom of heaven, and I do not expect the drunkard maker to fare any better, but I want an easy living, and I have resolved to gather the wages of iniquity and fatness on the rain in my species.

"I shall, therefore, carry on my business with energy and do my best to diminish the wealth of the nation and endanger the safety of the State. As my business flourishes in ignorance, I will do my best to prevent moral purity and intellectual growth.

"Should you doubt my ability, I refer you to the pawnshops, the poor house, the police court, the hospitals, the penitentiary, and the galley, where you will find many of my best customers have gone. A sight of them will convince you that I do what I say. Allow me to inform you that you are fools, and that I am an honest saloon-keeper."

MEMBER OF THE ENGLISH CABINET ON INCONSISTENCY OF CHURCH OF ENGLAND.

Nearly a dozen years ago Right Hon. Augustine Birrell, M. P., present Chief Secretary of Ireland, wrote in the Nineteenth Century the following article, which is doubly interesting in view of recent happenings:

"The English Church, before the Reformation, celebrated the Mass after the same fashion, though not in identical language as it has to-day been celebrated in Notre Dame of Paris. Has the English Church, as a Church, after the Reformation, continued to celebrate the Mass after the same fashion, and with the same intention, as she did before. If yes, to the ordinary British layman the quarrel with the Pope, even the ban of the Pope and his foreign cardinals, will seem but one of those matters to which it is too easy to give the alip. Our quarrel with the Pope is of respectable antiquity—France, too, of respectable antiquity—France, too, of respectable antiquity. But if not, the same ordinary layman will be puzzled, and if he has a leaning to sacraments and the sacramental theory of religion and nature, will grow distrust and it may be, distracted. Nobody nowadays, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the incarnation be, indeed, the one divine event to which the whole creature moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land for the help of man, who is apt to be discouraged if perpetually told that everything really important and interesting happened once for all, long ago, and that there may be in that repulsive to many minds in ecclesiastical military and devotion moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land for the help of man, who is apt to be discouraged if perpetually told that everything really important and interesting happened once for all, long ago, and that there may be in that repulsive to many minds in ecclesiastical military and devotion moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land for the help of man, who is apt to be discouraged if perpetually told that everything really important and interesting happened once 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ENCYCICAL BANS "MODERNISM"

IMPORTANT DOCUMENT DIRECTED AGAINST THE "SYNTHESIS OF ALL IRRIGIBLES." Press cablegrams from Rome announce the publication in the Osservatore Romano, on the 10th inst., of an important encyclical of Pope Pius X. on "Modernism." The document, which is described as a completion or amplification of the recent syllabus, occupies more than seventeen columns of the Vatican's semi-official organ.

A summary giving the principal features of the encyclical was issued early in the day on which the Latin text appeared. According to its terms, after saying that modernism is a most serious danger to the Church, and that the Pope must provide against it, the encyclical examines the different aspects of modernism in philosophy, faith, theology, history, criticism and reforms, especially radicalism, as tending to destroy dogmas, the hierarchy and doctrine. Henceforth modernism is a combination of the synthesis of all heresies and must lead to heresy. It is unlimited curiosity, presumption, individualism, ignorance and disrespect of real Catholic science and discipline that have introduced modernism among the clergy and others.

The Pope recalls the work of his predecessor in stamping out these errors, and finally orders that scholastic philosophy and theology be taught in all seminaries and universities in an eminently Catholic spirit. Bishops, the Pope says, as delegates of the Holy See, must also direct the clergy and believers from the modernist press and effect the establishment of a college of censors in every diocese to revise Catholic publications. Pope Leo XIII.'s prohibition of ecclesiastics from directing publications without a permit from their Bishop is confirmed, and all ecclesiastics are to be subject to censorship.

Sacerdotal congresses are prohibited, with rare exceptions, and a council of vigilance is to be established in every diocese against the diffusion of the errors in vogue, and Bishops are to send reports to the Holy See. The encyclical condemns modernist aberration, not modern studies that are not in opposition to the faith.

The encyclical also orders the dismissal from seminaries and Catholic universities of all teachers who profess modernist theories.

It is also ordered that the clause enjoining the establishment of college censors in each diocese for the revision of the Catholic literary output is especially discussed. The words of the Pope in connection with this subject are very impressive. "No books or newspapers of modernist tendency may be left in the hands of any pupil in the universities or seminaries. He adds: "Everything must be done to banish from your diocese every pernicious book. The Bishops are to be above all human fear, to trample all fleshly inordinance under foot, and, heedless of the outcry of the wicked, are to prescribe and tear out of the hands of the faithful all bad books and all bad writings. This is not only a right conferred on them, but a duty we impose on them."

It will favor true science. At the end of the encyclical the Pope says he foresees that the adversaries of the Church will represent it as the enemy of science and progress. "To this accusation," says the Pope, "we will reply by our actions. We have decided to act with all our power toward the foundation of a private institution which shall group together the most illustrious representatives of Catholic science. It will be its object to favor and help, with Catholic truth for its guide and light, the progress of everything that can be called true science or erudition."

DISCOUNTING TROUBLE

LETTER FROM L. VEUILLOT TO A YOUNG FRIEND, 29 JULY, 1899

"I am greatly pleased to find that you are in a more cheerful state of mind. I have always believed that you were inclined to be too anxious about the future. You must fight against that feeling and get rid of it. God will be your Father-to-morrow just as He is to-day, and was yesterday. The days you dreaded formerly have gone by; they were not so very dreadful; the days you now dread will also pass, and God will be there also to protect you as before. Live on where you are, take pleasure in that you are doing, submit in advance to whatever God wills—this is the secret of happiness. If there is something wanting remember that you are in a place of trials, and quietly wait for eternity. Do you want to suffer nothing in this world? This would not be the wish of a Christian, nor a fitting prayer to be addressed to God. The devil, it is true, has promised it, but he cruelly deceives his clients and makes them in advance abandon God for him. Do good and refrain from even wishing for a reward from men. Whatever you get from men is so much taken away from what God reserves for you. For if you look for a reward from men it is clear that you are working for yourself and not for God."—From the French of Louis Veuillett, by F. B. H.

Dear at Half the Price. Pearson's is classed as a cheap magazine, but it would still be too dear if it were sold for half the price. It is as periodical of many advertisements. An article on lotteries in the September number concludes with this statement: "Perhaps the most remarkable lottery of all was held at the City of Mexico in 1897. The tickets were a dollar (pese) each, and the Church—this was a church lottery—guaranteed that numbers eight hundred and forty-one, seven hundred and sixty-two, respectively, should release from Purgatory's fiery torments the 'bleeding and tortured souls' of Don Diego Calderon, Senora Parras and Senora Vasquez." This is a clear case of invincible ignorance. We acquit both the writer and the editor.—Ave Maria.

THE WISE WAY.

JOHN REDMOND EXPLAINS METHOD TO BE USED THIS WINTER

In a powerful speech to a recent citizens' meeting in the Mansion House, Dublin, Mr. Redmond laid down the policy which he asks the country to sustain during the coming winter. Among other things he said:

"I think it is our duty to take care to declare plainly for the liberal party this when the election comes Home Rule must be put into the front of their programme, and if it is allied with the question of reform of the House of Lords, then probably all the better for Ireland. Let me ask, how are we to effect this? I suggest three ways—work in Ireland, work in parliament, and work in Great Britain. What I mean by work in Ireland is unity in the national ranks and a vigorous agitation and organization. What I mean by work in the House of Commons is this, a withdrawal from the House of Commons, but vigorous, active and independent work."

"I believe it is our duty next session to place the Irish demand plainly before the House of Commons and the English people. I was asked the other day by one of our young critics how, exactly, and when, exactly, we would raise this question in parliament. I answered: 'That depends on circumstances,' and I answered further that even if I knew exactly at this moment when and how we would raise it, I would think it very foolish to make the announcement six months in advance."

"This you may take as assured—that the Irish national question will be raised in the next session by us, and in unmistakable fashion. The third way in which we can force the Irish question into the forefront before and at the next election is by work in Great Britain. I believe the time is ripe for the opening and continuance of a propaganda in Great Britain. I believe we must take the field against the traducers of our country, not by speeches alone, but by literature, and thus try to bring the true facts of the situation before the minds and hearts of those English workmen who, as I said before, I believe to be actuated by not one bit of feeling or trace of hostility to Ireland."

"If within the next six or twelve months the movement be spread in Ireland, in Parliament and in Great Britain, I think you may rest assured that Home Rule will be in the forefront of all the political questions of the day, and that the Irish people, in every constituency where an election will take place, when the general election comes. Now in this work I invite the assistance of every Irishman who believes in the right of Ireland to govern herself."

"In the ranks of the United Irish League and the Irish party, I ask for unity of action and of policy. I ask for a united and organized Ireland here at home, and to those of our fellow-countrymen who think our views are not extreme enough I would say just this—that they also, following their own political methods, may do a great work for Irish self-government if they direct their energies toward attacking the common enemy. I mean when I say the common enemy English ascendancy in Ireland, and when I say that we are to be united with other Irishmen who just as honestly are seeking the same ends by different methods."

A MINISTER AT MASS IN COLOGNE CATHEDRAL.

In the morning at 9.30 o'clock I went to Mass in the Cathedral. I was early and walked about to view the interior. Here was the forest. The pillars were as tall trees and the arches above them as tall meeting branches. The light melted within softly as through thick leaves. The air was cool, as though the dim half-light dwelt here always. I saw long rows of pillars. Books by various art critics will tell you what is the matter with them, and how to cock your eye at them in a superior way and say, "Yes?" But if you are wise enough to open your heart and empty it of all this cheap foolish knowledge, and look around you, as a baby looks at the moon, you will receive something of the spiritual meaning of the places. The clock chimed. The organ began to grumble. A long row of priests and vested boys came in through a side door and wound toward the altar, headed by a frail old man clothed in bright robes, supported on either side by an assistant priest. The Bishop was to do to celebrate Mass.

I do not recall much about this Mass, but above all it is the memory of a voice, it came from the choir loft. Some boy—never saw him, but I want to hear him sing in heaven—broke forth with a "Kyrie Eleison," and I thought he would break my heart. It was a sweet, wholesome voice, unspiced as yet by masters, who teach sinners how to sing. It was clear as the River Rott that gushes out of Lake Lucerne. It was sweet as the sunshine that falls on the ripened orchards. It was as carefree as a woman's love. It was as pure as a calling angel.

It filled all the distant arches of the great cathedral, ringing solemn and distinct to the remotest corner. The organ displayed its loudest harmonies; the chorus sang strenuously, but easily above all, as an angel soars above all the lesser flocking birds, rang out this sweet glorious voice, "Kyrie, Kyrie, Eleison!" until I found myself choking with sobbing and my face wet. I brushed away fervently my tears and looked around me. The faithful were counting their beads and moving their lips in prayer, and rising up and kneeling down to the tinkling of the bell. I suppose they knew more of that Mass than I, but I know what "Kyrie Eleison" means and I said one prayer there. So I saw the Cathedral of Cologne,

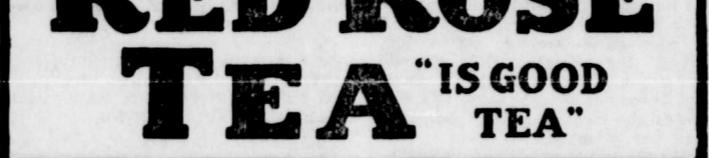
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of matter, which he is prone to express as composed of electrons, which are more than as much smaller than atoms were smaller than molecules, has received wide attention. In 1903 for his success at Birmingham as an administrative educator as well as for his distinguished work in science, he was created a baronet. His views with regard to the relation of religion and science are summed up in the expression, "The region of religion and the region of a completer science are one," which reminds us very much of Pasteur's more concrete expression, "If I knew as much as I would like to know, I would have the faith of the Breton peasant, while, if I could know all that there was to know, I should surely have the undoubting faith of the Breton peasant woman."

SCIENCE AND PRAYER.

There is room for rather interesting contrast between certain views with regard to prayer held by scientists in the last generation and those which certain of the prominent physicists of the present day have expressed. Most of us remember very well Huxley's emphatic insistence that we could know nothing about any possible interference of Providence in the world, or, indeed, of the existence of any Providence. It is true that when death took from him the beloved wife who had been so much to him he wrote her epitaph in terms of Old Testamental expression and proclaimed an enduring stone, "He giveth His beloved sleep, and if an endless sleep so best," showing how naturally human nature reverts to religious expression in times of trial, yet still maintained his agnosticism, at least in words. Tyndall found such words as ridiculous and absurd, the only proper terms to employ in regard to prayer, and although there were many distinguished scientists, among whom Lord Kelvin particularly deserves to be mentioned who still maintained their old-time religious beliefs and confidence in Providence, there was a very general impression that science and prayer were unalterably opposed extremes between which there could be no comparison.

The present generation of English scientists, and especially those who are devoted to physical investigation, are tending, in rather strenuous fashion, impressions produced by Tyndall's and Huxley's writings. Lord Kelvin lives on and maintains his eminently conservative attitude of a great believing scientist. Sir William Crookes has confessed more than once his belief in the interference of the spiritual world in our existence, and Sir Oliver Lodge has recently expressed himself rather emphatically as regards the absurdity of that supposedly scientific attitude of mind which considers prayer absurd. In a sketch of him which appeared in the Outlook not long since a biographer quotes some of these expressions that deserve to be widely known among those who turn confidently to prayer and who have sometimes been inclined to think that scientists were in opposition to the cherished belief in this matter. Sir Oliver Lodge says "that it is not really absurd to suggest that prayer and other drugs may be absurd as drugs and no prayer." "The crudities of faith-healing may have as much of truth as can be claimed by those who condemn them, each side, only half-educated, adopting only half-measures." This distinguished English physician even goes so far as to say that prayer for rain, of which scientific writers have often made such hilarious fun, "involves no greater interference with the laws of nature than an order to a gardener to water the garden." "The objection of scientists and others that it is unscientific to pray for rain," he adds, "is founded solely on their disbelief in the existence of any power that can and will attend to the request and act upon it."

It need only be said that Sir Oliver Lodge is considered one of the most prominent of English scientists. In 1900 he became the principal of the New Birmingham University and has litted that institution into world prominence by his organization of its curriculum and its magnificent equipment for the laboratory, and experimental study of all the physical sciences and especially electricity. His views with regard to the constitution

THOUGHTS OF ST. FRANCIS.

"The little one of Christ" was he that gentle monk who long ago, By fair St. Francis said, Wandering, unthought, and free, A simple man of rocky speech, Whose heart was kind and true, Who sought not to possess or preach, No need to live in cloister where, Of him we read in olden days, That ever rookily did he went, And lacking wealth, he had and home, Owned Christ's treasure of content, The saintliest of saints, they said, For ever devotion struck and true, When 'mongst them Francis chose to tread Charly—'How, personified! He in our hearts is love and word, Embraced all things that live and are— The flower that bloomed—the breeze that stirred, Water and fire and sun and star, His thanks he gave for calm and cloud, For golden dawn and sunset glow, And grieved bird and beast aloud— 'Hail, brother bird! Hail, sister lark! Only we know who linger o'er The peace of his crucifixion, By his bark he set rare store, And best of all he cherished her, The bird that sang in sweetest tone, 'S-held her! he would pass to say, 'She wears a cross like brother's hood, She cheerily sings her cheeriest note, She goes in search of humble fare And gladly gives wherever found, For she is love and kindness true, And loud her grateful notes resound! Thus should our thoughts on spirit things Seek Him who shares the Father's throne! His saints not plunged in night and gray, Dull are his hues and dimly seen— So be our brethren's garb, that they Be minded of our kindred One.

DIED. McDONALD—On Oct. 31, first concession of London, County of Glenagry on the 16th of Sept. 1907, John Angus McDonald, Esq., aged eighty nine years. May his soul rest in peace!

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VOLUME XX

The Catholic

LONDON, SATURDAY, OCTOBER 5, 1907.

CHARITY BEGINS

It may not be necessary to average reader against the accounts of scandal elsewhere. But the nauseating reports of the clerics may cause the unbelieving there is a modicum of them. We are not so blind as a scandal, but we are cackling over it in buzz who stumbles, and we who the individuals who and with profit, reserve own use. If we have any epithets at our disposal forget that charity begins remembering this we may wish to expend on our

A CONTINENTAL

With regard to the offered for the delectable it is well to remember hatched for the most putrescent imaginations are at war with all this pure. That they direct against the Church is a look upon it as the emb to which they are opposed. Deploring the lack of the press which exists on a writer in the Catholic says that the excesses abroad are almost increasingly horrible sight. Having in God and a see even the little childing in, being permitted ever garbage a certain and impure-minded men throw and strew around advocates the formation dieste which shall have for the sole purpose of strikingly obnoxious newspaper is making its way lishing a counter one, underselling it, stamping

Despite the character the continental press, editors have no scruple ports of "scandals" which manufactured out of tinged with prejudice Church, and we have bers of a non-Catholic vent to slanders against of France in a way that ing to believers in Chr paper to which we refer ally to its readers for the policy of the French with regard to religion.

OUR ENLIGHTENED

In this enlightened age individuals who exude praise of the Carnegie discouraging to note the scribes are in doubt as of the New Syllabus. It, and around it weave announce it as if they wer tical opponents. They is a gross affront to hun in expressing their app motion polemical mach 12th of July orators. The Syllabus disavows the olicies, and by hampering science tends to weak is but a revelation of subject. On these cou less. It is not a hindr It charts the sea of n pointing out the reefs struction to the faith. fere with scientists or know their business. world does not run c divine message of the G far afield in the domai without evoking a prot

A WASTE OF

Words meant the op Church to science ay work is not with science primarily with the th not of sight—with do above reason. She ha the questions which tist. But she is not science. This is clea. It is evident fr men whose faith was with scientific achieve natural and supernat both derived from p truth, there cannot p real antagonism betw scientific hypothesis m

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