# PAGES MISSING

### The Catholic Record

LONDON, SATURDAY, Nov 9, 1907.

TO BE WATCHED.

We should have a healthy suspicion of the motives of politicians who pro fess a great admiration for the Church. We refer to the Catholic who exudes. before an election, praise of our socie ties and our institutions, though, while silence reigns in the political arena, is reticent as to the affairs of the household of faith. When his interests are neither imperilled nor in need of advancement he takes no interest in things Catholic. He is not a supporter of our societies, and so far, in a word, as our progress is concerned, he may well be non-existent. But when the ballot box is cleared for action he emerges from apathy into full powered enthusiastic life. Then he tells up of his love for his faith : his pride in it : of its glories and conquests. But when we know that he does not obey the Church we are able to appraise his utterances at their true value. His eloquent tributes to our societies carries no weight with those who are aware that his children are members of tenement. And what can it do for the

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He is playing the game of hoodwinking his "intelligent" constituents, thinking the while that Catholics are simpletons-mere puppets to dance at his behest. And we have dancedmore's the pity. Our reward has been the spectacle of "Catholic" politicians wallowing in the filth of bribery and corruption-object lessons of all that the Church holds in horror. We have seen them trailing the name of Catholic in the mire, and contributing thereby to popular prejudice. They may-because, howsoever lacking in principle, they are rich in self-assurance-make a bid in the future for political preferment. It so, their public record should be an insurmountable obstacle to their progress. It stinks in the nostrils of self-respecting Canadians, and they should be kept in their native haunts-the saloons that dared to thrust them into public view.

### "LET US NOT SLOP OVER."

Because a Catholic happens to be a little higher than his fellows is no reason for assuming that he is the possessor of every virtue. Truth to tell, however, we write betimes some wondrous twaddle about him, to the amusement of those who have accurate knowledge of the individual in question. We hymn his praises after the fashion of the hireling scribes denounced by some of our exchanges. But why should a Catholic politician, who is credited with an intimate with graft, be invited to address college students. We do not cavil at the matter of his address. We wish to point out that a man, whose public record is not in harmony with Catholic principles, should not be given an opportunity to pose as a representative Catholic. He may be seful, as the world views it, and he may be acclaimed as a man of power. But without integrity of life he is a failure, a derelict, good only as a warning to the voyager. He, however, who is faithful to God and values the approbation of his conscience more than the plaudits of the unthinking does more good than the one who wins success by sordid means and retains it by methods that are not in touch with honor.

THE MAN WHO SITS ON THE

A writer regrets that we have no Oz anams or Garcia Morenos. The trouble is that some of the regretters move not a finger towards getting men who, if not of the mental calibre of Ozanam, may develop a measure of the courage that faced the infidels of France. They look out of well-appointed homes and when they note a ship going down here and there they either say something pious or express their regrets in letters, to the salving, we suppose, of their con-

They dream of battles for the right, but any dawdler can dream. The point is that they do nothing to preclude regrets on their part. But if they gave love and service they would have no time to waste on selfish imaginings. | go down in knightly fashion, unashamed And, perchance, they might come before us after a time, aftre with the enthusiastic intrepidity of Ozanam and the spirit that moved him to help and shepherd his fellow-Catholics. Suppose, then, that they leave the regret busi-

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and weaklings, but not to a man. The idle and indifferent lament: the men who are on this planet to make it the better and brighter for their living, give of their energy to the souls around them, and trust in God. And they are happier far than they who view life from a study-window and ladle out words to remedy its ills.

### THE TACTLESS TALKER.

But a short time ago an individual of this type smote Socialism hip and thigh with his mouth. He ridiculed it, and after a display of cheap witticisms, which but revealed his poverty of mind and tactless stupidity, declared that for his sterling qualities of mind and Socialism could never obtain a foothold in Canada. The Socialists, we know, are not wild eyed maniacs, with a longing to plant a knife between the ribs of property owners. They see that they have many a just cause for complaint, and, unlike their loquacious opponents, render a whole-hearted support to their cause. Ridicule, however, does not comfort the man who is chained to the wheel of industrial slavery. It does not abolish sweat shops. It leaves unharmed the filthy and life menacing young who are flung into the streets, to rise or sink, in full view of Christians who prate of the brotherhood of humanity. It is a poor thing this ridicule; nay, it embitters many who believe that their enemies are in the ranks of the purse proud, well-groomed men and women who have no neighbors. Our business is not to play the clown, but to prove that Socialism is not necessary.

### WHY THEY SUCCEED.

A recent writer says : "Father Cuth\_ bert, O. S. F. C., has drawn attention to the fact that the working man is not won over merely by the Socialists' picture of the millenium, in which all men will be equal and provided for, but much more is he drawn by the appeal which is made to his sense of justice and to that instinct of unselfishness which is deep in the heart of every true man. It is the moral principle as much as the economic which gains his allegiance."

" Socialism in its most explicit and absolute form has a great attraction for the masses by reason of that quality which it possesses in common with the Gospels. . . It is this factor which has lent to those who profess and propagate it the illusion of an apostolate, and has inspired in those who are its objects an enthusiasm extending to fanaticism." (F. Nobili-Vitelleschi, quoted by Peabody, p. 14.)

But, if the Socialist, by reason of that quality which he possesses in common with the gospels, can arouse the enthusiasm of the people, why should ot Christianity itself result? Why, but because Christians have failed to realize their social responsibilities, and, consequently, have given the impression that Chris tianity, as such, has no power to bring about the reign of justice and human brotherhood to which the Socialist appeals with such telling force.

### FOOLS AND WORSE.

Why is it that many of our young men are nonentities. Some, of course, get no chance to be anything else. But others have tools to work with-an education that cost parents much selfdenial. Here and there we see workers, but the most of them lack ambition, the will to toil, and the determination that takes one out of the ranks of the insignificant. Talented, and with opportunity knocking at their door, a few of them are going to ruin by the route patronized by "the boys." Not exultantly, not rapidly, but surely. Their friends warn them, but the average moderate drinker does not take kindly to admonitions on this score because he can take it or leave it. As a rule he takes it, and so the young man of the professions or the oudding politician is preparing himself to be several kinds of a fool. More, he is making ready to be a contemptible blackguard. For the man who brings tears to those who love him and who wastes his opportunities and mutilates his career - the man who lives in a stye and likes it-put: himself without the pale of respect.

Good men, we know, fail. But they and not dishonored. The man who i. defeated by liquor is a coward-a shambling, craven thing, flabbly in muscle and mind, and a burden to those who own it. Knocked out by " booze," is not a verdict to be proud ness, which may appeal to degenerates of.

### PLEASANT WORDS.

In his speech at the reception to Hon. Wm. Fielding, Sir Wilfred Laurier referred to Ireland, always dear to every Liberal heart on account of her past miseries and misfortunes, and on account of the hope that some day she will have the same measure of freedom that existed for Canadians.

### A TRIBUTE TO MANHOOD.

Nova Scotia gave the Hon. Wm. Fielding a royal welcome Its best and brightest came from every section the Province to express by their words and presence their admiration heart and their appreciation of his achievements for twenty-five years.

We may not dwell on his work . We ontent ourselves with saying that the garnered wisdom of years, the gift of going to the heart of his subject, meas uring it in the light of a trained intellect, the large-hearted charity are given to the upbuilding of Canada.

But we may say, without trenching on politics, that his career is an inspiration. It was fashioned by dogged and persistent toil, by the grind of newspaper work, and the wear and tear of political campaigns, laboriously and patiently. And the gathering, the other night, in Halifax, was a tribute to the personality of Mr. Fielding - to the spirit that allowed no obstacles to ments. In doing this it broke from the prevent him from making the most of hinself and transformed the lad who began his work with empty hands into statesman of acknowledged prowess.

Where are these laymen with the olan for the federation of the Catholic societies in Canada. Many have passed since we were informed that the men of --- were buried in thought as to the ways and means of uniting, and they are still buried, let us hope, not in inaction. Time is short, and we should, ere we die, like to see the lay apostolate in action. So, gentlemen, we wait for you to come cut of your retirement, burdened with the fruits of your protracted meditations. Do something to show that your enthusiasm is not dead. If you find it difficult to agree upon a plan, you can take the one that was outlined in these columns by one of our prelates. Let us tell you that practical demonstrations of fraternal attachment and living help to our fellow Catholics are a part of the seriousness of life. It is only the negligent, the thoughtless, the frivolous, or the abandoned who will neglect them.

We are not averse to euchre as such, but to summon us to handle the pasteboards for hours at a time is a sorry proof of the intelligence and taste of our entertainment-makers. Let us hope that, so far as church purposes are concerned, we are out of the kindergarten class.

### BUILDERS OF CHARACTER.

TWIN FACTORS IN GREAT WORK. Mortification is to the Christian Mortineation is to the Christian what regular exercise is to the athlete. The athlete may not see how his exercise helps him to day, but when the contest comes the effort is made in private that will win the vic-

tory for him. So the man who has in-sured himself to daily habits of sacrifice, to consecrated effo ts and ener-getic faction will stand like a tower when everything rocks around him in the day of temptation and when his softer companions are winnowed like chaff in the blast.

And the twin sister of mortification is prayer. The grace of God is after all the supreme factor in the building

of Christian character. God's grace is medicine for sin. It illumines the mind that sin has darkened; it shows the beauty of virtue and the meanness of evil; it fills us with remorse and the ambition to rise when we have fallen. It is not only light, it is strength also. It turns the coward into a brave man; it turns the coward into a brave man; it gives backbone to the jelly fish boy, it teaches the timid boy to say "No" to a bad companion: it purifies the memory or the imagination that is haunted with the ghosts of dead sins. And the grace of God comes through prayer and the recep-tion of the Sacraments. Without these aids the strongest character breaks like a wooden sword in a battle of giants. Without fervent and constant prayer, the work of education is doomed to failure. As sanctity is the crown and perfection of the soul, as it is better to be hely than to be learned, or distinguished, or powerful; so prayer is even more necessary than study in the development of the soul, in true education.—Rev. John W. Cavan-

### AN EPISCOPAL MINISTER'S ERROR.

In a recent sermon the Rev. George Chalmers Richmond, an Episcopal min-ister of Rochester, N. Y., said as fol-

lows:
"The Roman Catholic Church makes marriage a sacrament, and she does well. Let our church return to the ways of old fashioned Catholicity, and demand that we recognize a third sacrament which shall be a testimony that our ideals are really becoming realities and that faith may at times issue into conduct."

The rev. gentleman errs when he says that "the Roman Catholic Church makes marriage a sac rament." While the Catholic Church claims all the au thority included in the commission which she received from her Divine thority or power to make a sacrament. She teaches that the sacrament of marriage was instituted by Our Divine Lord Himself, as were also the other

mond that his church—the Episcopal -should follow the example of the Catholic Church and make warriage a sacrament shows that the ideas indi rament" are radically different in his mind and in the minds of Protestants generally, from the ideas suggested by

the same terms to the Catholic mind. If marriage is a sacrament it follows that his Episcopal church has, from its beginning up to the present time, failed to teach a Christian truth that is essen-tial to the well-being of Christian soci ety; that it has not only failed to teach it, but has taught the contrary by ex-cluding marriage from its list of sacra Christian past, and by implication taught that marriage is only a social or civil contract which can re dissolved by the courts of civil governments. This doctrine is the prime cause of the diverce evil that shocks the moral sense of Christian communities and threatens their very existence; threatens, with advancing atheistic socialism, a reversion to the sexual freedom and habits of the beasts of the forest.

on what principle does Rev. Mr. Richnond advise his Church to teach that it is a sacrament? If it be not a sacrament why teach that it is one, with the vague hope that some false teaching may do some good against the divorce evil? Is not the evil of false Is not the latter the legitimate off

spring of the former?
So, whether the Episcopal Church continues to exclude marriage from its ist of sacraments, or, following Rev. Mr. Richmond's advice, includes it in the list, both he and it will find themselves in a very embarrassing dilem-ma, an awkward predicament.—N. Y. Freeman's Journal.

#### TIMELY CONDEMNATION OF MODERNISM

The Missionary published at the Apostolic Mission House and the organ of the Mission Movement for the conversion of non-Catholics has a most trenchant defence of the encyclical of WE ARE GRATEFUL.

So far we have not seen any notices of "euchre parties" for charitable objects. And for this we are grateful. Holy Father as only another evidence that the Roman Catholic Church places itself in "a position of hostility to the spirit of scientific research and to the liberal movement within and without the Church." Yes, there is an undoubted hostility to the spirit of scientific research that would take nothing for the settled truth except what is proven by empirical evidence, that would even deny the existence of a soul because its elusiveexistence of a soul because its elusiveness defies the scalpel or the existence of God because His presence is not made evident by any lines in the

There is not, and never has been any hostility to that large minded scientific method that admits revelation as a source of truth, as well as the evidence of our senses. Revelation has settled the existence of a region of truth beyond the ken of scientific re-

truth beyond the ken of scientific re-search, just as the telescope has told us of the stars beyond our vision. It is that celentific temper that is es-sentially sceptical, that admits none of these things that are not proven in the these things that are not proven in the laboratory, that is now oviscerating much of the religious life of the day. If the Outlook could but see it, it is this that has made nerveless the vitality of Protestantism and it is a source of many of the evils that they deplore in he decadence of religion.

Dr. Burrell, who is staunch and strong

in his old faith, touches off the blight in his old faith, touches on the blight-ing influence of what he calls the 'New Theology,' and what the Holy Father calls 'Modernism', in discussing re-cently the scarcity of recruits to the Protestant ministry. He says, steaking of the young man who is thinking of entering the ministry: "Put yourself in his place. With life

before you, presenting its various avenues of usefulness, you would be likely to reason thus: I am urged to go into the ministry. What for? To seek and the ministry. What for? To seek and to save the lost? But they say there are no 'lost'. To preach the truth? What truth? A personal God? They say there is no God but law, energy, a "something, not ourselves, that maketh for righteousness." The supernatural? ey say that the miraculcus is played out, and all things are to be accounted for by natural law. A Divine Christ? His virgin birth is denied, and he is af-

unphilosophical and therefore untrue.
Justification by faith? Justification from what and by faith in what?
In the New Theology faith has no object and justification no ground.
Well, then, since all the doctrines once well, then, since all the doctrines once regarded as fundamental are explained away suppose I devote myself to the presching of ethics. But where shall I find my ethics? In the Bible? Pooh, pooh! The Bible is merely one of the many volumes of the world's literature and by a wayses. and by no means the truest of them. In the Decalog? The Decalog is declared to have no more authority back of it than any other portion of the discredit-

sin requires explation is pronounced

ed book. Is there then, no ultimate authority for truth and morals? Only in the inner consciusness of the individual. The question of entering the ministry, then, resolves itself into this : Shall I invest the assests of my life in a profession which has no end but to pur suade a man to believe what pleases him, be what he would like to be and do what, in his opinion, without any reference to "authority", he ought to do? And, that being so, is the game worth

the candle?'

"If he is really a "smart" young man he will be sure to answer no. He knows that he has only one hooves him to make the most of it. would be a fool to put all his eggs in such a basket as the ministry of the "New Theology." It isn't worth while. The man who chops wood to help people keep warm and bake their bread is a contributor to the general good, but the man who preaches when he has nothing to say is a non-producer. His profession ought to fail for want of candidates because there is nothing in it. It is a mis take, however, to assume "bright young men" are not consecrating themselves here and there and everywhere to the work of preaching the straight gospel. The doubter drops out; why not? But the youth who believes in Christ and the Bible covers the privilege of treading in the beaten path of service: and he knows that the higher form of service is proclaiming a positive gospel, on the authority of a "Thus saith the Lord," with the supreme purpose of saving men. Of such candidates there is no dearth nor will

### CATHOLIC CHURCH FOR PRO-

In Denver, Colorado, a few days ago, Bishop Keane, of Cheyenne, Wyo., laid the corner stone of the new St. Patrick's Church, "a Catholic Church for Protestants," as it has been called by those who have become interested in its establishment.

Rev. J. P. Carrigan, the pastor whose idea it was, declares that the Catholic Church throughout the country is doing only one half of its

"The Church is ministering to those already within the fold," he says, "but is not making a sufficiently strong endeavor to bring others in or to explain its doctrines so that every one will want to join."

This church will aim to make every Protestant feel at ho.e. When a Pro-testant wishes to know something of our religion he will not have to go to the parochial residence and take the time of the priest when it is needed for other urgent business. I will have two be in the library for the benefit of those seeking to learn some truth of the Catholic Church. I will be there in the morning from 9 to 10 o'clock. Then on Sunday we will have Mass at noon exclusively for Protestants. We will have congregational singing, using the hymns which are familiar to all, and on Wednesday night I will have a mid week service at which plain the Catholic religion.

#### THE BOOK OF JONAH AND DR. AKED.

Dr. Aked, a Baptist preacher in New York, has the distinction of being Mr Rockefeller's pastor. He said in a recent sermon, "I do not believe one word of the Book of Jonah as history. \* \* \* Jonah was not a real person and the events recited in the four chapters of the Bible never occurred.'

It is not of much importance to the world what Dr. Aked believes concerning Jonah. It is however of vast importance to know what our divine Lord believed concerning Jonah. His words are found in Matthew, Chap. x., verse 40, and following: "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. The men of Ninevah shall rise against this generation, and shall condemn it; because they repented at the preaching of Jonah nd behold, a greater than Jonah is

Would Our Lord compare His real resurrection to a fiction? Or would He attribute the repentance of the Ninevites to the preaching of a person who never existed?

There is clearly a difference between the belief of Our Lord and the belief o

Dr. Aked is only one of many Protestant ministers who of late years are destroying the faith of their people in the Bible, and their evil influence is greater than that of Voltaire, Paine or Ingersoll, owing to their people's mis placed confidence. Rockefeller and his fellow members should treat this pastor as the sailors in the storm treated modern skepticism.-N. Y. Freeman's firmed to have been a mere excellent modern aman. The atonement? The idea that Journal.

### MORE MASONIC TRICKS ?

We are getting down to the actual acts as regards the theft of valuable antiques from French churches. It is something like the famous story of the three black crows. Early reports sent from Paris sought by innuendo or ambiguous statement to implicate the clergy as parties to a fraud. This sly Masonic trick has not served its purpose. No facts were adduced to sup-port the implication. If there were one pennyweight of such fact, it would soon serve to do duty for a pound in the scales of the space writer for the daily press. When Thomas' story is boiled down, it diminishes so as to fall to secure him the lowest place in any dime museum's gallery of great rascals. The World has got on the track of the brigand, and made his deproda-tions look like the machinations of a cunning junk merchant rather those of a "bold Macaire" or C those of a "bold Macaire" or Colonel Blood. An eminent French artist told its correspondent what the real circum

stances were. The fact is (he said) that Thomas is merely a commonplace sacrilegious thief. He sold his loot almost as soon as he got it to Americans. In some cases he persuaded the church beadles and abbey custodians of works of art that it would be better to sell them him than to have them seized by the State. Nevertheless, in most cases, he operated through simple burglary. The extent of Thomas individual depredations has been grossly exaggerated. He made only two big coups. Perhaps he got a few thousands dollars from the dealers of Parls, through whom he marketed his loot. The dealers get probably more than ten times as much from the American purchases.

from the American purchasers.

It would appear, from all the facts which have transpired, that the story, as originally given to the world, was intended to do more than kill two birds with the one stone. First, it was in tended to produce the idea that some of the French clergy would not hesitate to enter into a scheme to make away with the property which the State now claims. Second, it was intended to delude dealers in antiques in this country with the belief that the fruit was rich beyond the ordinary "spolia opima," such as Napoleon's plunder in Italy and Spult's in Spain. Third, it was helicyed that American milli maires enter into a scheme to make away with was believed that American millionaires would be found eager to pounce on such prizes, altogether irrespective of cost, when they heard the story of how they were obtained, on the strength of the common axiom that stolen fruits are the sweetest. But now the revelation that the thief is just a common burglar, and no romantic here of rapine, has made the whole grand scheme go up in smoke. — Philadelphia Catholic Standard and Times.

### AN INFIDEL SCHOOL TEACHER.

"I believe with Jean Jacques Rousseau that religion should not be taught to any one, in any form, until his or her mind is mature. As for the Bible in the Public schools, I object to it. It is not fit for children.'

The foregoing declaration was made, according to the daily papers, by the president of the Chicago Board of Education, Professor Schneider. Leaving out the question of the advisability or feasibility of having the Bible taught in the Public schools in the present tangled position of the education problem, it may well be asked by thoughtful nations what the ultimate fate of this country must be if the principles of Jean Jacques Rousseau are to rule its training, instead of the principles of Christianity. The Divine Teacher said, "Suffer little children to come said, "Suffer little children to unto Me, and forbid them not." the mean libertine Rousseau, said little children must not be suffered to go to Him until they had ceased to be chil-Him until they had ceased to be children. Professor Schneider added that he looks upon the Bole as he does upon any other masterpiece of literature, such as the Koran or Byron's poems, and as such would not object to a history of it in the schools; but as a history of it in the schools; but as for the teaching of it, that is against the law. No doubt, but the exclusion of the Bible does not mean the inculcation of the principles of Jean Jacques Rousseau.—Philadelphia Catholic Standard and Misseau.

### CATHOLIC NOTES.

On Monday, October 28, Right Rev. John J. Collins, S. J., was conserved as Bishop of Jamaica, West Indies, in St. Francis Xavier's Church, West Sixteenth street, New York.

Rov. William O'Brien Pardow was on Thursday appointed to succeed the late Rev. Neil Norbert McKinnon, S. J., as rector of the great Jesuit Church of St. Ignatius Loyola, New York.

At the risk of his life, Kev. Midnaed D. Collins has compelled the five saloons and five dance halls of St. Mary's, Mo, a French settlement of Mary's, Mo, a French settlement of the conturies and always "lidnearly two centuries and always "lid-less," to close their doors at midnight Saturday and keep them closed until midnight Sunday.

The Paulist Fathers of Winchester, Tenn., found the city of Na hville a fruitful field for converts. Their three weeks' work there resulted in fifty converts and thirty adult Catholics pared for first Communion. The attend. ance of non-Catholics was exceptionally large; and the earnestness of inquiry makes sure of no small numbers of their converts in the future.

The Holy See has approved the rules and statutes of Mother Drexel's religious institute "Sisters of the Blessed Sacrament for Indians and Coloured

### The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Mr. Thomas Coffey:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that its idirected with intelligence and ability, and, above all, that its impact with a strong Catholic spirit. Its transmit and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I harefore, carnestly recommend it to Catholic hames. I have for its continued success, Yours very sincerely in Christ.

BONATUS, Archbishop of Ephesus, Apostolic Delegate. Coffey:

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Messing you and wishing you success, bolieve may be remain.

ain,
Yours faithfully in Jesus Christ
† D Falconio, Arch. of Larissa,
Acost. Deleg.

LONDON, SATURDAY, Nov. 9, 1907.

THE PAPACY AND THE CHURCH. Professor Goldwin Smith, in a letter to the New York Sun, opens with a brief critique upon the Encyclical about Modernism and closes with a display of historical fire-works showing a number of the Popes against whom he has chronic prejudice in no favorable light. The miraculous things he ridicules, the policies of mediæval popes he criticizes, and he confuses the temporal dominion with the spiritual power, until he mistakes the Church for a jurgle of confusion rather than a garden of order and beauty. It is impossible to take point by point. The field is too vast, covering as it does several miracles, the names of Dollinger, Lacordaire and others, not to mention the strongwilled St. Hildebrand and Innocent III., nor the Duke of Alva and Jesuitism (sic) and St. Bartholomew and many other stage characters who so often have done service for Professor Smith whenever the Papacy has risen before his imagination. He has read the history of the Church in a peculiar frame of mind. In its earlier chapters he does not see the Papacy at all. It is only at a later day when ecclesiastical activity had moved from east to west, when the nations were forming and the union of Catholicity required the firmness and action of the strong central power, it is only when the Papacy acted that men like Professor Smith ever thought there was such a factor. And no matter what these Popes do it is wrong; no matter what is done through the Church the Popes are to alty of contradicting its divine calling." blame. Whether Hildebrand attacks Such is modernism in tendency, lanthe Albigenses or Pius X. condemns in both cases, flerce cruelty with the Sovereign Pontiff of the eleventh century and reactionary ignorance in the twentieth century. Even if the Holy Smith into his counsel it would not do: for Goldwin Smith would tell him to resign, that he (the Holy Father) was not at all necessary for the Church. that in fact the Church would be better without the Papacy. This is the argument. "It must be borne in mind, " he says, " that not only Popery and Christianity, but Popery and Catholicism are different things. " It is as undignified as it is incorrect for a scholar of Professor Smith's reputation to use such language or to treat these subjects with such discourtesy. We object to the term Popery, which is offensive in its origin, its application and its insinuation. What should be borne in mind is that difference of view is a stronger reason for language being temperate as well as definite. If dictionaries are authorftative the term Popery as used by the Professor is incorrect: for it always signifes the same doctrine as Catholicism. It therefore cannot "be borne in mind' that Popery and Catholicism are different things. Catholicism and the Papsev-using a term which is not opprob rious-stand to each other as the body and the head. The body, it is true, is But what is one without the other? papacy is first. If the Church is Catholic then it must be one. It is not a will be complete—liberalism universal confederation of churches nor the aggregation of particulars. What makes future will realize and materialize the

order is clear, so clear that all the hase of all the centuries can never confuse it: Christ first, then Peter and his necessors, the popes in whom resides all teaching and governing authority. The Pope is not evolved from the internal operations of the church : he is hope to return to it anon. not created or commissioned by the Episcopacy, but is the central unity whence the whole hierarchy takes its rise. The Church was never without the Papacy, and could not do without it. Without this central power there would be no legitimate ecclesiastica authority, ro unity, no catholicity. It is perhaps popular in these times, as it has been for several centuries, to be anti papal; but it is also bitterly to be regretted, for no greater obstacle stands in the way of uniting Christendom than this prejudiced view of the papacy and its relations with the Church universal.

### MODERNISM. Every papal document attracts more

or less the attention of non-Catholics. The last encyclical, so far from being an exception, has already aroused friends and foes, subjects and aliens, to a pitch of enthusiasm on the one part and hatred on the other. One reason for the feeling manifested is that the Encyclical bears directly upon the intellectual order-a thing which has not been done we know not when, There was no necessity for it. Men for generations had been thinking, of course, but their field of thought did and objects of the machinists' craft not even border on the domain of the supernatural. A time came when here and there a teacher, Catholic in heart and name, began to investigate matters of faith with the mere appliances of reason. No further notice was taken of it than to call the in dividual's attention to the danger of such teaching. For just as every operation has a term towards which it is directed and to which it invariably tends, so was this teaching fast rushing to a term which meant the deathwound of faith and the oblivion of the supernatural. What was the Church to do? And by the Church we mean the Pope. What was he to do? Was he to be hypnotized by the pretended progress of modern civilization so as ot to see the danger of death to the Church, or seeing it was to admit without protest its desolating advance? To this the modernist replies : "By all means the Church ought to live. And it is because we wish it to live, free henceforth from the reactionary and conservative spirit of the past. Not only is it an anachronism but it is folly to wish to maintain in modern society an organism decrepit with twenty centuries-an organism which was adapted for a society totally different from the demands of the present time. The Church should be transformed: for better a transformed Church than a dead Church. There is no other remedy for the aræmia of which it is dying than a large transfusion of new blood borrowed from its healthy neighbor in whose social life it ought to participate under penguage and substance. All its disciples conscienceless disregard for revealed religion; for some are radical and others moderate. The latter see only the brilliant side by which the imagin-Father were willing to take Goldwin ation is charmed with the vision of a All are not equal in the goods of soul Church scientifically reformed. But the Church would have to pay for this another has two, and a third only one. transformation at the price of abandoning its supernatural character, its gos pel, its dogma, its divine origin, in a word, at the price of its own life. Some of these visionaries wished to remain in the Church, to continue to be Catholics, but they were to be modern Catholics. Modern Catholicism! This adjective and this noun stand well disorder and dismember what he had together when there is kept due relation which authority and experience define and explain; but in the minds of the new school the epithet absorbs and | ion is one of the inviolable duties of suppresses the substantive. In the society, and one of the safest guar-Church there are always modern ideas antees of society's stability. We are whose expressions in work and practice make for religious life and the good should not weigh more heavily upon order of society. Modern Catholicism. on the other hand, in theory, sacrific s the substance to the accident, the noun to the adjective, and extinguishes Catholicism in its essence under the pretext of modernizing it. In practice it suppresses from Catholicism all that might shock the modern spirit, whilst it positively inoculates Catholicism with all the modern spirit possible. Past, present and future are the purposes not the head; nor is the head the body. | towards which its errors aim in its pride. The past is finished; it must be laid The papacy is no more the work of aside and forgotten. Its bearings on ecclesiastical development or political the present are meaningless, reactiomcircumstances than Catholicism itself. ary and untimely. The present is the Both are of divine institution; but the only age of progress, evolution and civilization. The future-when evolution religious equality. Whilst religion in meaning and far more exalted in

and naturalism all - prevailing - this

the Church Catholic is its unity, and triumph of modern Catholicism. These what makes its unity is the papacy. In are the errors against which the Ency-

not up in the air, but which were in many of the schools, gilded by all expression of religious equality. Be-the rhetoric of sophistry, but now laid sides being offensive to Catholics, this bare by the Voice of Truth and the statement has no foundation. If re-Supreme Authority of the Church. As bellion means equality, and if destructhis by no means closes the subject we

### EQUALITY.

A friend has kindly sent us the bien nia! address or report by the President of the International Association of Machinists, with the request for an expression of opinion upon some of the president's remarks. One portion of the address begins with an act of feith in evolution " as a law of growth and as a universal law." Starting with the idea that men's desire for equality is all-pervading, the president finds : "That moral equality, or religious equality, if you please, found its expression in the Reformation." This Reformation, he further claims, brought about, sometimes by slow stages, in others by revolution, that political equality which though incomplete tends to develop social and industrial equality. In expressing our opinion, we think the shoemaker ought to stick to his last. A president of a large association ought before giving his own private opinion or belief discuss the affairs of his society. Let us suppose a Catholic in the same position, who would start with an act of faith in the Church and the irfallibility of the Pope, stating that the rights, duties clearly come under that article of the creed, what would be thought of the man? Forthwith it would be heralded from the upper lakes to the gulf that he was handing the associa tion over to Rome. There would be a storm which would either depose the man himself or split the society in two. There is less to excuse the present president for going out of his way to offend the Catholic members and others as well, who have no sympathy with evolution or the absurd arguments based upon it. It may be that with several of his associates the president was regarded at the time of that speech as a paragon of learning, whose knowledge of history, theology and economy, displayed itself with more rashness of statement than correctness of reasoning. Others differ from him, and we amongst the number. Not only was it bad taste for him to talk the way he did, not only was it can they be supported by logic or hisoffensive to his Catholic hearers and tory. readers, not only was it irreligious in its tendency—it is false and unsound in theory and history. It is simply because this officer of an important association parades his private views in the public function and utterance of his society that we presume to call him to account. Equality is a glib term. It is music to the ear which is aweary with the uninterrupted sound of work. It is joy to the heart pressed down by the crushing cares of multiplied demands and limited supplies. Equality, like liberty, is made to do service everywhere-religion, politics, industry, the church, the state, society, are the successive fields of its combats, if not of its triumphs. Equality suffers ning of a career which promised to more from its pretended friends than equality its champions frustrate their own ends; and create a condition in which inequality is more obstinate and more causative of distress than ever. and body. One has five talents. There are different kinds of labor for which some are adapted, and others not at all. One man might make a very good leader, whose influence would sway a multitude, or who, being president of an association, could govern it and make it an instrument for good another would by his first word create been appointed to conserve. We admit equality in a certain sense, we demand it as an inherent right whose protectequal before the law. Its sanction one than upon another ; nor should the law be applied with any other spirit to the least as well as the greatest. Amongst the foundation stones of society, justice lies perhaps deepest. But we must be careful about equality according to justice; for justice may be distributive, in which case the equality is proportional rather than arithmetical. Let us pass on. When the president speaks in the same breath of the moral equality and the religious equality as one and the same thing, he is talking nonsense. Morality is not the same as religion-nor do we understand what is intended by

purpose-including as it does the wor-

butes to the Reformation (so called) the tion of the temple means levelling, then the remark may go for what it is worth; though we think the speaker might have started at the first chapter of that history. The first battle for equality of that kind took place in eaven, when Lucifer strove to make himself as God. It is historically unfair to attribute love of equality to the leaders of the sixteenth century. So far as rights are concerned the Cathoolie Church is the true exponent and the stoutest defender of equality the world has ever had. When Blessed Lord, in founding our His Church, broke down the barrier of Israelitic birth and threw open the gates of salvation to the Gentile world, He proclaimed to all time and to all pations the equality of man. In His Kingdon there was neither bond nor free, neither Greek nor barbarian, neither Jew no Gentile, and this equality exists in the Church: the same sacraments are open to all, and the highest position may be att-ined by the least child of the Church. Nor can it be claimed that "submission to the Master of the House" (using the President's phrase) is a mark of religion preceding the sixteenth century, and that from that time it ceased to be demand ed or practised. Submission was required from the beginning, and will be unto the end. It will be written of the religious man in the head of the book that he comes not to do his own will but the will of Him who sends him. How can any Christian, at all pretending to be a disciple of Him who was obedient unto death, reject "submission unto the Master of the House?" How can Society subsist without a hierarchy? Nothing so secures us in our rights and guards the stability necessary for con centment on the one hand and real progress on the other. We cannot follow this gentleman's address any further. He refers to history, ancient and modern. But as his references are indefinite in themselves and irrelative to present questions, and as we are not teaching history, we allow this part of the address to pass. Enough has been said by us to stand as a protest against such principles as the President announced in a mixed Society, that they cannot be maintained by Catholics nor

DEATH OF FATHER BARRY. The sad announcement was made in St. Peter's Cathedral, London, last Sunday, that Rev. Father Barry, of the Cathedral staff, had died on the previous day. The young priest was a native of this city, son of Mr. and Mrs. Garret Barry of King street. Father Barry and the members of his family were highly esteemed in this city, and a very large circle of friends will feel keen regret that the young priest has been cut off in the beginhoped for by his Bishop, his fellow. longer be attributed to the authors true basis of faith. Two ways present the ministry and his relations whose names they bear. But that is a tives and friends. But God decreed that he should be taken unto Himself.

Father Barry made his course of studies in Sandwich College and the Grand Seminary, Montreal. He was a diligent student and was endowed with talents of a high order. He was ordained a few years ago, and was appointed assistant at Sarnia, later being called to supplement the Cathedral staff. He had been in delicate health for the past two or three years, and the end came on Saturday last. The funeral took place from St. Mary's church, and was one of the largest seen in London for many years. Peace to the soul of the gentle and kindly and loveable Father Barry.

### "SINN FEIN."

From the city of Minneapolis, Minn. we have received a report of a meeting held for the purpose of promoting the establishment of a branch of the Sinn Fein Society. The primary ob ject of the association, we believe, is to help the sale of Irish industries. This is an excellent work and we trust it will succeed beyond the highest expectations of those interested. Working along this line the Sinn Fein movement will commend itself to all Irishmen. It would be well, however, we firmly believe, were the members also to give a hearty support to the Irish parliamentary party. One movement is to a certain extent identified moral equality when identified with with the other, or, if it is not, it should be. If such a course is adopted includes morality it is more extensive the Irish people will all the sooner be granted Home Rule for their country, the denial of which places the governship of, and other duties towards, God. ing body in England in an unenviable But the objectionable feature in the light before the liberty loving people our conception of Christ's Church the clical is directed-errors which were President's address is that he attri- of Europe and America.

### A SILVER JUBILEE.

The following editorial article, from The Toronto Globe, will be read with interest not only by the Catholics of Toronto city and the parishes outside its limits, but in many other sections of the country. Those who know the pastor of St. Paul's will appreciate this warm and well deserved apprec his noble work in Toronto. May he be vouchsafed a golden Jubilee to crown the grand work for faith and country to which he has so unselfishly and so constantly devoted his best energies in the Queen City.

"The people of St. Paul's parish will on Friday and the next few days cele-brate the twenty-fifth anniversary of the ordination of their parish priest, Rev. Father Hand. Such incidents are perhaps not so rare as to call for special comment, but Father Hand fills so distinctive a place in the life of the people in the eastern section of Toronto that the celebration which be gins to morrow is an event of no common interest. The address of last night began, "Reverend and Dear Father," and it is as the spiritual father of his flock that Father Hand has earned their love—a father whose kindness and patient interest faileth never.

The parish priest of St. Paul's combines qualities which are sometimes thought to be inconsistent. The brain of a born financier does not namally accor pany mildness and benignity of character. But they are zertainly mingled in Father Hand's case. When mingled in Father Hand's case. When he came to St. Paul's fifteen years ago there was a debt of \$60,000 on the parish. Times were bad, and the very mention of the word "subscription" was calculated to chill any gathering of men. But Father Hand has managed to pay off all but \$10,000 of that \$60,000, besides expending \$50,000 in the 000, besides expending \$50,000 in the improvement of the church and other property on Power street. When it is considered that St. Paul's is by no means a well-to-do parish, it may be

truly termed a proud record.

It has not been accomplis has not been accomplished with much noise or arguing. The priest went on attending to his parish duties, winning the love of his people by the eternal fount of sympathy that welled in his nature for them in their joys and sorrows, their temptations and their triumphs. For such a churchman the purses of the people were always open; indeed, as a friend said, it pained the pastor at times to see them give so much of their little store. The return that his gift for finance enabled him to give them was superb manage-ment of the funds that came into bis hands. The parish is rejoicing these next few days, and it may be said with out reference to denominations that we will all rejoice with the parishioners in spirit, if not in deed."

### Translated for The Freeman's Journal. ENCYCLICAL ON "THE DOCTRINES OF THE MODERNISTS."

BY HIS HOLINESS POPE PIUS X. PIUS X. POPE.

To all the Patriarchs, Primates,

bishops, Bishops and other Ordinaries who are at peace and in communion with the Apostolic See. CONTINUED FROM LAST WEEK.

The Modernists arouse justifiable indignation when they access the Church of distorting texts, of arranging and confusing them in her own way and for her own purpose. In bringing this charge against the Church they are accusing her of doing what their own consciences must accuse them of doing. The result of this dis-membering of the Sacred Books and of this distributing of them through the matter of little consequence to the Modernists who have no hesitation in flippantly asserting that the books in uestion, particularly the Pentateuch and the first three Gospels were formed and the first three Gospels were formed gradually by a series of additions to a tremely by a series of additions to a narration which originally was extremely brief. Either there were interpolations in the shape of theological or allegorical interpretations or simply transitions by joining together different pas-ages. In a word we must recognize in the Sacred Scripture a vital evolution springing from and corresponding with the evolution of faith. The traces of this evolution, they

say, are so apparent that one could almost write the history of it. Trey actually do write this history with such an air of self-assurance that one would suppose that they had seen with their own eyes the authors at work expand ing the Holy Scriptures down through the ages. Textual criticism is their great stronghold. For the purpose of sub-tantiating their history of the Sacred text they strive to show that such a fact or such a work is not in its right place and indulge in criti-cisms of a similar character.

They seem in fact to have established tandards of their own to which all narrations and discourse must conform. Sitting in judgment they determine whether a thing is or is

they determine whether a table in the not out of place.

How little fitted are they for this species of criticising. Listening to their talk about the Sacred Books in their talk about the Sacred So many which they have discovered so many defects one would suppose that no or before them had even skimmed th pages of Scriptures and that there had not been a great number of Doctors of the Church infinitely their superiors in the Church infinitely their superiors in the true meaning of the expression had made a profound study of the Scriptures. These Doctors, so far from finding imperfections in them, were ever more profoundly grateful to God the more they studied them for having deigned to speak to mankind in this manner. But unfortunately these manner. But unfortunately these great Doctors of the Church were not assisted in their studies by such aids as are at the command of the Modernists, namely, as their rule and guide a philosophy derived from agnosticism

and a criterion consisting of them-

We believe we have made a sufficient-ly clear exposition of the historical method employed by the Modernists. The philosopher leads the way followed by the historian and then in due order comes internal and textual criticism.
As it is characteristic of the first cause to transmit its virtue to everything de-rived from it, it is quite evident that we are here dealing, not with a hap-hazard criticism, but with a criticism entirely based on the doctrines of agentirely based on the doctrines of ag-nosticism, immanence and evolution. Therefore whoever adopts and employs this system of ori icism thereby gives this system of cri icism thereby gives in his adhesion to all the errors embodied in it and consequently arrays himself in opposition to the Catholic faith. This being the case one cannot help being greatly surprised at certain Catholics attaching so much importance to this system of criticism. There are two reasons for this. On the one hand there is the close alliance existing between the historians and critics of this school—an alliance which ignores all differences of nationality or religion; on the other hand there is the limitless effrontery of these men. Let one of them but open his mouth and the rest acclaim him in chorus, proclaiming that science has made another step forward

science has made another sten forward unlucky as to critize their new fangled doctrines, however monstrous they may be, he immediately becomes the object of their united attack. Refuse to accept their doctrines and you will be de or unced as an ignoramus; accept and defend them and you will be lauded to the skies. Misled by all this, many persons are won over who would shrink back in horror if they only realized what they are doing. Thanks to the what they are doing. Thanks to the insolent and domineering spirit of some and the thoughtlessness and the impu-dence of others, there has been created a moral atmosphere impregnated with pestilential germs that are spreading everywhere propagating contagion in all directions.

### MODERNISTIC APOLOGETICS

Let us now turn our attention to the apologetics of the Modernists. The Modernist apologist is dependent on the philosopher in two ways. First indirectly inasmuch as his theme is history, which, as we have seen, is dictated by the philosopher; secondly, he is depen-dent upon the philosopher directly inasmuch as he borrows his laws from him. Hence the statement constantly employed by Modernists that the new apologetics must be fed from psychological and historical resources. The Modernist apologists then, begin their task by defend religion they will not make use of the data furnished by the Sacred Books nor will they quote histories now in use in the Church which were written ecording to the old methods according to the old methods, but they will have recourse to real history com-piled in the light of modern principles and in conformity with rigorously mo-dern methods. In using this language they are not employing the argumentum ad hominem. Not at all. They speak in this way because they are convinced that this modern history is the only true history. There is no occasion for uneasiness. The rationalists know them

to be honest and sincere.

Have not the rationalists known them sufficiently well to fight side by side with them under the same flag? Have they not, by way of a reward, received from the rationalists high praise? Praise which would inspire a true Catholic with a feeling of horror is very acceptable to the Modernist who regards it as an ample offset to the reprimands of the Church.

THE PART AGNOSTICISM PLAYS. THE PART AGNOSTICISM PLAYS.

But let us see what method the Modernist employs in his apologetics. He aims at making the non-believer attain that experience of the Catholic re-ligion, which, according to the prin-ciples of the Modernists, is the only jective and the subjective way. The first of these ways proceeds from ag-nosticism. It tries to show that of all religions the Catholic religion is all religions the Catholic religion is especially endowed with such vitality that every psychologist and historian of good faith is forced to recognize that some unknown element lies concealed in its history. With this object in view it is necessary to prove that the Catholic religion as it exists today was founded by Christ, that is to say, it is the progressive develop-ment of the germ He brought into the

ment of the germ He brought into the world.

In the first place we must show what this germ was. The Modernist would do this by means of the following formula: Christ announced the coming of the Kingdom of God which was soon to be established and of which He was to be the Messiah, in them words, the divinely appointed. other words, the divinely appointed agent and ordainer. Next it must be shown how this germ always immanent and permanent in the Catholic religion has gradually developed in the course of history, adapting itself suc-cessively to its environments whilst borrowing from them through the means of vital assimilation, dogmas, means of vital assimilation, dogmas, ecclesiastical government and forms of worship which served its purpose. In the meantime the germ surmounts all obstacles, vanquishes all enemies, survives all assaults and emerges triumphant from all combats.

But after taking into consideration these obstacles, these attacks, these adversaries and these combats, and after recogn zing the vitality and the fecundity of the Church in whose history the laws of evolution have not been interfered with, there still mains the fact that these laws do explain the whole of the Church's history. The unknown rises up and con

fronts us.
Such is the line of argument adopted by the Modernists. They never se to suspect that the determination of the primitive germ is an a priori of agnostic and evolutionist philosophy

agnostic and evolutionist philosophy and that the germ itself has been in-vented to help their cause. The new apologists whilst trying to spread the Catholic religion by em-ploying the arguments just quoted ad-mit that in the Catholic religion there

are many thirgs which, from tellectual point of view, are inl. With ill concealed sati fourd many errors and contra

It is true that they immedia It is true that they immedia that these errors are not cusable; but, strange to say, er and justifiable. According there are also many errors in cred books, in passages refessionce and history. But the Books, they say, have for th ject-matter religion and monot science and history and science of outward covering whice to facilitate the spread of reliperiences and morality am

periences and morality am masses. The latter understood masses. The latter understo and science only in the way it presented to them in these consequently if either histor ence had been more perfect the have been hurtful rather the ful. Moreover they add that cred Books, inasmuch as they sentially religious, are necessar Now life has its own truth an logic which are radically differational and logical truth, nay quite a different order, nar truth of adaptation and p both with respect to the m which it exists, as the Moderni it, and with respect to the which it exists. Finally cast all restraints the Modernists as to proclaim that all which is by life is true and legitimate.

BLASPHEMOUS DOCTRING
We, Venerable Brothers,
here exists but one and o and who hold that the Saci "were written under the insp the Holy Ghost and have their author" (Council of the De Revelatione, Chap. ii.) de De Reveiatione, Chap. II.) de all this is equivalent to attri God Himself what may be serviceable lie. With St. we say: If in an authorit you admit but one lie there w main a single passage in t tures, apparently difficult t or to believe, which on the pernicious rule may not be away as a lie uttered by t wilfully and to serve a purp thus it will come about, Doctor continues, that ever believe and refuse to believ

likes or dislikes.

But the Modernists proceed the heart. The way with a light heart. The Sacred Books, as, for exam which are based on the propl on no rational basis. They less defend these on the gr they are the artifices of which are the legitimate life. They do not stop at t are willing to admit, nay the that Christ Himself clearly determining the time for to f the Kingdom of God. say, is not a matter for sur Christ was subject to the la

After all this what is to the dogmas of the Church? overflow with flagrant cont But that does not matter s from the fact that vital log them, they are not repugnate bolical truth. Are we are rewith the infinite, and has finite an infinite variety of In short, to maintain and d sheories they do not hesitate that the noblest homage to paid to the Infinite is to When they instifu even cont When they justify even con what is it that they will not

APPLICATION OF IMMAN

The non-believer may be believe not only by obje-ments, but also by subjectiv With this object in view of ists have recourse to the immanence. They endeave suade the non-believer the depths of his nature and his life are the need and religion, not for any sort but for the religion such as lic religion which the perfe ment of life absolutely dema again we cannot help gri ploring that there are Ca while rejecting immanences employ it as a method of do this so imprudent seem to admit that there nature a true and rigoro with regard to the supern -and not merely a capa adaptability for the supe has at all times been en Catholic apologists. The it is only the moderate Mo make this appeal for the

Catholic religion.
As for the others, who be designated as integr would show the non-believ hidden away in the ve his being the very germ Himself had in His cor which he bequeathed to the Venerable Brothers, is a venerable Brothers, is a of the apologetic method of ists. It will be seen that feet harmony with their Their doctrines as well as saturated as they are with not calculated to build destroy. They would not destroy. They would not lievers Catholics, but wattate Catholics themselves Nay, more than that, the stroy every form of religio

It remains for us to say about the Modernist as the role of a reformer. V are dominated by a consumake innovations in all t is absolutely nothing in religion upon which thi

Reform of philosophy, the seminaries: The sch the seminaries: The sel sophy is to be relegated lete systems which go to history of philosophy. are to be taught mode which alone is true and times in which we liv Theology: Rational theo modern philosophy for you permanently in that supernatural

state which alone makes for righteous

ness, since it alone puts the soul in touch with its First Beginning and its Last End and fills out to its logical

completeness, the mysterious destiny of man. On the reality of the super-

natural order all true religion is founded. Without it devotion becomes

a sentiment and worship an empty

The reason for this is not far to seek. To ignore the supernatural is to wreck the eternal harmonies fixed by the irre-

izes human conditions the world over

guiding and guarding our footstep along the supernatural highway trace out by the Christian revelstion. A

out by the Christian reveision. As within this Church you will be taught to know and appreciate the truth, so will you be provided, through the instrumentality of grace, with the means necessary to live up to the supernatural demands which that truth will

power," and to the man blinded

assion or hampered by doubt it brings

light out of darkness and order out of chaos. It speaks with authority be-

cause it is an historical witness to its

own origin and knoss that that origin

is divine. It refuses to minimize the truth or to compromise with error. It was instituted to direct mankind and

not to be directed. As a result we

find it to day, as every day in the last nineteen hundred years, raising its mighty voice high above

tacle of authoritative independence does it not present upon the threshold

of the twentieth century—so remark able, indeed, is it that it has not

escaped the observation and admira-

tion of the more thoughtful even amongst our non-Catholic brettren.

amongst our non-Catholic brethren.
It loudly champions the divinity of
Jesus Christ in an age that is seeking
to get rid of it. It stands for the inspired sacredness of the Bible, which
the vagaries of a so-called higher criticism are striving hard but futily to in-

validate. It insists upon the absolute inviolability of the marriage tie, as against the advocates of divorce with all the moral degradation and disgrace that follow in its train. Never does it

speak in doubtful or hesitating tones

Its note is the note of infallibility and its guidance divinely sure. Under the

roof of the building, so soon to grace this spot, you will be vouchsafed that guidance; the greatest protection you could enjoy in life and a certain guarantee of safety in the day of your

Congratulations, then, my friends

read in the Book of Esdras that when the Israelites returned from the cap-tivity of Babylon, many amongst the Ancients of the people wept at the sight of the new temple, so inferior did it seem by comparison with the old. May it be quite otherwise in this case. May your new church he in avery same

May your new church be in every sense a marked improvement upon the former,

eternity.

nake uron you.

We live in a materialistic age. gospel is the gospel of Naturalism. divinities are Mammon and Greed.

in dogmas.
It is true that they immediately add that these errors are not only exer and justifiable. According to them there are also many errors in the Sacred books, in passages referring to science and history. But the Sacred Books, they say, have for their sub-ject—matter religion and morals and not science and history In them history and science are a

In them history and science are a sort of outward covering which serves to facilitate the spread of religious experiences and morality among the masses. The latter understood history and science only in the way they were presented to them in these books. Consequently if either history or science had been more neglect they would ence had been more perfect they would have been hurtful rather than help-Moreover they add that the Sa-Books, inasmuch as they are essentially religious, are necessarily living Now life has its own truth and its own

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logic which are radically different from rational and logical truth, nay, belongs to quite a different order, namely, the truth of adaptation and proportion both with respect to the medium in which it exists, as the Modernists phrase it, and with respect to the end for which it exists. Finally casting aside all restraints the Modernists go so far ss to proclaim that all which is explained by life is true and legitimate.

BLASPHEMOUS DOCTRINES. We, Venerable Brothers, for whom here exists but one and only truth and who hold that the Sacred Books "were written under the inspiration of the Holy Ghost and have God for their author" (Council of the Vatican. De Revelatione, Chap. ii.) declare that De Revelatione, Chap. 11.) dectare that all this is equivalent to attributing to God Himself what may be called a serviceable lie. With St. Augustine we say: If in an authority so high you admit but one lie there will not remain a single passage in the Scriptures, apparently difficult to practise to believe which on the same most or to believe, which on the same most pernicious rule may not be explained away as a lie uttered by the author wilfully and to serve a purpose. And thus it will come about, the holy Doctor continues, that everybody will pelieve and refuse to believe what he

likes or dislikes.

But the Modernists proceed on their way with a light heart. They concede that certain arguments adduced in the Sacred Books, as, for example, those which are based on the prophecies rest on no rational basis. They nevertheless defend these on the ground that they are the artifices of which are the legitimate which are the legitimate outcome of life. They do not stop at this. They are willing to admit, nay they assert, that Christ Himself clearly erred in determining the time for the coming of the Kingdom of God. This, they say, is not a matter for surpise since Christ was subject to the laws of life After all this what is to b the dogmas of the Church ? The dogmas overflow with flagrant contradictions. But that does not matter since, apart from the fact that vital logic accepts them, they are not repugnant to symbolical truth. Are we are not dealing with the infinite, and has not the infinite an infinite variety of aspects? In short, to maintain and defend these theories they do not hesitate to declare

paid to the Infinite is to make it the object of contradictory propositions!
When they justify even contradictions, what is it that they will not justify !

oblest homage that can be

while rejecting immanence as a doctrine employ it as a method of apologetics. They do this so imprudently that they seem to admit that there is in human seem to admit that there is in human nature a true and rigorous necessity with regard to the supernatural order—and not merely a capacity and an adaptability for the supernatural, as has at all times been emphasised by Catholic apologists. The fact is that it is only the moderate Modernists who make this appeal for the need of the

Catholic religion.

As for the others, who may fittingly be designated as integralists, there would show the non-believer that there would show the non-believer that there is kidden away in the very depths of his being the very germ which Christ Himself had in His conscience and which he bequeathed to the world. Such, Venerable Brothers, is a brief sketch of the apologetic method of the Modernists. It will be seen that it is in perfect harmony with their doctrines. Their doctrines as well as their method, saturated as they are with errors, are Their doctrines as well as their method, saturated as they are with errors, are not calculated to build up but to destroy. They would not make unbelievers Catholics, but would precipitate Catholics themselves into heresy. Nay, more than that, they would destroy every form of relieven.

stroy every form of religion.

THE REFORMING MANIA. THE REFORMING MANIA.

It remains for us to say a few words about the Modernist as he appears in the role of a reformer. What we have already said shows how the Modernists are dominated by a consuming desire to make innovations in all things. There is absolutely nothing in the Catholic religion upon which this desire does not fasten.

and positive theology is to be founded on the history of dogma. At for his-tory, it must for the future be written and taught only according to the modern methods and principles of the Modernists. Dogmas and their evitution are to be harmonized with science and history. In the catechism no dogmas are to be inserted except those which have been duly reformed and are within the intellectual grasp of the people. Regarding worship, the number of external devotions is to be cur ber of external devotions is to be cur tailed, or at the very least they should not be allowed to increase. Although it is true that the admirers of symbol-ism are disposed to be more lenient in this matter. The Modernists loudly clamor for reform in eccles astical government in all its bronches but government in all its bronches but especially in the branches dealing with dogma and discipliue. Its spirit and its external manifestations should be in harmony with modern conscience which leans towards aemocracy. Consequently a share in ecclesiastical government should be given to the lower ranks of the clergy and even to the laity. Authority which is now altogether too much centralized, should be decentralized.

The congregations, especially the Holy Office and the !adex, are to be reformed; the ecclesiastical authority is to change its attitude towards the social and political world. Whitst holding aloof from social and political organization it should sdapt itself to them so that it may imbue them with its own spirit. In the matter of morals they adopt the principle of the Americanists who hold that the active virtues should take precedence of the passive ones both in practice and in the estimation in which they should be

The clergy are asked to return to the lewliness of spirit and to the pov-erty which obtained in ancient times. Whilst doing this they are to be guided Whilst doing this they are to be guided in thought and action by the principles of Modernism. There are some Modernists who, echoing the teachings of their Protestant masters, would do away with the celibacy of the clergy. In a word what is there in the Church which can not be reformed by them in conformity with their principles? THE RALLYING POINT FOR ALL HERESIE

Some may think, Venerable Brothers, that We have dwelt too long on this exposition of the doctrines of the Modernists. It was, however, necessary in order to refute their customary charge that we do not understand their ideas and to show that their system does not consist of scattered and unconnected theories, but is a perfectly organized body so closely joined that if you accept one part it follows that you must accept all. We have therefore used a somewhat didatic form whilst not hesitating to employ certain uncouth terms used by the Modernists. Can anyone who surveys the whole system surprised that we have defined it as be surprised that we have defined it the concentration of all heresies? anyone should undertake the task collecting all the errors broached against the Faith and if he should concentrate the sap and substance of all of them into one heresy he could not have succeeded better than the Modhave succeeded better than the Modernists have. Nay, they have done more than that. Their system, as we have already intimated, means the utter destruction not only of the Catholic religion, but of all religion. This explains why the Modernists are applauded by the rationalists. Sincere and outspoken rationalists hail the Modernists as their most affective allies.

AN ANALYSIS OF THE SYSTEM. Let us, Venerable Brothers, take an other glance at that most pernicions doctrine—agnosticism. That doctrine bars every avenue that leads the intellect to God. The Modernist would timent and action. Vain is the attempt. For sentiment is but the reaction of the soul on the action of the intelligence or senses. If you take away intelligence, man, who is already his life are the need and desire for religion, not for any sort of religion but for the religion such as the Catho lic religion which the perfect development of life absolutely demands. Here again we cannot help prievously deploring that there are Catholics where the sense are catholics where the catholic that the sense are catholics where the catholics where the sense are catholics where the catholics where the catholic the sense are catholics where the catholics where the catholic the sense are catholics where the catholic the sense are catholics where the catholic the ca These fantasies in regard to the religious sentiment will never destroy common sense. Now we are taught by common sense that emotion and everything that leads the heart captive are more of a hindrance than a help in the inve tigation of truth. We, of course, are speaking of truth in itself.

As for that other purely subjective truth, the fruit of sentiment and action, however serviceable it may be for jug glery of words, it is of no use to the man for whom the question of supreme importance is: is there outside of him importance is: is there outside of filmself a God into whose hands he will fall some day. It is true that the Modern ists fall back uron experience to strengthen their system. But what does experience add to sentiment? Absolutely nothing except a certain intensity which begets a stronger conviction of the reality of the object. But these two will never make sentiment anything else than sentiment nor will they deprive it of its characteristic of being deceived when intelligence is not present to guide it. On the con-trary they strengthen and confirm it, for the more-intense sentiment is, the more it will dominate.

You know, Venerable Brothers, how necessary prudence is in matters of re-igious sentiment and religious experiiigious sentiment and religious experience and how necessary too is doctrine
to guide prudence. You know it from
your own dealings with souls and
especially with souls in whom sentiment predominates; you know it also
from your familiarity with books on
asceticism, which, though the Modernists hold them in small esteem, display
much more solid learning and greater
ubtlety of observation than the Modernists can lay claim to. To us it seems make innovations in all things. There is absolutely nothing in the Catholic religion upon which this desire does not fasten.

Reform of philosophy, especially in the seminaries: The scholastic philosophy is to be relegated to the closelete systems which go to make up the history of philosophy. Young men are to be taught modern philosophy which alone is true and suited to the times in which we live. Reform of Theology: Rational theology is to have modern philosophy for its foundation,

perience is the only false and deceptive one? The vast majority of mankind firmly hold and always will hold that sentiment and experience alone and not enlightened and guided by reason will annihilation of all religion. Nor can the Modernists improve matters by the aid of their doctrine of symbolism. If all what they call the intellectual elements in religion are nothing else than symbols of God, will not the very name of God or of the divine personality be a symbol? And if this is so, will not doubts be entertained regarding the personality of God and will not the way to pantheism be opened? annihitation of all religion. Nor can

pantheism be opened?
The other doctrine of the Modernists in regard to divine immanence leads directly to panthe.am pure and simple. We ask, does it, or does it not, make a distinction between God and man? If it does make such a distinction, in the does make such a distinction, in what way does it differ from Catholic doctrine and why does it reject the doctrine regarding an external revelation? If it does not make such a distinction we have panthelsm. But the doctrine of immanence as held by the Modernists requires and claims every phenomenon of conscience proceeds from man as man. Close reasoning, therefore, would infer from this that God and man are one, which

is pantheism.

The distinction which the Modern ists make between science and faith leads to the same conclusion. They assert that science concerns itself with the reality of the knowable; faith, on the contrary, deals with the reality of the unknowable. Now what constitutes the unknowable is the disproportion between it and the intellect. This defect of proportion can never be sup-pressed even in the doctrine of the Modernists. Hence the unknowable will remain eternally unknowable alike cience. Therefore if any religion all is possible it can only be the religion of an unknowable reality. We do not see why it might not be that soul of the universe of which rationalists

All this suffices to prove that Modernism by many roads leads to atheism and to the annihilation of all religion. The first step in this direction was taken by Protestantism; then comes Modernism; next in order will follow

TO BE CONTINUED.

### AN IMPORTANT EVENT.

AYING OF THE CORNER STONE OF THE NEW CHURCH AT WALKER.
VILLE. SERMON BY FATHER MAG-EVENY S. J.

It will be a school. it will be a sanctuary. It will be something more. It will become for you an ark of salvation in virtue of the divine authority exercised within it and which points the only way to life everlasting. On Sunday, 27th Oct., the corner stone of the splendid new church to be built at Walkerville was laid by His Lordship Right Rev. F. P. McEvay, Bishop of London. Sermons were preached on the occasion in both French and English; in the first named the only way to life everlastic There is no fact in history more assure than that the Son of God not only founde language by a priest from the diocese of Detroit, and in English by the Rev. Father Mageveny, S. J. The reverend pastor, Father Beaudoin, is to be conthe Church, but also invested it with the same authority which he himself possessed. "As the Father hath sent pastor, Father Beaudoin, is to be congratulated upon the energy he has displayed in bringing about the construction of a noble sacred edifice to replace the one destroyed by fire some time ago. We are pleased to be able to present the following report of the admirable sermon delivered on the occasion by Father Mageveny, S. J. "Upon this rock I will build my church." (Saint Matthew, c. 16, v-18. An occasion like the present, my poisessed. "As the rather hath senter, is also send you," "He that heareth you, heareth me: and he that despiseth you; despiseth me." Here we have the foundation of its charter rights—"Jesus Christ Himself being the chief corner stone: in whom all the building being framed together, groweth up into a holy temple in the Lord."

That Church speaks "like one having hinder in the like one having the like one have the like one having the like one have the like one had the An occasion like the present, my friends, is replete with significant and salutary reflections. It emphasizes to all thoughtful minds the wonderful character of that great institution which the Son of God came into this them," was the commission given it by its Divine Founder. How faithfully it the path of salvation, to be followed by the path of salvation and the path of salvatio against it, and sought to arrest its pro-gress, but all in vain. Every attack made upon it has only served to set forth in bolder relief its divine and indestructive character and render its triumph all the more unquestionable.
To-day that Church is everywhere round about us—the Church of Christ—the Church of history—the only institution in the world that can provide a remedy, in the midst of a crumbling civilization. for the many and grave moral evils which threaten the very foundations of our social and religious life. To day that Church is everywhere round about as a marvel and a mystery to the uninstructed, but a source of endless com fort and support to her children. sacred edifice, whose corner stone has just been solemnly laid, will stand in this community for all that that great old church of the ages represents in its threefold aspect of teacher, sanctifier

on this work so auspiciously begun However, bear in mind that it is only Within its walls you and your children after you will be taught your manifold duties: to know and love and serve the a beginning. See to it that through your zeal and hearty co-operation with your pastor it be brought to a speedy and effective finish. Make it worthy God Who made you, by fidelity to His commandments and by the imitation of of the sublime purposes for which it is intended, that it may become a credit and a joy to those who have in any way contributed to its completion. We read in the Book of Esdras that when His Divine Son Our Lord, Jesus Christ: to love your neighbor as yourself for the sake of the common Father in Heaven; while, in the spirit of universal brotherhood and charity, you overlook his faults and do all in your power, by word and example, to advance his tem-poral and eternal interests: to appreciate to the full the dignity of your wn individual characters as Christians and Catholics: and to give evidence of and Cannoles; and to give ordered the same by always measuring up to the lofty requirements of your sublime vo cation. In a word, here you will be taught the whole round of your Christian obligations. Here you will have cation. In a word, here you will be taught the whole round of your Christian obligations. Here you will have set before you the noblest motives for their fulfillment. Here you will gather courage for their successful accomplishment in the face of the many obstacles which will inevitably confront you.

But not only will this church, now in

process of erection, be for you a school of divine wisdom and truth, but also a sanctuary wherein you may take refuge from the turnoil and temptation of the of which all of your fellow citizens, Catholic and non-Catholic alike, will have just reason to be proud. That such may be the case : that this house from the turmoil and temptation of the world, and hold sweet communion, heart to heart, with the Spirit of the Most High of God may in due season become a source of light, and comfort, and strength to all of you and to your himself. Within its hallowed precincts your sanctification will be wrougt out by strength to sil of you and to your children after you for many a genera-tion, is the prayer of mother Church to-day, and the blessing which I wish you in the name of the Triune God — Father, Son, and Holy Ghost. prayer, by the sacraments, and by the overwhelming presence of the God of Hosts tabernacled upon its altar. In answer to your supplications graces unnumbered will there be showered upon you. Some of them will safeguard you from temptation. Others will foster your growth in holiness. All of them will conduce to establish an permanential in that appearance.

#### INTELLECTUALITY AND CATHOL ICITY.

When Christ himself did and taught among men some one thousand nine hundred years ago, the disciples whom John the Baptist s nt to study the work of this Man who claimed to be sent from God and who was preaching and teaching among the Jews, brought back to their master the message that the blind saw, the lame walked, and the gospel, that is God's word, was preached to the poor. Ever since it has been the proudest privilege of the Church as founded by Christ to conduct the property of the church as founded by Christ to conduct the property of the church as founded by Christ to conduct the property of the church as founded by Christ to conduct the property of the church of the property of the ceremony. Without it there is a rift in the lute and discord holds sway in the intellectual as in the moral order. Church as founded by Christ to con-sider that her mission was particularly to preach to the poor, and there are a greater proportion of the poor in our churches throughout the country than in any other denomination. Almost vocable decree of Providence and born of the necessary relationships which subsist between the creature and the in any other denomination. Almost necessarily, because of their circumstances, the poor are ignorant, and so there has come the idea in many outside the Church that it is the ignorance of its members that keeps them faithful to it. Many a visitor to summer resorts and places where the wealthy congregate during the heated term has been struck doubtless, by the Creator. It is the utter forgetfulness of this fact, more than anything else, which is responsible for the widespread confusion which at present character. term has been struck, doubtless, by the spirit is one of universal unrest. Its term has been struck, doubtess, by the number of servants who go to the Cath-olic churches. At the earlier Masses, at least, they form a great majority of the congregations. It is an easy, alspirit is one of universal unrest. Its attitude a conspiracy against the principles on which all social peace and prosperity rest. It cannot be otherwise, as the situation is altogether abnorwal. We cannot deduce whole though an absolutely erroneous conabnormal. We cannot deduce whole conclusions from half premises. Man is rot merely of the earth, earthy. He is also of the heavens, heavenly—and, until we realize the fact practically and in its fulness, we are but groping in a darkness which can only be lifted by a light from above; — the light "which enlighteneth every man that cometh into this world." This is none other than the illumination of grace quiding and guarding our footsteps clusion from this observation, to consider that ignorance has much to do with the power of the Church to attract people to her services. For such power she has to a wonderful degree and it is acknowledged by all that the attend ants at no other Church will make so many sacrifices or put themselves out to such a degree in order to attend livine worship.

Perhaps the easiest and most complete answer to the assumption in natter of those who do not know the do with her power over souls, is to be found in the profound intellectuality of converts from Protestantism who come to the Church. The very flower of the intellectual classes in England, and a corresponding movement is no ticed in this country, flux a deep satis-faction in the belief and the ceremonial of the Catholic Church. In England, Charles Kingsley's daughter, in spite of the bitter bigotry of her father and his undying opposition to the Church, finds not only repose in the bosom of Roman Catholicism, but even uses her pen in every possible way in order to make others realize how much of peace and happiness is to be found in the posom of Roman Catholicism. It may be said, indeed, that a much greater proportion of the literary folk of Eng land are Catholics than would be justi led by the proportion of Catholics i the population of that country. Poets particularly find their way sooner or later in large numbers into the Catholie Church.

The fact that Mrs. Craigie, who was looked upon as one of the cleverest of the literary folk of the present generation in England, was a convert to the Church, is brought home to us once more by a volume of her selections from her writings recently published by Fisher Unwin in London. A friend of Mrs. Craigie, Mrs. Zoe Proctor, has collected a number of the brilliant re flections on life and men and religion and the significance of their relations mighty voice high above din of conflicting opinions proclaiming to friend and foe alike pressions that show at once Mrs. Craigie's profundity of intellect and her faithful devotion to the Catholic Church. She says, for instance: "Religion is the one thing which can give either meaning or dignity to life.' Mrs. Craigie knew that the best sign of the truth of the Church's mission as the institution of Christ upon earth was its devotion to the poor, yet she knew also its attraction for the upper classes. Accordingly she says: "As

# THOUSANDS OF WOMEN TORTURED

BY BLINDING HEADACHES

Who Could Be Well, and Happy and Free of Pain.

Headaches simply mean poisoned blood. The human body is constantly decaying and being renewed. Dead matter is absorbed by the blood, and should be taken from the blood by the kidneys, bowels and skin and passed out of the system. If one of these organs does not act properly. se organs does not act properly, blood becomes impure—if two fail.

eath is certain.
When there are constant headaches, is always found that the bowels are regular, the kidneys weak, or the in sluggish, pale or sallow. The sue waste is left in the blood—car-ed to the brain—and irritates the ried to the brain—and irritates the nerves. To treat headaches with co-caine, morphine, phenacitine and the host of "headache powders" is useless. They welleve for the moment, but they clog the system and do harm. They never reach the seat of the trouble, they cannot purify the blood. "Fruit-a-tives" completely cure Headaches. They stimulate the liver and make the bowels move regularly. They regulate the kidneys. They induce healthy skin action. Thus, all the waste matter—body poisons—are taken out of the blood and there is nothing to cause headaches. "Fruit-a-tives" are the only remedy that really cure.

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an organization the Catholic Church is at once the most democratic and the most aristo ratio in the world. While ordinarily intellectual people are sup-posed to be kept out of the Church because they fear the intolerance of ecclesiastics," Mrs. Craigie, after rany years of personal experience, knew enough to declare that "the Church herself is not intolerant, though she is often interpreted intolerantly by over zealons people.'

There are other portions of the book which serve to show that in addition to which serve to snow that in autition to her devotion to the Church, Mrs. Craigie had a very complete knowledge of the ways of the world and of life in all its varied aspects. It must not be forgotten that it was an American ambassador to England who said of one of her novels that "it was a better hand-book of court etiquette than any formal manual on this subject that had ever been issued." Mrs. Craigie had had special opportunities to study the English court in all the phases of its social as well as unconventional life and was an honored guest in many distinguished noble families in England. When she came to this country to lecture at our most prominent universities it was the ambassador whom we have already men-tioned, Mr. Choate, who introduced her on several occasions and endeavored to repay in some way the pleasure and pro-fit that he had obtained not only from her books but from personal association with her in England.

Those who think of ignorance and Catholicity in the same breath should recall some of these facts or have them recalled to them .- Buffalo Catholic Union and Times.

### Dogma.

It is not a little amusing to find publications like the "Independent" railing at the head of the Catholic Church for defending dogma and in the same ing judicial encroschments on the American Constitution. This is the written dogma of the Civil State. Any one who transgresses it is, or at least is supposed to be, cast out or cast into prison until he repents of his sin. This is the law of the Church of American Liberty. Has the Church of God no right to defend itself similarly

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### FIVE-MINUTE SERMON.

Twenty Fifth Sunday after Pentecost.

ST. JOHN THE BAPTIST. "The angel said to him: Fear not, Zachary. For thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shall call he mame John; and thou shall lake joy and gladness, and many shall rejoice at his birth." (Luke i 12)

These words, my brethren, were spoken by the Angel Gabriel to Zachary, the father of St. John the Baptist, while he was engaged with his religious duties in the temple at Jeru-alem. Before giving the account of the angel's wisit St Luke informs us that Zachary and his wife, Elizabeth, were both acceptable to God and obedient to the divine law. There are few who have received such commendation in the pages of Holy Scripture. It might have been surmised that Zachary led a good life, practising the virtues and avoiding the vices, since he belonged to the Jewish priesthood. Yet we find that his wife, Elizabeth, is mentioned as deserving equal praise with himself, for it is stated" they were both in the fore God, walking in all the commandments and justification of the Lord without blame." visit St Luke informs us that Zachary

Such is the brief account that St.
Luke has given of the parents of St.
John the Baptist. Though brief, it is
enough to show that any son might
well feel proud of parents such as they
were—blameless in the sight of God.
For many years they had lived to
gether in the hill were—blameless in the sight of God.
For many years they had lived to
gether in the hill country of Judes,
conscientiously performing their duties,
and cherishing the hope that they
would be rewarded for their good
actions. Like the rest of the Jews
who remained faithful to the law promelected by Meses and the prophets. mulgated by Moses and the prophets, which God had made for Israel, they Mossias, the Orient from on high, who was ardently expected to descend from throne in heaven in order to enlighten those in darkness and in the shadow of death, directing their steps into the way of peace. While serving into the way of peace. While serving God by strict fidelity to the commandments, they did not anticipate that an angel would be sent to visit them; they did not know until advanced in that a son would be born to them would be called the prophet of the Most High, the precursor of the Son of David, appointed to prepare His

That this blessing was unexpected is shown by the fact that Zachary hesitated to believe the message of the Angel Gabriel, and on account of this hesitation, this mistrust of the good tidings that God sent to him, he was deprived of the use of speech for several months. After the birth of St. John the Baptist his tongue was again endowed with the power to speak, and his words on that occasion, spoken under the influence of inspiration, have been preserved in the grand canticle known as the Benedictus, which is justly assigned to a prominent place in

the Office of the Church.
These considerations enable us to perceive what sort of a home St. John the Baptist had while he remained with his aged parents. From the knowledge we have of them, there is no reason to think that they were deprived of anything requisite to make their home happy and comfortable. Early in life, however, St. John manifested a peculiar preference for the lonely desert.
In a special manner he was sanctified
before his birth, and received the gifts of the Holy Ghost in an extraordinary degree. It was not because his fellowcreatures had proved deceptive, nor because sad experience had taught him that the glittering charms of the world are transient and wither into dust, that he resolved to live like a hermit, separ ated from his relatives. Joyfully be abandoned his family privileges, with all that seems to make life among men pleasant, and went forth among the wild rocks in the mountain solitudes to live alone with God. Why was it that he made such a strange choice? The answer is, that God directed him to leave houses and lands, his home and kindred, and endowed him with the heroism needed for a solitary, penitential life. In obedience to the will of God, acting under the guidance of the Holy Spirit, he practised unusual mortification. He selected coarse raiment, made of camel's hair; he used a strange kind of food; he abstained entirely from the use of wine. By deeds of heroic penance, by extraordinary acts of self-denial, combined with the per-formance of his other duties, he ad-vanced in the way of perfection. During the coming season of Advent we should invoke his intercession, and strive to re-move the obstacles that impede the way of the Lord and the action of His grace an our sanctification.

### A WARNING.

The Antigonish Casket says:
The Glasgow Observer is a stout
friend of the workingmen, and on that
account its warning to them should be heeded when it says:

"Catholics cannot be Socialists.
That is certain. They must choose between the Catholic Church and Socialism, and if the Trade Unions are to be come Socialist organizations, then rade Union and his Church.

"Any attempt to drive Catholics into the Socialist camp through the medium of the Trade Unions will be resisted by Catholic workingmen. It is no secret that this attempt is already being made, and it would seem that at the Stuttgart Socialist Conference a further step in the same direction has

Some of the Trade Unions of this Country are made up very largely of Catholics. This applies to the ironworkers and blast-furnacemen, and other trades of this description. There is an immense number of Catholic miners also. So one of two things is manifest. If the Trade Unions become Socialist; Catholics must either cease to be Trade Unionists or must form Trade Unions of their own."

To die with God, in His keeping and sustained by His loving care, is to pre-pare for one's self a sweet entrance in-to Paradise. —Golden Sands.

### IGNORANCE IS THE ENEMY.

One of the greatest enemies of the Catholic Church is ignorance; for the Church is the organ of the divine light, and ignorance is darkness. When we con sider, therefore, the ignorance, the crass ignorance, of non Catholics regarding her doctrine, her moral code and her ritual, we should not be astonished that so many of them hate her or are indifferent to her. If they only knew, or took the trouble to know what she is, what she teaches and what she does, they would cease talking; and if they did not enter her bosom, at least they would respect her. Every one who has had experience with non Catholics, high and low, rich and poor, learned and unlearned, know how widespread is the cloud of ignorance over their minds. In the country the farmer still believes that the Pope is anti Christ, and the Church the Babylon which his father railed against. Even Catholics have never taken the trouble to read a Catholic book. \* \* \* Ignorance in the pulpit, ignorance in the press, ignorance among the non-

in a noble profession. The Catholic Church appraises the work of the physician as next to that of the priest. A vast amount of good is possible to the good physician; but the physician who does not take a serious view of his profession, and who ignores or forgets its noble possibilities, is a disgrace to a high calling, and a menace to the life and morals of the community. Bishop Conaty has recently expressed his con-

ception of the true physician as fol-

ception of the true physician as follows:

"The aim and purpose of the good
physician should be fashioned on the
aim and purpose of the Good Shepherd
Whose one thought was the good he
could do others. That the skilful
physician should be also the man of
good character should be the aim of
every true physician. Our knowledge
is of little use unless it improves our
character and develops in us faculties
by which we not only become and reby which we not only become and remain good ourselves, but render our lives more efficient in promoting the well-being of others. Intelligence and moral virtue are essential elements in the good character of a physician. They are greater than money; they are powerful and noble. Sterling character is built upon g odness of life. To be a man of culture, a man of books, familiar not merely with the technical books of one's profession, but with the books that give an insight into human character and lead to the understanding of human nature — these should be promptings in every physician's life. "All men are called to high charac

ter, to high mindedness, to cleanliness of soul with the great God. The call to high character is stronger to no class of men than to the physician, whose vo cation binds him to the closest possible touch with life itself. It is his to share the deepest confidences of our nature, to be in syn.pathy with human suffering, to alleviate pain, to help poor human nature sustain the shocks which come No man more than the physiupon it. cian should make the world feel that there is in him nothing of the mercenary or the heartless, but that he is always the benefactor of his kind, caring tenderly and lovingly for those confided to his care."

THE NURSE.

Next to the physician and associated with him in the work of alleviating the physical ills of humanity is the nurse. With her perhaps more than with the physician lie great oppor-tunities for sympathetic and faithful service. Too many nurses do not seem service. Too many nives do not seem to appreciate at their proper value the possibilities of the work in which they are engaged. Speaking to a graduating class of trained nurses, some time ago, in Ogdensburg, N. Y., the Rev. James J. Lacey said:

"You are now about to leave the hospital and take your place in the little world of the sick chamber. I want to say to you that you will find in the world you are about to enter just what you yourselves will bring into it.
If you bring discontent, dissatisfaction and a want of sympathy, you will get discontent, dissatisfaction and coldness in return. If you bring sunshine and happiness and a determination to work for the uplifting of others, you will get sunshine and happiness and be con-soled by the success of your efforts to relieve suffering, and uplift the droop ing spirits of the sufferers. You have taken as your class motto; 'To be rather than to seem.' Live up to this lofty ideal; for in this you will find true happiness. I am convinced that the nurse's life work is a vocation—a calling from God to minister to His suffering ones; and therefore only she who carries out the work in all particu lars, scrupulous in little things as well as in great things, is at all worthy of the title 'Nurse.' Be mindful then of details, and never allow the saying, 'Good enough,' to find a p'ace in your nursing vocabulary.

"I would be unworthy of my claim to

the title 'Father,' and to the dignity of the priest hood with which I am clothed were I to let this occasion pass without some mention of the soul. Remember the body is not all. Work with all your strength to relieve its sufferings; but do not neglect the soul of your patient. Banish far from you

To do your duty, to do it well, you need the blessing of God. It is a pleasure then for me to congratulate you and to invoke God's blessing upon you. May the blessing of God Almighty, Father, Son and Holy Ghost descend upon you and upon your work and re main with you forever. Amen."-S. H. Review.

### LITTLE MARY'S FACE.

Has any one ever adequately reflected what a fearful thing it is to be born Irish? Is is a gruesome thing to be born a Jew, but more dangerous still to have Keltic blood. In one way or an other the Kelt is doomed to stir up the cations, were k dynasties, rouse the blood of patriots or unjoint the noses of bigots. It was thus in Egypt—thus in Phoenicia—thus in Spain—thus in Gaul, and thus certainly in Great Britain, Ireland and America at the present mo-ment. "Stir em up and keep agitated," appears to be a racial characteristic—a

Here, for iostance, is little Mary Curningham, born in Ireland some where, a Catholic and said to be beautiful. Because she was poor, Mary came to the United States resolved to seek her fortune. There are tens of thousands, hundreds of thousands, millions of Irish who have done this very thing. It is no sin, and it is a fine thing both for the Irish and the country. We can't think, however, that when little Mary came over she had any intention of came over sne had any intention of creating an agitation throughout the land. She merely came to work and she went to work, probably fittending to do her humble part in the battle of life to the best of her ability. She became a waitress in a respectable hotel. By and by another Irishman came down her way. He was a souldtor.

down her way. He was a sculptor. The October Century magazine says he was the greatest sculptor of this age. By his own efforts he had risen to the highest place in American art—bis name Augustus St. Gaudens. Because he was great and famous the govern ment of the United States had trusted American coinage. He was looking for a beautiful woman's face and he found Mary. Her face suited him and he chose her countenance for the coin. His design was accepted and so Mary's face goes upon the dollar of the repub-

lic. In a little while it will be milled and in circulation.

Yet now such a roar! The United protesting. patriotic societies are protesting. They don't want the government to accept little Mary's face because she is Irish and because she is a Catholic. The A. P. A. is snorting flame; the illustrious Junior Order rearing back-ward; the Daughters of Liberty bathed in tears. Sleep has fled from the lids of American Patriots and various Ministerial associations are sweating blood. There is wrath because Mary will go down to posterity as well as the great American Eagle. They would not have it thus—they don't want it to be thus; it shall not be thus if they can help it. They don't like the name Mary, anyway. It has a sound that

appears significant to certain ears.
What can they do? It is easy to solve the problem. Let them boycott that particular coin that bears Mary's face and leave those dollars to the Irish. There are twenty three million Irish in this country so Mary won't be without takers. Her presence on the dollar will inspire the men of her race to greater thrift. They will all be proud of Irish Mary and her beauty and her success. They will regard her as they do that greater Mary after whom she was named, as a protectress and a good So far as the patriots are concerned Mary is secure. Ten thousand years hence savants from the planet Mars may be digging up her effigy from amid the ruins of shattered cities, marvelling at her beauty while reading, amid smiles, how blind, unreasoning bigotry once strove to shunt her off the coin of her adopted land because of her race and faith.—Catholic Sun.

### REFUTES THE CHARGE OF DIS-LOYALTY TO THE CHURCH OF HIS FATHERS.

Father Faber, quoted by Truth August, 1905 The following lines were written by Father Faber, on his entry into the Catholic Church, against the charges of his former co-religionists that he was disloyal to the Church of his fathers.

"Why should it seem to you so unnatural that those who have left you should feel anything rather than loyalty and affection to a system, or any but and affection to a system, or any but kindly reminiscences of a dreadful position, which they were forced from by the simple fear of everlasting ruin? Where do I owe my Christian allegiance? Is it not to the Church of my baptism? And surely you, at least, cannot be so foolish as to suppose that any one is busified into any one is any on any one is baptized into any particular, insular, national, or provincial part or branch of the Church, or into anything short of the Catholic Church of Christ It is there my allegiance is due, and it is there your allegiance is due also. A false system took me from my mother, as soon as I had either sense to do overt acts of schism or wil-fulness to commit a mortal sin. That system nurtured me in hatred of the Holy See; it nurtured me in false doc-trine; it has had the strength of my wonth, and formed the character of my mind, and educated me in strange neg-lect, as well of doctrinal instruction as of moral safeguards; and now, do I owe allegiance to the mother from whose breast I was torn, and whose face was long strange to me, or to her who tore me from her and usurped a name that of your patient. Banish far from you that cowardly spirit that would try to keep the sick person in ignorance when danger of death is near. Respect the religious belief of every one. Wrong no one. If there be ever a time during man's short sojourn here on this earth when he really needs his religion it certainly is during the time of sickness there is coupled danger of death. See to it then that you whisper thoughts of God and the great truths of eternity into the ears of your sick, help them to pray, and secure for them the consolations of their religion.

now, in a way that humbles him most of all-without suspicion, probation or reproof."

### SCOTTISH KENSITS.

Says the Glasgow Observer:
"James McDonald, of Kilwinning,
who, some time ago left his job in the
local dynamite works, and donning a
frock chat and tile hat, became a pro-

frock chat and tile hat, became a professional 'anti popery lecturer,' has at length received his martyr's crown, in the shape of two month's imprisonment, for making himself a general nuisance in the burgh of Kilwinning."
Robert McKee, stirred up by McDonald's preaching, shou ed "To Hell with the Pope!" Fined ten shillings or seven days. Thomas Gartland, who violently resented McKee's remark's was also fined ten shillings or seven days. James Heron who exclaimed: "Good old McDonald! To hell with the Pope!" got one pend or fifteen days. Provost Hamilton announced the sentences, and the Kilwinning mob expressed their dissatisfaction by smashing the windows of his house and shop and those of several Catholic shopkeepers. About \$200 worth of glass was broken in the town, and goods were carried off from the Provost's shop.—Casket. vost's shop.—Casket.

#### THE GREATEST ENEMY OF GOD'S CHURCH.

The greatest enemy of God to-day is not the open prosecutor, but the unfaithful Christian. The greatest enemy of God's church to day is the scandalous Catholic. The greatest enemy of the kingdom of God on earth is the man who, acknowledging allegiance to his Sovereign Master, lives an unchristian life. The greatest enemy of God to-day on this earth is not the infidel, is not the blasphemer, is not the free thinker, but it is the bad Oatholic—the Catholic who won't come to church on Sanday; the Catholic who won't go to Sunday; the Catholic who won't go to confession; the Catholic who eats meat on Friday; the Catholic who by his crimes scandalizes the non Catholic world; the Catholic who leads a filthy life; the Catholic who disgraces his baptism and brings contempt upon the religion and religion of Him who bought him.

him.

All such Catholics are objects of God's infinite scorn. They will be turned out, on the last day, cast forth forever into exterior darkness. They will be stripped of the light of faith and punished forever with exclusion from heaven. They will be thrown into exterior darkness of hell, where they will be tortured forevermore. For as long as God is God He will cherish a hatred, a special hatred, for bad Cathohatred, a special hatred, for bad Catho-lics, unfaithful Catholics, false Catho-lics, who in the day of His supreme rejoicing, in His very barquet hall, disgraced Him and disgraced His Eternal Son .- From a sermon by Rev. D. S. Phelan.

### A GLOWING TESTIMONY.

The New England Journal of Education recently raid the following tribute to the energy of the Roman Catholic Church in religiously instructing the young and incidentally it is a well-merited rebuke to that large class of people who contend against inculcating religious principles in the hearts of children.

'There is one church which makes

religion an essential in education, and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the bardest glass, They ingrain their faith in human nearts when most plastic to the Are they wrong, are they stupid, are they ignorant, that they found parish schools, convents, colleges, in which re-ligion is taught? Not if a man be ligion is taught? Not if a man be worth more than a dog, or the hu uan soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong. If our Furitan Fathers were wise, then we are foolish."

#### FATAL RESULT OF CATHOLIC SNOBBERY.

O, that some Catholic Thackeray should arise who would adequately satirize the Catholic "climbers!" In his climbing process the non-Cath-olic is courted with the invariable result that the aspiring daughter is taught to despise the young men of her own faith and to value only those whose own faith and to value only those whose social position is accepted, though, absolutely, in many instances, without faith of any kind. The rest is a familiar story, and one can see it in the religious census returns. It seems to my poor lay mind that the conditions which contribute to mixed marriages should come in for a little more censure. The Catholic "snob"—male or female—should be run down like an obrayious -should be run down like an obnoxious animal; Catholics should be taught to have a little more pride in their relig-ion—remembering that Catholicism, even on the human side of the organization, has a wealth of tradition and a record of achievement to which the non-Catholic people of our day can make no pretence. A wholesome vigorous crusade along those lines would surely have some effect in lessening the world liness, the mercenary instincts and social snobbery that play so great a part in producing mixed marriages and the "leakage" which we so much deplore. - Catholic Sun.

Where can I be more safe, more peaceful, and more happy than in the hands of God? Let me accustom myself to this thought during life. Let us pray often: "O my God, when my strength shall fail, do not Thou forsake me! Ia the midst of the shadow of death, I will fear no evil, for Thou art with me."

— Bishop Hedley.





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CATHOLIC RECORD LONDON, CANADA talk with him you cannot very well understand how he came to 'go over'; If you read his work you understand it in a fiasn.'

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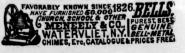
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THE CATHOLIC RECORD London, Canada



**NOVEMBER 9, 1907.** 

### CHATS WITH YOUN The Need of Good Man

I have been asked to re memory and to recall to you necessity of certain little ra are often forgotten in the re-terest of daily life, but wh theless, are extremely impo of education. There are rul of education. There are rules accepts to avoid friction, tharmony, and perhaps to the immense gulf that lies be savage and the civilized trifling as they seem, you we capped in your career in limot know them. Good manner to the civilization of th manners everywhere in c etiquette is not the same The best manners come from The best manners come from
the best etiquette comes fro
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the adjective well bred.

For instance, if a man
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of that other, he commits good manners—he is thoug appears heartless; but gloves at the dinner table in keeping them on his ha eats, he merely commits etiquette. Society, which rules that govern it, will former.
Some young people fanc

they leave school they w free to break or keep little it is a mistake; if one exp in this world, one will fin task; one can never be in social restrictions unless a tramp or flee to the wi But even there they have one of Stanley's officers ome Africans must learn fully in their neighbor's fa

I do not advise the strir of the English etiquette tion. At Oxford, they say notices the existence of he is introduced; and the Oxford man who saw a st own college drowning.
not save him?" "How ded this monster of

had never been introduce Boys at home become little things, and they se selfish than they really young man is occupied w terest. If a man upsets his haste to get his own, bably forgive him until yo to upset his. There is quarrel about it,—no co which in the outside wor such a reprisal a reason good society.—Frem "by Maurice Francis Ega

Your Comfort Means Toil Suppose these people bey owe the world noth they owe the world noth ed to make all the comfor they enjoy! How long them to produce even a sheet of writing paper, pair of spectacles, a pai suit of clothes, represent amount of drudgery There is toil, struggle,

everything you purch you enjoy.

The life-saving appliour great railroads and in our public buildings lions. How many thomhave worked like slaves possible for you to ride on a steamship, and I have been sacrificed in the perfection and safe

modern trains and stea able you to enjoy th luxuries which they provided the control of the Whenever you go, to of people have been pr and getting things against danger, saving drudgery; and yet you not consider yourself world .- Success.

Success in Life Not Alv Success in life is no gether by victories. ly understood and approper quently sources of life cess. No man can without at times failin starts out to do and most egregiously. The mark of success upon who has not allowed f age him, but who ha failure with the deter ing the cause in orde

failure.

The history of severy walk of life had of failures. It is but a of the crown through of the crown through culties are oftentime. They serve to discipl they test the value for the worth of life sterling ring to the mere sighing after the great things done by beyond the difficulty very suggestion in is in the wish when nergy and determin tation to discourage victory which may the aim and purpos us. The conquest of Conaty.

A Tr Some of our neig selves with the fanc Church is a dark an ation. But when attend a mission se book explanatory and find out that the a reason for its fait becoming convince and secretive—the to be enlightened. ing to be persuaded become Catholics.-

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### CHATS WITH YOUNG MEN.

I have been asked to refresh your memory and to recall to your mind the necessity of certain little rules which are often forgotten in the recurrent in-terest of daily life, but which, nevertheless, are extremely important parts of education. There are rules made by of education. There are rules made by society to avoid friction, to preserve harmony, and perhaps to accentuate the immense gulf that lies between the savage and the civilized man. But trifling as they seem, you will be handicapped in your career in life if you do not know them. Good manners are good manners everywhere in civilization; etiquette is not the same everywhere. The best manners come from the heart; the best etiquette comes from the heart; the best etiquette comes from the heart combination which the world names a gentleman, and which is described by the adjective well bred.

the adjective well bred. the adjective well bred.

For instance, if a man laughs at a mistake made by another in the hearing of that other, he commits a solecism in good manners—he is thoughtless and he appears heartless; but if he wears gioves at the dinner table and persists in keeping them on his hands while he eats, he merely commits a breach of etiquette. Society, which makes the rules that govern it, will visit the latter offense with more severity than the

former.

Some young people fancy that when they leave school they will be free—free to break or keep little rules. But it is a mistake; if one expects to climb in this world, one will find it a severe task; one can never be independent of social restrictions unless one becomes a tramp or flee to the wilds of Africa. But even there they have etiquette, for one of Stanley's officers tells us that one of Stanley's officers tells us that some Africans must learn to spit gracefully in their neighbor's face when they

I do not advise the stringent keeping of the English etiquette of introduc-tion. At Oxford, they say, no man ever-notices the existence of another until he is introduced; and they tell of one Oxford man who saw a student of his Oxford man who saw a student of his own college drowning. "Why did you not save him?" "How could I?" demanded this monster of etiquette; "I had never been introduced to him."

had never been introduced to him."
Boys at home become selfish in the
little things, and they seem to be more
selfish than they really are. Every
young man is occupied with his own interest. If a man upsets your coffee in his haste to get his own, you will probably forgive him until you get a chance to upset his. There is no time to quarrel about it,-no code among you which in the outside world would make which in the outside world with a such a reprisal a reason for exile from good society.—Frem "A Gentleman" by Maurice Francis Egan.

Your Comfort Means Toil to Thousands. Suppose these people who say that ney owe the world nothing were obligsuppose these people with say they owe the world nothing were obliged to make all the comforts and luxuries they enjoy! How long would it take them to produce even a lead pencil, a sheet of writing paper, a jackknife, a pair of spectaoles, a pair of shoes, or a suit of clothes, representing an untold amount of drudgery and sacrifice? There is toil, struggle, and sacrifice in the struggle, and sacrifice in the struggle. everything you purchase, everything

you enjoy.

The life saving appliances alone on our great railroads and steamships and in our public buildings cost untold millions. How many thousands of people have worked like slaves to make it even possible for you to ride on a railroad or on a steamship, and how many lives have been sacrificed in order to reach the perfection and safety attained by

the perfection and safety attained by modern trains and steamers, an i to enable you to enjoy the comforts and luxuries which they provide!

Whenever you go, tens of thousands of people have been preparing the way and getting things ready guarding.

Victories.

Success in life is not measured alto gether by victories. Failures, proper ly understood and appreciated, are frequently sources of life's ultimate success. No man can go through life without at times failing in the things he starts out to do and sometimes failing most egregiously. The man with the mark of success upon him is the one who has not allowed failure to discourage him, but who has risen from each failure with the determination of studying the cause in order to avoid future failure.

The history of successful men in

ing the cause in order to avoid future failure.

The history of successful men in every walk of life has many a chapter of failures. It is but another experience of the crown through the cross. Difficulties are oftentimes our best masters. They serve to discipline the character; they test the value in us; they make for the worth of life; they give the sterling ring to the character. The mere sighing after the ability to do the great things done by others never goes beyond the difficulty that arises at the very suggestion in the sigh. Success is in the wish when with it there is energy and determination. Every temptation to discouragement conceals a victory which may be won by fidelity to the aim and purpose which lie before us. The conquest of difficulty brings the pure gold of success.—Bishop Conaty.

A Truism.

Some of our neighbors delude themselves with the fancy that the Catholic Church is a dark and secretive organization. But when they are asked to attend a mission sermon or to read a book explanatory of Catholic belief, and find out that the Church can give a reason for its faith and that they are A Truism. and find out that the Church can give a reason for its faith and that they are becoming convinced, they become dark and secretive—they run away and refuse to be enlightened. They are not will-ing to be persuaded. They don't want to become Catholics.—Catholic Columbian

### OUR AND BOYS GIRLS.

A crowd is tempting to a boy. There is a certain jolly fellowship which attracts. George Martin had no intention of lying to his mother, when she asked him at night after tea where she asked him at night after tea where he was going. She always asked, for she felt deeply the responsibility of his training now that his father was dead and it devolved upon her alone.

Usually his answer was, "1'll drop in at the library, I think, mother, and read there awhile," and Mrs. Martin felt more relieved that her son's tastes led him into sets coulary.

felt more relieved that her son's tastes led him into sale society.

The library building stood at the foot of a steep hill, and to save his cor-science, George always did go in first. But his "awhile" became shorter and shorter, until it was no more than five minutes spent on the headlines of a newspaper. Then, with that eagerness for outdoor companionship, and that carelessness of risks which belong to a boy of nature, he would join the com-pany of loafers. If at first he was some-what shocked at the jokes, there was often an undeniable humor in them, or the simple incongruities appealed to the sense of the ludicrous, and he learned to laugh at speeches which would once have seemed sacrilegious. Soon in a small way he began to make jokes himself which met applause. It was being so manly, so up-to-date, so like "other fellows."

"I heard this afternoon that Mr.

Mundy wanted another clerk. Martin remarked as they sat at tea one night "and I believe you'd better apply. It might be a good place for you —your father always said Mr. Mundy was an honorable man.

"All right, mother; I'll see him in the morning." George was really pleased with the notion of getting this

position.

"Why not to-night?"

"Oh," he replied, "the morning's the best time to tackle a business man. He's fresh then—he'd be tired and cross at night." Again George salved his conscience with this reason, though the beauty he headered for another even.

he knew he hankered for another even-ing with the boys.

"If I get the place, I s'pose I'll have to stay in the store evenings," he

thought, regretfully.

The next morning, neatly dressed and The next morning, neatly dressed and looking his best, George applied at Mr. Mundy's store. He was shown into a small private room at the back where the proprietor had his desk.

"Too late," Mr. Mundy said somewhat curtly. "I engaged a cierk last evening."

evening. Last evening! George's mind rapidly went over what he was doing then. Mr. Mundy watched the boy's face and his

"Stop a moment, George," he resumed. "I want to say a few words. I knew and respected your father. I know and respect your mother. I don't want their son to make a mess of life. So let me tell you frankly, it would make no difference if I had not engaged some one else. I take no boy or ma some one else. I take no boy or mainto my employ who belongs to the street corner brigade. I want self-respecting people—not loafers—to work for me. Other business men feel the same. It you're wise you'll remember it. Good morning."

Crestfallen, George bowed himselfort though even at that moment he was

out though even at that moment he was that the place was already filled. She need not know the other shameful

reason.
"Faithful are the wounds of a friend." Mr. Mundy's words had cut as he meant they should. George did some serious thinking. He had will-power, once it \*as arcused. "Loafer." The term stung. George Martin a loafer? Not if George Martin could help it!

Whenever you go, tens of thousands of people have been preparing the way and getting things ready, guarding against danger, saving you trouble and drudgery; and yet you say that you do not consider yourself in debt to the world.—Success.

Success in Life Not Always Measured by Victories.

Success in life is not measured altogether by victories. Failures, proper ly understood and appreciated, are frequently sources of life's ultimate success. No man can go through life without at times failing in the things he

and the prompt business man broaded the subject at once.

"James Barton has fallen sick, and isn't likely to get well in a hurry. The position is yours, if you wish to take it. I've watched you all these months. I've seen that the bitter pill did you good. A young man who can break off evil associations short and sharp, as you did, is the one for me."

George lifted a frank face—no shame

George lifted a frank face-no shame

in it now.
"I've wanted to thank you, sir," he said. "It's been the making of me. And now you offer me the place."
His features worked with emotion. but, of course, a boy never cries, and he soon brought them into a smile.
"I'll be glad to come."

"I'll be glad to come."

A year later George Martin was Mr.
Mundy's bookkeeper; while the shift
less members of the street corner brigade wondered why he bad such good
luck and they didn't. Luck, indeed!

— Catholic Telegraph.

What A Boy Can Do.

This is what a boy can do, because boys have done it:

He can write a great poem. Alexander Pope wrote his famous "Ode to Solitude" when he was only twelve years old.

years old.

He can write a great book. Mac auley wrote his first volume, the "Primitive," which took the literary world by storm, before he was in his

He can write a successful play.
John O Keefe, the famous Irish actor
and playwright, wrote a play that is
considered good to-day when he was

considered good to say when he was only fifteen.

He can become famous. Charles Dickens did his "Sketches by Boz" so well that before he was twenty two his name was known to all the world.

He can "make his mark" so well

Go where thou wilt, seek what thou wilt, and thou shalt not find a higher way above, or a safer way below, than the way of the holy cross.

world.

He can "make his mark" so well that it will open his career. Palmerston, England's great stateman, was admired in school for his brilliant work and wrote letters home in Eng-

The longest and dreariest winter evening may be rendered pleasant, if one member of the family will read aloud to the rest. Do not choose for your books heavy histories or pronouncedly religious works, both of which can be read in due time; but select light and cheerful literature which will amuse the mind without requiring any great effort to follow the thread. If you live in the country, you will thus have no need of theaters or public places; but can enliven your own little family circles till, living within yourselves. you can find ample recreation for all your leisure hours. Do not exclude any of the children who are old enough to take part, but include the whole family so far as their capacities will permit. Le's your sons and daughters grow up with the idea that the old homestead of their youth was the most beautiful pless on earth, and the en loyable influences there and then acquired will follow them through life, saving them many a pitfall and leading them on to many a good and noble deed. Home influence has a mighty influence for good or evil .- Our Young

### PECULIAR "MISSIONARIES."

People.

Some little time ago a Rev. Mr. Mays, Missionary to Cuba, wrote to the papers that President Roosevelt and Governor Magoon were too friendly to the Catholic Church, as shown by their willingness to pay too much for some church property which the United States needed in Havana. To give this story a better color, Mr. Mays declares that Governor Magoon was christened a Catholic. Dr. Star-buck, discussing the case in the Sacred Heart Review, cannot see why this should render Mr. Magoon unfit for the position he occupies, and remark that since Uncle Sam has temporarily deprived the Cubans of their inde-pendence and sent them a Governor of his own, it would have been a graceful act if he had sent a man who was not merely christened a Catholic but was actually a Catholic. Having thus dealt with Mr. Mays' assertion in a quiet, theoretical fashion, Dr. Star-buck suddenly unmasks his battery and pours hot shot into the missionary to Cuba. He has a knowledge of the facts, which Mr. Mays has not. Dr. Starbuck knows the Magoon family intimately, both as a friend and as a pas-tor. He has known the present Gover-nor of Cuba since the gentleman was eventeen years of age. The family is a New England one of old Protestant standing, and never showed the slightstanding, and never showed the slightest acquaintance with the Catholic religion beyond what might be expected of intelligent Protestants of New England origin. Whence then arose the story of Governor Magoon's Catholic baptism? Dr. Starbuck reasons it out in this way.

"A Protestant emissary in Cuba, holding it to be the chief part of true religion to look with malignant suspicion on every civil word addressed to

picion on every civil word addressed to the Catholic Church, might very readily reason in this fashion. 'An American Governor of Caba who shows friendliness to the Catholic priest hood is a traitor to his country's relig ion and liberties, and stands mischiev-ously in the way of raising the Cubans selves to the breezy heights of the true Lutheran gospel, which instructs us that such trifies as unchastity and homicide are not mortal sins, that the homicide are not mortal sins, that the only mortal sin is the want of Faith, and that if we only have enough of this to overcome our qualms of conscience over our adulteries and murders, we are justified men. This sound doctrine strikes at the root of the sacrament of confession, and thus at the

revert to his original Church.

"This conjecture I mean to give out as a fact. As well be hanged for a sheep as a lamb. Who is going to pry into Governor Magoon's family history, in order to contradict me? Besides, if any one did, he would have no audience with those sound and eager home Protestants from whom I draw in my stipend, or a good part of it. In nome Protestants from whom I draw in my stipend, or a good part of it. In common gratitude I am bound to give them the worth of their money, and I mean to do so. I can not equal Chini-quy or the Rev. James O'Connor in the concection of edifying fletions, but I will do my heat. I will do my best.

· Besides Father Luther says that a Protestant who shrinks from a good

### Dividend No. 4 The HOME BANK of Canada

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The Transfer Books will be closed from the 16th to the 30th of November prox., both days inclusive. By order of the Board. Toronto, October 23rd, 1907.

JAMES MASON, Gen. Mgr.

lish, French and Italian that are models of composition today.

He can enter a great university before he is thirteen. William Pitt did it.

Reading Aloud.

It will be noted that Dr. Starbuck does not share the Presbyterian Wit-ness's opinion of the saintliness of the deceased "Father" Chiniquy and the living "Father" O'Connor.—The Casket.

### PROTESTANT MINISTER.

WANTS A CATHOLIC MAYOR ELECTED IN CITY OF ROCHESTER N. Y.

A Protestant Episcopalian preacher, tev. George Chalmers Richmond, Rev. George Chalmers Richmond, wants to have Rochester, N. Y., fitted out with a Catholic mayor. On a recent Sunday he said in a sermon:
"The Roman Catholic Bishop of

Rochester has done for this city far more than any mayor ever thought of doing. He is the leading citizen of our city. Had it not been for Bishop McQuaid we never should have had our beautiful parks. But when some of our citizens wasted a rear who have of our citizens wanted a man, who hap-pened to be a Roman Catholic, as postmaster in place of our present efficer, a great cry was raised among some of our extra refined and polite citizens. "Why, one of our good Baptist clergymen, who is somewhat of a poli-

tician in his limited way, went to our powerful boss and demanded that no Roman Catholic be made postmaster. We need some hard blows struck in Rochester against snobbery, East avenue piety and auto-standards of morality. I am in favor of nominating a good, bright young Roman Catholic as the next Mayor of Rochester."

Real Remedy for To-day's Evils. (Pope Pius X., Encyclical, April 15, 1905.)

Now if a harvest is vainly expected and which has received no seed, from ground which has received no seed, how shall we look for good morals in a generation which has not received Christian instruction? Wherefore, we justly conclude that since faith has so languished to-day that in many persons it seems to be dying, the duty of cate-chetical instruction must have been negligently performed or altogether omitted. It is but a false excuse to pretend that faith is a gratuitous gift con-ferred on each one in baptism. All who are baptized in Christ do indeed receive the habit of faith; but this divinest seed does not "grow up and shoot out great branches" (St. Mark iv., 32) by its own innate power. As there is in man from birth the faculty of understanding, which needs the mother's promptings to develop into efficiency, so does it not happen otherwise to the Christian, who, born anew of water and the Holy Ghost, is imbued with faith. He wants the Christian forma-



tion, that faith may be fostered and may increase and bear fruit.

To walk in God's ways, to belong to Him, to be what He has willed us to be, and one day to lose ourselves in Him,

—these are only reasonable desires.

Will of my God, be mine, and continue
till my latest breath to initiate me into the secret of Thy ever growing delights!-Madame Swetchine.

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62611		Metal		Cut	35	11
60041		Pearl		Cut	40	11
60021		Metal.		Cut	40	11
60051		Pearl		Cut	. 40	44
6274 1	4 "	Pearl		Turned	. 40	**
		Metal		Cut	. 40	11
6263	•	Pearl.		Turned	. 50	11
6275				Cut		**
6006				Turned		**
6284		Metal		Cut	. 50	**
6265		Pearl		Cut	. 50	**
6080		Metal		Turned	. 50	- 6.1
6285		Metal		Turned	. 60	**
6091		Pearl		Turned	. 60	**
6279		Matal.		Turned	. 75	
6092		Pearl		Turned	. 75	++
6082		Metal		Turned	75	16
6093	-	Pagel		Turned	5	1 0
6085		Pearl		Turned		10
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### Archbishop O'Brien.

(Man and Statesman) We have now on sale at the CATHOLES RECORD office, this most interesting life of a great Canadian churchman, written by Miss Katherine Hughes. O'd 18 promptly attended to. Price, postage prepaid, cloth \$1.00, paper 65a.

The Rev. Morgan M. Sheedy, rector of St. John's Church, Altoona, Pa., recently expressed his conviction that we are witnessing the beginning of

Christian unity.
The sermon was based on Eph. IV, 5, "One Lord, one faith, one baptism, one God and Father of all," and he

one God and Father of all," and he said in part:
He told me that he was the "first ritualist" in the Episcopal Church of the United States. He was a distinguished, scholarly churchman returning to America from the ecclesiastical conference held in England of representatives of the denominational hedven. sentatives of the denominational body sentatives of the denominational body to which he belonged. He was a man who had thought long and deeply on religious matters. He seemed thor-oughly to understand present condi-tions and tendencies in the religious world. In the course of a conversation held on board an Atlantic liner he parsed for a moment and said very impaused for a moment and said very impressively: "This twentieth century will see what you and I hope for, and whatevery sincere believer prays for—Christian unity; it will come and will be one of the greatest triumphs of the

Century."
His words made a profound impression upon me, for they echoed my own thoughts and desires; as, indeed, they do those of all earnest Christians.

What were the grounds upon which this good man based his forecast? Is the religious trend of our time in the direction of Christian unity? It is quite evident that profound changes are taking place in the religious world around us. There is a casting of the old lines; creeds are being revised and restated; what is harsh in them is be ing pruned down or cast aside; there is a broader and more tolerant spirit among professing Christians; a spirit of brotherhood and charity unknown even a generation ago; men no longer are hating one another for the love of God." It is found that Catholics and non Catholics can do business, be good neighbors, even the best of friends, though they differed widely on matters

of religious belief.

These are signs that point in the

right direction.

They indicate that the drift is toward clearer understanding of what Chris-tianity real y means. With this fuller understanding will come an urgent demand for Christian unity. Sincere Christians will not long endure to see the mystical body of Christ hacked and

torn asunder by conflicting sects.

In our day—and we thank Almighty
God for it—there is a fuller understanding among Christians of the
necesity of unity, and its nature. The unity must be a visible unity, a unity seen by the world, perceptible to men; such a unity as will convince the unbeliever that He had a mission from His Father—" That the world may be lieve that Thou has sent me." Christ evidently meant, therefore, not merely the unity of Christian souls but the unity of the Christian body, or Church. The oneness of His people was not to be a hidden thing, known only in Heaven, but an open sign and protest against the selfishness, the strifes and hatreds of the world, a manifest proof that His discip'es were under divine guidance.

Proofs abound that we have entered apon the era of good feeling among Christians. Everywhere it is recog-mized that one of the chief obstacles to the progress of the gospel and the conversion of the world is the exist-ence of divisions, or sects among Christians. The desire for a union of Christians are being characteris tic of our times. Separated bodies of Christians are being drawn closer to-gether every day. They cease to think ill of each other and are uniting, where-ever practicable, in charitable and good works. This is the first step toward that final and perfect union for which conversion of the world is the existthat final and perfect union for which Christ prayed. And should no further advance be made in our time every one is thankful for this better and more Christian feeling. Let us be done then, with the gospel of hate, the impugning of motives, the un Christian denunciation, the bitterness of heart, the cruel approvance and the relentles

the cruel annoyance and the relentlese persecution of former days.

From many quarters are heard sweet sounds set to the music of heaven, that, tell of the universal desire for unity and peace. That desire finds expression in the tone of the denominational press and pulpit; in the action of various Church bodies looking to Christian mains, in the armost discussions of union; in the earnest discussions of the subject carried on in conference the subject carried on in conference and synods; in the co-operation of Catholics and non-Catholics in tem perance and charitable work; in the cordial invitation extended from time to time by the heads of Protestant educational institutions to representative Catholic clergymen to explain some points of Catholic doctrine; in the success of the missions to non-Catholics; but most notably in the friendly acceptance by the various the friendly acceptance by the various demoninations of the exhortations of the late illustrious head of the Catho lie Church for all Christians to reunite. These are unmistakeable signs that re-Migious antagonisms, strifes and sects are passing away, and that we are rapidly approaching Christian unity. All hall its coming.

Dreadful News From Mexico. "Here is more interference with the liberty of the individual," says the Catholic Standard and Times, "In Chikuahua, a state of that uncivilized place called Mexico, a law has been passed actually putting the stage under consorship! Think of it! The length of feminine skirts is to be regulated by law, likewise the character of the lan-

To know more, to love more, to feel more, to energize more, to rise to higher vision and purer desire and more courageous action—this is what life means for us from day to day.— Rev. John Cavanagh, C. S. C.

THE END OF A "GOOD TIME."

There are some people so constituted that even the taste of a drop of intoxicating drink is a thing of jeopardy and danger. There comes from Paris a story to enforce this view. It is as follows:

"Four young men went on a spree, and the result has been a fearful tragedy. The party consisted of a young sergeant major, who had just completed his military service; a youth employed in the post-office, who was shortly to enter the army; and two others, both in the postal service. After a dinner, in which full justice was done to the viands and wine, the four sallied out, bent on spending a festive evening. First a visit to a music hall, then supper was the programme, faithfully carried out. By this time all four had gone from one cafe to another seek ing refreshment, until, at two in the morning, they could hardly stand, and one and all had only the haziest notion of what they were doing. notion of what they were doing. The young man of twenty-one, who was shortly to do his military ser vice, told a friend that he would sleep at his lodging. The others paid little attention, as they were all too busy trying to keep upright, and it was some time before it was noticed that the post-clerk had disappeared. He it was who caused the terrible tragedy a little later.

"One idea only was fixed in his mind, that he must find his friend's lodging and get to bed. He found the house, lurched upstairs, and if he had, as he should have, turned on the second floor all would have been well. But he kept on upstairs until he reached the kept on upstairs until he reached the sixth story. A wall and a closed door stayed his further progress. So he took off his boots, saw an open window, and got out on the roof. He shuffled along until he came to another open window, through which he climbed.

"A wild shriek went up, followed by cries of 'Fire! Murder! Help! Help.'
The entire block was aroused and heads

The entire block was aroused and head were poked out from innumerable windows to see what was the matter.

"Meanwhile, in the room upstairs, a terrible struggle was proceeding. Here lived an honest washerwoman with her son, aged eighteen, and a daughter who was two years younger. At the first shriek from his mother the son rushed from his room, saw the lurching figure, and, thinking it was a burglar, sprang at the in-truder's throat. The postal clerk, who hitherto had scarcely realized what was bappening, feeling the grasp on his throat, drew a knife and stabbed frantically in all directions. The washerwoman re-

directions. The washerwoman re-ceived two slight wounds in the less to the floor. The postal clerk staggered free, and gazing wildly round, his eyes in the semi darkness fell on the daughter, towards whom he moved. The young girl, mad with terror at the sight of the horrible vision, gave one fearful cry of despair and flung herself out of the window, and rom the height of six stories her body fell to the courtyard below. Friendly neighbors ran with assistance, and under their care the poor girl partially revived. An ambulance carried off both the shattered body of the girl and that of her brother, whose blood was ebbing from a dozen gaping wounds, but before the hospital was reached the girl was dead."

An awful ending, surely, to what was begun merely as a "good time" among friends.

### NOVEMBER THOUGHTS. ,

Life-even if we live a hundred years is short compared with the eternity that stretches before us.

There is only one good time for each of me to die and that is at the exact

hour at which God wills that death should find us.

True love grows stronger through suffering and trails, as Our Lord did in the darkest moment on the Cross.

Heaven is the home for which we were created, it is there God dwells; it is, therefore, there that we shall meet Him. As we look into our Father's eyes He will look into ours, and the reciprocal looks of love will be more tender than those exchanged between parent and child.—Father Dignam, S.

As the scent of new-ploughed ground the odor of woodlands, the fragrance of the dor of woodlands, the tragrance of flowers, have power to recall the van-ished years of childhood, so grateful memory breathes a perfumed air which sweetens and keeps fresh the thought of those we love, even though they be dead.—Most Rev. Dr. Spalding.

### A WELL-MERITED REBUKE.

We like the reply of the New Zealand Tablet to a would-be funny rhymester who sent to the editor for publication some caustic verses on "Old Maids." "He evidently regards Christian young women," says our esteemed contempor ary, "as the Turks regard Circassian bells—merely and solely as candidates for the marriage market. He represents a class who have no appreciation for the maidenly reserve the woman's dispiter and collective the lower of for the maidealy reserve, the womanly dignity and self-respect, the love of little sis ers and brothers, or of infirm or over wrought parents, that have led full many a young woman to decline a home—or this or that home—and remain unwed till the flush of life's early summer is gone. From Catholics, at least, the cheap and thoughtless sneer at life long real dephod comes with a at life long maidenhood comes with a singularly bad grace. Do they forget God's grand army of consecrated virgins, and their worth and work? Marriage is for the race first of all. But in the individual, may not the maid, as well as the man, attain the guage put into the mouths of the dram-guage put into the mouths of the dram-atis personae. Such an outrage would not be tolerated in any place but a semi-barbarous, priest-ridden, ignorant and benighted old Catholic country." full measure of worth and usefulness by remaining single? 'The popular contempt for single women who have reached a certain age is,' says Dr. Spalding,' but a survival of the contempt for all women which is found among savages and barbarians.' Go to, thou barbarian of the splay-foot

### FORBIDDEN READING.

Father Hull, S. J., in the Examiner. Sir—I would feel much obliged if you kindly explained: (1) What books re-quire a special permission for perusal? Where can a list of the prohibited Eng-lish books be had? What sort of sin is committed by disregarding the pro-

hibition?

Except for the official publication, at the time of the names of books put on the Index, the Church authorities do not take any special means to bring the list of prohibited books to the knowledge of the faithful. This is easily explained by the purpose which the decisions of the Index are chiefly the sarve vis to decide a moot question. to serve, viz., to decide a moot question at a time when a certain book is in conspicuous evidence, rather than to provide a general supervision over the reading of the faithful. This, for rea-sons previously indicated, would be practically impossible. As we remarked practically impossible. As we remarked on a former occasion, for every English written book placed on the Index during the last half century, it would be possible without difficulty to enumerate a hundred others which might be as well or even better qualified to go on that list. Moreover, nearly all the English books on the Index are of such sort that they are now altogether for sort that they are now altogether for-gotten except among the learned few, or else have lost their influence in course of time, and are, as a rule, quite outside the lines of the ordinary reader. The only practical course for a Catholic is, therefore, to follow his common sense in the light of Catholic principles:
(1) To avoid all books which are

known beforehand to be malicious or insidious, whether in point of faith or morals. (2) Also on the whole, to leave alone certain classes of books, e. g., non Catholic authors writing on religion—except for special reasons, or where the book is known to be in no way antagonistic to our faith (3) As-for the rest, to read freely until some reason appears to the contrary. It is impossible sometimes to know before, hand what a certain book or article may be like. But as som as its tendency and effect threatens to be injurious, do not go on indulging curiosity against the dictate of conscience, but lay the book aside, or get a priest to read it and give his opinion upon it. There is so much good reading to be done that it ought to cause no regret having to put aside books of dubious import.

With regard to all reading in general, the great safeguard is for a man to be fully imbued with Catholic knowledge and the Catholic spirit; to foster the disposition of not trifling with danger, or of jeopardizing the precious treasure of religion which he has the privilege to possess: and lastly, a readiness to inquire in case of doubt regarding any particular book or c'ass of books.

As to the sin committed, where some ook is known to be forbidden express ly by the Church, it would be a grave sin of disobedience to the Church's orders to read it. Where there is no question of express probibition, the sin would not be one of disobedience to the Church. The sin would then consist in trifling with the danger of losing the faith, or of the perversion of morals; and it would be grave or light according to the badness of the book read, the clear knowledge of the dan ger, and the deliberateness with which the reading was persevered in against the dictate of conscience.

English Catholics Protest "The Cloister and the Hearth."

London, September 23.-A strong Catholic protest has been uttered by the Sheffield education committee against the inclusion of Charles Reade's "The Cloister and the Hearth" in the Syllabus for the evening school literary

Dean Dola, leader of the Catholic party, said that the new il was the work of a bitter Protestant, and was a violent attack on the Catholic Church, holding it up to ridicule in the most insidious manner. Rev. T. W. Holmes, a Congregational

minister, supported him, saying that Protestants would combat the introduc tion of a book for study if their faith were attacked by a Catholic.

The committee, however, decided that the novel should be admitted for its literary and historical merits.

### ARCHDIOCESE OF TORONTO. SILVER JUBILEE OF FATHER HAND,

SILVER JUBILEE OF FATHER HAND, With all the honor that a loving congregation could bestow upon their priest, the silverion could bestow upon their priest, the silver include of Rev. Fither Hand of St. Paul's Catholic Church. Power street, was celebrated yestorday. To the people who schered to give thanks at this church it was an event of more than ordinary significance, the celebration being conceived some time ago by the flock in a spiri) of kindness to Rev. Father Hand, who as a good pastor and firm friend of his parisibiners is remembered gratefully by old and young.

The day at St. Paul's was celebrated by Grand High Mass at 10 a.m., at which Father Hand was the celebration and Father Cline, Oshawa, were deacon and sub deacon, respectively. The master of ceremonies was Father McCabe, and Vicar General McCan of St. Mary's church delivered the sermon of the day. There were also at the albar Revs Father Doherty of St. Paul's church and Father Cruise, Secretary to His Grace the Archishop of Toronto, as well as many representatives of Toronto, as well as many representatives of the Christian Brothers. Special Gregorian



The PEDLAR People "still

Mass was sung, under the direction of Mr. Z. Bissoncette, the choir rendering many hymns of praise. At the close a committee of the congregation advanced to the altar railing and presented Rev. Father Hand with a purse of \$2.000 in gold and an address Mr. James O'Hagan read the address, which congratulated the priest on the silver jubilee of his ordination, and spoke of the great progress made by the congregation, sometimes even under great difficulties. The debt had been diminished, the interior of the church beautified and the tower erected at a great outlay. A n'w presbytery of ecclesiastical tasie and arrangement had been placed next to the church. The energy displayed among the religious societies and the indefatigable zeal of Father Hand for the promotion of education, and the attention paid to inmates of the jail, General Hospital and House of Providence were referred to.

The address was signe' by Mr. James O Hagan, Chairman; Mr. J. P. Mailon, Secretary, and Mr. John McGlue, treasurer. Mr. McGlue handed the purse of gold to the honored priest. Present at the Mass and presentation were a number of prominent citizens including Mr. Justice Anglin, Mr. Claude Macdonnell. M. P. Mr. E. J. Hearn, Mr. Richard Dissette. Mr. J. Stauffer, Mr. W. J. Johnston, Mr. Marthu.

Towards the close of an appropriate Thanksgiving Day sermon Vicar-General McCenn mentioned the abundant reasons for great thanksgiving on the part of St. Paul's congregation, whose priest was honored, and under whose influence there had been established and kept together an earnest body of Christian people and workers. The Vicar General-poke with feeling in extending his congratualision to the priest in charge of St. Paul's congregation, whose priest was honored, and under whose influence there had been established and kept together an earnest body of Christian people and workers. The Vicar General-poke with feeling in extending his congratualision to the afternoon by an entertainment by the school girls in the school building. Sunday morning ther

Tuesday eyening the celebration will end with a presentation to Father Hand by the boys of the parish.

Rev. Father Hand was born in Westmeath. Ireland, itn 1859 attending the local schools and completing his classical education in the land of his birth. At the age of eighteen years he came to Canada and entered the Seminary at Montreal, where he completed his training. Ordained priest November 1, 1882, by the late Archbishop Lynch, be did duty at 8t, Michael's Cathedral from the time of his or dination until 1890, when he was appointed pastor of St. Gregory's Church, Oshawa. He labo eld with signal success in that parish for two years, and was called upon to take charge of St. Paul's. The task was not an easy one. A debt of \$50 000 bearing a high rate of interest rested upon the church. The parish was somewhat disorganized following upon the long illness of the late pastor and a serious business depression.

Father Hand's labors have been unceasing in the east end, and have been attended with unqualified success. Through his exertions chiefly the debt on St. Paul's church has been expended in the erection of a presbytery in the completion of the church and other work in connection with the parish.

Father Hand has done much in an unostentatious way for the cause of temperance. He has always taken a deep interest in the matter of education, and has occupied a seat on the Board of Separate School Trustees for a number of years.—Toronto Giobe.

### THE FOUNTAIN OF YOUTH.

PROF. HART, WHO IS SEVENTY-THREE YEARS OF AGE, HAS FOUND IT IN A WHEAT DIET,

In an instructive article on the Secret of Longevity contributed by several leading English and American scientists considerable space is devoted to Professor Herbert H. Hart, an English man who believes he has found the fountain of youth, He is seventy-three years of age and his hair and beard are white, but these are the only signs of age upon him. It is claimed that if his age upon nim. It is channed that it in so body were found to day in a railroad accident, with the head missing, it would be set down by the police as belonging to a man of thirty-five years of age. The writer goes on to say: Yet Professor Hart was once dying of wasting disease. He had lived, the rest of us. on whatever the baker gives us in the way of bread and the restaurant sees fit to serve. He was fitty years old. The doctors having nothing better to suggest, advised travel. A few months of wandering brought him to Judea, where a sprained ankle made him dependent for several days upon the hospitality of a Jewish

"At first he was afraid he would starve to death before he could move on. The woman ate nothing but wheat cakes made from flour ground in a little hand mill which had not been improved since the time of Methuselah. On these cakes Professor Hart lived a week, and, instead of dying he found himself stronger than he had been in many months.

An array months.

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lived on similar food ever since. Professor Hart believes the bread made of ordinary flour is almost wholly starch and of little nutritive value. The civilized world he thinks is suffering from lack of nutrition, though the white man eats more to day than ever before. He points to Methuselah as an object lesson in favor of proper diet.

Methuselah's meals were prepared in
the primitive way. The flour for his
bread was ground by the little hand
mills you now see in Judea and baked
in the primitive ovens. It did not have all the nourishing part extracted leaving only the starch for Methuselah's consumption. Had this been done, the world would never have heard of "the oldest map." Instead, his food was the wheat as nature intended it to be easen, And the best source of brain, muscle and nerve nourishment is unquestion-

and nerve nourisment is unquestionably wheat.

Physicians in examining Professor Hart marvel at the condition of his arteries, which show very little sign of the hardening of old age. Such sclerosis as there is Professor Hart says occurred before he discovered the natural diet. From year to year, his arteries are growing softer instead of harder according to his observation.

In this connection it may be pointed out that Shredded Whole Wheat is the purest form in which this life-giving diet can be eaten. It is made of the choicest Canadian wheat, cleaned, steam-cooked, shredded and baked in the most hygienic factory in the world. It is the Whole Wheat and nothing but the Wheat-nothing added and nothing taken away.

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### MARRIAGE.

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PURDY-RICHARDSON.—At the Church of St. Catharine of Siena, St. Catharines, Ont., by the Very Rev. Dean M Tris, Mr. George W. Purdy to Miss Margaret Aurilla, eldest daughter of Mr. and Mrs. James J. Richardson. Park Place, and niece of the Rev, Father Richardson, of Uxbridge, Oat.

O NEILL.—At his father's residence, Holy Park, King Tp., on Oct, 25. John Redmond O'Neill, eldest son of John O'Neill and Mary Ann Colgan, aged thirty-five years and three months. May his soul rest in peace! NEW BOOKS.

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The attitude of m know and love the we writers of fiction is b Thackeray's answer t who asked what they land of the works of a American novelist : think of her at all."

We commend the qu ers who question us a standing as an author

THE CARTOON The vulgar and

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