





He walked on until he came to the cottage of his childhood—a pretty cottage despite its wintry garb. It struck him that in the prairie he had always pictured it in his summer dress. He stood by the garden hedge, looking with saddened eyes at each familiar detail. Then he noted at once a written notice in the window, and read it.

"Last between Lordship Lane and East Dulwich, a rosy, the finder, on bringing it to Vine Cottage, will be rewarded."

Hillery's heart gave a bound. Here was an excuse to get foot once more in the old home.

Strong man though he was, his hand trembled as he lifted the latch of the gate.

He knocked upon the door, which he noted was still painted green, and waited.

The door was opened, and the big Canadian was so taken aback by the apparition that met his gaze that for a moment he found no words.

A pair of worried-looking Irish eyes were looking into his on inquiry.

"I have brought your rosy," Hillery blurted out at last. "At least it may be yours," he added. "I didn't figure on doing a little service to some one living in my old home."

Nora Mulligan smiled enchantingly. "Why, you must be Joseph Hillery," she said. "We have heard that the Hillerys built this little house, and that their only son went to Canada at sixteen. Come in. My mother will bid you welcome."

Hillery entered the narrow passage, noted the stairs (up which he had so often run when he had come in later than the front sitting-room, the room in which he had done his work, and which he had used in his throat. There were the little cupboards on either side of the fireplace, just as he remembered them. But his mother's work-box no longer stood on top of the one nearest the window, and on the top of the other no longer stood the little statue of St. Joseph under a snow.

"Notice" from between the snowy muslin curtains and turned and faced him. His great bulk seemed to fill the room.

"Sit down," she said gaily. "Oh, I never thanked you for bringing back my rosy! I was so taken aback to find you were Joseph Hillery. I have often thought of you, and wondered how you got on. You see, we had all about how you had to go away and seek your fortune, and I have often said a little prayer for you—a poor boy so unhappy and alone."

Hillery looked at her, a trim little figure in a blue serge frock, her pretty round face revealing two alluring dimples as she smiled up at him, her laughing, violet eyes sparkling with the sweet expression of girlhood.

"Do sit down," she said. "I am going to fetch mother, and you must stay and have dinner with us in your old room. You would like to do that."

Hillery was quite overcome. "That I should only see the cottage, and go away. I didn't know I should—"

He got no further, but sat down on the little sofa, starting in front of him. Nora ran to the kitchen, returning in a few minutes with a tray of plain, home-made fare.

"I am glad to see you, Mr. Hillery," she said. "Make yourself at home. We are often glad to see you. The dinner will be ready—a bit of boiled mutton, not much for visitors, but you will excuse that. We are only poor folk, but you are welcome to the best we have."

Hillery, who had pondered on the fact that there was no one, not one—left of the friends of his boyhood to give him a welcome to his old home, felt quite overcome. The only thing he found to say was: "I thought I was right up against it when I came up Lordship Lane, and there was no one left of the friends I had known; and now—well I guess I'm in luck. I tell you right here, I haven't felt so happy this many a year. It was a stroke of luck my finding that rosy, that of yours, the great Aquinas, the Prince of Theologians."

His early years were, like those of most Irish boys of that period, full of frolic and escapades. Over and over again he was chastised, not only for his own childish deeds but very often also for those of others, which were wrongly charged to him on the principle that "a dog had a bad name you may safely suppose him guilty, even though you have no proof, of the delinquencies of others."

RECEIVED MINOR ORDERS FROM THE FUTURE LEOPOLD XIII.

On Dec. 23, 1847, he was clothed with the habit of the Friars Preachers in the convent of Perugia, Italy. It was worthy of note that the Archbishop of that See at the time was he who years after, under the name of Leo XIII., sat upon the Chair of Peter. More than once the Archbishop, when speaking of him, said: "That young man has a wonderful power of inspiring affection; he will be a great priest one day." So great was the opinion entertained by his superiors of his piety and talents that whilst still a young man, and not yet ordained priest, he was sent in 1851 to England to fill a post of great responsibility, that of assisting the young aspirants of the Order.

ORDAINED PRIEST IN 1853

On his way to Woodchester, which was to be his home till 1855, he arrived in London "attired more like a smuggler than a friar," and without a penny in his pocket. He had to borrow money from a priest he had known in Rome in order to continue his journey. It was during his stay in Woodchester that he was ordained priest on March 26, 1853, and stood an examination for his degree of Licentiate, which in the Dominican Order is equivalent to that of Doctor of Sacred Theology.

He had some rare experiences at this time. As the monastery was the first opened in England since the time of the

reformation," many non-Catholics visited it, anxious no doubt to see what manner of men the friars were. There turned up in Woodchester an itinerant preacher, who railed in the usual style against "Popery." Crowds of people attended his lectures and were greatly moved by the stories he told about the abominations of Rome. Father Burke, hearing what was going on, at once recognizing the necessity of contradicting the false statements of the man, got permission from his superior to attend one of the lectures. He did so, and was amused at what he heard as well as amazed at the gullibility of the audience. Amongst other statements of the lecturer was one that he had on more than one occasion "taken tea" with Pius IX. in a villa on the Tiber.

HIS ENCOUNTER WITH A MOUNTBANK

That settled the matter. Father Burke saw the fellow was a mountbank and, rising from his seat, he at once denounced him as such. "My friends," he said, "I have lived amongst you for some time. I think you will believe my word. That man is an impostor. He would put him a few questions in Italian and you will see he does not know a word of the language." There was great commotion. Sides were taken on the matter. It was a long time before the fellow (meaning Father Burke) was heard. This appeal was granted, and the priest was invited to the platform. Needless to say, he gave the lecturer a good thrashing. He narrowly escaped being lynched, and fled ignominiously from the town.

And now comes the crowning part of Father Burke's life, his visit to America. He was sent in 1871 to the United States as representative of the General Council. He expected to be absent only a few weeks, but did not return to Ireland for eighteen months. When his work as "Visitor" of the houses of the Order in the United States was finished and he was about to return to Ireland, it may be truly said a crisis arose with regard to the Irish race.

Father Burke's cousin, chartered lawyer and calculator of the Irish race, had appeared upon the scene. He told the Americans that the "mere Irish" got what they deserved. He had come to see, and to appeal to an American jury for a verdict in justification of England's occupation of Ireland, and of her administration of the affairs of that country. He had a reputation. All were afraid to meet him, not that they did not regard him as a man of high character, but that he was a man of high character, and he was a man of high character.

He returned to Ireland at the end of 1877, and in May, 1879, when at the height of his fame, he delivered an oration which occupied two hours in duration in presence of some fifty thousand spectators, and on the occasion of the re-opening of the remains of O'Connell to the crypt beneath the Round Tower of Glasnevin. When Dr. Leahy, O. P., Bishop of Down, was setting forth the history of his country, he selected Father Burke as theologian to accompany him in the journey. During the sitting of the Council they lived in San Clemente, as did the Archbishop, Bishop of Kerry, and Dr. Errington, formerly coadjutor to the Archbishop of Westminster.

AN INCIDENT IN HIS LIFE IN ROME

A certain English gentleman held brilliant receptions in Rome during the Council. There were attended by many of the Bishops and priests. Amongst those who visited the house from time to time was Father Burke. One day he was invited to a special room had been fitted up in Oriental style for the Eastern Bishops, many of whom would sit there and smoke their hookahs with the exchange of scarcely a word. The quiet of the place appealed to him rather than the talk and laughter of the salon. He often retired to it, and sitting down in Eastern style like his companions, would enjoy a quiet smoke. One day his horror one day when the door was suddenly thrown open and he heard the voice of the host saying: "This way, my lord, if you please. I will have the pleasure of introducing you to some of the Eastern Bishops."

"Oh I oh I this is a smoking room?" he replied. Dr. McEvilly, who sat next to him, was saying to him: "It is not a smoking room, but a room for the Eastern Bishops to sit in. You are joking." "Let me hear you talking to his Grace," said Dr. McEvilly.

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community who had been in the East, and used occasionally address him in what he said was Chinese. The old Father didn't believe Father Burke knew the language; and one day, to his great pleasure, there turned up at the monastery a priest who had been for years on the Chinese mission. He was invited to dinner. Now, Father, I'll prove you are joking," said the old priest to Father Burke.

HIS JOKE ON THE OLD PRIEST

What was his astonishment, however, when at the dinner Father Burke entered into conversation with the Chinese missionary in what sounded like Chinese. After five or six minutes of what appeared like intelligible conversation to those hearing, the Chinese missionary, turning to Father Burke said: "Father, it is evident to me that you speak the language of the educated Chinese. I am only a humble missionary. I mixed with the poor and uneducated and speak only their language." The effect was wonderful. The old priest could say nothing.

UNTIL the year after the Vatican Council, Father Burke was extremely busy. He preached at least seven hundred and sixty sermons at the lowest computation. He preached the Good Friday sermon some twenty-four times a day during the twenty-one retreats he gave. It was about this time he had the great honor conferred upon him of being named to the revision of the Rules and Constitution of his Order, a work involving no little trouble as many of them, dating back to medieval times, needed amendment and adaptation to modern life.

HIS VISIT TO THIS COUNTRY

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Remember that every time you leave a good word for the love of God, in order to do some work that is necessary to be done for Him, you will receive an abundant reward. Happy is the Christian who is "the child of duty." The serenity of her countenance only feebly expresses that which reigns in her heart.

Always even-tempered, always humble and gentle, the "child of duty" not only offends no one, but she bears, unmoved, the little annoyances about her. She inspires virtue by her very presence and unobtrusively, without directly saying anything, she can often induce her companions to become pious like herself.

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey. Dear Sir: Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is published with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. Dear Sir: For some time past I have read your paper, the Catholic Record, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, OCTOBER 15, 1910

REV. DR. MANNING AND THE RECORD

From the Free Press of the 3rd inst. we were rather surprised to find that the CATHOLIC RECORD had formed the main topic of the Rev. Dr. Manning's sermon the evening before.

Our judgment would have concealed all about it. It would not have known all about it. We should have questioned the matter, and said that perhaps these prelates, priests and people are right. Dr. Manning does not know that the Lord is not present in the Blessed Eucharist. It is his opinion, his private judgment—nothing more.

WHY PROTESTANTISM EXISTS

A friend has sent us a letter under this title addressed to the Montreal Witness, with a request as a kind of postscript which, like ladies' letters, is much longer than the original. The reasons the Montreal correspondent gives for the existence of Protestantism are ten in number—formal protests against certain doctrines of the Catholic Church.

FREE THOUGHT

Our friend, the Rev. Dr. Manning, concluded his comparison between Catholic and Protestant symbolism with the express demand that at least they must have thought. Many things are done in the name of liberty.

HOME RULE PROSPECTS BRIGHT

Since the time of Parnell the prospect of gaining Home Rule for Ireland has never appeared as promising as it does today. The Irish at home and abroad are more enthusiastic than ever, and more liberal than ever in their contributions.

veyed no meaning until duly interpreted. He sent for soothsayers and wise men and bade them explain what had been written by the finger of God. To no purpose: they could only guess or surmise. They did not venture to declare for certain what was the warning. So it is with the scriptures.

the epitaphs and sepulchres of the martyrs in the catacombs of Rome testify to the worship of the saints. The Breviary teems with evidence upon the subject. We read in the martyrdom of St. Polycarp (A. D. 169): "We adore Him (Christ) as the Son of God, but we rightly love the martyrs as the disciples and imitators of the Lord on account of their excellent benevolence towards their king and teacher. The centurion, seeing a contest raised by the Jews, placed the body in the middle and burned it in ashes."

leading mark He placed upon it was its unity. In order to preserve this unity amidst all ages and peoples it was essential that the doctrine and the means of sanctification should be placed in, and protected by, a legitimately constituted authority whose representative would forever be Christ's vicar upon earth and supreme judge and administrator of His Church. Free thought in the worldly sense of the term would shatter this unity into atoms.

NOTES AND COMMENTS

ONE of those periodical disturbances to which the Church of England, by reason of her history and constitution, seems liable, has recently taken place in the diocese of Chichester.

TORONTO SATURDAY NIGHT

We have received a courteous letter from the publishers of this weekly, where we are told is a "Review of Events," asking us to subscribe.

WAS WITH FLORENCE NIGHTINGALE

MOTHER ST. GEORGE, OF THE NURSES WHO WENT TO THE CRIMEA, IS STILL LIVING—HER IMPRESSIONS OF MISS NIGHTINGALE—A WFUL SCENE AT SCUTARI

CONVERT M

SIX EPISCOPAL

ENTER CATHI

SEVEN MINISTERS

EPISCOPAL CHURCH

RECTOR OF ST. BIL

EPISCOPAL CHURCH

POPULAR MINISTERS

THE OVERTON

WAS ASSOCIATED WITH

ST. ELIZABETH'S

CHURCH AND

is full and equal justice. It is to me the only spot on the Government today, that Ireland is not given the right of local self-government. Let that be granted as it has been in Canada and in South Africa, and I am sure there will follow among the Irish people an abiding loyalty to the British crown, content with British rule, and adherence to imperial unity, just as that has followed the granting of autonomy to the people of Canada. Liberty spells loyalty."

THE PROTESTANT MAGAZINE

A subscriber in St. Thomas sends us a copy of a publication with the above title. A few months ago its purpose referred to it as some length. Its purpose is declared to be to advocate primitive Christianity and protest against apostasy. We do not deem it necessary to repeat what we said in a former issue, but will merely state that the magazine is of a piece with many other publications whose purpose is to make appeals to bigotry and whose editors have studied the Catholic Church, not from the inside but from the outside.

THESE BRIGHTON VICARS, THREE IN NUMBER, NOT ONLY PROFESSIONED BELIEF IN THE REAL PRESENCE, BUT SOUGHT IN THEIR MINISTRATIONS TO EMULATE CATHOLICS IN RITES SO DISTINCTLY FOREIGN TO THE ENGLISH CHURCH AS RESERVATION AND BENEDICTION OF THE BLESSED SACRAMENT.

AS NOR INFREQUENTLY HAPPENS IN THE CHURCH OF ENGLAND, SOME AMONG THE LESSER CLERGY, OR THE LAITY, ARE FOUND TO HAVE A TRUER CONCEPTION OF THE TEACHING OFFICE OF THE CHURCH (OF WHICH THEY CONSCIENTIOUSLY BELIEVE THEMSELVES TO BE MEMBERS) THAN THOSE WHO REGARD THEMSELVES AS SUCCESSORS OF THE APOSTLES.

IT WAS A PEACEFUL SUNDAY EVENING. WE WERE GOING TO REST ABOUT 9 O'CLOCK, WHEN A HORSEMAN—FOR THERE WERE NO TELEGRAMS IN THOSE DAYS—CAME RIDING FURIOUSLY UP TO THE CONVENT DOOR.

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England. If, as the resigning vicar asserts, the doctrine of the Real Presence has been taught in Brighton churches for fifty years, it was just as certainly denied in all the official formularies of the English Church, during the entire period of its existence up to that time, and with the majority of its members to this day. While Catholics then will be disposed to sympathize with men so evidently in earnest, they will none the less marvel that they should so persistently mistake their own fallible opinion for the divine authority of the Church to whom alone it is given to decide through the voice of her Pontiffs what is true and what is false in religious teaching. And they will not fail to contrast the faith of the Catholic Church maintained unwaveringly amidst the persecutions and revolutions which have so fiercely assailed her, not for a short fifty years, but through the nineteen centuries of her existence. The recent Eucharistic Congress at Montreal was but a testimony to the world of the faith of the Church from the beginning. And it had its object lesson in particular for Anglicans, who in their most laudable yearning for Apostolic teaching and the reunion of Christendom have not hesitated to repudiate so many of the false maxims of the "Reformers." There remains, however, the most pernicious of them all, the fundamental error of private judgment. While this remains the exercise of faith will be deemed impossible in the Church of England.

CONVERT M

SIX EPISCOPAL

ENTER CATHI

SEVEN MINISTERS

EPISCOPAL CHURCH

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ST. ELIZABETH'S

CHURCH AND

ST. ELIZABETH'S

There were no anaesthetics used, and the wounds were awful, and to have horrible operations in full consciousness, nearly always gentle. Once I remember when an artilleryman's leg was amputated, he was lying on a cot, and under my arm, and he was not tired! They were straggled to be up again and by the Irishmen, who, chiefly to attend to a well remember one Irum, struggling to his feet, and shouting "Roohans!" But with it all if I could, and another Crimean soldier, I would cry out, "I am not tired!"

CONVERT M

SIX EPISCOPAL

ENTER CATHI

SEVEN MINISTERS

EPISCOPAL CHURCH

RECTOR OF ST. BIL

EPISCOPAL CHURCH

POPULAR MINISTERS

THE OVERTON

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FIVE-MINUTE SERMON

TWENTY-SECOND SUNDAY AFTER PENTECOST

MATRIMONY

The worthy and regular reception of the Sacraments during life, brethren, is our surest guarantee of saving our souls in the end. They are the special means of keeping us in close union with God, they satisfy every want of the soul, and unless we put an obstacle in the way, they will infallibly work for our sanctification. One of these sacraments St. Paul calls a great sacrament—the Sacrament of Matrimony, and with good reason, for on this sacrament rests the whole structure of civil society, and on its worthy reception depends much of the happiness which should follow every Christian marriage.

What you are to hear to-day, brethren, is intended for all—for those who are already married, as well as for those who are not; for without doubt there is not one of the sacraments about which people give evidence of so little knowledge as about this, and I think you will agree with me when I say there is none other which is open to so many so much irreverence, so little respect. And there is a reason evident enough for this. Do what we may, there is no denying the fact that we live in a Protestant atmosphere, and that our outward conduct is more or less influenced by the tone of those about us. If the Reformation has succeeded in accomplishing anything decidedly positive it is this: that while it has destroyed in the minds of many of its followers the dignity and sanctity of this sacrament, it has substituted in its stead the fatal idea that marriage is simply a contract to be entered into and broken again at the whim or fancy of the contracting parties, if they can only do it under cover of some process of law.

Thank God no one calling himself a Catholic holds any such notions of this holy and Christian state. But still there is the danger of our giving countenance to it in others, of making the violate the strict command, What God hath joined let no man put asunder, she has seen whole nations torn from her already bleeding bosom.

In such a spirit, brethren, must we live and vote, and in the conditions of our day and therefore I have a word of warning for all. And first for those who are still unmarried. There is undoubtedly among our young people too much levity, too little reverence exhibited whenever there is question of this sacrament. They speak about it in a light, frivolous, and flippant way, and not infrequently with dispositions somewhat similar. Catholics do not approach the other sacraments in this wise. Have you not been edified as you entered a church on Saturday evening, and gazed on the crowd of men, women and children, all in silence, examining their consciences, meditating on their offenses, humbly invoking God's pardon, and thus preparing for a worthy confession? Such a sight has often of itself awakened the grace of repentance in a hardened soul. The same may be said of the edifying manner in which we prepare ourselves for Holy Communion, for Confirmation, for Extreme Unction. Why should it be different with marriage? Why should people rush madly into this holy state without thought, without respect, without due preparation?

When you think of getting married, let this be your first resolution: I am going to do whatever the laws of God and of the Church require or advise; I must see the priest beforehand and make any arrangements necessary; I must prepare for this sacrament by a good confession and a worthy Communion; I am going to be married as a Catholic, with a Nuptial Mass, not in the darkness of night, as if I were ashamed or afraid of what I am doing.

THE HOLY EUCHARIST AND THE SOCIAL QUESTION

In the frequent reception of the Holy Eucharist is to be found a clear and definite solution of the manifold and distressing problems in the social order that weigh heavily upon thoughtful minds to-day. If we will carefully study the Decree of Pius X. on Daily Communion, Dec. 20, 1905, in connection with the Encyclical of Pope Leo XIII. on the condition of the working people, May 15, 1891, we shall see a connection between the two. Let us consider, in the first place, that when Christ came to earth, He found a tremendous gulf existing between the rich and the poor, the employer and the employed, the master and the slave. The masses of mankind were little better than dumb animals or soulless clods in the opinion of kings and nobles. The trials, degradation, oppression, the manifold woes of the laboring people may be said to defy description.

Into this terrible condition of society came the Man-God, Jesus Christ; and He wrought therein an extraordinary change. He taught that we are all one family—that rich and poor are alike in God's sight—that the laborer is to have as much importance as is the millionaire—and that God's laws apply to rich and poor, and also to the State. As the result of His teaching, there appeared in the midst of the haughty city of Rome a Christian society called the

DRUNKENNESS CAN BE CURED

Old Fallacy that Drunkenness Cannot be Cured Exploded

Many men drink who desire to stop the habit. Whiskey, however, has undetermined the constitution and created a craving that is not to be denied, and the man must have whiskey or something that will remove the craving and build up the system and restore the nerves. Samaria Prescription stops the craving, steadies the nerves, builds up the general health and makes drink actually distasteful and nauseous. It is tasteless and odorless, and can be given with or without the patient's knowledge, in tea, coffee or food. It is used regularly by Physicians and Hospitals. It has cured thousands in Canada, and restored happiness to hundreds of homes.

Read what Mrs. G. says, of Hull, says of it and what it did for her:

"It is four months to-day since I started to use your Remedy. I followed the directions, and had the best of results. On the first day I used your Remedy the patient stopped drinking, and had not drunk a glass of liquor since. I hope you will accept my hearty thanks. Hoping God will bless your Remedy wherever tried. I remain, Mrs. G. Hull, Que. (Name withheld by request.)"

Now, if there is anyone in your town who needs this Remedy, tell them of it. Practical philanthropy can take no better form. If you have a husband, father, brother or friend who drinks, help them help themselves. Write to-day.

A free trial package of Samaria, with Booklet giving full particulars, directions, testimonials, price etc., will be sent in a plain sealed package to anyone mentioning this paper. Correspondence sacredly confidential. The trial package alone has often cured. Write to-day. The Samaria Remedy Company, Dept. 11, 49 Colborne Street, Toronto.

Catholic Church, wherein rich and poor alike are brethren, bound by an even closer tie than that of the children of one common Father. For they were redeemed by one Divine Saviour, were sanctified by one Divine Spirit, and were fed at one Divine Banquet on the Body of their Lord. Before these Christians there was set one sublime example, Jesus Christ, in Whom the rich man beheld the Owner and Lord of all riches, voluntarily coming to earth to sacrifice Himself for all men; and in Whom the poor man beheld his God become poor for his sake—a carpenter, a workman, like himself. And this Jesus, not content to toil, to suffer, to die, for all, found out a means to abide in His Church in the Holy Eucharist, and thus unite the weary and heavy-laden, who were fed at one Divine Banquet on the Body of their Lord.

Nevertheless, as time went on, evil forces have contended against the good, and the condition of society to-day is far too like that of the Pagan days of Rome. Even with the poor man in too many cases, Christianity has dropped out of sight; poor and rich alike, forget God's law. The late Pope Leo XIII. said justly, in his remarkable encyclical on "The Condition of the Working People":

"The elements of the conflict now raging are unmistakable in the vast expansion of industrial pursuits and the marvelous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual combination of the working people, as also, finally, in the prevailing moral degeneration."

This description is only too exact: self-love and injustice on the one side; self-love and impatience on the other; and, through all this, Christ's words still ringing in our ears: "I have chosen poverty of the masses; in the increased self-reliance and closer mutual combination of the working people, as also, finally, in the prevailing moral degeneration."

With the same measure that you shall mete, it shall be measured to you again. How is this painful condition of things to be met and overcome? Pope Leo declared, in general terms, in the Encyclical from which we have already quoted:

"Those who rule the State should avail themselves of the laws and institutions of the country; masters and wealthy owners must be mindful of their duty; the poor, whose interests are at stake, should make every lawful and proper effort; and since religion alone, as we

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WHEAT

crystals move in an orderly fashion. What makes either planet or molecule move we simply do not know, as men of science. Under assignable conditions they do move, and there's an end on't for science. But the limitations of science are not confined to the extra-terrestrial world. What about the phenomena of the mind—esthetic emotionism, for example, that science is unable to define or even guess at. The sense of beauty, humor, and other manifestations of the soul. Why the emotions we experience on hearing beautiful music, on seeing Hamlet, on reading soul-stirring poetry. Read for example theoration of Mark Antony, even "The Raven" listen to the Jewell Song in "Faust" or the Spring Song of the great composers, and try, however great your scientific attainments be, to explain your sensations from the point of consideration of molecules and atoms. Even the agnostic Huxley declared his belief that to accept the spiritualized influences that the inexplicable or the unknowable undoubtedly convey to us through our emotions and aesthetic senses is part of the higher and better education of man. He says: "We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable, somewhat less ignorant than it was before he entered it."

WHAT IS AGNOSTICISM?

We are all familiar with the term "Agnosticism," says Father Gerard, S. J., and recognize the attitude of mind it denotes as the most formidable enemy of Christianity at the present day. It is doubtful, however, the Jesuit goes on to say, whether the majority of those who use it to describe their own position, attribute to it its proper meaning. Very many signify by the term that they are atheists, believing that science has disproved the existence of God. This is, however, a misapprehension of the term. The agnostic indulges in no dogmatic assertions or denials. His attitude towards the divine architecture of the world and God is simply that he does not know—agnostic. His principle is that true knowledge can be obtained only by means of sensible experience, i.e., touch, sight, hearing and so on, and all that is outside the sphere of human sensibility is beyond the grasp of the intellect. Huxley, the first to style himself by this name, declares, for example, that "to occupy ourselves with such matters is as futile as proceeding as if we were what is the politics of the inhabitants of the moon."

No doubt says Father Gerard, our intellect is limited—very limited. Yet it is patent that in no single branch of inquiry can the mind stop where observation and experiment cease to be available; and were it to stop there, it would inevitably deprive what observation and experiment have taught it all possible significance. Physics, for example, deals with Matter and Force. Of the former we know but little, and of the latter just nothing at all. We see its results, but being able to describe a cause. As the scientist, Lloyd Morgan, says:

"Physics know nothing of force as an efficient cause of things, and content with white and black. The planets are in motion round the sun; the molecules of

Advertisement for Shredded Wheat, featuring the brand name in large letters and a small illustration of a wheat stalk.

part Catholics must naturally take in such organization, and of the present circumstances arising from the coming Exhibition of 1911 to celebrate the fiftieth anniversary of the declaration of United Italy. In the present election for a member of Parliament the Vatican has not relaxed the non expedit, and consequently the body of Catholics are not voting. It is to be hoped, however, that by the time the famous year of 1911 is passed, an organization will have been formed on practical and efficient lines, which will be strong enough to prevent Masonic tentacles enveloping all Italy in their universal scheme for the destruction of Latin Catholicism. For if they are successful in that, the English Channel will not stop them. Honest British Freemasons may wake one day to find a creeping influence in their midst, and not only Catholic but all religious education may be attacked by advanced Socialism aided by Continental Masonic organization. We can see now what has happened in France, though neither the struggle was going on nor indeed until quite lately has the general public had a chance to realize the truth. The same revolutionary insidious campaign is being waged in Italy and Portugal, and at the present moment more particularly in Spain, and no Catholic can afford to shut his eyes to the danger.

It is the easiest thing in the world to stick to something until you get stuck. One trouble with the average man is that he thinks he is just a little better than the average.

VARICOSE VEINS, Varicocele, etc. promptly treated and eventually cured by ABSORBIN.

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Advertisement for North American Life Assurance Company, featuring the slogan "THERE ARE FEW SIGHTS" and a map of North America.

Advertisement for John A. Bruce & Co. Hamilton, Ont., featuring a list of plants and flowers and a small illustration of a plant.

Learn How the Hamilton Kitchen Cabinet Saves Time, Labor, Health, and Pays for Itself

Advertisement for Hamilton Kitchen Cabinet, featuring an illustration of the cabinet and text describing its benefits.

Advertisement for Draught's Never Caused a Cold, featuring an illustration of a man and text describing the product's benefits.

Advertisement for "GOOD CHEER" Circle Waterpan Warm Air Furnace, featuring an illustration of the furnace and text describing its features.

Large advertisement for Preston Steel Ceilings, featuring an illustration of a ceiling and text describing its acoustic properties.

THE SHAM GATH By many an honest and able the question is frequently asked, "Why is it, that so many who ought to be steering clear to be critical, snobbish, faith, carried on honor, at Mass, are seldom seen at luncheon, and are frequently after they have acquired a business or political life?"

BEAUTIFUL SPRING FLOWERS We offer a complete assortment of the following Spring and Winter Flowering Bulbs for planting in October-November

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HAMILTON KITCHEN CABINET The HAMILTON INCUBATOR CO., Ltd. HAMILTON, ONTARIO

Advertisement for Preston Steel Ceilings, featuring an illustration of a ceiling and text describing its acoustic properties.



