

**PAGES
MISSING**

The Catholic Record.

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

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, NOVEMBER 9 1907

1516

The Catholic Record

LONDON, SATURDAY, NOV. 9, 1907.

TO BE WATCHED.

We should have a healthy suspicion of the motives of politicians who profess a great admiration for the Church. We refer to the Catholic who exudes, before an election, praise of our societies 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 us 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 the Y. M. C. A.

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 danced—more'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, however lacking in principle, they are rich in self-interest—make a bid in the future for political preferment. If 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 sometimes 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 acquaintance 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 successful, 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 FENCE.

A writer regrets that we have no Ozanams 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 saving, we suppose, of their conscience.

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 imagining. And, perchance, they might come before us after a time, afe with the enthusiastic irreverence of Ozanam and the spirit that moved him to help and shepherd his fellow-Catholics. Suppose, then, that they leave the regret business, which may appeal to degenerates

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 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 tenement. And what can it do for the 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 SUCCEEDED.

A recent writer says: "Father 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 millennium, 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. Nobiliti-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 not Christianity itself effect the same result? Why, but because Christians have failed to realize their social responsibilities, and, consequently, have given the impression that Christianity, as such, has no power to bring about the reign of justice and human brotherhood with 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 self-denial. 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, but 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 budding 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 sty and likes it—put himself without the pale of respect.

Good men, we know, fall. But they go down in knightly fashion, unshamed and not dishonored. The man who is defeated by liquor is a coward—a shambling, craven thing, sabbly in muscle and mind, and a burden to those who own it. Knocked out by "booze," is not a verdict to be proud 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 of the Province to express by their words and presence their admiration for his sterling qualities of mind and heart and their appreciation of his achievements for twenty-five years.

We may not dwell on his work. We content ourselves with saying that the garnered wisdom of years, the gift of going to the heart of his subject, measuring 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 prevent him from making the most of himself and transformed the lad who began his work with empty hands into a statesman of acknowledged prowess.

A QUERY.

Where are those laymen with the plan 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, and 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 out 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 GRATEFUL.

So far we have not seen any notices of "euchre parties" for charitable objects. And for this we are grateful. 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 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 victory for him. So the man who has inured himself to daily habits of sacrifice, to consecrated effort and energetic action 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 the 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 gives backbone to the jolly 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 reception 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 holy 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. Cavanaugh, C. S. C.

AN EPISCOPAL MINISTER'S ERROR.

In a recent sermon the Rev. George Chalmers Richmond, an Episcopal minister of Rochester, N. Y., said as follows: "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 sacrament." While the Catholic Church claims all the authority included in the commission which she received from her Divine Founder, she does not claim the authority 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 six.

The suggestion of the Rev. Mr. Richmond that his church—the Episcopal—should follow the example of the Catholic Church and make marriage a sacrament shows that the ideas indicated by the terms "church" and "sacrament" 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 essential to the well-being of Christian society; that it has not only failed to teach it, but has taught the contrary by excluding marriage from its list of sacraments. In doing this it broke from the Christian past, and by implication taught that marriage is only a social or civil contract which can be dissolved by the courts of civil governments. This doctrine is the prime cause of the divorce 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.

And if marriage be not a sacrament, what principle does Rev. Mr. Richmond 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 teaching as great as the divorce evil? Is not the latter the legitimate offspring of the former? And whether the Episcopal Church continues to exclude marriage from its list 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 dilemma, 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 the Holy Father as against the attacks of the Outlook. The Outlook represents the most extreme wing of liberalism among the non-Catholics and it speaks of the recent utterances of the 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 existence negates the sceptical or the existence of evidence. His presence is not made evident by any lines in the spectrum.

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 realm of scientific research, just as the telescope has told us of the stars beyond our vision.

It is that scientific temper that is essentially sceptical, that admits none of these things that are not proven in the laboratory, that is now oversteering 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 the decadence of religion.

Dr. Burrell, who is staunch and strong in his old faith, touches off the blighting influence of what he calls the "New Theology," and what the Holy Father calls "Modernism," in discussing recently the scarcity of recruits to the Protestant ministry. He says, speaking 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 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, 'something' not ourselves, that maketh for righteousness." The supernatural? They say that the miraculous 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 affirmed to have been a mere excellent man. The atonement? The idea that

sin requires expiation is pronounced 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 regarded as fundamental are explained away suppose I devote myself to the preaching of ethics. But where shall I find my ethics? In the Bible? Poo! The Bible is merely one of the many volumes of the world's literature 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 discredited book. Is there then, no ultimate authority for truth and morals? Only in the inner consciousness of the individual. The question of entering the ministry, then, resolves itself into this: Shall I invest the assets of my life in a profession which has no end but to pursue 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 life to live in this world, and it behooves him to make the most of it. He 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 mistake, however, to assume "bright young men" are not consecrating themselves here and there and everywhere to the work of preaching the straight gospel. The doctor 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 there ever be.

CATHOLIC CHURCH FOR PROTESTANTS.

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 work.

"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 home. When a Protestant 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 hours every day set aside when I will 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 I will explain 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 Nineveh shall rise against this generation, and shall condemn it; because they repented at the preaching of Jonah; and behold, a greater than Jonah is here."

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 of Rockefeller's pastor.

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 Ingewell, owing to their people's misplaced confidence. Rockefeller and his fellow members should treat this pastor as the sailors in the storm treated Jonah, and throw him to the whale of modern skepticism.—N. Y. Freeman's Journal.

MORE MASONIC TRICKS?

We are getting down to the actual facts 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 support 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 depredations look like the machinations of a cunning junk merchant rather than those of a "bold Marse" or Colonel Blood. An eminent French artist told its correspondent what the real circumstances 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 beadle and abbey custodians of works of art that it would be better to sell them to 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 Paris, through whom he marketed his loot. The dealers got probably more than ten times as much 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 intended 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 Spill's in Spain. Third, it 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 hero 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 and conscientious men of all denominations 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 unto Me, and forbid them not." But the mean libertine Rousseau, said little children must not be suffered to go to Him until they had ceased to be children. Professor Schneider added that he looks upon the Bible 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 for the teaching of it, that is against the law. No doubt, but the execution of the Bible does not mean the inculcation of the principles of Jean Jacques Rousseau.—Philadelphia Catholic Standard and Times.

CATHOLIC NOTES.

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

Rev. 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, Rev. Michael D. Collins has compelled the five saloons and five dance halls of St. Mary's, Mo., a French settlement of nearly two centuries and always "hallooed," to close their doors at midnight Saturday and keep them closed until midnight Sunday.

The Paulist Fathers of Winchester, Tenn., found the city of Nashville a fruitful field for converts. Their three weeks' work there resulted in fifty converts and thirty adult Catholics prepared for first Communion. The attendance 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 People."

The Catholic Record

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

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 15th, 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 it is directed with intelligence and ability.

UNIVERSITY OF OTTAWA. 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.

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.

order is clear, so clear that all the hase of all the centuries can never confuse it: Christ first, then Peter and his successors, the popes in whom resides all teaching and governing authority.

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.

not up in the air, but which were in many of the schools, gilded by all the rhetoric of sophistry, but now laid bare by the Voice of Truth and the Supreme Authority of the Church.

EQUALITY.

A friend has kindly sent us the biennial 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.

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.

"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.

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.

The parish priest of St. Paul's will appreciate this warm and well deserved appreciation of his noble work in Toronto.

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

BY HIS HOLINESS POPE PIUS X.

PIUS X. POPE.

CONTINUED FROM LAST WEEK.

The Modernists arouse justifiable indignation when they accuse the Church of distorting texts, of arranging and confusing them in her own way and for her own purpose.

The traces of this evolution, they say, are so apparent that one could almost write the history of it.

APPLICATION OF IMMANENCE.

The non-believer may be believed not only by objective means, but also by subjective means.

WHY MODERNISTS HAVE FOLLOWERS.

We believe we have made a sufficiently clear exposition of the historical method employed by the Modernists.

Let us now turn our attention to the apologetics of the Modernists. The Modernist apologist is dependent on the philosopher in two ways.

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 religion, which, according to the principles of the Modernists, is the only true basis of faith.

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.

After taking into consideration these obstacles, these attacks, these adversaries and these combats, and after recognizing the vitality and the fecundity of the Church in whose history the laws of evolution have not been interfered with.

Such is the line of argument adopted by the Modernists. They never seem to suspect that the determination of the primitive germ is a priori of agnostic and evolutionist philosophy and that the germ itself has been invented to help their cause.

The new apologetics whilst trying to spread the Catholic religion by employing the arguments just quoted admit that in the Catholic religion there

and a criterion consisting of themselves.

are many things which, from teleological point of view, are of value. With ill concealed satisfaction they declare that the four hundred errors and contradictions in dogmas.

Blasphemous doctrine. We, Venerable Brothers, there exists but one God and who hold that the Sacred "were written under the inspiration of the Holy Ghost and have their author" (Council of Trent, De Revelatione, Chap. II.)

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After taking into consideration these obstacles, these attacks, these adversaries and these combats, and after recognizing the vitality and the fecundity of the Church in whose history the laws of evolution have not been interfered with.

Such is the line of argument adopted by the Modernists. They never seem to suspect that the determination of the primitive germ is a priori of agnostic and evolutionist philosophy and that the germ itself has been invented to help their cause.

The new apologetics whilst trying to spread the Catholic religion by employing the arguments just quoted admit that in the Catholic religion there

are many things which, from an intellectual point of view, are distasteful. With ill concealed satisfaction they openly declare that they have found many errors and contradictions in dogmas.

It is true that they immediately add that these errors are not only excusable; but, strange to say, are proper and justifiable. According to them there are also many errors referring to science and history. But the Sacred Books, they say, have for their subject-matter religion and morals and not science and history.

In their 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 perfect they would have been hurtful rather than helpful. Moreover they add that the Sacred Books, inasmuch as they are essentially religious, are necessarily living.

Now life has its own truth and its own logic which are radically different from rational and logical truth, nay, belong 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 as to proclaim that all which is explained by life is true and legitimate.

THE RALLYING POINT FOR ALL HERESIES. Some may think, Venerable Brothers, that we have dwelt too long on this exposition of the doctrine 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 the whole. We have therefore used a somewhat didactic form whilst not hesitating to employ certain uncouth terms used by the Modernists. Can anyone who surveys the whole system be surprised that we have defined it as the concentration of all heresies? If anyone should undertake the task of 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 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. Since they speak rationalists hail the Modernists as their most affective allies.

AN ANALYSIS OF THE SYSTEM. Let us, Venerable Brothers, take another glance at that most pernicious doctrine—agnosticism. That doctrine bars every avenue that leads the intellect to God. The Modernist would open up other avenues by means of sentiment and action. Vain is the attempt. For sentiment and the religion of the soul on the action of the intelligence or senses. If you take away intelligence, man, who is already inclined to follow the lead of the senses, becomes their slave. Vain also will be the attempt for another reason. These fantasies in regard to the religious sentiment will never destroy common sense. Now we are taught by common sense that emotion and every thing that leads the heart captive are more of a hindrance than a help in the investigation 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 judgment of words, it is of no use to the man for whom the question of supreme importance is: is there outside of himself a God into whose hands he will fall some day. It is true that the Modernists fall back upon 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 anything else than sentiment be anything else than deceived when intelligence is not present to guide it. On the contrary 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 religious 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 subtlety of observation than the Modernists can lay claim to. To us it seems to be downright folly, or to say the least, the highest imprudence, to trust oneself unreservedly to those experiences so much extolled by the Modernists. Incidentally let us put the question: If these experiences are of so much value in their estimation how happens it that the Modernists do not attach equal value to the experiences thousands upon thousands of Catholics have when they assert that the Modernists are on the wrong road? Is it that this latter ex-

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 never lead to the knowledge of God. All that is left then is atheism and the 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?

The other doctrine of the Modernists in regard to divine immutability leads directly to pantheism 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 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 pantheism. But the doctrine of immutability as held by the Modernists requires and claims that 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 Modernists 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 suppressed even in the doctrine of the Modernists. Hence the unknowable will remain eternally unknowable alike to the believer and to the man of science. Therefore if any religion at 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 speak.

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 atheism.

TO BE CONTINUED.

AN IMPORTANT EVENT.

LAYING OF THE CORNERSTONE OF THE NEW CHURCH AT WALKERVILLE. SERMON BY FATHER MAGEVEY, S. J.

On Sunday, 27th Oct., the cornerstone of the splendid new church to be built at Walkerville was laid by His Lordship Right Rev. F. P. McEvoy, Bishop of London. Sermons were preached on the occasion in both French and English; in the first named language by a priest from the diocese of Detroit, and in English by the Rev. Father Magevey, S. J. The reverend pastor, Father Beaudin, 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 Magevey, S. J.

"Upon this rock I will build my church." (Saint Matthew, c. 16, v. 18.) 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 world to establish—His Church upon earth. That church, built upon a rock and destined never to fall, from humble origin and expanded until it has become contemptible with the habitable globe. "Preach to all nations and baptize them," was the commission given it by its Divine Founder. How faithfully it has fulfilled that mission its long and eventful career of well nigh two thousand years amply attests. Nor has its course through the centuries been untroubled by the record of vicissitudes. Enemies from within and from without—visible and invisible, have risen up against it, and sought to arrest its progress, but all in vain. Every attack made upon it has only served to set forth in bolder relief its divine and indestructible 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 us as a marvel and a source of endless comfort and support to her children. This sacred edifice, whose cornerstone 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 and savior.

Within its walls you and your children after you will be taught your manifold duties: to know and love and serve the God Who made you, by fidelity to His commandments and by the imitation of 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 temporal and eternal interests; to appreciate to the full the dignity of your own individual characters as Christians and Catholics; and to give evidence of the same by always measuring up to the lofty requirements of your sublime vocation. 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 turmoil and temptation of the world, and hold sweet communion, heart to heart, with the Spirit of the Most High himself. Within its hallowed precincts your sanctification will be wrought out by 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 you permanently in that supernatural state which alone makes for righteousness, 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 supernatural order all true religion is founded. Without it devotion becomes a sentiment and worship an empty ceremony. Without it there is a rift in the unity and discord holds order in the intellectual as in the moral order. The reason for this is not far to seek. To ignore the supernatural is to wreck the eternal harmonies fixed by the irrevocable decree of Providence and born of the necessary relationships which subsist between the creature and the Creator. It is the utter forgetfulness of this fact, more than anything else, which is responsible for the widespread confusion which at present characterizes human conditions the world over. We live in a materialistic age. Its gospel is the gospel of Naturalism. Its divinities are Mammon and Greed. Its spirit is one of universal unrest. Its attitude a conspiracy against the principles on which the social peace and prosperity rest. It cannot be otherwise, as the situation is altogether abnormal. We cannot deduce whole conclusions from half premises. Man is not merely of the earth, earthy. He is also of the heavens, heavenly—and, until we realize the fact practically and in its fullness, 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 guiding and guarding our footsteps along the supernatural highway traced out by the Christian revelation. As within this Church you will be taught to know and appreciate that truth will you be provided, through the instrumentality of live up to the supernatural demands which that truth will make upon you.

Intellectuality and Catholicity. When Christ himself did and taught among men some one thousand nine hundred years ago, the disciples whom John the Baptist sent 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 consider 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 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 our churches throughout the country than 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 our churches throughout the country than 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 our churches throughout the country than 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.

Perhaps the easiest and most complete answer to the assumption in this matter of those who do not know the Church, that ignorance has anything to 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 noted in this country, find a deep satisfaction in the belief and ceremonial life 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 bosom of Roman Catholicism. It may be said, indeed, that a much greater proportion of the literary folk of England are Catholics than would be justified by the proportion of Catholics in the population of that country. Poets particularly find their way sooner or later in large numbers into the Catholic 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 reflections on life and men and religion and the significance of their relation to one another, in which the works of Mrs. Craigie abound. Under the heading "Religion" one finds many expressions 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

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 of God may in due season become a source of light, and comfort, and strength to all of you and to your children after you for many a generation, 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.

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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, and passed out of the system. If one of these organs does not act properly, the blood becomes impure—if two fail, death is certain.

When there are constant headaches, it is always found that the bowels are irregular, the kidneys weak, or the skin sluggish, pale or sallow. The tissue waste is left in the blood—carried to the brain—and irritates the nerves. To treat headaches with opium, morphine, phenacetin and the host of "headache powders" is useless. They relieve for the moment, but they clear the system and do harm. They never reach the seat of the trouble, they cannot purify the blood. "Fruit-a-tives" completely cures 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 cures.

"Fruit-a-tives" are fresh fruit juices—in which the medicinal action is greatly increased by the special way in which they are combined. 50c a box; 6 for \$2.50. At all druggists or sent on receipt of price.

Fruit-a-tives Limited, - Ottawa, Ont.

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

There are other portions of the book which serve to show that in addition 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 handbook 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 she the ambassador whom we have already mentioned, Mr. Choate, who introduced her on several occasions and endeavored to repay in some way the pleasure and profit 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 issue emitting dismal sounds concerning judicial encroachments 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 against traitors?—Philadelphia Catholic Standard and Times.

Sacred Heart Academy LONDON, CANADA THE AIM OF THE RELIGIOUS OF THE Sacred Heart is to give to their pupils an education which will prepare them to fill worthily the places for which Divine Providence destines them. The training of character and cultivation of manners are therefore considered matters of primary importance, and the health of the pupils is the object of constant solicitude. Active physical exercise is insisted upon. The course of studies comprises a thorough English education; a complete course of Christian Doctrine, Elements of Christian Philosophy, Ancient and Modern History, special attention being given to Sacred and Church History, Literature, Ancient and Modern, Latin, Mathematics and the Natural Sciences, Freehand Drawing. The study of French is free of charge; also, if desired, the preparation for the Entrance and Junior Leaving Examinations. The Musical Course fits pupils for the examinations of the London Conservatory of Music. TERMS: Entrance Fee..... \$ 5.00 Board and Tuition per Scholastic year (10 months)..... 150.00 Washing..... 20.00 Bedding..... 10.00 Use of Library..... 2.00 For further particulars, address: Reverend Mother Superior, P. O. Box, 320, London, Canada

FIVE-MINUTE SERMON.

Twenty-fifth Sunday after Pentecost.

ST JOHN THE BAPTIST.

The angel said to him: Fear not, Zachary...

These words, my brethren, were spoken by the Angel Gabriel to Zachary...

That this blessing was unexpected is shown by the fact that Zachary hesitated to believe the message of the Angel Gabriel...

A WARNING.

The Antigonish Casket says: The Glasgow Observer is a stout friend of the workingmen...

To die with God, in His keeping and sustained by His loving care...

IGNORANCE IS THE ENEMY.

One of the greatest enemies of the Catholic Church is ignorance...

THE CATHOLIC IDEA OF PHYSICIANS AND NURSES.

Physicians and nurses are engaged in a noble profession...

The aim and purpose of the good physician should be fashioned on the aim and purpose of the Good Shepherd...

THE NURSE.

Next to the physician and associated with him in the work of alleviating the physical ills of humanity is the nurse...

REFUTES THE CHARGE OF DISLOYALTY TO THE CHURCH OF HIS FATHERS.

The following lines were written by Father Faber, on his entry into the Catholic Church...

Where can I be more safe, more peaceful, and more happy than in the hands of God?

To do your duty, to do it well, you need the blessing of God.

LITTLE MARY'S FACE.

Has any one ever adequately reflected what a fearful thing it is to be born Irish?

By and by another Irishman came down her way. He was a sculptor. The October Century magazine says he was the greatest sculptor of his age...

Yet now such a roar! The United 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.

A GLOWING TESTIMONY. The New England Journal of Education recently paid the following tribute to the energy of the Roman Catholic Church...

FATAL RESULT OF CATHOLIC SNOBBERY.

O, that some Catholic Thackeray should arise who would adequately satirize the Catholic "cilices"!

Church BELLS.

Memorial Bell a Specialty. Bellows Bell Foundry Co., Baltimore, Md., U.S.A.

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...

THE GREATEST ENEMY OF GOD'S CHURCH.

The greatest enemy of God to-day is not the open persecutor, but the unfaithful Christian.

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.



There's nothing like St. George's Baking Powder. It keeps its strength—the last spoonful is as good as the first.

HELP SPREAD.

Good Catholic Literature. We will Mail you FREE a copy of the fine juvenile "The Child to Whom Nobody was Kind."



NORTH AMERICAN LIFE.

ASSURANCE COMPANY. HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director.

Wanted as Brakemen and Firemen. Salary \$75 to \$150. Study a few hours a day for eight to ten weeks...

EDDY'S MATCHES.

Hail from HULL. Sold Everywhere in Canada. Take a package of EDDY'S SILENT MATCHES Home with you to-day.

O'KEEFE'S Liquid Extract of Malt.

Is not a patent medicine, nor is it beer, as some imagine, but it is a strong extract of Malt and Hops...

New Books.

THE MIRROR OF SHALOTH—Being a collection of tales told at an unprofessional symposium.

THE SENTIMENTALISTS—A most amusing and interesting novel.

Where can I be more safe, more peaceful, and more happy than in the hands of God?

CATHOLIC RECORD, LONDON, CANADA.

CHATS WITH YOUNG.

The Need of Good Man. I have been asked to recall to your memory and to recall to your necessity of certain little rules...

Harvest-time.

It is looked forward to with a great deal of anticipation, for then it is that the rewards of the season's toil are made apparent.

How Christ Said the First Mass.

The Rites and Ceremonies, the Ritual and Liturgy, the forms of Divine worship Christ observed when he changed the Passover into the Mass.

BREVIARIES.

The Pocket Edition. No. 22—48 mo.; very clear and bold type, few references; 4 vol. 4 1/2 x 2 1/2 inches...

DIURNALS.

Horae Diurnae—No. 39—4 1/2 x 3 1/2 ins.; printed on real India paper; weight, bound, only 5 ounces...

Church BELLS.

Memorial Bell a Specialty. Bellows Bell Foundry Co., Baltimore, Md., U.S.A.

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CHATS WITH YOUNG MEN.

The Need of Good Manners. 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 interest of daily life, but which, nevertheless, are extremely important parts 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 head.

For instance, if a man laughs at a mistake made by another in the hearing of that other, he commits a social error in good manners—he is thoughtless and he appears heartless; but if he wears gloves at the dinner table and persists in keeping them on his hands while he eats, he merely commits a breach of etiquette.

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 lives in the wilds of Africa.

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. It is a man's duty to give to his family as much as he can, and to be ready to give to the world.

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 modern trains and steamers, in order to enable you to enjoy the comforts and luxuries which they provide!

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

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

The history of successful men in every walk of life has many a chapter of failures. It is but another experience of the crown of thorns. 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 sighting after the ability to do the great things done by others never goes beyond the difficulty that arises at the very suggestion in the sight. 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 beliefs, 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 willing to be persuaded. They don't want to become Catholics.—Catholic Columbian

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.

OUR AND BOYS' GIRLS.

A Word in Season. 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 he was going.

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

The library building stood at the foot of a steep hill, and to save his conscience, 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.

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plump lie for the benefit of the true religion is not worth talking about. Now I came to Cuba to talk, and to be talked about, and I must use the appropriate means. Who originated this style of reasoning in Cuba I do not know, but how it comes out we can see.

It will be noted that Dr. Starbuck does not share the Presbyterian Witness's opinion of the saintliness of the deceased "Father" Chintiquy 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, Rev. George Chalmers Richmond, wants to have Rochester, N. Y., elected 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 wanted a man, who happened to be a Roman Catholic, as postmaster in place of our present officer, a great cry was raised among some of our extra reduced and polite citizens.

"Why, one of our good Baptist clergymen, who is somewhat of a politician 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 anarchy, East or West. I am in favor of nominating a good, bright young Roman Catholic as the next Mayor of Rochester."

PECULIAR "MISSIONARIES."

Some little time ago a Rev. Mr. Mays, Missionary to Cuba, wrote to the papers that President Roosevelt had 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. Starbuck, discussing the case in the Sacred Heart Review, cannot see why this should be so, and Mr. Magoon unfit for the position he occupies, and remarks that since Uncle Sam has temporarily deprived the Cubans of their independence 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.

Real Remedy for To-day's Evils. (Pope Pius X., Encyclical, April 15, 1905.) Now if a harvest is vainly expected 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 catechetical instruction must have been negligently performed or altogether omitted.

It is but a false excuse to pretend that faith is a gratuitous gift conferred on each one in baptism. All who are baptized in Christ do indeed receive the habit of faith; but this divinely 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 formation, 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.

Just a few examples are here shown from the new edition of our 88 page

JEWELRY CATALOG

It being a necessity to some, a convenience to all, in their holiday gift giving. Our Catalog is free for the asking, and contains exact reproductions with descriptions and prices of Diamonds, Jewelry, Rings, Watches, Silverware, Cut Glass, Novelties, etc. Note these prices:

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Toronto, October 23rd, 1907. JAMES TASON, Gen. Mgr.

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A Yard of flannel is still a yard after washed with Surprise Soap. Its pure hard Soap—that's why. Don't forget the name—Surprise.



MAGIC SODA. SALEMASTER IS THE BEST. E.W. GILLET COMPANY LIMITED TORONTO, ONT.



Pearl Rosaries

We have just received a large consignment of Pearl Rosaries which we are offering at extremely low prices. Below will be found description and prices.

Table with columns: No., Length, Cross, Cut or Turned, Price. Lists various pearl rosary models and their prices.

The Catholic Record 484 - 486 Richmond Street LONDON, CANADA

Advertisement for Surprise Soap, featuring an illustration of a woman and the text 'A Yard of flannel is still a yard after washed with Surprise Soap'.

Advertisement for John Ferguson & Sons, Undertakers and Embalmers, 180 King Street.

Advertisement for W. J. Smith & Son, Undertakers and Embalmers, 113 Dundas Street.

Advertisement for D. A. Stewart, Funeral Director and Embalmer, 104 Dundas St.

Advertisement for Memorial Windows Art Glass, H. E. St. George, London, Canada.

Advertisement for Monuments Granite & Marble, The D. Wilkie Granite Co., 493 Richmond Street, London.

Advertisement for Hobbs Mfg. Co. Art Windows, Limited, London, Canada.

Advertisement for Fabiola, A Tale of the Catacombs, By Cardinal Wiseman, Paper, 60c., post-paid.

Advertisement for Callista, A Sketch of the Third Century, By Cardinal Newman, Paper, 30c., post-paid.

Advertisement for History of the Reformation in England and Ireland, (In a series of letters) By William Cobbett, Price, 85c., post-paid.

Advertisement for Catholic Record, London, Canada.

Advertisement for Just Out The Catholic Confessional and the Sacrament of Penance, By Rev. Albert McKeon, S. T. L., 15 cents post-paid.

Advertisement for Horae Diurnae, No. 21, small 48mo. (4 1/2 x 2 1/2 in.) India paper, clear and bold type in red and black.

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

THE REV. MORGAN M. SHEEDY ON CHRISTIAN UNITY.

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 said in part:

He told us 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 body to which he belonged.

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.

These are signs that point in the right direction. They indicate that the drift is toward clearer understanding of what Christianity really means.

They indicate that the drift is toward clearer understanding of what Christianity really means. With this fuller understanding will come an urgent demand for Christian unity.

Protestants abound that we have entered upon the era of good feeling among Christians. Everywhere it is recognized that one of the chief obstacles to the progress of the gospel and the conversion of the world is the existence of divisions, or sects among Christians.

As the sect of new-ploughed ground, the odor of woodlands, the fragrance of flowers, have power to recall the vanished 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.

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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.

"One idea only was fixed in his mind, that he must find his friend's lodging and get to bed. He found the house, lunched upstairs, and if he had, as he should have, turned on the second floor all would have been well.

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

"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 from the height of six stories her body fell to the courtyard below.

"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 us 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 trials, as Our Lord did in the darkest moments 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 Dignan, S. J.

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FORBIDDEN READING.

Father Hull, S. J., in the Examiner. Sir—I would feel much obliged if you kindly explained: (1) What books require a special permission for perusal? Where is a list of the prohibited English books to be had? What sort of sins are committed by disregarding the prohibition? CATHOLICS.

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.

"(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."

"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 book."

"As to the sin committed, where some books are known to be forbidden expressly 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 prohibition, 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 danger, and the deliberateness with which the reading was persevered in against the dictate of conscience."

English Catholics Protest "The Cloister and the Hearth." The 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 classes.

Dean Dola, leader of the Catholic party, said that the novel was "a 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 introduction 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. With all the honor that a loving congregation could bestow upon their priest, the silver jubilee of Rev. Father Hand of St. Paul's Catholic Church, Power street, was celebrated yesterday.

The day at St. Paul's was celebrated by Grand High Mass at 10 a. m., at which Father Hand was the celebrant and Father William, St. Michael's Cathedral, and Father Clive, Oshawa, were deacon and sub-deacon respectively.

There were also at the altar Revs. Father Doherty of St. Paul's church and Father Cruise, who in his trace the cathedral of Toronto, as well as many representatives of the Christian Brothers. Special Gregorian

Mass was sung, under the direction of Mr. Z. Bissonette, 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'Hara 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 address was signed by Mr. James O'Hara, Chairman; Mr. J. P. Mallon, Secretary and Mr. John Medina, treasurer. Mr. Medina handed the purse of gold to the honored priest. Present at the Mass and procession were a large number of prominent citizens including Mr. Justice Anglin, Mr. Claude Macdonnell, Mr. E. R. Harris, Mr. Richard Dwyer, Mr. J. B. Saurter, Mr. W. J. Johnston, Mr. Matthew Hutchinson, Mr. W. Sweeney and Mr. M. Martin.

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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 man." Instead, his food was the wheat as nature intended it to be eaten, and the best source of brain, muscle and nerve nourishment 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.

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DIED. 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 Cogan, aged thirty-five years and three months. His soul rest in peace!

NEW BOOKS. "The Story of the Friends of Jesus" by a Religious of the Society of the Holy Child Jesus. Illustrated. Published by Benziger Bros., New York, Cincinnati, Chicago. Price 60c. "The Gift of the King." A simple explanation of the Doctrines and Ceremonies of the Holy Sacrifice of the Mass, by a Religious of the Society of the Holy Child Jesus. Published by Benziger Bros., New York, Cincinnati, Chicago. Price 60c.

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TEACHERS WANTED. WANTED ENGLISH TEACHER FOR Indian school. Apply to Rev. J. E. Richard S. J., Sault Ste. Marie, Ont. 1516-17. WANTED CATHOLIC TEACHER FOR Catholic Separate school. Union No. 4, Greenock and Brant. Duties to commence January 7th, 1908. Applications will be received up to Nov. 15th, 1907. State experience, qualifications and salary expected. Apply to R. J. Clancy, Sec. Treas. Greenock, Ont. 1514-4.

TEACHER WANTED FOR CATHOLIC Separate School No. 9 Dover, Duties to commence Jan. 3rd, 1908. Must be able to teach English and French. Apply stating qualifications and salary required to A. Gaudette, Big Point, P. O. 1514-3.

EXPERIENCED CATHOLIC TEACHER for Public School No. 1 Hibbert, Duties to commence on January 1908. State salary and experience. Apply to David Hill, Sec. Treas., Sault Ste. Marie, Ont. 1515-2.

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VOLUME X The Catholic LONDON, SATURDAY MISS CORLETT'S In the latest number Home Journal, the distinguished Mr. H. W. Mabie, says "Miss Marie Corleth, though widely read, as belonging to the literati, by the great majority of readers; they lack both the form of literature and the sense of the world. Tactlessness, of exaggerated mentality." The attitude of many know and love the writers of fiction is based on Thackeray's answer to who asked what they had of the works of an American novelist: "I think of her at all." We commend the quizzers who question us on standing as an author.

THE CARTOON The vulgar and p may well be left to It is out of place of a reputable new as much effect as al opponents. If we are pleading for reverence we should respect the authority. We may with them on certain the authority vested neither be aspersed personality be attacked that may be fashionable. We should give no quizzists who pencil vulgarly manifest their lack of their contempt for the performance, we may causing current issues and marvelling, as past, that newspapers odor of vilification a found a market.

THE CRITIC P The "critic," a p is, as a rule, a va Lavish, to the verge with words, he is note his money. His mou his pocket seldom. Hic papers because a and reads the Police in the barber shops. eye to eye with his question of education harm in the Y. M. C. organization not of the Church. The him is that he does n He has no conception due to authority, and own business, because has put it, "he h mind. He has no h he had a mind to mio to mind his business business to mind."

THE HUMAN A correspondent some attention to written: "The whi tonrned is accur troubled many that We may accede to own poor way, but gabblers is beyond that we could depor away island and los spit their venom int Our readers know are, in their own dispensers of words is to get under th strip them of the and to show them h Christian living. this calls for more age, and we dare s citizen would rather battery than to tel "death of a wicke evil death; and h it." For they ar they have piety's beads, big prayer-b sodalities. They h not the substance Christians, but th know the meaning they have a tittle true Christian — monger—of delion and diabler of their lives in c whenever they ca be hawked aroun And yet they ar nice taste for ser They murmur sou