"Christianus mihl nomen est Catholicus vero Cognomen"-(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Contury.

LONDON, ONTARIO SATURDAY, OCTOBER 26 1907

Catholic Record.

The Catholic Record

VOLUME XXIX.

LONDON, SATURDAY, OCT. 26, 1907.

KINGSMILL AND THE MYTH.

The editor of The Globe, Toronto, should refrain from approval of things that " aint so." His duties are oner. ous and time occupying, but a few minutes devoted to the magazine section of his paper would preserve it from being sullied with blunders, and worse, such as we noticed in the issue of Sept. 31. In that number a Mr. Kingsmill, a very superior person, and cynical withal, informs us that the Acadian myth will not down. We regret it, but with individuals of his type doling out " copy " we fear that the myth will be foisted on a suffering public for some time to come. And in the narration of the myth Mr. Kingsmill does not achieve any measure of brilliancy. As he tells it the story is dull and insipid, unilluminated by the tiniest ray of originality. There is not even a thrill in it. And with so much material to draw upon, so many aids to the imagination, he could have created a bit of literature instinct with life and sensational enough to set a tingling the nerves of his readers. As a myth-dispenser he did " not make good," and in words intelligible to the Torontonians he must back to the bush league.

THE GLOBE HISTORIAN.

We caution our readers not to speak of the Acadians as "unfortunate." Unfortunate ? Absurd! Writers have. and do use, the language of compassion when dealing with this people, but they are more sentimentalists and mollycoddles, wasting tears on figments of imagination. Erudite critics are above such weakness. For they are intent upon chronicling history, and from regions swept by the cold air of personal detachments, of impartiality and historic perspective. Mr. Kingsmill looks down upon people who are swayed by novelists and poets. The truth is that this individual is a repeater of facts that "aint so;" a weaver of phrases that are as vacuous as they are ignorant and impudent.

KINGSMILL, THE REPEATER.

And he is not even an accurate repeater, as may be seen when he cites Parkman's "Jesuits in North America" as the source of his information. We may be pardoned for remarking that "copy" is eloquent testimony to the indulgence of the editor. According to Mr. Kingsmill the Acadians were treated by Governor Laurence and his

ernor of Massachussetts, and our French inhabitants refasing to take up arms against us, we owe our preservation. If the Acadians had taken up arms they might have brought three or four thousand men against us."

timely succour received from the Gov

GOVERNOR HOPSON'S TESTI-MONY.

Hopson, who succeeded Cornwallis as Governor, bears witness to the good behaviour of the Acadians. Writing July 23, 1753, to the Lords of Trade, he says that the Acadians went so far as to hold consultations whether they should not throw themselves under the protection of the English Government and become subjects to all intents and purposes ; but there arose a considerable objection to their taking this step which was that as they lived on farms, very remote from one another, and of course are not capable of resisting any kind of enemy, the French might send the Indians among them and distress then to such a degree that they would not be able to remain on their farms.

MERE PRETENCE.

It is futile to talk of the danger of allowing the Acadians, who had taken a restricted oath of allegiance to King George, to remain in Nova Scotia. It is futile, we say, because their loyalty was vouched for by deeds. As a rule they turned a deaf ear to the pleadings of Abbe Le Loutre, and withstood the cajolements and threats of those who wished them to fight against Great Britain. And when their delegates consented to take an unconditional oath of allegiance they were told that as there was no reason to hope their proposed compliance proceeded from an honest mind, and could be esteemed only the effect of compulsion and force and is contrary to a clause in an Act of Parliament (1 George II., chap. 13.) whereby persons who have once refused to take oaths cannot be afterwards permitted to take them, but considered as Popish Recusants : therefore, they would not be indulged with such permission It should, therefore, be evident to

all, save the learned critic who has gleaned his knowledge of the question from Parkman's monumental Jesuits in North America, that the Acadians were the victims of tyranny. Their oft-tested loyalty was of no avail. The testimonies of other Governors in their behalf were forgotten. They endeavored to placate the brutal and sordid-minded despot, but to no purpose. They were a simple and peace. ful people, hindering in no particular the progress of the dominant race, but bad virtues, although these virtues have been vastly exaggerated. But despite the kindness meted out to them they were irreconcilables. And so that the Lords of Trade refused to but still not so seriously out of order as when Abbe Le Loutre marshalled the countenance the expulsion of the to be beyond repair. As the Catholic Church is an institu-Acadians for the purpose of aiding the French in their invasion of Nova Scotia the good Laurence played the role of an humanitarian statesman. spot did not scruple to harry and dis. What this critic means by singular tress the Acadians he was very exlenity we are unable to conjecture ; plicit in his instructions to his suborbut anyone with a fair eye-sight and a dinates as to how their cattle should modicum of brains can estimate the be treated. " Save the cattle," was amount of mildness placed at the dishis command. And the cause of this posal of the Acadians by the English. solicitude may be inferred from the To do this he is not obliged to read following parsgraph taken from a mem Parkman's monumental "Jesuits in crial sent in 1758 to England by a North America." number of Nova Scotians: "That the cattle of the Acadians A FEW FACTS. were converted to private use, of

previously passed unnoticed by the crowd of men. We may personally be content with the measure of comfort be content with the measure of world at large, or one great section of it, is clamoring with discontent. No one here can fail to have made some ac-quaintance with the elements of this seething dissatisfaction; but not every-one will have observed how wide an area has been affected, nor will everyone have been aroused to a sense of his own responsibilities under the changing conditions of society. Poverty groans under the very shadow of splendid prosperity, driving, for ex-ample in London one fourth of its inhabitants to end their days under some form of charity, and burying one tenth of our whole population below the level of decent human existence. Then there is the problem of the unemployed chronic with us, and more pressing than in any other country in the world. There are the accumulated and unsusected horrors of "sweated labor;" there is the agricultural crisis, in which the surviving agriculture of what is now the least agricultural country in the world seems threatened with still further disaster. Recall, too, the ominous warning of our de-clining birthrate, and the physical degeneration of so many of our children and young people. You might travel and young people. You might travel all over Europe without meeting with a parallel of the specimens of pitiable wretchedness you meet on entering cities like Birmingham, Manchester or

Liverpool, said Mgr. Parke Robinson at Liverpool, said Mgr. Parke Roomson at a recent conference of the Catholic Truth Society, at Preston, Ecgland. Belgian perhaps of all nations has been most keenly alive to the exigencies of the present economic situation and we meet there a general thriftiness, an old-age pension system working satisfactorily, and a total absence of the "unemployed" problem. France, Germany, Italy, Russia are distracted by social discontent, strikes, and Social-ism. Our own colonies of Australia and New Zealand have led the way in the illuminative path of the "mini-

mum wage.' Col e tivism boldly declares that the prevailing conditions of life are radically and desperately wrong. Socialists there-fore demand a radical and desperate transformation. What now seems to exist for the benefit of the privileged few must be transferred more or less promply to the less fortunate multitude to possess and en multitude to possess and en joy in common with the present un-lawful holders. The sources of our lawfal holders. The sources of our common maintenance, the means of production (land, mines, quarries, fsctories, and plant), as being the natural heritage of the race, are (they allege) unjustly retained in the hands of private individuals. These sources of wealth must become common prop-Acadians. Hence Laurence had no authority to do what he did. But, though the de-social life and conduct. Individual and social life is eminently the province of Catholic influence and guidance. Now, there are certain principles which with Catholics are axiomatic and which in practice admit neither of doubt nor discussion. From among these un-alterable principles the following may be set forth as applying more directly to the subject in hand :

ness) spiritual advantages, without which all the rest have proved to be unsatisfying. An advance in self con-scionsness, such as is affected by education, an advance in material comforts and opportunities, such as is afforded by the unmistakable increase in the emoluments and pleasures of the working classes, demand a correspond-ing advance in moral restraint and religious enlightenment. In default of ten years ago. has come about that, with an increase of prosperity, there have appeared alarming and almost universal symp-

LETTER FROM ROME.

toms of unrest and discontent.

ITALY'S PRIEST-HUNTERS As considerable prominence has been

given in English and American non-Catholic journals, for the past two weeks, to stories of an indelicate nature regarding priests and nuns in Italy, we think it imperative to inform our readers of the credence or heed to be paid to such. So far, we have refrained more than we ought from touching on these matters. To do so is disgosting. However, a letter from a prominent Catholic in Philadephia gives me an idea of how flippantly such calumnies are frequently trotted out by men who-perhaps in good faith-have not waited to know if the sources of their stories were reliable.

Now we can state as a well-known fact in Italy that ninety nine per cent. of the shameful " revelations " which have appeared in the press for the past six months were base calumnies of the most cowardly type. This has from time to time been proved in open court when the victim brought his traducers to justice. Editors have been sent to prison and fined, the authors of the fictions have been punished by the Gov-ernment, and then mobbed by the populace which had been so grossly deceived Occasionally these results have been published by The Catholic Sandard and Times-one of the few journals that gave publication to refu

"Yet, though punishment and refuta tion have been the lot of the calumia-tors, they have not failed to inflict humiliation of the most bitter kind on religions institutions. Denounced to the Government, by lying enemies, on unmentionable charges, several insti-tutions tave had to undergo a most humiliating investigation. Of course, tutions may a had to undergo a most humiliating investigation. Of course, the invariable verdict of the agents acquitted the party charged. But what could make up for the shame of having to go through sickening details which coarser mind could treat of without any trouble? There are one or two any trouble? There are one or two cases which are positively too repulsive to think of putting on paper. But they go to show how much diabolical harred, how great is the callousness, what utter disregard of truth have been mani-fested by the enemies of the Catholic Church in the present campaign. Needless to say, we do not want our readers to believe all those in Italy who wear a soutane are immaculate. There are a few melancholy examples There are a new menanerous examples which yet only serve to bring out into bolder relief the stirling virtues and lives of self-ahnegation of the Italian clergy. So great are the obligations of the priest that tolerant and broad. ninded Protestants have not hesitated to declare observance of them impos sible, forgetting that He Who imposed those obligations on them will surely assist in a special manner in their fulfillment. Therefore, Catholics need have no anxiety as to the stories so often bandied about by the ignorant bigot. Grown in France or Italy, cooked in <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> Protestant and bigoted England, they are served up hot and disgusting in America to the reprobate and bigot.

CATHOLICS AND SOCIAL MOVE
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the man suffering or distress, and for the
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to contribute something more than
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years it has been transforming itself
with unprecedented rapidity. Self
conscioumess in the individual and the
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material advantages (such as higher
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had been driven from their beautiful
home at Quimperle bid adieu to France.
They embarked amid the tears of a

They embarked amid the tears of a concourse of Catholics, and steamed for the shores of Eogland, where a home and a welcome awaited them. At this moment the Government of

France is as Ishmael among similar bodies. Even Italy, that once truckled to it, has now changed her tone and treats her stronger sister in a manper which she would not have dared to do

A CEMETERY UNIQUE.

After St. Peter's and the greater basilicas, no church in Rome is more frequented by foreign visitors than the Capuchin church off the Piazza Barber-ini. Founded by Cardinal Barberini, a Canuchin friar and nephew of Pope Urban VIII., who sleeps in a tomb be-fore the sanctuary, with the simple inweird cemetery, exercises a strange influence over one. People come there to view that won-

derful picture of the Archangel Michael overthrowing satan, from the brush of Guido Reni, and the tomb of Prince A. Sobieski, son of John Sobieski, King of Poland, who died here in 1714. Then they visit the tombs of St. Felix of Cantalice and Blessed Crispill of Viterbo, marveling at the body of the latter great servant, which is still incorrupt.

However, the thing that exercises most attraction over them is the little cemetery under the church, where the dead of the monastery repose. It is a weird, ghastly sight that meets one here. Covering the walls and ceilings of the four chambers are rows of grin-ning skulls, circles of small bones, lines of thigh bones-all forming one mass of human remains that achieves well the aim of the grim architect to make a beholder realize the nothingness of life, the approach of death and life beyond the grave. Here and there is an entire skeleton clothed in the habit and propped up or laid in a reclining position. The crucifix and beads the iriar had used in life are stuck between the fleshless fingers. The visitor gazes at all with a shudder, and then departs with an impression that will not soon (ade.—Roman Correspondence of Phil-adelphia Catholic Standard and Times.

Conversions of a Baroness.

A cablegram from Paris to the Sun, ew York, says : "French friends of New York, says: "French friends of the Baroness d'Anervas Salvador are delighted over her recent conversion to Catholicism. The Baroness is an American. Her late husband was the Chancellor of the Dutch court. While in Holland the Baroness was always prominent in the charities of the State Church, even singing at the services.

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CATHOLIC NOTES.

Adult baptisms in one year, 2,790; and 8,900 pagan babes baptized when dying. This is the record of one district in Chins-that of Canton.

Every morning in the Cathedral of Canton, China, two or three hundred people assist not^{*} at one Mass only, but at all that are celebrated; and with such modesty and piety and recollec-tion that they are the edification of all.

A press cablegram from Rome announces that the Holy See has pro-nounced a formal or solemn approval of the organization and statutes of the Sisters of the Blessed Sacrament for Indians and Colored people, of whom Rev. Mother M. Katharine Drexel is founder and superior.

A large concourse of people witnessed the laying of the cornerstone of new St. Peter's church in Scranton, Miss. Colered people of every creed came from many parts of the country to be present at the ceremony. It was a be present at the ceremony. It was a day of joy for the little Catholic band of colored people who make up the congregation.

Details in regard to the outbreak of Boxerism at Kanchowfu, province of Kiang Si, last week say that the buildings of the Catholic mission and the China Inland (Protestant) mission were destroyed as the results of riots organized against "the worshippers of scription: "Hic jacet pulvis, cinis et nihil "--" Here lies dust, ashes and nothingness "-- this edifice, with its aries are safe.

The marriage of Mr. Marion Craw-The marriage of Mr. Marion Oraw ford's eldest daughter, Miss Éleonore Crawford, with M. Pietro Rocca, of Naples, will take place in January at Sorrento. M. Rocca is an old friend of the novelist's family, and has been constantly with them in the Tyrol, where Mrs. Crawford and her children have been spending the summer.

The Year Book of the Propanganda Fide announces that the greatest numerical advance in the last five years, in the missions subject to the Eastern and Western congregations of the Propagauda has been made in Africa, where the Catholics have increased from 98,832 in 1902 to 845,730 in the present year.

Rev. Jerome Hunt, O. S. B., who Rev. Jeroms Hunt, O. S. B., who conducts two Indian schools at Fort Totten, N. D., also publishes a paper there in the Sioux language. It is known as the Woceke Exampla, mean-ing the Catholic Herald. It is printed at Fort Totten and edited by Father Hunt and Indian assistants, and is devoted to prayers, hymns and Bible history.

Archbishop Murphy of Hobart, Tasmania, the oldest working prelate in Christendom, has entered on his ninety. third year in good health and spirits. Sir Robert Strickland, the governor of Tasmania, and a representative deputa-tion visited the venerable prelate to tender congratulations and good wishes. Dr. Murphy in his reply said he was born on the day on which the battle of Waterloo was fought.

The next book from Father Benson, a recent convert from the Episcopalian ministry, will be a work called "Lord of the World." He prophesies that a century hence the religious world of the West will be divided into two religious camps, those of Catholicism and Humanitarianism and he maintains that the struggle between these two Two years ago she took a great inter est in Christian Science, which in Paris is practiced almost exclusively among Americans. Har sudden changi-to Rome was a surprise to the Ameri-nest in severe legislation and blood-

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on a subject hly from all atility of his ad his touch NIVERSE. IDON, ONS.

1. Every man is under the obligation, and has therefore the right, to serve

God according to his conscience. 2. He has consequently the right to bring up his offspring in accordance with the tenets of his own religion, and

can set. Her sister lives in Bridgeport. Conn.

ABOUT BRIBING OF PRIESTS

Rascality is a harsh term to employ, but we do not find any other so fitting for the latest development of anti Cath-olic virus on the part of the foreign the news cables. agents who work Here is the case of another larcency of a rich antique cope, an article valued at a \$120,000. It was stolen from a church at Ambazac, near Limoges, by a party of whom a man named Thomas,

cooper, of Clermont-Ferrand, was ne. He has confessed his share of the crime and given himself up for punishment. It would appear that since the

has been receiving congratulations for his effective stopping of a ball game on a recent Sunday afternoon between the Bloomer Girls and Amboy team. Believing that the exhibition would not be of moral benefit to the town, and considering the game was called for Sunday, the priest appeared in the grounds and ordered all good Catholics to leave. Several members of the team are Catholics and their obedience to the command of the priest put an end to the proposed game.

Rev. Father Porcella, of Amboy, Ill.,

Benedicta, a Catholic town of Maine, realizes, if not the poet's, at least the practical man's conception of Utopia. It was founded by Right Rev. Benedict Fenwick, D. D., then Bishop of Boston, in 1825, and was settled by Irish Cat passing of the Law of Separation a systematic robbery of antiques from olics. Their descendants run the town;

LUKE DELMEGE.

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BY THE REV P. A. SHEEHAN, AUTHOR O "MY NEW CURATE," " GEOFFREY AUSTIN : STUDENT," "THE TRIUMPH OF FAILURE,"

'CITHARA MEA," ETC. CHAPTER XXIX.

A PARLIAMENTARY DINNER.

It was part of the programme that Luke should invite his brother priests to dine. He was one of the few curates who enjoyed the privilege of "separate who enjoyed the privilege of "separate maintenance;" and the privilege en tailed some responsibilities, and, amongst them, the initial one of giving a "house warming." He had some "house warming." He had some ervons qualms and difficulties about nerrons quaims and dimensions about it. His prim, cold, English manner had not made him a favorite with the brothren, whose quick, breezy volatile ways he disliked, and whose attempts at easy familiarity he rather resented. But, he felt he should come down from the stilts, if he were to get on at all in this strange country, where every one seemed to live in a kind of indolent

one seemed to hve in a kind of independence and easy undress. "I hope, my dear young friend," said the gentle and kind old pastor, in that tone of urbane and deferential friendship which characterized him, "that you will not go to any extremes in this little entertainment. Your revenue here will be extremely lim-ited; and, in any case, it is always well not to be singular." not to be singular.

be obliged to hold these entertain-ments. I don't care much for them; and I have a lively horror of a diningand all its appliances

"You know you must command everything you require here," said the old man. "If you would kindly send up your servant, my housekeeper will be most happy to send you any glass, or table linen, or cutlery you

I am sure I'm most grateful, sir," Luke. "We shall say 5 o'clock said Luke. "V on Thursday."

The dinner passed off well. Even the stiff formality of the host could not subdue the visitity of his younger guests, which effervesced and bubbled over in jest, and anecdote, and swift, subtle repartee. Nowhere on earth is such wit and merriment as at clerical dinner in Ireland. May it be always so, in this land of faith and frolic !

John was waiter ; and John was gorgeous in white front and swallow-taile This idea of a waiter was rather an innovation, which some were dis-posed to resent ; and it palled a little on their spirits, until there was a stumble, and a crash of broken glass in the hall, and the spell was broken the hall, and the spell was broken. Luke floshed angrily. John was im perturable. He explained aiterwards: "Where's the use in talkin'? Sure,

things must be broke." was the calm philosophy of Celtic

fatalism. Now, Luke, as he had once explained before, had made the most determined, cast iron resolution never, under any circumstances, to be inveigled into a discussion on any subject, because, as he explained, it is impossible to con-duct a debate on strictly parliamentary lines in Ireland. This, of course, was very chilling and unfriendly; but he thought it wiser and safer. Alas! for human resolutions! What can a man do in Charybdis, but fling out his arms for

That reminds me," said a young curate, who had been classmate with Luke in Maynooth, "of a legend of our college days, of a student, who was strictly forbidden to outen the wave strictly forbidden to enter the rooms of a professor, his uncle. He tried sev-eral strategems, but in vain ; for Jack was as cute as a fox. Then, he struck on the plan of dragging up the coal scuttle, and tumbling over it, just at

val times," said Luke. "Compare our ideas of man's fitness or unfitness for a certain position, with those which ob-tain the wide world over. In every other department of life you ask, Is other department of ine you ask, is this man fit? In our department, you ask. How long is he on the mission? So, too, you never judge a man's actuality by the net amount of work he has done or is exable of done but b what did he get? The meaning of work he has done, or is capable of doing, but by What did he get? The meaning of which enigma is, what prizes did he take [in the days of his small clothes and his seminary?" "You shouldn't complain, Father Delmege," said an old priest; "May-nooth has left its hall-mark upon you, and you cannot rub it off." "Thank you, Father," said Luke; "but it is just as absurd to speak of a man as a great theologian, because he

man as a great theologian, because he gained a prize in theology thirty or forty years ago, as to speak of a man as a great warrior, because he was captain n a successful snowball sortie at Eton ; or as a great artist in black and white, because he drew a caricature of his teacher on the blackboard of a country "I often heard that Eton won Water

"One of the world's, or history's falsehoods," said Luke. "It was the starved commissariat of the French, starved commissariat of the French, and the treachery of Grouchy, that lost Waterloo, and the well filled Rettles of the British, and the help of Blucher, that won it. It was the vic-Rettles of the British, and the help of Blucher, that won it. It was the vic-tory of stupidity and roast beel over genins and starvation." "Now, nonsense, De mege; every one admits that in the career of every great man his early triumphs are recorded as indications of his future." "I have not noticed it," said Luke, "because all the great men of my acquaintance never cast their heroic bedown in the hells of a university:

acquaintance never cast their heroic shadows in the halls of a university but this is Ireland all out. You attempt to nail the shadows on the grass, and then believe them realities." Luke had scored. It was a Pyrrhic victory, and a dangerous one, for it flushed him. His cast iron resolution for it

"But to return," he said. "We are just passing through another transition stage, where the new moulding of our people's character is about to take place. Let us be careful that the new ideals are right, before the genius of the race is fixed forever."

"There are so many artists at the work now," said the young priest, "that they can hardly blunder." work now,'

"I'm not so sure of that," said Luke. "In a 'multitude of counsellors there s much wisdom,' but that supposes that the counsellors can agree upon something. I see nothing before us but to accept the spirit of the century, and conform to the Anglo-Saxon ideal." This was known to be Luke's pet

hobby; but he had never formulated it before. The whole table flared up in before. an angry flame of protest. "Tae Anglo Saxon ideal? A civili-

zation where Mammon is god, and every man sits with one eye on his ledger-the other on his liver!" "The Anglo-Saxon ideal ?" A nation

of dead souls, and crumbling bodies !' "The Anglo Saxon ideal?" The The young priest before mentioned was on his

feet; gesticulating furiously, hoarse, rasping voice drowning the angry protests of the brethren. Luke grew quite pale under the comm he had excited. he said, "you have to face

"Yes," he said, "you have to fac civilization for good or ill, or create civilization of your own. The people are losing the poetry of the past-their belief in Celtic superstitions and crea tions. Can you create a new poetry for them ? and can you fight, and beat back your invaders, except with their

"Better the whole race were swept into the Atlantic," said the young priest, "than that they should compromise all their traditions and their honour by accepting the devil's code of morals. One race after another has been annihilated in the left of Decima (or four thousand this Isle of Destiny for four thousand years. But they passed away with bonour untarnished. So shall we!" bonour untarnished. So shall we!" "Oh, my dear dear Father!" said Luke deprecatingly, "if you are pre-pared to sit down and accept the in-evitable, all right! There is no need for further argument. Let us fold our togas around us as we fall. But if the struggle is still to continue, there is togas around us as we fail. But it one struggle is still to continue, there is not much use in kite-flying, in the hope that we are going to call down the lightnings of heaven on our opponents." "I suppose 'tis Destiny," said the "I suppose 'tis Destiny," said the young fre-cater, resuming his seat. "But, better be exterminated a hundred times than turned into money grabbers and beef eaters.' It's only the cyclical movement in all history, noticed by all great thinkers, and formulated by Vico and thinkers, and formulated by Vico and Campanella," said Luke, now victor-ious and exuitant, and forgetful, "the corsi and ricorsi of all human prog-ress; and there is one great luminous truth running through it all—that he who cannot govern himself must allow himself to be governed by another; and that the world will always be governed by those who are superior in nature." n nature,

THE CATHOLIC RECORD.

But I'll not forget you, darlin,' in the land I'm life," said John, angrily. goin to: They say there's bread and work for all, and the sun shines always there. But I'll not forget old ireland, were it fifty times as fair.

Not a word was spoken at the dinner table till the singer concluded. It was

the infinite pathos of Ireland ! The girl came to the open window, and pleaded. She was a tall, slim and pleaded. She was a tall, slim young girl, dark as an Italian, the hood of her light, black shawl scarcely con-cealing the black curls that hung down on her forehead. The plate went round; and she held more silver that evening in her hands than she had ever seen in her life before. "If Father Meade were here," said De Kratinge with a smile, "the would

seen in her life before. "If Father Meade were here," said Dr. Keatinge with a smile, "he would say it was the ghost of Krin-the graith of a departed people." "I'll not forget you, darlin,'" solilo-quised the young priest; "but they do torget you, darlin'; and what is more, they despise you. And there isn't on earth, or in the nether hell," he said vehemently, bringing his hand down heavily on the table, "a more con temptible being than he, who, seduced by the glitter and glare of foreign civilizations, has come to despise his motherland." "Now, now, now, that song has ex cited you, Cole," said his neighbour. "I'm not excited," he protested; "but I tell you, 'tisn't English steel, but foreign gold, we fear."

"Never mind. Cole." said another, "the corsi and ricorsi will swing around again in their cycles, and Ireland will

come uppermost !" "Yes !" he hissed, "if she does not forget her destiny." "And what might be, Cole?" shouted one or two, laughing at his

vehemence. "What might that be? What would

have been the destiny of the Jewish race if they had not rejected Christ?"

"Delmege, compose this fellow's nerves, and sing 'The Muster.'" But no! Luke had forgotten "The Muster "-he couldn't recall the words -it was many years since he sang it, etc. He sang :-

Oh ! doth not a meeting like this make amends "I wouldn't doubt him," said the fire eater. "He's the Canon's pupil, and an apt one.'

The guests dispersed early ; and Luke was alone—and unhappy. What was the reason that he always felt misera-ble after much contact with men? And es ecially, when he returned to himself after a temporary dissipation of thought, why was he always angry with himself and dissatisfied ? Every touch of the external world made this sensitive nature shrink more closely into it-self, except when he had something to look up to and to worship. With all his professions of practical wisdom, he was forever craving after an ideal that was shy and unrevealed. As he passed from the heated atmos

phere of the dining room into the cool garden that was behind the house, he heard the soft patter of feet in the kitchen, and a low whistling sound. Both were faint and muffled, as if with an effort at concealment ; and then the whistling broke out into articulate language:

(Forte) "Welt the flure, Biddy McClure !" (Andante) "Show them the right step, Mary (Adatate) "Show them the right stop, Mary McCacthy !" (Fortissimo)" yerra, dance to the music, ye divils !" (Adagio) "At-the-widow-McLau-au-au-ghlin's pa-a-a-arty !"

Then the dancing ceased. "I'm too warrum," said Mary, "and I'm tired afther all the cookin' and slushin."" "An ye did it well, Mary," said John, the musician; "I never saw a bether dinner at the Archdayken's."

the 'Archdayken's,'" said Mary, who despised flattery; "it's nothin' but 'Archdayken' here, and 'Archdayken' there. Why didn't you sthop wid him, whin you were there ?" '' Take that, John," said one of the boys, who had dropped in, with that easy familiarity which is common to the country.

Mary of Magdala, who had been a great sinner, was now developing ex-traordinary sanctity; and Father Tracey craved light on one or two "Dear Luke" [the letter ran], "don't

life," said John, angrily. "But we could get it secon'-hand, like yoursel," said the other. "Stop that," said Mary, peremptor-ily. She objected to a duel. "Remim-ber where ye are. Get the concertina, John. The masther work t mind." "Fan, fighting, and praying," thought Luke. "The Lord never in-tended the Irish to work." He strolled along the yillage street "Dear Luke" [the letter ran], "don't throw this aside in petulance or dis-gust. I know, and if I didn't, Father Tracey would convince me, that you are a profound theologian. But some-how I feel, too, that these things are revealed to little children. Luke, dear, be a little child, as well as a profound thinker; and let me know all you think on this most important matter. You have no idea of the peace of mind it will give us all, emencially dear Father Tracey. He strolled along the village street the quiet, calm beauty of the evening stealing into the soul, and stilling the tritation and annoyance of that differ table. The purple mountains in the distance seemed to contract and ex pand, as the shadow or the sunlight fell upon them. The air was heavy with the adours of roses and woodbine, and yet cooled with the breezes that floated peace of mind it will g especially dear Father Tra-Won't you "Mother is not too well.

go see her ?" "Well, well," said Luke ; " is there

yet cooled with the breezes that howed down from the hills, over whose sharp ridges were pencilled darker lines, as you see in the horizon lines of the sea. The old men sat smoking their clay pipes leisurely. The old women pondered and meditated, with that air of resigned "Well, well," said Luke ; " is there any use in talking to nuns, at all?" He wrote his little sister to say, that the veriest tyro in theology knew that these poor penitent girls were either subject very frequently to de-lusions, especially in the way of super-ior sanctity ; or, were unfortunately prone to simulation of virtue for the purposes of deception. He had no doubt, whatever, that the case sub-mitted to him came under one of these two heads ; and he would advise his sister not to get involved in any way in what would probably prove an im-posture, which might also eventuate in peace so peculiar to the Irish. A crowd of children were laughing and posture, which might also eventuate in Father Tracey, grave scandal. understood, was an excellent but rather prone to take unwise views about spiritual manifestations, on which the Church always looked with

clearly, Luke had become very prac tical. A good many years had gone by since he vowed his pilgrimage to the

He took up his sister's letter again : and read it in a puzzled manner. "It is downright positivism," he declared: "Margery, too, sees the divine in man-this time, in a wretched penitent. Imagine — Amiel Lefevril penitent and Sister Eulalie arriving at the same conclusion from opposite poles thought."

TO BE CONTINUED.

THE STORY OF A CONVERSION.

In the last month of last year a sen ational surprise was caused in French literary circles by the news that Adolphe Retté, a prominent "devourer of priests" and a leader of the irrelig ious movement, had become converted to the Catholic truth. The event gave great consolation to many Catholics that trying time, to none more than J K. Huysmans, who was justifying fully the sincerity of his own conversion by a of the long and painful illness which carried him off last May. Retto had had been among the foremost of those who attached with blasphemous abuse the defection of Huysmans from the anti-Christian ranks. After his con-version, by the advice of his friends. Retté retired for a time to write a boo of confessions describing the journey he had just made from atheism to be lief, or as he somewhat sensationally describes it, from the devil to God. That this work of expision has been widely read is evidenced by the fact that it has already reached its twelfth edition. It is a book of striking in-terest. Its author is not one of those who, like the late F. Brunetiere or Paul Bourget, has returned to the Church of his infancy after a long neg lect of its creed and practice. On other hand, the Catholic faith which he now embraces with such enthusiasm the only faith he has ever known Orphaned at an early age, he was left to the chances of the world. The Pro-testantiam which he learned at college testantism which he learned at college was never a personal religion to him, and a life of debauchery soon affaced whatever fragments of Christinity had filtered into his life. He became a sol dier, then a journalist, and in the latter capasity the work which he took upon himself was the extirpation of re**DOTOBER 26, 1907.**

habitat justitia, where righteousness has her dwelling.

has her dweiling. The scene opens in a third rate calé at Fontainebleau. Retté had just fin-ished a socialistic harangue before an audience of working men. These had filed out, full of the Utopian ideas he These had has been developing. A small g remain behind with the orstor group and gather round a table with their beer. bottles before them. In that damp, gather round a table with their beer-bottles before them. In that damp, cramped, half-lighted room, reaking with tobacco smoke, the workmen begin to occupy themselves with the deep problem of the age-with science and religion. They wish to consult their oracle as to the beginning of all things. There is no grand Gord the things. There is no good God, the world has had no Creater, and as science knows everything, the gardener

who was one of the party wishes to know "how the universe made a know " It was a simple question, that of the gardener, but the answer did not come readily. The workman waited with ears pricked, and wide eyes to hear what science had to say for itself. Rette looked into the faces of these poor fel-lows, and watched their blauk disap-pointment and dissatisfaction when, after a silence, he answered that science had nothing to declare on that subject. They evidently felt defrauded, and one of them made himself their spokesman, and told him so. He hesitated, and began to unpack the usual ated, and began to unpace the usual baggage—the theories which he felt to be quite beside the point, of evolution, materialism, determinism. Not only during that restless night, but for which he felt to many nights the question he had been so powerless to answer, presented itself to him, not as a mere speculative problem, but as a doubt introducing itself into the very foundations of his philos-ophy. He had been posing as a guide and teacher, he had reared imposing edifices, whose harmonies and granden wakened his own enthusiasm, and that of the public for which he wrote. The world of his philosophy was self-sufficient, driving itself forward toward its own perfection. It was time for human. ity to look for the speedy coming of the age of gold. This was the stately edi-fice of hope he had been building, with its towers in the clouds. But what of its foundations ? It became plainer and plainer on reflection that it was built upon a shifting sandbed. And those poor fellows to whom he had been an evangelist and a prophet, that crowd of grown up children, hard worked, so thirsty for certainties, so undiscipled and easily duped—how dare he unfold to them that empty, idle dream, that A possible of the direction of the source of th A pocalypse of mingled science and unreason ? Already he had abandoned the Anarchism which had been his first ideal, as something both hideous and visionary. He was beginning now to suspect foundations. His experience of the men who were presiding over the destinies of France, had caused him many a sad disillusionment. Some genuine patriots there were among them, but on the whole he had found them a gang of self interested politicians. party-mongers, pseudo-scientific plag-iarists, windy orators, all driving the country in their own way to a state in which every stable element would be dissolved. For a time Clemenceau had been a prophet in his eyes. He became acquainted with hi at the time when the politician journalist was re-trieving, slowly indeed, the prestige he had lost during the Panama discussions. Rette's description of him is particularly interesting now that he has attained to his present command. ing, if somewhat precarious, suprem-

This man exercises a strange fascination. It is all the more difficult to understand it, because hard, sarcastic, often insulting, he treats with ity those who admire him and court his friendship. Perhap cultivated minds con Perhaps his power over es from his strong intelligence, his genuine taste and real understanding in matters of art, and again from a comparison which one is his mind and the stupidity of the radical gang. Again, like all commanding temperaments, he dominates you by the authority of his manner. He is a Jacowell educated one, a type by bin, but a no means common. But to return, in the strife of rolitical fractions, in the ferment of his social ideas, Retté had experienced a disappointment, both with men and systems which had prepared the way for the mental struggle which was to follow the incident of the Fontainebleau totiow the incident of the Folkiening had been café. His moral training, had been totally neglected, he had had no sense of discipline instilled into him by early education; his passions ran wild. A woman, too, ruled him with a lawless, woman, do, rated min with a frequently sensual sway, of which he frequently tried to rid himself-not from any scruple of conscience, but because her lying, her ill-temper, and her intemper ance added to the miseries of a hardearned and laborious existence. Yet, though he dispised her, and perpetu-ally quarrelled with her, her fascinaally quarrelled with her, her fascha-tion would reassert itself, and leave him powerless to dismiss her. This mistress (though fortunately she does not appear prominently in his confes-sions) bound him, throughout his struggle for his soul, to every element that was here in his ideal and that that was base in his ideals and that was lawless and outrageous in his conduct. His only consolations were his art and the forest which he loved. nis art and the forest which he loved When it was possible he lived away from the clty at Fontainebleau. He loved the open air. Removed from the company of self-seeking publicists and from the wretchedness of his home, his delight was to wander in the woods, compaging his woods, compaging the composing his verses, and reciting them to himself, acquainting himself with all the moods of nature, whose comparion-ship seemed to provide an anodyne for the cares and disappointments of life. "Without this love of solltude with which God has been pleased to endow me from my childhood," he writes, "I do not know what would become of me. For, it is worthy of note, that at all times in my life, I have only felt happy in colling it. the cala number the in solitude in the fields, under the trees, or near the waters' edge. To dream, to meditate silently upon some landscape, such have been my deepest and my most salutary pleasures. I have felt this on days when after heap

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ing sin upon sin I have for retired that the pack of could scarcely be let loos It was to seek the dist woods that he went, one in 1905, into the forest a frightful dissipation. He him the Divine Comedy the time. He had alway as a beautiful fairy tale, by the genius of Dante. read the second canto torio, where the poet advent of the angel's bos

of Purgatory-drifting w wards the place of purific Upon the stem stood the Cele Beatitude seen ed written in And more than a hundred spi In exitu Israel de Egypto l' They chanted all together wi And whatso in that psalm is

The word , came to him of grace. As he read the passed over him. He bead to foot. Remorse able joy overflowed into faith of Dante was chall lay down the weight of begin with sweat and 1 desire, to climb the term

cation. The impression of gr: was, quickly faded. The noon one of his literary on him and proposed a chateau. During the c conversation, this frier Retté his dissatisfact scientific irreligion that to lose his adhesion. C presented itself to his n sible solution of his doub ance. Rette was astoun if this man was a living own troubled self. Her opportunity. But the in him, and he answere his friend by a litany of phemy, a panegyric of ism, and an outrageous one of his own poems, Blessed Virgin was revi His friend was shaken of words, and before he supplied bim with a list ere calculated to cou ing Christian tendenci time, however, it is en struggle which was be s soul, entered upon

Dante had given stage. not only of Christian pe of Catholic Faith. He perce ved that t salvation lay in the d Catholic Church. Soo thought taking form in He went early one mon loved forest to think o and this was the for

hitherto vague gropin good took coherent sha From the day when themselves the questio put into the world, a hu and as many philosop tempted to answer it. have been various, ac surroundings, the circ fashions, and above all the human mind. Be born, have developed, ished. Reason and so erted themselves to g tion of the universe. I succeeded in establis since a theory that wa since a theory that wa as a truth is replaced h esis to-day, and this to-morrow by anoth That is the experier That is the experier But it must be acknow the midst of this perp Catholic Church alone able. Its dogmas have its foundation. They substance in the Gosp the Apostles and the done nothing more th strengthen them, fram a liturgy and a dis while, scholars and ph given themselves ove disputes, and hereti ceased to rend themsel

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as ever it was.

The the thick twinght of the beeches. The privet hedges threw cut their white blossoms, heavy with the odours which the bees loved; the sweet woodbine twined in and out of the hawthorn and

Far away some girls were singing an old Irish air; and, as Luke stopped to listen, and watched the blue smoke curling upwards in a straight line from the cottages, he heard the flute again

wailing out another Irish threnody, The Coulin. Then, the voices of the children rose, clear and shrill again : London bridge is broken down, Grand, said the little dear: London bridge is broken down : Faire Ladye!

The problem of the inexorable present:

and the prophecy of the inevitable future strangely blended again.

He went into the village church again, on returning. There was a deeper twilight here than without. He

playing in the main street, gamboling in circles, and singing that folksong, that is common to the children of half London bridge is broken down, Grand. said the little dear : London bridge is broken down : Faire Ladye ! Build it up with lime and sand 1 Grand, said the little dear : Build it up with lime and sand, Faire Ladye ! On the bridge were perched twenty

or thirty young men, resting after the day's toil; and listening to the soft wailing of a flute, played by one of their number. Luke passed swiftly through all. The

city to kiss this old man's feet. Luke passed switch through at. The old people arose, and courtesied, the men taking their pipes from their mouths. Luke said: "How d'ye do?" They did not understand. They

were accustomed to something different from their kind old priests. " How are you, Maurya ? How are the pains ?"

"Cauth, when did you hear from the little g rl in Boston ?" "The murphies are gettin' dry, Pat." "To be sure, man ; send over for the saddle in

the morning, and keep it as long as you " That's the finest clutch of

irritation and annoyance of that di

the globe :

like," "That's the nnert clutch of chickens I saw this year," etc., etc. "He's a fine man, God bless him," said the women, as they resumed their seats. "But he's mighty proud." The children ceased from play, as he approached, and ran to their mothers. The boys leaped from the bridge, and saluted. The player hid his flute. They all could tell where the curate lived; but oh! he was a thousand miles away rom their hearts. He passed out into the country under the thick twilight of the beeches

brier; and the white clover, stamped by the feet of the voluptuous kine, waited its sweetness to the passer-by.

Jack's door. And Jack should come ont to see and help the poor servant in his emergency. And then—the warm fire, and the glass of wine."

'I don't see the application of your anecdote," said Luke, who was very much put about by the accident in the

nall. "Let me see," said the other. "I don't think I intended any application. Put let me see! Oh, yes I I really would not have noticed that elever Ganymede were it not for that crash in hall. Accidents are required to velope genius." "It is really interesting," said the deve

old pastor, "to behold how easily our people fit into their surroundings. You can turn an Irishman into any-thing. A skillul alchemist, that is, an thing. A skilful alchemist, that is, the able statesman, could take up all the waste material in Ireland, and turn it into all beautiful forms of utility and loveliness. I knew that poor fellow, loveliness. I knew that poor fellow, said the old man, in his kind way, "when he nearly broke the heart of the archdeacon by his insobriety and untruthfulness. I never thought that you could transform him so rapidly." The little compliment made Luke

proud, and broke his cast iron resolution into smitherines. He called for more hot water and coffee, and settled down to a pleasant academical discussion.

he said, folding his napkin over his knees, " the Irish are a plastic race ; but the mould in which they are cast should never be allowed to newly run cold. If it is so suffered, they are stereotyped forever. It is a land of sceneouyped intever. It is a hard of cast-iron conservatism. You cannot break away in originality without be coming a monster. It is the land of the Pyramids and the Sphinxes, with all the newer races staring at it, and

giving it up as a puzzle." "It would no longer be a puzzle, said the young priest above mentioned, "if we were allowed to solve it in our own way. Bat, it has ever been our misfortune that a blind man is always

misoround that a bill man and so called upon to solve the riddle." "I'm not quite so sure of that," said Luke, tossing his sontane over his knees, with the old sic argumentaris gesture; "our ecclesiastical depart-ment is not so much meddled with; and behold where we are !" "And where are we?" said the

other. "I should say somewhere in mediae

It is a little thing that turns the Irish

"Would you please pass down the corsi and ricorsi of that coffee and hot water?" said the young wit; and lo the discussion ended in a roar of merri

Just then a sweet, clear, girlish voice just outside the window, which was raised this warm, summer evening, sang softly, and with great feeling, the first lines o of Lady Dufferin's pathetic bal-

I'm sitting on the stile, Mary, where we sa side by side.

It was so sweet and mournful, there in that Irish village, with the golden sun streaming over the landscape, and the air warmed and perfumed with the sweet odour of the honeysuckle that

clambered around the window; and it seemed so appropriate, that the priests were hushed into silence. It wrapped were hushed into silence. It wrapped in music the whole discussion, which had just terminated. It was the caoine

of the Banshee over the fated race.

I'm blddin' you a long farewell, my Mary kind

gate, bef

race.

"I didn't mane any harrum," said John, humbly. "But it was a grand dinner. out an' out; I heard the priests

"You'll have a nice pinny to pay for for all the glass you broke," said Mary. "The masther looked like a jedge wid

his black cap." "'Twasn't that made him mad," said John, " but that little red priesht from Lorrhabeg. Begor, he pitched into the masther like mad."

masther like mad." "He met his match, thin," said Mary. "I'd like to see wan of 'em, excep' the parish priesht, who could hould a candle to him."

What was it all about ?" said on of the neighbors, unable to restrain his

"No saycrets out o' school. If you tell this 'purty boy,' he'll have it in all the public-houses in the parish before Sunday,'' said Mary, the loyal.

"Wisha, 'twasn't much," said John 'Twas all the ould story of England and Ireland. The masther said we must all be English, or be swept into the say. The little wan pitched the English to the divil, and said we're Irish or nothin.

"And who got the best of it ?" said

the "purty boy." "I have been of the " take "Hard to say," s.id John. "They were all takin' thegither, and jumpin' up, like Jack-in-the-Box, excep' the quite ould parish pricats. And thin thet give and word thick they that girl came, and you wor all in their cradles." d you'd think they

" Begor, they're a quare lot," said the purty boy. "They're as like childre as two pays. Get wan of 'em into a tearin' rampage about the dhrink, or a dance, or a bit of coortin'; and thin say a word about the Blessed Vargin, or the ould land, and you have

him quiet as a lamb in a minit." "The English and the landlords would have aisy times but for 'em,"

said Mary. "Thry that jig agin, Mary," said "Thry that jig agin, Mary," said ohn. "I'll get the concertina." "No," said Mary; "'tis too war-

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"I'm thinkin,' John," said the purty boy, " of gettin' me taylor to make a shuit for me, like that. What 'nd it cost ?" "More than iver you see in your

one

"I wish I were old," he said, " and done with these life's enigmas. These old men seem to cast untroubled glances into eternity." He stopped a moment at his cottage ore retiring for the night, and looked down upon the street, the

ing bo cottages, outlined against the dark, deep bank of the thick foliage behind. deep bank of the thick foliage behind. It was very peaceful. "A wise man would make up his mind to be happy here," he said. "But will it last? And what can I do to preserve and extend it?" The problem and puzzle again.

"Anything that man can do, I'll do," he said vehemently, "to solve this dread enigma, and save this devoted

people." The following morning two letters lay on his breakfast table. One was from Amiel Lefevril. It was one of many. And it was the old cant.

"Humanity is incarnate in all great men in a supreme degree ; the true Shechinah, says Chrysostom, is man. Every child of humanity is a transfigured type of humanity. We are im-mortal in the immortality of the race.

Seek the divine in man, and help its development. "There is a hidden element of truth

And Luke forgot that he had taken First of First in Magnooth, in Dog-And Luke forgot that he had taken First of First in Maynooth, in Dog-matic Theology; and that he had held with vigour and success that "the revelation of God in man, through the lowly figure of Jesus of Nazareth, had a far-reaching object, apart from the immediate purpose of the Incarnation ; and that was, to confound the pride of mortals in the perfectibility of the "If we could only teach these poor

"that their people," he said, "that their loft ambition : Seek ye the God in man

amplition: seek ye the God in man, was once, and only once, realized, all would be well. But, then, they should become little children again; and Nicodemus said that was impossible." The other letter was from Margery asking for light and advice on a critical question, about which Father Tracey, who said he had no idea theology or mysticism, was much concerned. "It would appear that one of their penitents, Sister

ligion and moral ideas from the youth of France. But Divine grace was seek. ing him, though he knew it not; it pur-sued him later even when he knew it and fled from it. The struggle and the victory form the theme of his fascinat-

BCY.

It may be that Catholics have learnt by experience to distrust what may be called artistic or literary conversious. Most of us have known cases in which sentiment has led people into the Church, and then either fading away, Church, and then either fading away, or turning in another direction, has led them forth again. Nevertheless, there is no need for us to be too cynical if we bear in mind that a conversion, while it is the end of a psychological stage and the culmination of a process, is from another point of view the be ginning of a new period in which grace and nature are destined to play their part. We may rejoice in a conversion with that hopeful joy with which the crowds cheer the launching of a ship that comes newly made from the build ing yard, with every promise of a successful passage over the perilous ocean.

The book before us centers round a poet. Yet the description it contains is not in the first place that of the conversion of a poet, but that of a sinner, The convert, as we might expect, ex-presses himself in the terms of his own presses nimsel in the terms of his own art, he uses postical language, he has pages of "fine writing," but for all that, he leaves the impression that in the Church he has found, not merely the satisfaction of his cethetic instincts, but refuge and relief from the corruption and slavery of iniquity. He gives thanks, not because God has given him the grace of artistic " selfrealization," but because his Creator has dragged him "from the way of eternal damnation."

His disappointments, his disillusion, his remorae have brought him " unto this peace." Stately ritual, appealing liturgy, the majestic chant of sonorous Latin have had nothing to do with the change in him. Not in the midst of splendid ceremonial, nor in the retired solemnity of abandoned churches has he found the faith, but in the forests with the panorama of nature, it sounds and its silences, his mind has learnt to step upwards towards the sanctury, ubi

all? Nothing short of Church, which has ren is alone capable of lig whose brightness wou tbrough this fog th drifted vessels." He ing a truth which never tired of proch never tired of proci-beginning, that outside vation could be found We find our poet 1006 leaving his fores capital, which, in sp pensations, he heart Wis accompanied thith with dark eyes "-h with dark eyes "-h There he was confron set-back to his progr The extremists whom pen were in po by hi work at their busines Church from the Sta had recovered his as was question of provi-reward for faithful se by appointing him to a

department of the St long time despised eart, bat the evil there were many oth and who yet did not good living out of it hypocrite more or l would make no grea soon felt, however, hypocrisy was dema se masters.

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Ing sin upon sin I have field to a spot so rotized that the pack of my passions could scarcely be let loose on me." It was to seek the distraction of the woods that he went, one J une morning in 1905, into the forest after a week of rightful dissipation. He carried with him the Divine Comedy to while away the time. He had always regarded it as a beautiful fairy tale, set into poetry by the genius of Dante. He began to read the second canto of the Purga-torio, where the poet sings of the advent of the angel's boat to the shore of Purgatory—drifting without cars to wards the place of purification. Upon the stem stood the Celestial plot, Beatinde seen ed written in his face: And whatso in that passin is after written. The word , came to him as a message d just fin-before an These had n ideas he mall group prator and their beer. hat damp, workmen with the ith science to consult ning of all God, the

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And whatso in that psalm is after written. The word, came to him as a message of grace. As he read them a shu'der passed over him. He trembled from head to foot. Remorse and unspeak-able joy overflowed into his soul. The faith of Dante was challenging him to lay down the weight of his sins and to begin with sweat and labor, yet, with desire, to climb the terraces of purifi-cation.

begin with sweat and indor, yet, with desire, to climb the terraces of purit-tration. The impression of grace, vivid as it was, quickly faded. That very after-noon one of his literary friends called on him and proposed a walk round the chatean. During the course of this conversation, this friend confided to Retté his disstification with the scientific irreligion that was beginned to lose his adhesion. Christianity had presented itself to his mind as a pos-sible solution of his doubts and distur-his man was a living replica of his own troubled self. Here was a great if this man was a living replica of his own troubled self. Here was a great in bim, and he answered the doubts of his friend by a litany of cultured bias phemy, a panegyric of Greek polythe-ism, and an outrageous quotation from one of his own poems, in which the Blessed Virgin was revited. His friend was shaken by this torrent to make and was shaken by this torrent Blessed Virgin was revised. His friend was shaken by this torrent of words, and before he left, Rette had

supplied him with a list of books which were calculated to counteract his ris-ing Christian tendencies. From this ing Christian tendencies. From this time, however, it is evident that the struggle which was being enacted in his soul, entered upon a more definite stage. Dante had given him a gimpse, not only of Christian penance, but also

not only of Christian penance, but also of Catholic Faith. He perce.ved that the path of his salvation lay in the direction of the Catholic Church. Soon we find this thought taking form in his meditations. He went early one morning to his be-loved forest to think out his position, and this was the form in which his bitborto yagne grouping towards the hitherto vague groping towards the good tock coherent shape: From the day when men first asked

From the day when men first asked themselves the question why were we put into the world, a hundred religions and as many philosophies have at-tempted to answer it. Their solutions have been various, according to the surroundings, the circumstances, the fashions, and above all the caprices of the human mind. Beliefs have been born, have developed, and have perborn, have developed, and have been ished. Reason and science have ex-erted themselves to give an explana-tion of the universe. Never have they succeeded in establishing anything, since a theory that was held yesterday

strange fascinaore difficult to hard, sarcastic, ts with brutalm and court his his power over from his strong e taste and real ers of art, and on which one is n the quality of

council of conspiring politicians, pre-sided over by a man who was wont, in his speeches and articles, to make a brave parade of his fair ess and toler ance. There were some present at the meeting who, taking him too literally perhaps, were complaining of the de-lays in forwarding the policy of com-plete separation of Church and State, with its programme of despoiling the secular clergy and silencing Catholic worship throughout France. "Give us time, we will quietly strangle the priests, without ceasing to talk of liberty, and better than that, we will manage to represent to the country that they were the first to begin the mischic!." This cynical avowal of what the world now knows to have been the deliberate policy of the Bloc diled him with loathing. His tempta tion to sell himself to the party van ished then, and never returned to him. He broke off his connection too at this period with the aati-clerical press. Once indeed he departed from grace in this matter by writing an artfole holding up to ridicule the culture of

council of conspiring politicians, pre-

Once indeed he departed from grace in this matter by writing an article holding up to ridicale the caltus of the Biessed Virgin as it appears in Huysmans' last book, "Les foules de Lourdes." But this fall was occasioned, it would appear, rather by want of money than by an acute return of irre-ligion. He paid the price of this re-lance by an acquish of conscience.

his confidant. His self-revelation was by no means complete, even now he was held back from making a full dis-closure of his religious conflict. Cop-pee was sympathetic with him, "flike an inducent big brother," and it was to him that he applied before long for a letter of introduction to some priest who should instruct him and receive who should instruct him and receive

who should instruct him and receive him into the Church. The last phase was upon him. We need not follow its details; for it is the old duel between flesh and spirit which is familiar to us in the ancient

pages of St. Augustin : I was sick and tormented, reproach-ing myself more bitterly than ever, rolling and writhing in my chain till it should be utterly broken, for at presshould be utterly broken, for at pres-ent, though it all bat snapped, it held me tight. And Thou, O Lord, wast in my inmost heart arging with austere pity, the scourge of fear and shame, lest I should fall once more, and the rest of my worn and slender fetter, instead of breaking, should again grow strong and bind me faster than before. For I kept saying within myself, "Let it be now, let it be now," and as I spake the word I was on the very verge of re-solve I was about to act, yet I did not act. Still, I did not step back into my former indifference, but stood close my former indifference, but stood close and took fresh breath. I tried again, and came a little and a little closer, I could all but touch and attain to the winning post. Yet I did not quite touch it, or reach it, because I still touch it, or reach it, because I still shrank from dying unto death and liv ing until life, and what was worse in me was stronger because it was in-grained, and what was better in me was yet untrained. And the moment which was to make me different affrighted me more the nearer it drew, but it no longer repelled or daunted me, it only chilled me.

succeeded in establishing availing, since a theory that was held yesterday as a trath is replaced by a new hypoth-esis to-day, and this will be ousted to-morrow by another conjecture. That is the experience of all time. But it must be acknowledged that in the midst of this perpetual flux, the Catholic Church alone remains immov-able. Its dogmas have existed since its foundation. They can be found in substance in the Gospels. Since them a liturgy and a discipline. Mean-while, scholars and philo-ophers have given themselves over to continual disputes, and heretics have never given themselves into a multi-tude of sects, in which each interprets God in his own fashion. For nineteen centuries this has been going on. The

THE CATHOLIC RECORD.

AVOIDING STARVATION

Though the reorganization of the French Church is progressing satisfac-torily, there are, says the Paris corres-dondent of the Dablin Irish Catholic, many poor dioceses in which the col-lection of the Diernier du Cuite has failed to produce the sums required for the payment of even the small caller the payment of even the small salary necessary to enable the parish priests to keep body and soul together. It is true that a couple of weeks ago the interdicesan committee met in Paris to distribute the surplus funds of the rich dioceses amongst the less favored regions, but delays in transmiting the money and the insufficient amount which will in the end find its way into the pockets of the isolated priests Into the pockets of the isolated priets living in out of the way villages has led a large number of those who offic-iate at the altar to seek the means of earning a living without compromising their holy profession. Self help is salways praiseworthy, but there is some-thing and in the knowledge that the always praiseworthy, but there is some-thing sad in the knowledge that the men who devote their lives to the ad-ministration of the sacraments—the baptism of children, the marriage of the adults, the shriving of the dying, the burying of the dead, the off-aring of spiritual consolation to all, etc., —should have to mend shoes or make tables and chairs to earn the where tables and chairs to earn the where

If manual labor is not incompatible withal to buy bread. If manual labor is not incompatible with the spiritual ministry of the priest, it must necessarily occupy much time which would be better employed in study-especially at a time when attempts are being made to shake the very foundations of the faith. The fact, however, remains that the number of priests in France who have already been obliged to turn their hands to work to avoid starvation is so consider. able that they have formed a syndi-cate for the defence of their profes-sional interests. The association is called an "alliance," and its president is Abbe Leroux, the parish priest of Airvault, in the Deux Sevres, and the secretary Abbe Louis Ballu, the parish priest of Uarnay, in the Mainet et Loire. This "atliance" has created its organ of the press, which is called the Trait d'Union. It would be impossible to montion the

to would be impossible to mention the names of all the priests who have taken to photography, or of those who have accepted to serve as day laborers. They are too numerous. However, two priests—Abbe Hollebake, of St. Paul priests—Abbe Hollebske, of St. Paul in the Oise, and Abbe Carteau, of Mag-nils Regniers, in the Vendee- are ar tists who hope to earn a living, the former by painting portraits and the latter by handling the sculptor's chisel. Abbe Challong, of Castelnau-Besteenue, in the Lot here metanted a Bretenoux, in the Lot, has patented a new incubator for chickens. He has received warm encouragement from Mgr. Fuzet, Archbishop of Rouen, who would like to see the poor priests of would like to see the poor pricess of his diocese devote their spare moments to agriculture. Abbe Bois, of Chan-nay, in Vienne, breeds rabbits; Abbe Paille of Celon, in the Indre, cultivates snailes; Abbe Bondou, of La Bour-nade, in the Tarn et aronae, is already percented for his julice and ismes Abba nade, in the Tarn et aronae, is already renowned for his jellies and jame; Abbe Lannay, of Averden, sells bicyclettes, motor cyclettes and sewing machines of his own manufacture; Abbe Barres is a turner, whose legs of tables and chairs are highly appreciated in all the country round his village oi Rocom-adour in the Lot, etc. Watch and clock making is a favorite calling among the parish priests, for more than a dozen of them have already adorted it. Some few priests have

adopted it. Some few priests have turned their hand to tailoring and others have consented to knit socks and stockings. Several have established small printing presses in their presby-teries and run off visiting cards, pro-grammes, prospectuses, etc. Abbe Gadel, of Poncieux, in the Ain, has patented a liquid for removing stains from cloth, and Abbe Tartus, of Merignas, in the Gironde, has invented a new and, it is said, delicious perfume.

old college at Quebec has three worthy successors in St. Mary's College, Mon treal, for the French speaking stu-dents, founded in 1848; St. Boniface College Maritele (or effective) dents, founded in 1848 ; St. Boniface College, Manitoba, for students of both languages, founded in 1885, and Loy-ola College, Montreal, for English-speaking students, founded in 1896.

A METHODIST BISHOP.

MISCONSTRUES THE DEVOTION OF CATHOLIC SISTERHOODS. Toledo, O., Sept. 26.—" I want to see every white-veiled Sister of Mercy in the Roman Catholic Church matched by a white tid Descences in the Math by a white tied Deaconess in the Mech-odist Church," said Bishop Berry, in addressing the Central Ohio Methodist Conference this morning, on behalf of the Deaconess Home and Hospital. "I am informed that half of the

Protestants who go into the Roman Catholic Church go through contact with the Sisters in the Catholic hospitals. To cure the body is not the ultimate object of these women, but to cure the soul, and I am convinced that their hospital is the most powerful propaganda in that church. I do not critise the church for this, but rather

honor their sagacity." Rev. William D. Hickey, Dean of the Dayton, O., district of the Archdiocese of Cincinnati, rightfully takes Bishop Barry to task in the following letter to

Berry to task in the following letter to the Dayton Herald: The daily papers to day quote the following utterance from Bishop Berry's address to the Central Ohio Methodist Conference at Toledo: "I am informed that half of the Pro-testants who go into the Roman Cathc-lie Church go through contact with the Sisters in the Catholie hospitals." To cure the body is not the ultimate object of these women but to cure the soul, of these women but to cure the soul, and I am convinced that their hospital is the most powerful propaganda in that church. I do not criticise the Church for this, but rather honor their sagacity." These statements seem to call for

some comment, for it is to be regretted that the Bishop in his commendable zeal for the hospital conducted by the Methodist deaconesses lost sight of the obligations of truth and justice. It is quite true that he qualifies his sweep ng statement by saying that he was 'informed," and thus evades a direct responsibility for words so unjust to the Sisters in charge of hospitals and so craftily calculated to arouse religious

brainly contacted to arouse religious prejudice against them. No matter who the informant of the Bishop was, or what were his qualifies tions for gathering or verifying such information, the statement for which the Bishop stands sponsor is lacking in the execution element of truth. It is the essential element of truth. It is not true that one half of those entering the Catholic Church are converted in the hospital. This is a question of fact and in support of it I may appeal to the experience of every priest in this city, and what is true of the Church's work in Dayton applies with equal trath to other parts of the country. Almost every week in the year, priests are engaged at their residences

priests are engaged at their residences in giving instructions to individuals seeking admission into the Catholic fold. These persons are led to this step by a serious realization of their daty to God and by a conscientious conviction of the truth of the Church's claims. Not five per cent of them have had any experience in a Catholic hospi-tal. I appeal furthermore to the ex-perience of hundreds of our separated brethren, who have found shelter and

brethren, who have found shelter and nursing care within the walls of St. Elizabeth hospital, and ask them if the Sisters ever engaged in the proselyting work Bishop Berry accuses them of, or if any effort was made to thrust the Catholic religion on them or weaken their adherence to their own Church. Every year far more Protestants are cared for at St. Elizabeth Hospital than members of the Catholic Church; and of the thousands who have in the past year sought this haven of refuge, but a very small proportion have been re-ceived into the Catholic Church. Protestant ministers are frequent visit



3

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lity of the radi-all commanding He is a Jaco-d one, a type by

strife of rolitferment of his experienced a with men and epared the way le which was to be Fontainebleau ne Fontaineoleau ining, had been and had no sense nto him by early as ran wild. A with a lawless, h he frequently -not from any but because her and her intemper-eries of a hard-existence. Yet, existence. Yet, er, and perpetu-her, her fascinaitself, and leave itself, and leave miss her. This inately she does ly in his confes-throughout his to every eler ideals and that which he loved. he lived away ntainebleau. He Removed from the og publicists and of his home, his and reciting them g himself with all whose companion ie an anodyne for pointments of life. of solltude with pleased to endow I," he writes, "I hid become of me. note, that at all ye only felt happy fields, under the waters' edge. To lently upon some heen my deepest been my deepest ary pleasures. I when after heap

God in his own fashion. For nineteen centuries this has been going on. The Church maintains its belief intact, while around it doctrines and theories whirl like dead leaves blown about by which fike deal feaves blown about by a cyclone. Then meditating on his own unhappy country, Rette opened his eyes to the state of misery to which the eighteenth century philosophy, and its practical application during the Revolution, had reduced it. Ideals, religion, the safe guards of civic and family life have here there into the melting not. But

been thrown into the melting-pot. But what had taken their place? Anarchy what had taken their place? Anarchy and disruption were rife, and the Age of Gold promised and prophesied by the sentimentalists seemed as far off as ever it was. "What did Balzac conclude from it

what did Balzac conclude from to all? Nothing short of this; that the Church, which has remained unshaken, is alone capable of lighting a beacon whose brightness would avail to lead through this fog the strayed aud drifted vessels." He was only affirm-ing a trath which the Churgeh had

drifted vessels." He was only affirm-ing a truth which the Church had never tired of proclaiming from the beginning, that outside of her no sal-vation could be found. We find our poet in the March of 1906 leaving his forest retreat for the capital, which, in spite of some com pensations, he heartily loathed. He was accompanied thither by "the lady Wis accompanied thither by "the lady with dark eyes "-his evil genius. There he was confronted with another set-back to his progress, which might have kept him in his misery for ever. The extremists whom he had served y his pen were in power, and hard at ork at their business of severing the Church from the State. Clemenceau had recovered his ascendancy. There was question of providing Rette with a reward for faithful service in the past by appointing him to a sinceure in some by appointing him to a sinceure in some department of the State. He had for a long time despised the B oc in his heart, but the evil spirit whispered there were many others who did so, and who yet did not soruple to make a good living out of it for all that. One hypocrite more or less, he reasoned, would make no great difference. He soon felt, however, that too much

that of the great African's conver-sion. The woman had been dismissed and temptation from that source was removed. Then a spiritual abandon ment settled down upon him like a dark

cloud. The vast screnity of the forest now gave him no consolation. The forces of evil gathered for their last assault. Under stress of this terrible melancholy, fatigued as he was by the long continual strain, he listened to the tempter who counselled suicide. He was preparing to make away with him self when the great grace came, this time overpowering, compelling. So plain was its call that he knew that from spiritual deat. The rest is a from spiritual deat. The rest is a familiar tale—edifying, but unexciting. Francois Copr ϕ s is the Catholic friend who introduces him to a priest. Retté finds the old Abbe at St. Subjece very bied en expectator. kind and sympathetic. He learns to make the sign of the Cross, and is in-

structed in the creed. .ie prays in the churches, he makes his confession, and receives his first Communion. Then he departs from Paris to Ar-

bonne, in his favorite forest to write his book of thanksgiving and explation. It is probable we shall hear of him again before long, for it is reported that he intends to publish his first volume of Christian poems. He is anxious to devote his talent to the cause he once attacked, and to aid in bringing back his unhappy country to a better mind. There is no want of scope for his talent, for, Heaven knows, religion in France has urgent need of able and courageous delendors.-Delta in The Month.

Speaking of certain Protestant writers of his day, Cardinal Nawman says that with them "Mistiness" is the mother of wisdom. A man who can set

THE JESUITS IN CANADA.

By a decree of Very Rev. Father Vernz, general of the Society of Jesus. dated August 15, the Canadian mission of the society is erected into a province, with all the rights, faculties and privileges of the other New World provin-ces of New York and Missouri. By the same decr. e the North Alaska mission of the society is detached from the province of Turin and joined to the new province. Hitherto the Canadian Jesuits formed only an "independent" mission, and were without any direct representation in the general congrega-tions, in which all the more important business of the order is transacted.

The new province, although with that of New Orleans the latest to attain its full development, has neverthe-less a glorious history, extending back some three hundred years, while its roster contains some of the most illus-trious names in the annals of the Society of Jesus. The first Jesuits to Society of Jesus. The first Jesuits to set foot on Canadian soil, were Fathers Biard and Masse, who landed at Port Royal in 1611. Then followed for the space of half a century an era of the most eroic labors for the conversion of the Indians. It is to this period that be-long such men as Boebeuf, the Lale-mant, Daniel, Jogues, Goupil, Dablon, Chaumonot, Ragueneau, Bressani, Le Moyne and many others; examples, all of them, of the most exalted type of heroism, and some of them, we fondly trust, soon to be declared by the in-failible volce of Christ's Vicar, martyrs of Holy Church. In 1635, in spite of the manifold difficulties of the times, they opened at Quebec the first colle in North America, which continued its beneficial work until the suppression of their order-in 1772.

The society of Jesus was restored in 1814, and in 1842, at the earnest solici-tation of the suintly Bishop Bourget, which escape from testroying one another only by being diluted with traisms, who never enunciates a truth the time of the suppression of the without guarding himself from being solution for an the seasonal solution of the formatic tart. One without guarding infinition boing solutory, tubers were in Canada only supposed to exclude the contradictory, tubers were in Canada only two almost three in Canada only two almost three in the solution of t

ors to the hospital, called there by the members of their churches and every facility is accorded them.

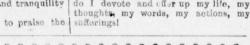
It is quite true that a small propor-tion of patients join the Catholic Church, but is this to be wondered at when they are brought into close con-tact with the holy lives of these good Sisters, who have left home and friends and consecrated themselves forever more to the service of the poor and the sick, because the Master wills it? Men naturally judge a religion by its results, and in this busy age they seek a religion that does things, and a Church that accomplishes as much as

ter is always ready with a sneer, and one would like to see Bishop Berry in the midst of the saintly assembly at the Catholic Church in her many-sided Toledo looming up as a stronger charcharity will always gain adherents. The whitetied deaconesses will do more acter. to win followers of the Methodist Church than their Bishop who sneers at the Hospital Sisters. How unworthy of a man of God is the assertion that all the laborious work of the Sisters is trouble and darkness which comes over your mind at times. We must sometimes feel cur own emptiness, and see

but a sham and a subterfuge for entic-ing people into the Church. The first aim of the Sisters is to rehow wonderfully weak our nature is, and also how frightfully corrupt. lieve human saffering, to soothe the fever-agonized brow, and to win weak-Do not be downhearted. Take each day as it comes and serve God. Do not make plans. God will call you at ened and exhausted natures back to health ; and if in addition to this, they can be of aid in bringing the peace of His own and your own time. That is the simplest, the safest and the sweet-God to sin-burdened souls as they draw nigh the awful shore of eternity they will not deny to those who seek it from

them the religious comfort of member-ship in the great mother Church, that has brought such peace and tranquility into their own lives. thoughts, It takes a strong man to praise the sufferings!

est course to follow .- Lacordaire. Let us then say to Jesus with ardent love: To Thee, O Sacred Heart of Jesus, do I devote and offer up my life, my



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

Ottawa, June 18th, 1940. 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 intelli-more and ability, and, above all, that it is im-more and ability, and, above all, that it is im-more and ability, and, above all, that it is im-more and ability, and, above all, that it is im-more and ability, and, above all, that it is im-more and state of the country. Following the best interests of the country. Following influence reaches more Catholic homes. I influence reaches more Catholic homes. I inforefore, earnestly recommend it to Catho-is families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ. Ponsarus, Archbishop of Ephesue, Apostolic Delegate. as Coffey :

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

Ottawa, Canada, March 7th, 1900. Mr. Thomas Coffey : Dear Bir : For some time past I have read rour 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 pleas-tre, I can recommend it to the faithful Bieseing you and wishing you success. believe me to remain.

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

LONDON, SATURDAY, OCT. 26, 1907.

PANTHEISM.

An esteemed correspondent, after reading a sermon upon the new theology, writes us : " Now that Eastern Theos ophy is so popular in the West the sub ject of pantheism is very interesting. And the point which occurred to me is this-the real so-called pantheism of the East, which, being built on, does leave room for God, for in the Hindoo writings God does not evolve into the universe but is constantly represented as producing the universe as a man

makes something for sport. These people are in fact evolving something out of their own brains, in place of adapting philosophy to theology or vice versa; or is it the father of lies?" In answer to our friend we might simply take the last question first : and say, yes, it is the father of lies who, delud ing the children, sometimes elevates man to the deity and at others lowers the deity to the level of the cresture. This waive of the hand would not satisfy any one, though in the ultimate it has much to commend itself. There are several forms of pantheism. All agree in denying the creative act of God; or, as Brownson puts it, the creative act of being producing all things from nothing. They all admit only one substance, which is the substance or the reality of the universe. The classesat least the chief, are: 1st, the emanationists, or those who hold that all things emanate from the one being or anbstance which they call God, and return at length to him and are reabsorbed in them: 2nd, the autologists or followers of Spinoza, who assert that being or substance, with its modes or attributes, is the only thing that exists and 3rd, the idealististic and egoistic, who hold that nothing exists but the soul, the ego, the ideas. It is in the last category we place most of the west. ern theosophists ; for the reason that whatever philosophy they profess, or whatever philosophy an analysis of their teaching will show, it is idealistic in its principle. Historically regarded it is Hegelian, and Hegel, though the greatest of modern philosophers, was a pantheist, an idealist of the highest charity and characterized by selftype. According to Hegel God and denial. The Standard Oil Co. has no the universe form a whole. There is an unbroken procession from the mineral to the plant, thence to man and on through various beings to God. It is God who manifests himself. In the mineral he is a mineral, in the plant a plant, in man. man, differing here from his other manifestations in that in man God manifests self-consciousness. God is the idea, the principle, the law and the term of all being and all reality, manifesting himself and determining himself in the sphere of thought, nature and the human spirit. This idea which is the totality of all being, the absolute being, considered in itself and as a rational notion, constitutes logic. Considered in so far as it quits itself, starts out from itself, and manifests itself in nature, it gives rise to natural philosophy. Considered in so far as it acquires consciousness of itself in man it forms the object of the philosophy of the soul. Even from these bare outlines it will be seen how pantheistic this philosophy is in principle. Nor was it long before its false pantheist principles were applied to the Incarnation by Strauss, and fur-

ter Idealists. We do not mean to say that the division is a strict one, that they do adopt ot run into each other, or that emana tionists are not idealists also, and vice versa. Brahminism is a mixturesometimes one, sometimes the other : the world, according to this system, is only an emanation of Brahm returning to him at the end of a greater or less number of cycles. The universe began to exist by evolution, it will cease by involution or the return to Brahm, only to start afresh on its round again, as seasons succeed seasons. Wherein, it may be asked, lies the difference ? Brahminism is purely, positively pantheistic. Hegelian philosophy, while pantheistic in principle, is atheistic in tendency and construction. It identifies nothing and

being, and trampling under foot the great law of contradiction, it leads us to a God who acquires divinity in taking consciousness of himself in man, to a God who can never arrive at being really God, not only because God either does not exist or is the most perfect and absolutely unchangeable being, but, likewise because in Hegel's philosophy there is supposed to be an indefinite, eternal elaboration a becoming-never a being, always a becoming. If error is more dangerous by reason of its seductive brilliancy and its deep concealment, then Hegelian pantheism is of all modern systems the most to be dreaded by its double evil of pantheism and atheism. Whatever objections religion may have to evolution, these it must have against Hegelianism ; for the latter is evolu tion carried to the very pinnacle of the temple. Whatever evils may be found

in rationalism they are to be found aggravated a thousand fold in this stounding exposition of the power of human reason, of which is written in the head of the work, denial of God and subversion of religion. With Brahminism there is no room for a creature : all is God, nothing but God. The creature, or what appears to be the creature, waits, longs, strives by waiting to be absorbed into God.

STEWARDSHIP OF WEALTH.

We see from some of our contemporaries that John D. Rockefeller, in the hour of his trial, is assuming a tone of pjured innocence. He is appealing to a higher court than earth can offer, not for the remission of his fine, but for the righteousness of his cause. Like mest wealthy men, he has found an adherent, one who will console him, who, notwithstanding the severity of the world, professes belief in the virtues of the Standard Oil Co. "John D.," says this Rev. Baptist Clergyman, "is a 'steward' and is responsible to God." As one of the journals remarks "That is right ; that is scriptural." There is no getting over the fact. But if Mr. Rockefeller or his rev. champ. ion thinks that the Standard Oil Co. fulfils its stewardship by rebates and other methods, proved over and over against it, then justice fails in this world and the world to come. Or if these people think that they can hide behind the abstract company, direct its grasping claws, freely employ its selfish, unprincipled methods, and peace fully enjoy its ill got profits, wit assuming the full responsibility be ore God Whom they pretend to worship, be fore society which called their company into existence, before the small capitalist whose struggle has been rendered so much harder by the company's misdeeds, we would expect the Arm of the Omnipotent to be shortened and His ear no longer attentive to the cry of the poor. Let no man talk of virtue which is not based upon soal, and therefore no virtue. We do not say this as singling out this now notorio.s company; nor would we charge its President with being the only pebble on the beach. Wealth in this case, as long ago, in Scripture not quoted by this Baptist minister, is building its store houses larger without question of any higher call. Wealth is reaping profit where it never sowed responsibility. Responsibility must keep pace with wealth, else wealth is ill-got and becomes a danger to the individual and a menace to society. The older consuetude of placing the whole responsibility upon the individual may not have advanced commercial interests or stimulated commercial activity so much as the present method of limited companies, but it protected small concerns and prevented the contralizing grasp of business diplomacy. We cannot go back. Nor can society continually fine, imprison or otherwise punish these companies. Punishments follow crimes or misdemeanors. These cannot be the habitual conduct of their directors. Otherwise something is most seriously wrong : society is weak, the

THE CATHOLIC RECORD. paper gossip. The question of investmany another leads the unthinking to ent and shareholders' responsibilities socialistic theories, it is the shows the freedom of blame which Leo areer of a John D. Rockefeller and the XIII. would have. He left his money cant of his apologist. Socialism will in the hands of agents who invested it divide what these able but selfish men for him : he was not directly concerned gathered without pity and hoarded withwith its whereabouts. If his attention out sufficient sympathy. When that was called to an unworthy purpose, he division takes place under new matters, no doubt closed the transaction. That when stewardship shall be an obsolete is nearly all we can say upon the sub. term and right a word scarcely to be ject, except to make some enquiry whispered under the breath, when about it. This, however, will take some wealth shall stand before the judgment of a living generation whose mind is time. untrained to respect authority and A CANDID FRIEND. whose heart has never bowed to Godhow will it stand with the plutocrats Whilst the highest perfection claims on that day ? Wealth has always conthat we should do without human con tributed more towards the destruction olation, still we feel the touch of a of institutions than for their construcfriendly hand and the force of a kindly word. So much noise is raised against

the Church, from press, pulpit and

platform that, without losing hope or

confidence, we often wonder whether

we are living in an age of free enlight.

enment, or whether any will come at

all to understand us. One friend we

seem to have, whose kind references to

Catholicism and its practices are not

of to day or of this year. We allude

to the Rev. Mr. Ker, Rector of St.

George's Church, St. Catharines, Ont.

He seldom loses an occasion of impres-

sing upon his flock the needs and

dangers of the times. He bears honest

and strong testimony to the work and

faith of the Catholic Church. In his last

discourse, at his Harvest Thanksgiving,

he was quite pointed in his sympathy

towards the Church. He saw a famine

in the world, not the famine of bread

tion had ceased to be considered a

banks and ruined families were all

educated men. It was clear that a

godless system of education was re-

sponsible for the existing state of

things, which already was causing pro-

found alarm among the more thoughtful

expressed his astonishment that preach-

entitled to Protestant sympathy."

tion or stability. Poverty and courage have done far more. It might not be the same in our modern civilization where wealth is so closely associated with industry, and where labor contributes the form whilst capital supplies the material. Notwithstanding, however, the good which wealth does by its activity, many of its old selfish habits cling to it, making it forget its fellows, binding it to sordid earth, and keeping it unmindful of its true Master and its

SOCIETIES.

higher calling.

We have received a long communication arging the formation of a society within the Church as universal as the Church itself, but with aims more social and temporal. It is useless to enter upon a plan which is too high up in air ever to be realized, and too low down ever to elevate its associates. We do not say this because we wish to throw cold water upon our friend's aspirations or because we are not desirous of seeing more union amongst our people. We deplore deeply the disunion and the want of public spirit, meaning, by this latter, a Catholic public spirit. Too often we are the sport of every wind and the toy of designing politicians. Our views too frequently are low, narrow and selfish. But notwithstanding these and many more objec tions we find union in the bonds of faith, more fellowship in the charity of God's Holy Spirit than in natural, self-formed associations, more real ben afit for all concerned, a stronger pro tection for the weak, a surer refuge for the wanderer, a greater reward for good deeds, an easier pardon for the fallen, truth more securely guaranteed and the fountains of life kept pure and free for all. There are many associations within the Church which are not only tolerated but earnestly encouraged by the different authorities. We see no reason for starting others. We do see strong reasons for the strengthening of those which already exist. In such matters we are chary about making suggestions; for whilst union is strength liberty is the dearest inheritance we possess. One other point : our correspondent calls our attention to the fact that we treated the Odd Fellows' as an oath-bound society, whereas in reality it is only a strict promise. So far as our argument was concerned there was no difference.

MONTE CARLO.

A. P. Berube, Vonda, Sask. He will give them all necessary information in regard to location of land, price, etc. slated 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, Arch-bishops, Bishops and other Ordin-aries who are at peace and in com-munion with the Apostolic See.

CONTINUED FROM LAST WEEK. Another matter in which the Mod

position to the Catholic Faith, is in regard to the principle of religious ex-perience which they refer to tradition. Tradition, as the Church understands Tradition, as the Church interstand it, thereby is completely done away with. What does tradition mean for the modernists? The communication interstand the modernists? The communication by preaching or by means of the intel lectual formula, of some original ex perience. For to this latter, over and above what they call representative value, they attribute a suggestive of ficiency operating upon the believer in order to awaken in him the religious sentiment which perhaps has become order to awaken in him the religious sentiment, which perhaps has become dormant, or to facilitate his reitorat-ing his experiences upon non-b lievers in order to evoke in them the religious sentiment, and bring them to the ex periences he would have them under go. In this way religious experience goes on accumulating for mankind This experience is propagated not only among the living by means of preach-ing properly so called, but is transmit-ted from generation to generation either orally or in writing. This transmis-sion of experience undergoes many vicissitudes. Sometimes it takes root and grows; sometimes languishes and becomes extinct. It is by this standard that the Modernists, for or of thirst, but of the word of God. whom life and truth are but one, judge 'On all sides," said he, "they heard of the truth of religions. If a re lives, it is because it is true; if it were not true, it would not survive. The logical deduction from all this is that complaints of public dishonesty, of graft,' of corporate wealth. Educaall existing religions are true. moral force, and the men who wrecked

FAITH ELIMINATED FRCM SCIENCE. We have arrived at a stage, Vener able Brothers, where we have a per-fectly clear view of the character of the relations which the Modernists establish batmens faith and Modernists establish between faith and science, including history. In the latter they assert, in the first place, that the sub-ject matter of faith and science is of the community." Mr. Ker likewise totally different. Faith concerns itself with matters which science declares are unknowable. They therefore, move ers and men of public position could be in quite different orbits. Science defound "belauding the condition of in quite different orbits. Science devotes the set of t France, as if the upheaval of social order in that country was a movement principally directed against the Rothen, that there can be no possible conflict between science and faith. man Catholic Church, and therefore We Each remains in its own province and agree with Mr. Ker, not merely betherefore they can never collide, nor even contradict each other. If one should raise the objection that there cause of our Catholicity, but because we are, and always have been, unable are certain things in visible nature which depend upon faith, as for in-stance, the human life of Jesus Christ, to understand how any one, no matter how bitterly they might be opposed to stance, Catholicism, could find comfort just now the Modernists will deny it. The affirm that it is quite true, that thou They in France. Yet there are such men. matters by their nature belong to the They do not read aright the words matters by their nature belong to the world phenomena; but inasmuch as they are penetrated with life and faith, and inasmuch as they have been transfigured and disfigured by faith, upon the wall. Toronto has a couple of them. One of them, Canon Cody, was very communicative last year to they under this special aspect, with draw from the domain of the senses the students of Wycliffe College and likewise at St. Catharines to the and under the form of matter are younger students of Ridley College. transferred to the divine order. To This year it is Professor Ballantyne of the question whether Christ performed miracles and uttered true pro Knox College. Both these gentlemen prophecies, whether He rose from dead and ascended into Heaven, regard the state of France as the dawn the dead and ascended into Heaven, Agnostic Science will return a negative of day instead of the deepening shadow of night. Let them lay to heart this answer; faith, an affirmative one. When it becomes necessary to avoid : testimony with which the Rev. Mr. contradiction it will be pointed out that the negation is that of a philoso Ker closed his Thanksgiving address. that the negation is that It is taken from the Belfast Weekly pher addressing philosophers, of one who regards Christ as a historical re-ality; and that, the negation is that of clearly News, and may therefore be regarded clearly seen by the consequences flow-ing from them. To begin with symbol-ism. Since symbols are at one and the same time symbols in regard to the a believer addressing believers, of one who considers the life of Christ as lived anew in faith and by faith. objec FAITH SUBJECT TO SCIENCE.

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what is to be believed, but to embrace it with a submission enlightened by reason; not to try to fathom the depths. of the mysteries of God, but to revere them in all plety and humility. (Brev. them in all piety and humility. (Brev. ad Ep. Wratislav, 1857.) The Modern-ists reverse this order. They have earned for themselves the reprimand administered by another of our prede-cessors, Gregory IX., who wrote of cer-tain theologians of his time : "There are some among you who, puffed up with vanity, seek to substitute profane powelide for that which was provided with vanity, see twhich was provided for you by the Fathers, who actuated by a desire of making an ostentations d'splay of kn. wledge wrest the Sacred Writings to make them agree with raor alist doctrines whilst at the same time they bestow no thought upon the question of benefitting their hearers. * * * Who seduced by unusual and bizarre doctrines overturn the order of things, making the Queen the servant. (Letter addressed to theological prc-tessors in Paris, A. D. 1223.)

The conduct of the Modernists. which is perfectly consistent, sheds still more light upon their doctrines, in their addresses and writings they seem to contradict themselves, to be wavering and undecided. That is far from being the case. Everything is weighed, everything is planned, but this is done in the light of the principle that faith and science are strangers to each other. Read a page of their works. The sentiments contained their works. The sentiments contained in it could be indorsed by a Catholic. Turn the page and you would imagine you were reading the work of a ration-alist. If they write history they make no mention of the divinity of Jesus Christ; if they ascend the pulpit, they proclaim it loudly. As historians, they disdain Fathers and Councils; as catedistain Fatners and Councils; as cate-chists they quote them with respect. If you notice, there are for them two quite distinct exegeses, namely, the theological and past ral exegesis, and the scientific and historical exegesis. In virtue of the principle that science depends in no way upon faith, the Mod-ernists when discussing matters of philosophy, history, criticism, loudly voice their contempt for the teachings of their contempt the Fathers, the ecclesiastical hier-archy and the Ecumenical Councils,

having no horror of following in the having no horror of tohoving in the footsteps of Luther. If they are re-primanded for this, they declare that their liberty is trampled upon. In brief, seeing that faith is subordinated to science, they openly and at all times blame the Church for obstinately adupt h refusing to subordinate and dogmas to the views of the philosophers. As for the latter, after having made a clean sweep of the ancient theology, they set themselves to the work of introducing a new theology which will be more pliable as regards the vagaries of these same philosophers.

THE MODERNIST AS A THEOLOGIAN-IMMANENCE AND SYMBOLISM TWO GENERATIVE PRINCIPLES. AND SYMBOLISM THE

Here, Venerable Brothers, the Modernist theologian presents himself. The subject is a vast and complicated one. We shall condense it into a small space. The question is to conclude science and faith by the simple process of subordinating faith to science. The method of the Modernist theologian method of the Modernist theorem a consists in accepting the principles of the philosopher in their entirety and adapting them to the needs of the be-liever. In other words he accepts the principles of immanence and symbolism. principles of immanence and symbolism. The philosopher affirms that the prin-ciple of faith is immanent; the believer adds: this principle is God; the theo-logian concludes: God is then immanent in man. Result : theological im-In the same way, the philcmanence. In the same way, the prices sopher declares that the representa-tions of the object of faith are pure symbols; the believer adds: the object of faith is God in oneself; the theologian concludes : the representations of divine reality are, then, purely symbolical. Result : theological symbolism.

These are glaring errors each more pernicious than the other as may be

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We have received a long clipping concerning that most celebrated gambling resort of the Riviera, Monte Carlo, and the fearful tragedies traceable to its evil influence. Suicides have run up to the thousands - half of them hushed up to prevent scandal, none of them producing more than a passing notice, so dulled is the public moral sense by the surroundings. The extract sent us gives likewise a brief sketch of the financial history of a most profitable institution. One statement it contained evidently shocked our correspondent, that Pope Leo XIII., on the formation of the Casino of Monte Carlo, was one of the first and the largest out side shareholders. As Monte Carlo dates farther back than the accession of Leo XIII. to the Papal throne, the story looks dubious. We have confidence in any one of the late Pontiff's character and reputation to think that he would not knowingly put his money into such a concern, or draw its tainted profits. What the Pope does with his money is hardly our concern. He has a good conscience, and has as clear an idea of what he owes to his own honor as any man in the world. Our correspondent asks us to trace up the matter, and find out whether the accusation is true or false. If it is true, he wonders what is the good of reading the RECORD. We do not wish to criticize our correspondent. We think that such impetuous talk is childish. He should not be scandalized. He sees a statement in print reflecting upon a Sovereign Pontiff. Forthwith he calls upon an editor of a Catholic paper five thousand miles away, four years after the death of the Pope, whose good name is involved, and asks this editor to trace it to its ther developed by Renan. Not to enter more at length into a difficult and dry subject and to show the con-trast between the Eastern and Western pantheists, we may briefly state that the former were Emanationists and the lat-

as upprejudiced evidence. It is written by the ultra Orange staff correspondent: "I spent my holidays in France

Lord Radstock was perfectly right the other day in saying that no Christian man should rejoice at the condition of religion and education in that country. France seems to be sliding down into the abyss of infidelity. You may not mention the name of God in the public school, but you may teach any ribald school, but you may teach any ribald denial of Christianity. And that is the system which the Trade Unionists by an enormous majority demand for England and Wales."

MR. OHAS. R. DEVLIN, M. P.

News comes to us from Quebec that Mr. C. R. Devlin, M. P., has resigned the seat for Nicolet, in the House of Commons, and has accepted the position of Minister of the Department of Colonization, Mines and Fisheries in the Provincial Government of tributary of science when the latter rises in logical order to the absolute and the ideal. It is the duty of sci-Quebec. In this particular case, what is Onebec's gain will be Ottawa's loss. Sir Wilfrid Laurier has a habit of looking about the provinces for the lize the idea of God, to guide it in its Sir Wilfrid Laurier has a habit of very choicest bits of timber for the evolution and if it accumulates foreign accretions to correct it. Henc the maxim of the Modernists Federal Cabinet. If the Provincial Governments once in a while turn the religious evolution must co ordin-ate with moral and intellectual evotables upon him and take from the Dominion House some of its best, and place them at the head of Provincial Modernists expresses it. In brief, man affairs, he cannot find fault. It is another phase of reciprocity. Mr. Devlin is a man of large capacity, a brilliant speaker, and of remarkable rectitude. We doubt not his career in Quebec will continue to reflect honor upon his faith and his country.

WE HAVE advices from a place called

the subject, and instruments in respect of the subject, two consequences must follow; the first is that the believer must not adhere strictly to the formula, in so far as it is a formula, but he should After all this one who would entertain the thought that there exists between science and faith no kind of sub-ordination would be greatly mistaken. That there is no subordination, so far in so far as it is a formula, but he should make use of it solely in order to reach absolute truth. The formula at one and the same time vells and unveils. It makes an effort to express itself without ever succeeding. The second consequence is that the believer must use these formulae according as they aid him for they are given to him in ience is concerned, is very true; but, it is not true in regard to faith which is subjected to science in three ways. In the first place it must be noted that in every religious fact, with the exception of the divine reality and aid him for they are given to him in order to help his faith, not to complithe experience of it by the believer, all the rest, particularly religious formu cate it; with proper regard, however, for the social respect due to formulae lae, is not outside the sphere of phen omena and consequently not outside the scientific domain. Let the bewhich the public magisterium has deemed suitable for expressing the liever retire from the world if he will; but so long as he is in it, he must obey ommon consciousness until such as the same magisterium proves otherthe laws and indgment of science wise. the second place if it is asserted that faith has God only for its object, we IMMANENCE. must understand by the statement that is the God of the divine reality, and not the God of the idea. The idea is

So far as immanence is concerned, So far as immanence is concerned, the views of the Modernists are so di-vergent that it is hard to know what are their real opinions on this subject. Some of them hold that God is more present in man, than man is present in himself-which rightly understood, is irreproachable doctrine. Others main-tain that the action of God is one with the action of nature, the first cause, penetrating the second cause, which is equivalent to the doing away with the entire supernatural order. Finally others hold views which can hardly be differentiated from Pantheism. These differentiated from Pantheism. Modernists are consistent and thoroughly logical.

Modernists expresses it. In other, man will not tolerate the dualism in bimself. Hence the believer is stimulated by so profound a need of synthesis that he harmonizes science and faith in such a way that the latter never antagonizes DIVINE PERMANENCE. To this principle of Immane there is joined another which may be called divine permanence. It differs from the first in much the same way way that the latter hever altagonizes the conception the former forms of the universe. In this way Science enjoys complete liberty so far as Faith is con-cerned. But on the other hand Faith becomes the slave of Science, despite that experience transmitted by tradi-tion differs from simple individual efperience. An example which can be taken from the Church and the sacraments will illustrate this subject. the fact that they are said to move in Modernists declare that we must not Modernists declare that we must imagine that the sacraments of the Church were instituted directly by Church were instituted directly by would Jeans Christ. That would conflice with agnosticism which sees in Christ nothing more than a man, whose con-

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Modernists, istent, sheds eir doctrines, writings they aselves, to be That is far That is far Everything is planned, but of the prince are strang. ad a page of ents contained by a Catholic. would imagine rk of a ration-ory they make nity of Jesus ne pulpit, they istorians, they with respect. for them two , namely, the exegesis, and rical exegesis. e that science faith, the Modnatters of philn, loudly voice e teachings of esiastical hier-nical Councils, lowing in the f they are re-by declare that bled upon. In is subordinated ly and at all for obstinately and adopt he he philosophers. having made & cient theology, the work of in-gy which will be the vagaries of

THEOLOGIAN-SYMBOLISM THE INCIPLES. Brothers, the presents himself. and complicated se it into a small is to conciliate to science. The rnist theologian the principles of eir entirety and needs of the be-

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sciences, like all human ocnsciousness, formed itself by degrees; it would be contrary to the law of immanence which the Modernists assert repudiates applications made from without: it would be in opposition to the law of evolution which requires time for the evolution which requires time for the development of the germs, as well as for a changing series of circumstances; finally, it would be contrary to history, which declares that events took place exactly in conformity with these laws. Still it is to be held that the Church is econometay were instituted Still it is to be held that the Church and the sacraments were instituted immediately by Christ. It came about in this way: All the Christian conscien-ces were infolded, in a manner, in the conscience of Christ, just as the plant is in its germ. Just as the offshoots live the life of the germ, so we may say all Christians live the life of Jesus Christ. Now the life of Jesus Christ is divine according to faith; and so, too, is the life of Christians. And since this life, in the course of ages, produced the Church and the sacraments, we may assert, then, in all truth that their origin is divine

This about sums up the whole of Modernistic theology. It is not much but doubtless it is more than enough for those who maintain that Faith should be subservient to all the caprices of science. Everyone can easily make an application of these theories to the points we shall now proceed to expound. WHAT BECOMES OF DOGMA AND THE

ernists has several (fishoots of which these are the principal: the Church, Dogma. Worship, the Sacred Scrip-tures. Let us see what the Modernists have to say about them. To begin with Dogma, we have already sketched its origin and nature. It is born of the need which the believer feels to work need which the believen to be to be upon his religious thought so as to render it clearer to himself and otters, This work consists in penetrating and explaining the primitive foroula. This must not be understood as a ra-this must not be understood as a rational and logical development, but one shaped by circumstances, or as the Modernists abstrusely express it, vitally. A round the primiting formula the Modernists abstrusely express it, vitally. Around the primitive formula secondary formulae are gradually formed. Organized subsequently into a doctrinal code, or as the Modern-ists say, into doctrinal constructions sanctioned by the public magisterium, as responding to the common con-scionsness, they will receive the name of Dogma. A distinction should be made between dogma and purely theo-logical speculations. The latter, how-ever, are not useless despite their lack ever, are not useless despite their lack ever, are not useless despite their lack of vitality. They serve to reconcile re-ligion with science, to suppress all con-flict between them, to throw light upon religion from without and defend it;

have shown, inner impulses or necessi-ties are the universal explanations in the Modernist system. The first need is that of giving to religion, a tangible presence or existence; the second, is that of propagating it, by means of sanctifying forms and acts which are called Sugarametry.

called Sacraments. For the Modernists the Sacraments are pure signs or symbols, although they are endowed with efficacious pow-

are more orthodox than certain others are more orthodox than certain others of our contemporaries, as, for instance, those who restrict inspiration as re-gards what are called tacit citations. But all this is mere juggling with words. If you start out with the asser-tion that the Bible, according to the principles of Agnosticism, is a human work written by men for men and the principles of Agnosticism, is a human work written by men for men, and then allow the Modernist theologian to pro-claim that it is divine by the doctrine of immanence, what place is left in it for inspiration? It is easy enough to find general inspiration in it in the Modernistic sense of the word, but not a trace of inspiration as Catholics understand the word.

understand the word.

ces were infolded, in a manner, in the conscience of Christ, just as the offshoots lis in its germ. Just as the offshoots live the life of the gern, so we may say all Christians live the life of Jesus Christ. Now the life of Jesus Christ is divino according to faith ; and so, too, is the life of Christians. And since this life, in the corrse of ages, produced the Church and the sacraments, we may assert, then, in all truth that their origin is divine since they come from Christ. By a similar process the Modernis's prove that the Scriptures, like dog mas, are divino. This about sams up the whole of Modernistic theology. It is not much

of the collective conscience or of the society of individual consciences, which in virtue of vital permanence, derives its origin from a first believer, who for Catholics is Jesus Christ.

Catholics is Jeans Christ. Now, every society needs a direct-ing authority, which will guide its members to the common end and which, at the same time by a prudently con-servative policy, will safeguard the essential elements which in a religious What BROWNES OF BACHAMENTS. Up to this ve have dwelt more par-tleularly on the origin and nature of faith. Faith in the system of the Mod-Charter of the triple authority in the Catholic Church, disciplinary doctrinal and litur-gical. From the origin of this author-ity, is deduced its nature; and from its rights and obligations. In past times, the belief that the authority of the Church had come to it from without, that is, immediately from God, was a common error. At that time it was

rightly held to be autocratic. But a different view is held in our times. Just as the Church is a vital emanation of the collective conscience, so, in its turn, authority vitally eman ates from the Church. Authority, therefore, like the Church, has its ori gin in the religious conscience and such being the case it is subject to the

religious conscience. If the Church should forget or disown this dependence she would become despotic. We are living in an age in which the sense of liberty has been enormously developed and in which in the civil order the public conscience

the civil other the public observes has created popular government. Now, there are not two consciences in man, any more than there are two lives. The ecclesiastical authority, therefore should adapt itself to democratic forms if it would not provok of vituation of vi

Ists take of the situation. They con-sequently are very anxious to find a method of conciliation between the authority of the Church and the lib erty of believers. CHURCH AND STATE.

But the Church should have an amicable understanding, not alone with those within her fold, as her re-

with those within her fold, as her for lations are not confined to her own children. She has external as well as internal relations. The Church does not occupy the world all by herself. There are other societies with which For the signs or symbols, statures, are pure signs or symbols, statures, they are endowed with efficacious pow-ers. They compare them to certain ot occupy the world all by hersen. said : "Behold the man or dig be it done to me according to thy word," "No greater honor was ever conferred the world. What the phrases are to the world. What the phrases are to the religious sentiment—that and no-the religious sentiment—that and no-the religious sentiment—that and no-the religious sentiment—that is there more the Modernists have described it. The the Modernist have described at the which is conveyed. "'Hail, full of gracel' The angel it. 'Hail, full of gracel' The a

THE CATHOLIC RECORD.

Law, when she cut off the head of Holofernes; and she is regarded as a

CARDINAL GIBBONS IN THE PULPIT.

ANSWERS THE QUESTION. "WHY DO CATHOLICS PAY SO MUCH HONOR TO THE BLESSED VIRGIN ?" After the summer interval, Cardinal Gibbons preached the first of his monthly sermons in the Cathedral, last

Sunday week. The Cardinal's theme was "Why the Church Honors the Mother of Jesus," and he took as his text: "All genera-tions shall call me blessed." (Luke i., 26, 48.)

type of Mary who was chosen by God to crush the infernal serpent. And, if Judith deserved to be called blessed He said : "It is in accordance with the economy of Divine Providence that whenever the Almighty selects any person for some important mission He always

for some important mission He always bestows on that person the graces and qualifications which are necessary for its faithful fulfilment. "Thus when Moses was chosen by heaven to be the leader of the Hebrew people he hesitated to assume the duties assigned to him on the plea of slowness and impediment of speech. But the Lord reassured him by saying to him, 'Fear not, I will be in thy mouth and will teach thee what thou shalt speak."

shalt speak.' "John ithe Baptist was sanctified before birth, because he was selected to be the precursor of our Saviour and to prepare the way for His coming. "The apostles were filled with the

Holy Spirit; they were endowed with the gift of miracles and of tongues be-cause they were chosen to be the cause they were chosen to be the heralds of the Gospel and the columns of the Christian Church. "Now, of all those who participated in the mark of the redemition, there

in the work of the redemption, there is surely no one who filled a mission so is surely no one who filled a mission so exalted and so sacred as that of the Blessed Virgin Mary, and therefore there is no one who needed so high a degree of sanctity as she did. For if the prophets and apostles were sancti fied because they were the bearers of the Word of Life, how much more be word of Life, how much more the Word of Life, how much more ought Mary to be sanctified who bore the author of life Himself! If St. John was holy because he was the voice of one cryimg in the wilderness to prepare the way of the Lord, how much more hallowed should she be who reheard Him into the world! If God ashered Him into the world ! If God said to His priests of old. 'Be ye clean, ye who carry the vessels of the Lord;' if the churches and the material vessels themselves used in divine ervice are set apart for special con

secration, how could Mary's soul ever be profaned by sin, who was God's vessel of election to bring forth the world's Redeemer ? A QUESTION OFTEN ASKED. A QUESTION of the asked. 'Why

A QUESTION CFTEN ASKED. "The question is often asked. "Why does the Catholic Church pay so much honor to the Blessed Virgin?" The answer is contained in the Gospel naranswer is contained in the Gospel nar-rative. Let us carefully weigh each word of the dialogue between the angel and the virgin, and like the bee which flits from flower to flower, let us ex-tract the honey of truth and devotion from every flower of the bed of spirit ual roses that is set before us. The Angel Gabriel was sent from God into a city of Galilee called Naza-reth, to a virgin, and the virgin's name

God into a city of Galilee called NaZa-reth, to a virgin, and the virgin's name was Mary. And the angel said to her : "Hail, full of grace, the Lord is with thee. Blessed art thou among women." Who, having heard, was troubled at his saying, and thought with herself what manner of salutation this should what manner of salutation this should what manner of salutation this should be. And the angel said to her: "Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call his name Jesus. The Holy Ghost shall come upon thee, and the power of the Most High shall over-shadow thee, and, therefore, the Holy that shall be born of thee shall be called the Son of God." And Mary said: "Behold the handmaid of the Lord; be it done to me according to thy word."

that our Lord speaks when He says: 'If any one will love me, my Father will love him, and we will come and will make our abode with him.' Bat He is present with Mary in a still more special manner, for not only her will but her very flesh was united to Him the manger, together in Egypt, together the manger, together in Egypt, together in Nazareth, together in the temple, together at the cross of Calvary. I find their names inscribed side by side in the Apostles' Creed. It is fitting that both names should find a warm place in my heart, and that both names should often flow successively from my line, inseparable in life and in death. but her very flesh was united to Him "Biessed art thou among women." Blossed art thou among women. This expression has a superlative meaning among the Hebrew people, and implies that she is blessed above all women. Similar words of praise were bestowed on Judith in the old lips. Inseparable in life and in death, they should not be divorced in my prayer, for 'what God hath joined together, let no man put asunder.'

LORD BRAMPTON DEAD.

DISTINGUISHED ENGLISH CONVERT. FORMERLY SIR HENRY HAWKIN3, JUDGE OF THE HIGH COURT OF

among women in rescuing the children of Israel from temporal calamities, how A press cablegram from London chronicles the death, on October 6, of L rd Brampton, formerly Sir Henry Hawkins, K. B., Judge of the High Court of Justice. Lord Brampton, who observed his out bightdor on Sentember 15 last, was much does Mary deserve that title,

who co operated so actively in the re-demption of the human race 1 "Some time afterward Mary visits her cousin, St. Elizabeth, in the moun-90th birthday on September 15 last, was a convert to the true faith. He was re-ceived into the Chuich by the late Cartains of Judea. There is joy in Mary's heart. She wishes to share her bliss with her cousin. The san of justice is shining in her heart; she desires to ceived into the Chine by the late out dinal Vaughan shortly after the death of Cardinal Manning, with whom he had been on terms of closest intimacy. He was one of the contributors to "Roads to Rome," a volume published diffuse His rays through the household of Elizabeth. Her soul is laden with spiritual riches. She longs to comnunicate these treasures to her kins-woman. And when Elizabeth greet by Messrs. Longmans, in which a large number of more or less distinguished Catholics give their reasons for be-Mary she exclaims with a loud voice Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother coming Catholics. Lord Brampton's contribution to the pages of this book is brief, but it is distinctly interesting. whence is this to me that the mother of my Lord should come to me? And behold as soon as the voice of thy salutation sounded in my ears the in-fant in my womb leaped for joy.' The usual order of salutation is reversed, "It is not very easy," he says, "to write a definite reply to this question, 'Why I became a Catholic?' I will not, therefore, make the attempt. To reason

a d the venerable matron expresses her astonishment that her young kinsthe matter out would require much more time than I have at my command. and I would not undertake the task unless I felt that I could accomplish it oman should deign to visit her. ORIGIN OF THE MAGNIFICAT. "It was on this occasion that the thoroughly and with satisfaction to myself. To undertake a work and fail Blessed Virgin uttered that sublime Blessed Virgin uttered that sublime canticle of praise called the Magnifi-cat. 'My soul,' she exclaims, 'doth magnify the Lord and my spirit rejoiceth in God my Saviour, because He hath regard to the humility of His hand maid : for, behold, henceforth all gon perform it would distress me. Those, therefore, who look for my reasons for taking the important step I took so late in life cannot have their expectations satisfied by me. It must suffice them to know that it was the result of my maid; for, behold, henceforth all gen erations shall call me blessed, because

deliberate conviction that the truth-which was all I sought-lay within the Catholic Church. I thought the matter erations shall call me blessed, because He that is mighty hath done great things to me, and holy is His name, and His mercy is from generation to generation to them that fear Him.' out for myself, anxiously and seriously, uninfluenced by any human being, and I uninfluenced by any human being, and i have unwavering satisfaction in the conclusion at which I arrived, and my conscience tells me it is right." In a book published some three or four years ago, Lord Brampton gave the following interesting reminiscences, which here on the conversion to the "In my judgment there is no proph-boy in the Old or New Testament so striking and luminous as the prophecy striking and luminous as the prophecy uttered on this occasion by the Blessed Virgin Mary, when she declared that henceforth all generations should call her blessed. Here is a young maiden unknown to the world, living in an obwhich bear on his conversion to the

faith: "Cardinal Manning was a real and good friend to me, and I often spent an hour with him on a Sunday morning scure village in a remote corner of the earth, making the bold and startling declaration that all future ages should declaration that all future ages should declare her blossed. The evidence of this prophecy cannot be questioned, because it is recorded in the Gospel, and its authenticity has never been denied. Its fulfilment cannot be doubt an horr with min of sources particle with the or alternoon discussing general topics. At my request, when I had no thought of being converted to his Church, he marked in a book of prayers which he gave me several of his own selections, ed, for in every age and country the Magnificat has been chanted, and the blessedness of Mary has been proclaimed. which I have carefully preserved ; but I can truly say he never uttered one word, or made the least attempt, to I may add that it is only in the Catho-lic Church that this prophecy is adequ-ately fulfilled, for while those outside proselytize me. He left me to my own free, uncontrolled and uncontrollable action. My reception into the Church ately fulfilled, for while those outside the Church speak of Mary as the Vir gin, or the Mother of Jesus, we invari-ably address her by the title of blessed. "With these evidences before us, can it be surprising that we pay honor to the Blessed Virgin ? Rather the wonder and the shame would be if we did not honor her. 'Honor is he worthy of whom the King hath a mind to honor.' The King of Kings hath honored Mary. The eternal Father hath honored her by adopting her as His child of prediaction. My reception into the Church of Rome was purely of my own free choice and will, and according to the exercise of my own judgment. I thought for myself and acted for myself, or I should not have acted at all. I have always been, and am satisfied, that I was right." right Lord Brampton's rise as a lawyer and

jurist was as rapid as it was remark-able, and was due almost entirely to his devotion to his profession and to The eternal Father hath honored her by adopting her as His child of predi-lection. God the Son hath honored her by selecting her, above all other women, to be His mother. 'He was subject to her.' He oboyed and served and cherished her with all the affection which a dutiful son has for a mother. The Holy Ghost hath honored her by making her soul and how His living his untiring endeavors to make a name and a position for himself. Even as a junior he displayed the keen and junior he displayed the keen and searching power of cross-examination which so largely contributed to the re-putation he eventually achieved. He came to be looked on as the examining counsel whom a solicitor would most desire to retain for his clients, and example the one whose terrible prowess

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the annals of jurisprudence - and he took the first position among the lead-ing advocates of the day. He ob-tained a conviction, as all the world

knows. Long years of practice gave Sir Long years of practice gave SIP Henry a deep acquaintance with the criminal classes and also a profound knowledge of criminal law. He was a student of the darker side of human student of the differ side of human nature, and was especially fitted to try Old Bailey cases. In this domain he shundantly proved himself to be a judge of great capacity. To doers of deeds of cruelty in any form his name became one of terror, but he was ever anxious to deal mercifully and leniently with those whose offenses were un-

tainted with bratality. Lord Brampton was twice married. He resigned his seat on the bench in 1898, and in the following year was created Lord Brampton.

MAKES MEN OUT OF SOTS.

ST. LOUIS PRIEST'S TEN CENT LODG. ING HOUSES AND WHAT THEY ARE ACCOMPLISHING.

Father Dempsey, pastor of St. Pat-rick's Church, St. Louis, has in opera-tion, in the shadow of his church, two ten cent lodging houses for men which

ten cent lodging houses for men which are proving among the most effectual charities of St. Louis. Father Dempsey saw the evil in cheap lodging houses and he tried a remedy. He rented two spacious buildings near his own house, fitted them up as roomy, cleanly, lightsome dormitories, hung out a sign that beds for men were ten cents a night and soon there was not a vacant bed.

He guarantees to find work for every idle man who patronizes his lodging house. His guarantee is no empty promise. He finds work and as a rule promise. He finds work and as a rule his patrons take to it. He finds sots and he makes them men again. He knows every man who frequents these lodging houses. He knows their weaknesses and their sorrows. He knows the power of kindness. He says that square dealing on their

The says that square usaning, drinking, swearing are quictly but firmly tabooed. As every man has to pay his little tariff, self-respect is not wounded. The atmosphere is healthy. It is really a reforming school for a class who have been too lorg neglected. The method is working well because it is so unob-

ENCE.

ence is concerned, dernists are so di-hard to know what ons on this subject. that Gud is more n man is present in atly understood, is tily understood, he rine. Others main-of God is one with re, the first_cause, bond cause, which is oing away with the al order. Finally being an hardly be which can hardly be Pantheism. These istent and thorough-

RMANENCE.

ther which may be manence. It differs much the same way ransmitted by tradi-mple individual ex-mple which can be urch and the sacrae this subject. The e that we must not sacraments of the ituted directly by which sees in Christ a a man, whose con

that in the latter case it was a question of objects; here it is a question of ends. Just, then, as faith and science are strangers to one another, owing to the diversity of their objects, so the Church and State are strangers owing to the diversity of their ends, that of the Church bing spiritual, while that of the State is temporal. Formerly, it was possible to subordinate the tem-poral to the spiritual power, and to speak of mixed questions, in which the Church appeared as queen and mistress The reason is that the Church was then looked upon as directly instituted by position thus condemned by the Coun-cil of Trent: Whosever shall say that the Sacraments were only instituted in order to nourish faith, let him be ana-thema. (Sess. VII. Ele Sacramentis in

genere.) THE HOLY SCRIPTURES.

THE HOLY SCRIPTURES. We have already touched upon the origin and nature of the Sacred Books. According to the Modernists they are but simple offshoots of faith. If one would exactly describe them, one might say that they are the repository of experiences gathered in a given religion not common experiences that may come to anybody, but extraordinary, and striking experiences. Such is the teaching of the Modernists in regard to our Sacred Books of the Old and New Testament. Now Testament.

With great cleverness, as regarded With great cleverness, as regarded from their viewpoint, they note that although experience deals always with the present, still it may derive material form, the past and the future, inasmuch as the believer by memory lives the past over again after the manner of the present and by anticipation already lives the future which explains why the historic and apocalyptic works are included in the Sacred Writings. It is God Who speaks in these Books.

included in the Sacred Writings. It is God Who speaks in these Books, through medium of the believer, but, according to the Modernist theologian He does this by immanence and vital permanence. Do we ask, what becomes of inspiration ? Inspiration, answer the Modernists, does not differ, except in degree of intensity, from the need which every believer feels of expressing the faith thus is in him either by the written or sroken word. Something the faith thus is in him either by the written or spoken word. Something similar occurs in postic inspiration. The famous quotation will be remem-bered : "There is a God within us and when he stirreth he sets us afre."

"' Hail, full of grace!' The angel does not commend Mary for her personal charms, though she is the fairest lily of Israel, for he knew that ' beauty is vain and favor is deceitful, but the woman who feareth the Lord shall be praised.' He does not praise her on account of her distinguished birth, though she is descended from Israel's

account of her distinguished birth, though she is descended from Israel's kings. No, but he admires her because she is the elected child of benediction and because of the hidden beauty of her soul. He sees in her 'our tainted her soul. He sees in her our tainted nature's solitary boasts, who had never been sullied by the sin of Adam's dis-obedience. And as the diamond reflects every color of the rainbow according as it is exposed to the sun's rays, so did looked, upon as directly instituted by God, inasmuch as He was the author of the soul of Mary, from the moment that the sun of justice shone upon her, reflect every virtue as circumstances called it forth.

God, inamuch as He was the author of the supernatural order. This doctrice, however, is repudiated to day, both by history and philosophy. Hence, then sep-aration of the Church from the State, of the Catholic from the fact that he is a citizen, has the right and it is his duty to work for the public welfare in whatsaver manner he chooses without "FILLED WITH THE SPIRIT OF GOD." "Sk. Stephen and the apostles were also said to be filled with the spirit of God. But we are not to infer from this circumstance that the same measure of grace was imparted to them which was duty to work for the public welfare in whatsoever manner he chocses without paying any heed to the authority of the Church, to her desires, commands -nay, even in defiance of her repri-mands. So map out and prescribe for the citizen a certain line of conduct, under any pretext whatsoeven is a grace was imparted to them which was bestowed upon Mary. On each one is conferred grace according to each one's merits and needs. For 'one is the glory of the sun, another is the glory of the moon, another the glory of the stars, for star differeth from stars in glory.' And Mary's office as Mother of God immeasurably surpassed in dignity the mission of the protomartyr and of the apostles, so did her grace superabound over theirs. the citizen a certain line of conduct, under any pretext whatscever, is an abuse of ecclesiastical power, against which it is man's duty to fight with all his strength. The principles from which all these doctrines are derived,

child who renects his own minge and likeness, and exhibits those virtues of which He was the pattern ? And is not Mary, the child of God, reflecting His grace and rightcoursess ? "God jealous of the honor paid to

over theirs. "'The Lord is with thee.' This is a popular phrase in Holy Scripture, and is applied to those who are under the partionlar protection of Almighty God. The Lord is with His creatures in many ways. He is present with the whole human family by His knowledge, from which nem by His power, which is irre-sistible. He is with them by His essence, which is all prevading, 'for in Him we live and move and have our being.' God is with His saints in a more intimate manner. He dwells in them by His mercy, grace, friendship and love. It is of those chosen vessels

nal Son of Justice, "But while our Blessed Lady is to be honored, is not the homage paid to her carried beyond due bounds? Why do you so often blend together the worship of God and the veneration of the Blessed Virgin? Why do you so often repeat in succession the Lord's Prayer and the Angelical Salutation? Is not this practice calculated to level al

this practice calculated to level all

distinction between the Creator and

His creature, and to offend God, Who is so jealous of His glory ? "It is not at all unusual in the Holy

Scriptures to find the praises of God united with those of His saints. In the

united with those of his same. In the canticle of Judith the praises of the Lord and of that holy woman are com-bined. The sacred writer, after glori fying the Almighty, extols the virtues of Abraham, Isaac and Jacob and other

patriarchs and prophets of Israel. Elizabeth, inspired by the Holy Ghost.

Elizabeth, inspired by the Holy Gnost, exclaims: 'Blessed art thou among women, and blessed is Jesus, Who will be born of thee.' Will a father be jealous of, or will he not rather take complacency in, the honor paid to his child who reflects his own image and

or power, or influence she possesses is all referred to Him. Just as the moon all referred to Him. Just as the moon derives all her light from the sun, so does Mary derive all her gitts of nature and grace from Jesus Christ, the eter-nal Son of Justice,

creased the fame he had already ac-quired. In the subsequent trial of 'The Claimant' for perjury, Mr. Haw-kins led for the crown. He exhibited great ability in the conduct of the great ability in the conduct of the we are floode case—one of the most protracted in everywhere?

So I must remain a fixture here, in-stead of going elsewhere ! What matters



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which all these documes are derived, have been solemnly condemned by Our preferencessor, Pius VI., in propositions 2 and 3 of his Constitution Auctorem Fidei. TO BE CONTINUED.

Clerical Celibacy.

The Lamp (Anglican) speaks thus in an article on "Clerical Celibacy": The Catholic Church is inspired by when he stirreth he sets us afre." It is in this way that God, according to the teachings of the Modernists, is said to be the origin of the inspiration of the Sacred Books. They add, that there is nothing in these same Books which escapes this inspiration. This might lead you to suppose that they itual responsibilities. 6

FIVE-MINUTE SERMON.

Twenty Third Sunday after Pentecost FEAST OF THE PATRONAGE OF THE BLESSED VIRGIN.

To day, my dear brethren, the Church celebrates the Feast of the Patronage of the Blessed Virgin. Let us stop a moment to consider what is meant by this title, as given to our most immaculate and blessed Mother.

You remember that there is a similar feast on the third Sunday after Easter, reast on the third Sunday after Laster, in honor of her glorious sponse, St. Joseph; and that he has lately been given the title of Patron of the univer-sal Church. Is it then, in this sense that we are to understand the Patron-age of the Bleased Virgin; is it that she is the patroness and protectress of the Church in general, in its continual the Church in general, in its continual conflict with the powers of darkness ? Yes, we may certainly understand it in this way. She who with her foot has crushed the serpent's head is the great enemy and terror of heresy in partic-ular, and the greater part of the her-esies which have afflicted the Church, and especially those existing in our own day, have, it would seem, indis-tinctly felt this. They have directed their assaults in one way or another against her, and against the position she holds in the work of our redemp-tion. She may also be rightly contion. She may also be rightly con-sidered as our bulwark against the at-tacks of the infidel, and has at various times come signally to the assistance of the Caristian world when exposed to danger, particularly from the follow

ers of the false prophet Mohammed. But there is another sense in which to understand her patronage, and to avail ourselves of it, besides this one of her protection of the Church as a and this other is practically whole more important for us to realize. It is that she is the special patron and protector of each one of us individually, in our own special needs and trials, and in the war which we have to wage on our own account with the enemies of our salvation.

You know that we are all encouraged to choose certain saints whose names we bear, or to whom we have a special debear, or to whom we have a special de-votion, as patroness, to obtain for us the blessings and helps we need, temporal as well as spiritual. And there can be no doubt that if we do thus select certain patrons, they will perform for us the office which we desire; and though they may not always obtain for us those things which our imperfect judg-ment fixes on as most desirable, they will reward us with even greater bles-sings than we ask if we are faithful to sings than we ask if we are faithful to

But it is quite plain that we should Bot it is quite plain that we should not omit, and certainly it is not the custom of Catholics to omit, the name of the Blossed Virgin from the list of patron saints, whatever others may be chosen with her. The Church, in eschosen with her. The Church, he est tablishing this festival, seems herself to officially constitute our blessed Lady as the patron of each one of us, to whom we are to have recourse in all our difficulties, of whatever kind they may be, that we may find a safe way through them. We have the assurance of constant experience that if we follow the mind of the Church in this way low the mind of the Church in this way we shall not be disappointed. "Remem-ber," says St. Bernard, in the beauti-ful prayer "Memorare," which it is to be hoped we say often-"Remember O most picus Virgin Mary, it is a thing unheard of that thou ever forsakest those who have recourse to thee." Let us then also remember this; and whatever special devotions or helps to salvation, we may select, never forget this, the most universal and indispensable of all, of recourse to the Mother of God.

And let us remember particularly that above all is the Blessed Virgin the advocate of sinners. If, then, we wish ourselves to escape from the power of some temptations or evil habits which

sincere Mentor, a man or woman of blameless life, who endeavors to create a traly moral atmosphere in the school-room and about the playground. But whatjof the children's homes? "School Education " is enabled to give us some relamble knowledge by illustration, on Education " is enabled to give us some valuable knowledge, by illustration, on this most important point. It goes on to tell how an investigation made in the seventh, eighth and high school grades of the Boston schools showed that, because of knowledge gained at home, at school, or at church, a major-ity of the pupils had a good knowledge of moral obligation, while the conduct of the same pupils revealed a deplorable state as to moral character. Moral instruction from fathers who are grafters, mothers who are white liars, and teachers who are fivolous and con-scienceless will never improve the scienceless will never improve the moral condition of the young. This is Catholic home is proven; and the Catholic home is proven; and the Catholic school will perfect the work Catholic school will perfect the work which is begun in the Catholic home by the parents who feel their responsi-bility to God and society when children are sent to bless their homes and brighten them with the joy of life and activity.—Philadelphia Catholic Stand-ard and Times. activity.-Phila ard and Times.

THE IROQUOIS AT CAUGHNA-WAGA.

There is an Indian reservation near Montreal which is about as interesting for American tourists as anything I have met since I left the United States. It is called Caughna zaga, and it is situsted on the southern bank of the St. Lawrence, opposite the village of Lachine, and not far above the Lachine Rapids.

Rapids. The village of Caughnawaga was founded by the Jesuits in 1667. The first missionaries who came to work among the Iroquois, observing the diffiwhich beset the new converts culties among their pagan kinsmen and tribes-men, saw at once that the best way to fortify them against persecution and to insure their perseverance would be to isolate them completely. In the spring of 1667, father Raffeix, S. J., a party of Indians near Montreal and invited them to settle on land be longing to the Jesuits at Laprairie, opposite Montreal on the southern banks of the St. Lawrence. The Indians consented, and they were so pleased with the result that they invited their relations and friends to come and live with them. As a matter of fact, sev-eral did come. They were mainly con-verts, or people who wished to be con-verted. An extraordinary nisty and verted. An extraordinary piety and fervor marked these new Christians, and the rarest virtues flourished in that new church under the action of divine grace. Contemporary historiane nover tire of praising the sincere piety the fervor and mortification of these neophytes. The most striking and beautiful thing that have been said about the Reduction of Paraguay could with equal truth be applied to Caughnawaga. Everything in the village was regulated by the sound of the bell as in a monastery. At early morning, even in winter, the Indians made their way to church, Sunday and weekday, and often arrived before the doors were open. They usually attended several Masses, and returned frequently during the day to pray before the Blessed Sacrament. After some years had passed at Laprairie the missionaries saw that contact with the white people of the vicinity would be prejudical to their flock, and accordingly they decided to transfer the settlement a few miles farther up the river near the rapids of Lachine.

It was at this new site that Catherine Tekawitha, the saintly maiden who is styled "the Lily of the Mohawks," lived and died. Her Indian name denotes one who removes the obstacles from our path, and it has reference to are threatening our ruin, let us not forget to go to her. She is sinless her-her people. Though born a pagan in aclf. has more than the compassion of a present State of New York, she was preserved in a marvellous way from all the dangers which would naturally have tarnished her pure soul. Even before hearing of Christianity and the value which it sets upon virginity, she de clined every proposal of marriage and led a life truly angelic. Her privileged soul was therefore well prepared to re-ceive the light of faith, and as soon as she had heard the gospel explained by the first missionary of the Mohawks, she asked to be baptized. The ordinary trials of new converts were not necessary in her case, and she was soon received into the Church. From that noment she seemed to belong rather to heaven than to earth, and in a few years she attained the highest Chris-tian perfection. After her death a great number of miracles were wrought at her tomb, and pilgrimages came reg ularly, even down to the present day, to honor that humble child of the forests. In speaking of the chaste In-dian maiden I shall have a popular topic, for the Iroquois venerate her, and speak of her as a saint. The settlement near the Lachine Rapids did not prove to be permanent. The land became impoverished by the repeated planting of Indian corn, the Iroquois moved from place to place, and finally, in 1716, they reached the present site of Caughnawaga. There the missionaries built a church and parochial residence both of stone. In the course of time the church became too small, and in 1845 it was replaced by the present edifice. The original presbytery is still standing, and is in stance, the well-known historian, Father Charlevcix spent a fortnight there during the Easter of 1721. Vis there during the laster of 1721. Vis-itors are still shown the room where he slept, and the desk where he wrote part of his immortal history. The church and residence contain several the measurements of the part practical morality, the moral natures of the children will be ruined rather than benefited by book morals." The most conspicuous object of their there is more to be said than this. The teacher may, for example, be a wood, about 15 ft. high, and is still well there is more to be said than this.

preserved. Another relic is an esten. sorium of massive silver wrought by hand. An ir scription at the base gives the name of the donors and the date of the donation as follows: "Claude Prevost, former alderman of Paris, and Elizabeth Legendre have given me to to the Rev. Jesuit Fathers to honor God in their first church of the Ircquois -1668 "This ostensorium has been in use since the commencement of the mission and it is the only one which mission and it is the only one whom has been employed to bless the ircquois at Benediction. The engravings are specimens of delicate workmanship. There are also other pious articles which were donated in the same way, such as the sacctuary lamp and chalices. One of the chalices, which is of gold, was given by the Empress Eugenic, wife of Napoleon III. The pictures which adorn the church are the gift of

which adorn the church are the gift of Charles X., King of France. But there is one thing in particular which deserves more than a passing mention. There are two large bells in the church tower, one of which was given by George III., King of England, and the other by a king of France. The latter has a very interesting his-tory, but unfortunately it is now imtory, but unfortunately it is now im-possible to distinguish fact from fiction, as the authentic documents have been lost. The tradition about the French bell is this : When it was on its way bell is this : When it was on its way to Canada, the vessel which carried it was captured by the English, who were then at war with the French. The bell was first taken to Boston and afterwards transferred to Deerfield, Mass., where it was used for Protestant services. The minister, knowing that the in-scription on the bell might, sooner or later, lead to its identification, and compromise its wrongful owners, took care to have the inscription completely erased. The work of erasing, however, is still visible. Meanwhile, the Iro quois were anxiously awaiting their bell, and when they learned its fate, they swore to regain possession of their treasure by might or craft, by fair means or foul. With that aim in view, a number of these Indian warrior enlisted in the service of the French, marched to Deerfield, sacked the town, massacred the inhabitants, took their bell and carried it back to Caugina waga in triumph. Since that time it has served to call the Indians to prayer. The bell may be seen and examined by any enterprising tourist who is will ing to climb several steep ladders, to break his hat or his head, and to bring

back to earth a load of cobwebs as a souvenir of his daring. The residence at Caughnawaga contains a large number of old manuscripts, the work of former missionaries. Among them I noticed a collection of Iroquois hymns with music, a series of instructions on the Creed, on the Commandments and the Gospels, and finally an unpublished dictionary of Ircquois-French and French-Ircquois, written by a missionary who had a thorough knowledge of the language. Unfortun-ately, the work is not complete, and it will be hard to find one to complete it. The language is extremely difficult for strangers, and to master it is the work of a lifetime. Every word seems to be conjugated or declined, and even pre positions and conjunctions have a dozen different forms which vary with the context. The white man who knows the language best at present is a former cure of Caughnawage, Monsieur Forbes. He is employed as interpreter on solemn feasts or special occasions, such as oc curred the day when the Coadjutor Bishop of Montreal ordained a young Jesuit, who came here from France to devote his life to the Indians. But I shall have more to say on this subject

I had almost forgotten the most remarkable souvenir or relic to be found at this Indian village on the backs of the St. Lawrence, viz., a large piece of wampum, which is said to be one of the finest in existence at the present day. Everybody knows that wampum was for the savages a sort of writing. In every

JOURNAL. A lady reader; and friend writes to us to protest " as a woman and a mother" against some of the contents of the latest issues of the "Ladies Home Journal," adding that they are not fit to be admitted into Catholic homes. On looking over the contents of the September issue, we are reluc-tantly compelled to agree with her strong condemnation. While the barm-less greater number of the contents are when they are not excellent, there are some that are most emphatically objecsocie that are most emphatically object socie that are most emphatically objec-tionable. For instance, an editorial paragraph condemning the laxity of the postal authorities in allowing abom-inable medical literature (so called) through the mails. The matter ob-jected to could hardly be much worse than the manner of the condemnation. There are other matters referred to editorially that we can easily imaging

BE CAREFUL, LADIES'

HOME

THE CATHOLIC RECORD.

ditorially that we can easily imagine would be shocking to Catholic mothers, would be shocking to Catholic mothers, though they are commended by such teachers as the Rev. Lyman Abbot as good and proper to have tender chil-dren instructed in. Then as to advice about books, in a list of "standard novels" for the young we find, amongst others, the following : Charles Kingsley's "Westward Ho!" and "Hypatia"—both bigoted in a high de-gree. especially the former : Charles gree, especially the former; Charles Reade's "The Cloister and the Hearth," also bigoted; Bulwer Lyt ton's "Last Days of Pompeli," untit for young people by reason of its broad treatment of forbidden things : Alexander Dumas' "Three Muske teers" is not fit reading broad treatment of forbidden things: Alexander Dumas' "Three Muske teers" is not fit reading for girls. Time does not permit of a more ex-tended examination, but the features we have indicated quite readily exlain why our lady friend objects as a Catholic mother to the September issue at least of the "Ladles' Home Journal." — Philadelphia Catholic Standard and Times.

ANARCHY'S HERO.

In one of his articles in the London Fimes reviewing the four years of Pius X.'s pontificate, Paul Sabatier noted as a significant fact the enthusiasm with which the centenary of Garibaldi's birth was celebrated in Italy on July 4 last. M. Sabatier was in Loreto on the evening of that day and not even the festi-val of the Holy House, he says, was ever honored with such illuminations. Over against this we may set the lamentation of Signor Fopperti in the Ressegna Nazionale over "the cold ngratitude with which the people treat the memory of one of the greatest national heroes." Instead of honoring Garibaldi, he says, Italians are re-minding one another that all his sons are generals and drawing large pay from the Government. Unless this sout of thing stops, is Signor Fopperti's conclusion, the country will go to the dogs. He might have said, "It has already arrived there." Garibaldi Day did not pass unnoticed in Florence he home of the review from which we have quoted; it was kept in a fashion entirely worthy of the freebooter of the red shirt. The anarchists stoned churches, tried to seize the colors, hurled missiles at the Governor's palace, insulted the King and hooted the mayor. In Naples the cavalry had to be called out to clear the streets. These be thy gods, O Isreal.-Casket.

DRINKING IN IRELAND.

The decrease of drinking in Ireland has been commented upon by many re-cent visitors to the Green Isle. The Irish people were never so much ad-dicted to the cup as their Scotch and English neighbors, although the Irish man's desire to let everybody know when he had "a drop taken" often made it seem as if Irish potations were deeper than those of England or Scot-land. Charles Battell Loomis, well known in America as a writer, spent some time recently in Donegal. He writes; "I have been a week in Ire-land and I have not seen a beggar or a drunken man, although I have kept my eyes moving rapidly." A contrast to this is the story of drunkenness and disorder in Edinburgh told by a Pro-"I have been a week in Iretestant clergyman of this city, at a re-cent dinner. This clergyman was in Scotland |during the summer just passed, and hedeclares that of all the sights he ever witnessed, certain streets in Edinburgh on a Saturday night presented the worst. Such drunkenness and such fighting, not only on the part of men but of women and children, he said he had neve dreamed of seeing .- Sacred Heart Re

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OCTOBER 26, 1907.

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JAMES MASON,

General M

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.

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CHATS WITH

OCTOBER

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mother for us ; let us beg the powerful help of her intercession, and let us also ask her to rescue others who, it may be, are more tempted than ourselves.

And it seems to be also not without ceason that this feast is placed in the month of November, that may remember that the holy souls now suffering for sin in purgatory are especially dear to our Blessed Mother, and that she wishes us to pray for them, and to present our prayers herself, as she is Let us then, say at their patron too their patron too. Let us tuen, say at least some Hail Mary's (and why not the beads?) every day this month, that she may bring to heaven during it many souls, who will not forget to ask her intercession for us when we shall be in the same need.

MORALITY OUTSIDE OF RELIGION.

There are many well-meaning people who believe that the only thing neces-sary to make people good is to have the Legislature pass a statute decreeing that they must be good. New York has just had a remarkable experience of the fatuity of such a belief. The Legislature of that State recently passed a law making it a crime for a man and a woman to cohabit as man and wife without having gone through the form of a legal marriage, and the first arrests made for a violation of this law were sconted out of court when the bench, having asked for proof of criminal action, was told there was mone but the fact of the couple being living in the same place. A similar result is likely to follow on another piece of legislation lately proposed in a good state of preservation. It has the same State, if it be made law. It is proposed that at least forby lessons a year many a distinguished Jesuit. For inon morals be taught from a text bock in all the public schools in the State. "School Education," a recognized organ of pedagogy, laughs at the idea that any good may be gained by any such rule. And it very wisely re-marks: "Boys do not learn honesty and girls modesty by getting lessons in a text-book on morals. Any teacher oan 'hear a lesson' in morals, but if he be not himself a living encyclopedia of to rival one another in equipping practical morality, the moral natures of the children will be ruined rather than benchted by hock morals." But the most conspicuous object of their there is more to be said than this.

contract, in every treaty of paace, wam pnm was interchanged, and the differ-ent clauses of the contract were denoted by certain conventional signs. The vampum in question was a gift of some Huron converts, and for nearly two centuries it hung in the church of the Caughnawaga. It was presented by Huron ambassadors when the Iroquois church was destroyed by a hurricane, and it still recalls to the savage breast two lessons: "Build your church and cleave to the Cross; avoid the two serpents, impurity and intemperance. After the death of Father Huguet, S. J., in 1783, the Indians of Caughna-* aga were deprived of a regular mis-sionary. The priests of the vicinity came from time to time to administer baptism, or to marry the living and to bury the dead. The loss of their mis-sionaries and the political troubles which accompanied the downfall of the French power in Canada haleful French power in Canada had a baleful effect on the character of the Indians. It required long years of toil to tame them anew, and to make them obedient and docile children of Mother Church. After the departure of the J suits, the mission was attended by secular priests at first and afterwards by the Oblates, and finally, in 1902, the Jasuits were recalled to occupy a post which was re-plete with memories of their ancient missionaries. The people themselves are descendants of the Mohawks who are descendants of the Mohawks who murdered Father Jogues. But in this case, as in so many others, the martyr's blood has been the seed of Christianity, and the Indians of Caughnawaga at the present day are model Christians. How-over, there are only a few of them who can boast of pure Indian blood, as they have largely intermarkied, with the have largely intermarried with the whites. Many of the names are un-doubtedly of French origin, but many others, such as Williams, Dick, McCor mick, Kane, O'Dowd, Flynn and Mur-phy, are pure Indian.—The Rev. P. J. Cormican, S. J., in Boston College Stylus.

To us, who believe, death has many sides. There is much to fear; much to long for; much to labor for; much to trust God for. Death has its josfal side and its mournful side. Let me, then, ly into the thought of my wasted life.



you good.

20/00

New Books. By Father Hugh Benson. THE MIRROR OF SHALOTH - Being a collection of tales told at an unprofessional symposium. A 12mo book bound in solid cloth cover with an elaborate side and back stamp in colors. Price \$1,35 delivered. THE SENTIMENTALISTS-A most amusing and interesting novel, 12mo. bound in solid cloth, with blue and gold back stamps. Price \$1.35, delivered. The "Daily Mail" of London, England, says of Father Ben-son: "He is a prectical matter-of-fact man; he is a good priest before the altar; he is a writer of great skill and of premi-Price, 25c per bottle, nent inward fire. If you look at him and talk with nim you cannot very well under-stand how he came to 'go over'; if you Refuse all substitutes said to be just as good, stand how he came to 'go over'; if you read his work you understand it in a fiash." W. LLOYD WOOD, Wholesale Druggiss General Agent, TORONTO

CATHOLIC RECORD. LONDON.CANADA

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CHATS WITH YOUNG MEN.

through, while the man who collars things gets on. "Inertia, dullness, lack of power from want of excreise, come from it— the procrastinating man is always at the same dead low level. He is al-Keep at One Thing Everlastingly.

ways going to do some thing, never doing it; just pulling through with the work he has to do, and gaining

correspondingly small rewards. He never knows the joy of doing things

nor gathers in its profits, but habit bound, he settles down in life long slavery."

OUR BOYS AND GIRLS.

The House That Jack Built. Elizabeth P. Allan. "Mr. Conductor," said little Louis Rhodes, pulling at a gilt-buttoned, coatsleeve, "please tell me a story." "Bless my life !" exclaimed Captain Sam, of Express No. 55. The train Sam, of Express No. 55. The train

had just pulled out from Newcastle

A man may starve on a dozen half learned trades or occupations, he may grow rich and famous upon one trade mastered, even though it be the humblest.

To succeed to day a man must con centrate all the faculties of his mind upon one unswerving aim, and have a tenacity of purpose which means death or victory. Every other inclination or victory. Every other inclination which tempts him from his aim must be

Know one thing thoroughly. Do something useful better that anyone else—have a speciality. In these days of competition, con-centration and specialists, the way to success is the straight road of a single

Even Gladstone, with his ponderou yet active brain declared that he could not do two things at once; he threw his entire strength upon whatever he did. The most intense energy char-acterized everything he undertook, even his recreation. If such concen tration of energy was necessary for the success of a Gladstone, what can we mmon mortals hope to accomplish by "scatteration ?"

Abraham Lincoln possessed such power of concentration that he could repeat quite correctly a sermon to which he had listened in his boyhood. which he has histened in his boyhour Dr. O. W. Holmes, when an Andover student, riveted his eyes on the book he was studying as though he were reading a will that made him heir to a million. It is the men who do one thing in the same the front It

ductor; that reminds me of something. On my last trip east, as I went through one of the coaches to look at tickets, I found a little girl about your size sit-ting in a seat by herself. 'Tickets,' I this world who come to the front. It is the man who never steps outside of his specialty or dissipates his individ. ting in a seat by herself. said without thinking. nis speciaty or dissipates in sindividuality. It is an Edison, a Morse, a Bell, a Howe, a Stephenson, a Watt. It is Adam Smith, spending ten years on the "Wealth of Nations." It is said without thinking. 'Mamma has 'em,' says she, 'an' she's gone to get a d'ink of water. But won't you please take my orange to that little girl back Gibbon, giving twenty years to his "Decline and Fall of the Roman Emthere with a red han'cher on her head? " Declin Her mamma has forgot to give her pire." It is a Hume, writing thirteen hours a day on his "History of Engany.' "I looked for the little girl with the spending land." It is a Webster, spendi thirty-six years on his dictionary. red handkerchief, and saw a poor woman with five children. They didn't years on his "History of the United States." It is a Field, crossing the have on much clothes. They didn't look as if they had had much to eat, but no body was paying any attention States. It is a rolay a cable, while the world ridicules. It is a Newton, writing his "Chronology of Ancient Nations" sixteen times. It is a Grant who proposes to "fight it out on this but no body was paying any declaration to them.
'Maybe your mamma won't like you to give away your orange,'' said I.
'The little girl opened her eyes very wide and says she : 'Why Cap'n, line if it takes all summer." It is a St. Ignatius Loyola, training his re-ligious like soldiers and concentrating his powers to do only what would be "for the greater glory of God." These are the men who have written their names prominently in the history of the world. A one talent man who decides upon

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a definite object accomplishes more than the ten talent man who scatters his talent and his energies and never knows exactly what he will do. The weakest living creature, by concentrating his powers upon one thing, can accomplish something - the strongest by dispersing his over many may fail to accomplish anything. It is the one-sided man, the sharp edged man, the man of single and intense purpose, who turns neither to the right nor the left, though a paradise tempt him, who cuts his way through obstacles and forges to What a beautiful spectacle it is to

see a youth going straight to the goal, cutting his way through difficulties, and armounting obstacles, which dishearten others, as though they were but step. ping stones.

matter what comes to him, sickness, poverty, disaster, he never turns his eye from his goal, and sooner or later, he is certain to reach it.—True Witness.

THE CATHOLIO RECORD

Church prescribes and the obligation right moment in the right places make some brief rejoinder or affirmation. You need never fear that you will be thought too silent if you listen well and say yes or no at proper intervals. A good listener is never a bore, while a great talker frequently gains un happy distinction. Young women are sometimes tongue tied because of in-

difference. A bashful manner, up to a certain point, is attractive, but when it has its root in a hampering self-consciousness which makes one awkward and clumsy or surly or defant it is a fatal handicap.—The Parish Monthly. Youthful Saints.

Youthful Saints. Most persons entertain sundry mig-taken notions about sanctity or holi-ness, the most prevalent mistake probably being that for ordinary people holiness is well-nigh, if not al-tearther immessible.

people holiness is well-nigh, if not al-together impossible. So far as boys and girls are con cerned, they are apt to think that only grown-ups can attain to sanctity. but there are many saints in the calendar who were very young when they showed the qualities that mark those truly in earnest in serving God. Among them were St. Reparta, who God. was only twelve years o'd when she became a martyr; St. Stanislaus, who died at seventeen; St. Vitas, St. Celsus, and St. Hugh, boy martyrs; St. Agues the little virgin and martyr; and Blessed Imelda the patroness of

In the America Catholic Quarterly for July, amongst a group of pre-eminently fine articles on some ques-tions which are now moving the world, there is one which has an especial value because of its pertinence toward an issue which is being raised on this continent by a certain interrogative school. This one is a summary of the argu-ments adduced by the Abbe Chauvin, sometimes Professor of Holy Scripture at Laval Seminary, for a view of our Saviour's life in childhood, written for the Quarterly by Mr. John Hannon. The venerable Abbe is a member of the Biblical Commission now sitting in Rome : hence nothing more respectful hear. said on his claims to a ing. Although Mr. Hannon presents only a condensation, it is a good one, ample enough to meet the needs of the case as far as the general reader is concerned. We have among us two classes of malcontents—those who accuse the Church of attaching an overvalue to form, and those who, to conciliate the practical or Puritanical elements in modern society, would have Catholics suppress the evidences of the faith that animates them and keep religion out of their intercourse with the busy world.

the busy world. "To restore all things in Christ," as the Holy Father proposes for the new-est crusade, means that all we do should be animated by the spirit of Christ's teachings. It does not neces-sarily mean that Catholics should be eternally provobing lady pulled a pretty little cap out of her bag, and says she: 'Won't you let your little girl wear this Tam-o-Shanter?' wearing their religion "upon their sleeves for daws to peck at," like the Pharisees of oid. But it certainly does mean that they should stand up to be Church to which they have the privi Church to which they have the privi-lege to belong and seek no compromise with error, either for temporary gain or out of the motive called "human respect." They should be sincere in "Where is the dog that worried the cat, that killed the rat that lived in the house that Jack built?" And sure enough, here was a boy giving some things out of his pocket-I don't know their religion, not temporizers.

Christ sprang from a race whose religion entered into every portion of their daily life—" from the morning watch until midnight let_Israel hope in the Lord," as the great Psalmists The Jord, as the great realined prodained the duty of his countrymen. They did nothing without invoking the Divine sanction and tendering their reverential homage and obedience. The fact that the Pharisees carried the forms of duty to ostentations excess does not militate ngainst the law of attentive observance of what the

The Greatest

of showing one's colors whenever the Church is made the object of open or covert attack by enemies or pretended friends within her own lines. Ceremonials played a great part in the Jewish system, and ceremonials were all symbolic. There was symbol ism of the deepest meaning in the very robe placed on the infant when it was

ushered into the world, and even the corative fringe had its deep religious meanings in the arrangement of various ribbons and knots. So in the system which superseded the Jewish Christ Himself scrupulously observed the forms of the Old Law in these mat ters until the time of His Passion and

death, as all the world knows from what took place at the Last Supper. Then they ceased to have any value because of the new system which sprang from His foundation. A new symbolism and a new formality arose; and as he complied with the old system, so we are bound, as followers, to comply with and revere the forms which began with His Church ; and we are no less bound to keep religion in our daily lives than were the Jews in theirs, if by different outward processes, so that none may mistake us for pagans or beings indiffer ent to religion or weak compounders

with heresy .- Catholic Standard and Times, THE CATHOLIC CHURCH AND THE

that love ever pronounced, whereby NATION. Never in the history of this land was here greater need than now for the salute and bless in advance a will as yet unknown. Sympathy is the key which unlocks reat restraining, conservative influ-nce which that (the Catholic) Church the human heart. It is that strange power which even wins the friendship of the flercest hatreds. It is also the able to exercise upon the wayward irit of the nation. It is doing what o other religious body of less inflexi-le standards and inferior power of beginning of all real charity. rganization can attempt to do success

which is beyond all power of estima stands immovably in a world of nutable, changing purpose; pointing teadily to the value of law, discipline and order; proclaiming the beauty and

umility. With its strong people ently but firmly restrains its people naths following the dangerous paths hich lead to chaos, and bids them find eir anchor for the present and hope the future in the quiet sanctity of



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7



and as there was a long run without a stop, the tired conductor had dropped into a back seat to rest a bit, when Louis came up and asked for a story. "Bless my lie !" said Captain Sam, "I don't know a story to my name, except, 'Here is the house that Jack built." "Don't toll me that !" answered the little boy. "I know that myself," and he began to rattle off : "This is the house that Jack built : First Communicants. This is the rat that lived in the house that Jack built : This is the cat that caught the rat-"

IS RELIGIOSITY OPPORTUNISM "Stop right there !" said the con-ductor ; that reminds me of something. t reminds me of something.

tell the truth. If you habitually hold the deformed thought, the ironical, the skeptical, the pessimistic. the depreciative thought, you will ruin your ability to see or appreciate merit, or what is

Witness. You Find What You Look For "He that hath a forward heart findeth no good." Whoever would be happy must make up his mind to see only the good in others, to hunt for the beautiful things in their characters and to ignore the ugly things; to look for harmony and to avoid discord. To hold the loving thought, as a mother does toward her children, de-velops the better side. The delicate flower of manhood will not blossom in the forger, chilly atmosphere of harred. "I don't know what we should do in this world without boys," said one of the members of a large business house. "There seems to be certain functions "There seems to be certain functions the only a boy can properly per-form, and if a boy—the right kind of a boy. I mean of course—is not forth-coming, one feels at a loss how to get that a dozen first rate boys connected with our establishment, and I don't know how we could run the business smoothly and successfully without them."

mamma loves me to give away

" ' All right,' says I, and I went

back to the little party and gave the orange; and says I, in a loud tone of voice, this is from a little girl whose

"At that, ever so many mot ere

pricked up their ears, and presently saw another little girl bring a box of

saw another little gift bring a box of lunch to the poor children. 'Ah,' says I to myself, 'this is likethat old song about the house that Jack built. This is the cat—' When I got that far a

"I went on singing easy to myself,

what. So it went on till those forlorn

little chicks had more things than a

few ; all because one little kind heart

gave 'em her orange. Now, small boy, get off my knee I've got to ring the bell for the engineer to whistle. Go and see if you can't start another house that Jack built." "-

Boys Who Are Needed.

" I don't know what we should do in

Michigan Catholic.

my

mother does toward her childrer, develops the better side. The delicate flower of manhood will not blossom in the foggy, chilly atmosphere of batred, of jealous envy and condemnation. It must have the warm sun of love, of praise, of appreciation, of encourage ment, to call out its beauty and to produce the perfect flower.
Never allow yourself to condemn or form a habit of criticising others. No matter what they do, hold toward them perpetually the kindly thought, the love thought. Determine to see only that which is good and sweet and wholesome and lovely in them. Try the sabonding of these characteristic qualities the right kind of a boy is a treasure to any employer. His cleverness and en thusiasm alione are a perpetual source of refreshment and help to a busy man. The boy who is needed is the boy who is needed in the or any regulation or figure, instead of praising or appreciating, you will ruin your power of seeing the beautiful and the true, just as a habitnal liar loses the power to thought, the ironical, the skeptical, the pessinistic, the depreciative thought, you will ruin your ability to the skeptical, the gesinistic, the depreciative to a purperiate merit, or what is needed in the most earnest and important affairs, be cause his heart and will re pure and right.—The Young Catholic Messenger. Tongue Tied.

Tongue Tied,

the pessimistic, the depreciative thought, you will ruin your ability to see or appreciate merit, or what is good and true.—Success.
Procrastinating.
I' The bane of my existence,'' said the procrastingting things off. I never my habit of putting things off. I never my habit of putting things off. I never more than is necessary for my ourrent daily hand to month support, and so, as the saying is, I never have anything. I am not independent, but always do the saying is, I never have anything. I am not independent, but always do the saying is, I never have anything. I am not independent, but always do the saying is, I never have anything. I may do the work that will enable me to live, and so I can never say my soul is my own, im mast do the work I am set to do by some stronger man, whether I like it or not, and so I plod along, just getting
right.—The Young Catholic Messenger. Tongue Tied.
The young woman who knows herself to be tongue tied, though she regrets it, need not despair of popularity. Notody is socially more diasgreeable and more dreaded than a woman who that will enable me to live, and so I plod along, just getting
restruction of the structure of the other is trying to tell your, you will have the effect of talking well. All that is really necessary is not to let your attention wander and at the structure of the st

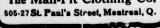


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8

ASPECT OF RELIGIOUS SOME TOLEBATION.

Since the publication of the new Syllabus the Church has been bitterly denounced as opposed to human pro-gress and hostile to liberty of thought. She is still ias medieval in her alms and in her methods we are told as when she condemned every new move-ment that threatened to diverge from the the sching and subjected ment that threatened to diverge from her traditional teaching, and subjected men of science to crushing Dracenian laws enforced by the secular power. She still in the twentieth century re-fuses to recognize liberty of thought which in the religious order means which in the religious order means liberty of worship and in the intellect liberty of worship and la the intellect-usl order liberty of scientific research. Protestantism, on the other hand, our adversaries maintain, has always en-couraged free research, and its system couraged free research, and its system of private jadgment or unhampered criticism of religious dogmas has win-nowed the grain of true Christianity from the chaff of superstition and re-stored, in its primitive simplicity and purity the Gospel of Jesus Christ. Therefore the Protestant nations lead the world in scientific research and zeligious toleration, and among Pro testant peoples Christianity wields a greater empire over souls. noire over souls.

greater empire over souls. In order to expose the many fallacies that are involved in this oft-repeated boast of Protestants we must distin-guish between liberty and licence. Liberty not regulated by law, not ended by authority, is like an express gnided by authority, is like an express train off the rails. What tourist would desire the Twentieth Century Limited to snap its flanges in order that it might have greater freedom of motion and direction ? How, then, oan it be reasonably supposed that the Churct, which conducts human souls to eternal life, should be utterly in-different regarding the direction of religious inquiry and should abandon it entirely to the whims, fads, and im-pulses collectively designated private judgment ? authority, is like an express

judgment ? Either the Church was divinely instituted or it was not. In the former hypothesis its strict duty is to propagate and uphold truth, to condemn and repress error. If it is of human creation, why should it be denied the preroga-tive conceded to all Governments and tive conceded to all overheads and even to individuals—the right, namely, to strive for its own self preservation in the struggle for existence? And has not the history of Protestant variations abundantly proved Luther's aphor ism that the human mind without spiri-tual direction is like a drunken man, when he labors to avoid falling on one side, staggers too far on the other i The Reformers by repudiating religi ous authority gradually lapsed into re-ligious anarchy or Rationalism.

The Church's attitude towards the question of liberty of thought is per-fectly clear. She has never limited factly clear. She has never limited free inquiry outside the religious do main. She condemns, and has always condemned, the principle of liberty of worship. In the case of a nation that usly professes the true religion unanimously professes the true religion she reputates liberty of worship; in the case of a people divided in their religious affiliations she sadly recog mizes its necessity. That she did not learn toleration from the Reformers no demonstration for those who needs recall the memorable example of tolergranted the Jews by the pontifical Government. The Reformers had no sympathy with

religious toleration. Where they were weak and face to face with an energetic Government like that of Pailip II, they were content to demand liberty of cen-science for themselves. Where they were strong they did not delay in employing force in order to reform per-sons who did not wish to be reformed.

What kind of toleration did Calvin practice towards Servetus, whom he had executed for his religious opinions in Geneva? At the time of which we are now writing Protestantism and inwere almost synonymous.

power of the House of Austria, did not hesitate to enter into a powerful alliance with the German Lutherans. The terrible Thirty Years War followed, during which Germany gathered the bitter fruits of its religious dissensions. In order to terminate a conflict so dis-astrous the Peace of Westphalir con-osded liberty of worship throughout Germany. What was the result? Protestantism, no longer sustained by fanaticism, began to succumb to its innate principles of dissolution and death, and but for the adventitious sup-port given it by temporal princes, who

port given it by temporal princes, who thought it would afford them a means of dominating the souls of their sub-jects, it would have disintegrated much Jects, it would have disintegrated much more rapidly. In England error and truth became so confounded during the long series of religious persecutions that a general las-situde ensued. The light of Christianity situate ensued. The negative constantly was replaced by a vague desire, a degree of indifference in regard to truth, an ironical scepticism towards all creeds. At the commencement of the eight eenth centary this state of mind was eenth centary this state of mind was general among all the cultivated classes of English society. A maelstrom of philosophical opinions prevailed. The Empiricism of Bacon, the materialism of Hobbes, the sensualism of Locke, the rationalism of Cherburg, Toland, Tindale, Woolston, Shaftsbury and Bolingbroke had profoundly disturbed and disquieted the English mind. It

and disquieted the Eoglish mind. It may be said in passing that it was in a school of impiety like this that the mind of Voltaire was formed. But, as Taine has well observed, the English aristocracy foresaw in time the disas-trons lengths to which these doctrines would lead. Consequently the disinte gration of Protestantism and the denial of Revealed Religion, which of Revealed Religion, which at inse-proceeded raridly, was partially ar-rested by the practical genius of the Anglo-Saxon race. But during the whole of the eighteenth century dis content with Protestantism manifested itself in the gradual decline of intoler-ance, the foundation of non conformist churches, and the weakening of the es tablished religion of the State. To day the State church of England, under mined in every part, exists only be cause of its wealth and of its official

prestige. In Germany the critical school attacked the sacred scriptures with the boldness and perseverance with which we are now so familiar. Lessing was the pioneer in the attacks on orthodox Lutheranism. In 1774 he commenced to publish by installments "The Apology of Samuel Reimarus for the Worshippers of God According to Reason," in which he assailed the fundamental dogma of Lutheranism, the unique and irrefragable authority of Scripture. Henceforth rationalism, having burst its banks, overflowed into the entire world. Elchorn and Paulus explained away the miracles of the Bible. Schleirmacher, de Wette and Strauss strove to eliminate the supernatural by their system of mythical interpretation. Baur and the Tubing en School questioned the authenticity of the sacred books and traced the origin of the Church to a mediated congregation formed from the two pposing sects of Petrines and Paulines. multaneously the scepticism of Kant, the pantheism of Fichte, Schelling and Hegel undermined the rational truths

ation. In proportion as the positive creeds Anglicanism and Lutheranism lost their hold on the minds of men sectarian hate and intolerance diminished, for what is called broadmindedness and what is called broadmindedness and the absence of sectarian strife, let men say what they will, is an evidence of religious indifference. The bast Cath-olics in the world are to be found in the north of Ireland where they have to wage a perpetual war against the Protestants as well as against the world, the flesh, and the devil.

which are the necessary basis of revel-

But the country in which freedom of

CHARITY IS SUP-CALVE'S PRESSED. HER HOME FOR WORN OUT WORKING GIRLS CLOSED.

THE CATHOLIC RECORD.

GIRLS CLOSED. One of the most depressing results of the French Government's recent sup-pression of the religious orders has been the closing up of numberless charitable institutions in which a great work was done for suffering humanity. One of the most widely known of all the char-table institutions which have been the most widely known of all the chari-table institutions which have been closed as a result of the Government's policy is the home which Madame Emma Calve, the great singer, con-ducted on her estate in the south of France for the benefit of overworked and sight young sight from the any

and sickly young girls from the sur-rounding country and for the industrial education of the children of the simple peasant folk to whom she has always been much as a ducen ween much as a queen. Much has been written about this

home, which was one of the most com-prehensive and original private chariprehensive and original private chari-ties in existence before the French Government ordered the expulsion of the kindly Sisters of Mercy whom Madame Calve had had in charge for years. It is closed now. The windows are barred, and the great doors are locked and a solemn quiet reigns where once everything was full of life and activity. It will never he onemed again activity. It will never be opened again until such time as the nuns are per mitted to return, because Calve's plans for its continuance always embraced a consideration for the moral and religious, as well as the purely scientific side of the education of the inmates.

LOCATION OF HO PICE. LOCATION OF HO PICE. The building stands just below the great rock upon which the Chateau de Cabrieres, Calve's reconstructed feu-dal castle, stands. It is a long ramb ling structure covered with vines and nesting in one of the most gloriously beautiful valleys in all Europe, the Valley of the Tarne. On one side are the vineyards and on the other great rolling meadows sweep down to the river. There is a balmy purity to the air, a seeming fragrance, which has been widely commented upon and which gives the visitor a thrill of ex-quisite enjoyment, a feeling of what someone has aptly called "glad-to bealivedness."

The home was divided into two parts, one for the young children and one for the older girls. The children were taught useful trades. The little girls taught useful trades. The little girls were instructed in sewing and dairying and the little boys were taught carpentry, cobbling, vine culture and the elements of farming. This part of the home was a delighted bee hive of activity before the suppression and was a favorite haunt of tourists in that part of France, who delighted to watch the little peasant children, in their quaint caps and woolen sabots, busy at their appointed tasks.

their appointed tasks. REST HOME FOR GIRLS. The other part of the building was

a "rest home" for sickly and over-worked city girls. A competent physi-cian was in charge and the poor, unfed girls from the surrounding der fed girls from the surrounding country, worn out, exhausted and hag-gard from excessive exertion in the fields and elsewhere, were given every attention possible. No questions were asked when an application was made asked when an application was made for admittance. There was no red tape. If there was room the girl was taken in and she could stay as long as she felt that she needed rest and care. Upwards of one hundred girls have

been quartered in this home at one time.

Every penny of the expense of this great establishment was borne by Calve herself, whose greatest pleasure was the direction of its destinies when at the direction of its destines when at home. Every day found her at her desk in the little office devising new plans for the care of her children, as she called them. Frequently she has

she called them. Frequency we have been seen with her arms around two of the girls walking through the woods near the chateau, laughing and chat-ting with all the animation and light heartedness of a child of tan. And

Holiness Pius X, and each title pege has been signed by him, thus giving a unique mark of his appreciation and approval of the Catholic Encyclopedia. The edition being limited to tweaty-six sets, will insure the rarity of the work, to the subsoribers. It contains thirty photogravures in water color, 150 photogravures on Indis paper in tint, forty-five fac-simile color photogravures and 2,000 full-page and text illustra-tions.

The presentation to Archbishop Far-ley was made on behalf of the Board of Directors of the Robert Appleton Com-Directors of the Robert Appleton Com-pany, the publishers of the Encyclo-pedia, by Professor Charles G. Herber-mann, a member of the board and ed-itor in chief of the Catholic Eacyclo pedia. The ceremony of presenting His Grace with this magnificent and costly

Grace with this magnificent and costly specimen of the art of the engravers and bookbinders was accompanied by addresses by some of the men who are most intimately connected with the pre-paration of the Eacyclopedia. Eugene A. Philbin, who spoke on be-half of the Board of Directors, told of the financing of the Encyclopedia. That the Encyclopedia has been a success financially is shown by the fact that there are tc-day over 6,000 fact that there are to-day over 6,000 subscribers and there are on hand con-tracts for over \$500,000 worth of sub-scriptions. The Vatican edition, Mr. Philbin said, will sell for \$2,500 per

Rev. John J. Wynne, S. J., one of the editors, told of the great work of se ecting the 1,000 contributors of the 30,000 articles to be contained in the 15 volumes. The second volume, Father Wynne said, will be issued on November 1, and other volumes are under weather the second volumes are

under way. In his presentation address Dr. Her-bermann told of the acclaim of joy and good wishes with which the Catholic

good wishes with which the Catholic world had greeted the work and as-knowledged the special debt of grati-tude due to Archbishop Farley for his unfailing moral and substantial support and encouragement of the project. The Archbishop, after accepting the volume and promising to have it placed in the hands of the Holy Father at an early dato, tendered to the editors, managers and trustees of the Encyclo-oedia which he described as "an epochpedia, which he described as "an epoch-making work," in the name of the great constituency for which they are labor-ing-25,000,000 of English speaking Catholics the world over-the warmest and most unqualified congratulations the measure of success so far on achieved.

Referring to the moral influence of such a work as the Catholic Encyclo pedia, the Archbishop quoted Matthew Arnold's noble tribute to the great library ina gurated in Paris in 1840 by the Abbe Migne, and, continuing, said: "Will it come to pass that our

Cyclopedia will evoke such enthusiasm Gyclopedia will evoke such entities as from those outside the fold and win for the great cause of Catholicity many a soul by the education it will be the means of affording in the doctrines, the discipline, the teachings in general of the Church ? What shall be its influ ence on the forces within the Church itself-furnishing the faithful with the arms with which to refute the hoary arms with which to relate the heary and perpetually repeated calumnies against the Spouse of Christ? What its influence for ripe Christian culture on the risen, the rising and future rations ?

"Never since the so-called Reformation; nay, never before that time, was the English-speaking portion of the Church in such excellent condition for receiving a work like the Catholic En-cyclopedia as in this twentieth cen-tury, with her 25,000,000 of adherents.

BEGIN THE DAY RIGHT.

SELECTION OF THE PROPER FOOD FOR THE MORNING MEAL OF PARA MOUNT IMPORTANCE.

In the opinion of dietetic experts, breakfast is the most important meal of the day, for business and professional men. Beginning right is half battle. The man who starts the day with a clear brain and good digestion is fittingly equipped for the most exacting task, as man reaches the highest attainment of his powers on the nourishment supplied by the morning meal. Too few people it would seem realize the importance of proper food. Strength is not derived from what is food. eaten, but from what is digested. There are a hundred and one, pre-digested food fads served up for the morning meal that are doing quite as much to increase the spread of dyspepsia and chronic constipation, as mushy porridge and the indiscriminate use of meat and white flour bread. It cannot be too strongly emphasized that in order to keep the body healthy and the brain active, the system must be nourished on a natural food. This is to be found in Shredded Whole Whest which is not a prepared food in the scnee in which that term is applied to day. It is the whole wheat berry, cleaned, steam cooked, drawn into fine perous shreds and then baked. Noth-ing is added to the product and noth-ing is taken away. The outer coat of the whole wheat herry, rich in phosthe whole wheel oran feeding mater phates, the great brain feeding mater is, discarded entirely in the making of white flour, being retained. The re-suit of the Shredded Wheat process is a perfect natural food, containing it is perfect natural food, containing it omen were present Wednesday even-ag, October 2, at the Catholic Club, lew York, and witnessed the formal resentation of the first volume of the atican dition of the Catholic Eacy-lopaedia to Archbishop Farley, who in arn is to send it to His Holiness Pope No publisher, it is stated, has ever sened a work of reference so sumpta-sing The addition is logisticated with the salivity. orce a gentle laxative and a gr muscle and hone builder. It is a his by paratable food and can be prepare in such a number of appetizing way that it has practically solved the prof lem o' food monotony.

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ELLA LORAINE DERSEY. Pictures of our land in early days, Six illustrations. Love is Young. By JEROME HARTE. A Corner of the Green Isle. By P. G.

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DIOCESE OF LONDON.

BLESSING OF ALTAR. BLESSING OF ALTAR. The blessing of the new altar in the Church at MGGrigg of the new altar in the Church neallt is the esteemed pastor, took place on Oct. 6 The sermon in French and Erglish was delivered by Rev. A. D Herlault. O M. F. of Throe Rivers, Que., following which was the blessing of the altar and the Benediction of the Blessed Sacrament. A sum of \$'00 was realized to defray the expenses of the new altar. SANDWICH COLLEGE. SANDWICH COLLEGE.

SANDWICH COLLEGE. The first week in November there will be a meeting of the alumpi at Sudwich College, and alarge number of priests and layman are expected to be present. The new chapel of the college will be the central object of Inter-est. The brick work is ficished and the roof-ing will begin in a few days. Blond Bros. of Castaam being engyged in puttling in the heavy steel columns for the nave. Over one hundred and forty students are now attending the college and a large addition will be mide to this after the Christmas holidays. We wish this splendid Catholic seat of learning abundant success. undant success.

DIOCESE OF HAMILTON

Commodore John Barry, the Father of the American Navy. By Hox. Mau-RICE FRANCIS EGAN LL D. Illustrated. God's Business. By GRACE KEON. A simple, touching story. The Cure d'Ars. By VERY REV. A. A. LINGS V. F. The story of the Lie of the Great Wonder Worker, With Hillustrations. The Chivalry of Ah-Sing. By MAUD REGAN The Bishop has just returned from a visita-ion of the northern portion of the diocese ac-ompanied by his secretary, Rev. Father oompanied of interest of seventeen parishes and Aministered the secrament of confirmation to one thousand one hundred and ten persons — Hamilton Times. GUELPH, REGAN Through Catholic Spain. By MARY F.

Hamilton Times.
GUELPH.
His Lordship the Lord Bishop of Hamilton came to the city last night to take part is the graduation services of St. Joseph's Hoenital, and while in the city he is making an offletal view of the Church of Our Lady, the Loretto Academy and the Separate schools here.
H is de his tour of investigation and was schools, while the extensiveness, beauty of the decorations and improvements to the church was a genuine surprise to him.
'His Lordship states that the Catholics of Guelph as a body have reason to be proud of the there and intervents which are all the fruit of protein achievements which are all the fruit of protein achievements which are all the fruit of proteins charts.
GRADUATION OF THE FIRST FIVE NURSES OF By Charles C. JOHNSON. WILL 9 HIUSTRA-tions. A Daughter of Heroes. By MARY E. Wild Animals of America. With illus-The Diamond Cross. By Shiela Mahon. Notable Events of the Past Year.

Suffering onts who would be entrusted to their care. His Worship, Mayor Nowstead, spoke in very flattering terms of St. Joseph's Hospital, flattering terms of St. Joseph's Hospital, which he stated was a credit to the city, and an institution which Guelphites of every de-nomination felt justly proud. He congratu-lated the young ladles upon the completion of their courses, and the hospital upon its flae graduating class. Dr A. McKinnon, in a brief congratulatory address stated that he knew all of the five graduates to be nurses of the highest order, and pointed out the fact that they all gradu-ated with exception-ally high standing. Dr, H. O. Howitt spoke briefly also of the sherling qualities of the five young ladles as nurses, and of the high standing of St. Joseph's Hospital as an institution for the care of the sick.

TEACHER WANTED FOR CATHOLIC Separate School No. 9 Dover, Dutles to commence Jan. 3rd 1908. Must be able to teach English and French. Apply stating qualifications and salary required to A. Ca-dotte, By Point P. 0. 1814

VOLUME

The Catho

LONDON, SATURDA THE UNSCIENTIN

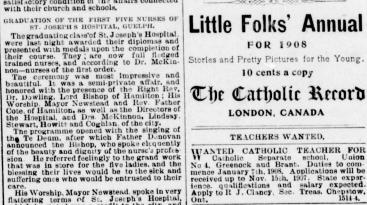
> In an address de cent Catholic Trut land) Father J. Gen to scientific fakirs words : " In the firs of whom we are spe of scientific cautio Professor Huxley st -that of saying ' I them there are no da they are ready at a their searchlight u and cranny." "] Melbourne, when] wish I was as sure Macaulay is of eve like manner our ad in science, our Kel our Crookes, Gill and Pasteurs-eve Darwins-might we assurance of those " scientific " artic zines, or load our penny treatises wh the millions the be research.

> > THE ANGLI

Says the An Deamer, in the C may we see again less, radiant and light in her eyes." Lamp applauds th asks what is there the eyes of our A the vision of re-See as she looks " whence (she) wa of the pit whence and remembers on glory when the h the ship of her de

THE CHRISTI

The Christian (type of paper for t time ago the edit in praise of the " able measures " mattered not tha Minister of Franc his declaration o tianity. It did a some of the officia the land vomiting all that he shoul word of disappro lips. He saw but to strangle the Ci of his ability he In his own poor w policy of the Vati us, as well as to n the action of Piu harmony with the



Passing over the notorious persecutions for conscience's sake practiced by the Protestant prelates of Germany, can we find in all history an institution more repugnant to the ordinary rights by constitutional government allowed than the High Commission instituted by Qaeen Elizabeth? The members of this State or Secular Inquisition were authorized " to investigate under oath of the accuser and of witnesses all hertical, erroneous or dangerous doctrines absence from the public liturgy, frequentation of non conformist convencles, seditions books and libel againsa the Queen, her magistrates, or ministers, adultery or fornication, and all crimes that usually come under eccles-iastical jurisdiction and to punish the delinquents with spiritual censures, fines, imprisonment and destitution." What kind of persecution did the Catholics have to undergo? Fleury who will not be suspected of partiality for will not be suspected of partiality for the sufferers declares in his history of England that they were subjected to day, if the Catholics attempted to hold tortures as hideous as can be found ong the most ferocious savages. And those are the gentle reformers who were proclaimed to the world as pillars of liberty of conscience! Elsewhere must we seek the origin of this much prized acquisition of humanity than in the theory and practice of Protestant iso, which is responsible for the stroo

achusetts were retentless

In the world. It makes as we to the party to church the p

cience was first proclaimed constitutional right was not a Protest ant country. The French philosophers, legitimate heirs of the English deists, found a field well tilled for the poison ous seeds. Gallicanism had weakened obedience to religious authority ; Jan senism, a kind of Calvinism, had de-stroyed the true faith in many minds; the quarrels between tutiorists, pro-babiliorists, probabilists and laxists had served to obscure ethical principles; and the bacchanalian revels of the court had set an example which resulted in a general relaxation of morals. were the causes that originated relig ious toleration in France. Protestant and some so-called Catholic governments, however, excluded Catholics from the rights of liberty of conscience. At the Paris exposition of 1889 the idolatrous ceremonies of a grotesque Buddhism were plentifully illustrated a public procession of the Blessed Sacrament they would encounter at the very door of the church a battalion of armed gendarmes, propared to resist them in the name of toleration I Would to God that the French govern-ment would concede to the Catholic Church the freedom so ostentationsly

conferred on its adversaries 1-Chicag New World,

Too Exalted a Parent.

every Sunday there would be a vesper service in the little chapel, at which the great singer's wonderful voice would be heard.

CALVE IS REBELLIOUS.

All this is changed now. The home is closed. The sisters, who were Calve's devoted assistants, have been forced to go to England or to Spain, and the feeling of the peasants against the Clemenceau regime may be well imagined. It is bitter and intense, but not as bitter or intense as Calve's own

feelings. "These men are trying to put God at of France," said she recently. They would inaugurate a reign of out free thought and atheism, for they are all unbellevers, skeptics and scoffers, all of them. They are succeeding in their plans now, but God is just and righteous, and there will come a day of reckoning in the near future when they will stand with blanched cheeks and throbbing pulses facing an out-raged people."

MAGNIFICENT VOLUME FOR POPE

PIUS X VOLUME 1. OF THE VATICAN EDITION OF THE CATHOLIC ENCYCLOPAEDIA FRE-SENTED THROUGH ARCHBISHOP FARLEY

Upwards of three hundred men aud women were present Wednesday even-ing, October 2, at the Catholio Club, New York, and witnessed the formal presentation of the first volume of the Valuean dition of the Catholic Eacyclopaedia to Archbishop Farley, who in turn is to send it to His Holinsss Pope

Everytime we have committed a fault the thing can easily be done." The second Duke of Wellington, in mediately. The particularist and sep-restut spirit of the German people, the thing can easily be done." The second Duke of Wellington, in the story to the author of Society in the Country House," adds, the thing can easily be done." The second Duke of Wellington, in the thing can easily be done." The second Duke of Wellington, in the thing can easily be done." The second Duke of Wellington, in the thing can easily be done." The second Duke of Wellington, in the thing can easily be done." The second Duke of Wellington, in the thing can easily be done." The second Duke of Wellington, in the thing can easily be done." The second Duke of Wellington, in the thing can easily be done." The second Duke of Wellington, in the thing can easily be done." The second Duke of Wellington, in the thing can easily be done." The second Duke of Wellington, in the thing can easily be done." The second Duke of Wellington, in the thing can easily be done." The second Duke of Wellington, in the thing can easily be done." The second Duke of Wellington, in the thing can easily be done." The second Duke of Wellington, in the thing can easily be done." The second Duke of Wellington, in the duke of the more if the fault be a grievous one the more if the fault be a grievous one -thus putting faith and trust in the place marked by nature for discourage-measurable distance between late and too late,---Madame Swetchine.

Hospital as an institution for the case of the sick. His Lordship the Bishop, presented the 41 piomas, and personally corgratulated each nurse as she received her reward. Upon leav-ing the platform each of the young ladies was handed a large shower bouquet of roses and carnations by Measrs. McElderry and Nunax, two of the directors of the hospital. In addition to the presentation of the dip-lomas, the Lord Bishop, the Mayor and Dr. McKinnon, pioned upon each of the nurses the boautiful graduation medal. The Maple L-af was sung heartify by all, under the direction of Miss Kennedy, who was in charge of the musical part of the pro-gramme, which was brought to a close with the National Anhem. -Guelph Heraid.

THE NEW SCHOOL INSPECTOR.

E. Jones. Esq., B. A., recently appointed Separate School Inspector for London and dis-trict, was on the 35th ult., at St. Ann's Hall, Mattawa, presented with a very complimen-tary address accompanied by a sub case, or behalf of the parents, friends and children of Mattawa Saparate school. Amongst those who spoke on the occusion and made compli-mentary reference to the new Inspector were Messrs. C. A. McCool M. P., John Loughrin Exc. M. P. P., and G. Smith. Esq., Mining Recorder.

EX.M. P. F., and G. Smith. Req., similar Recorder. The GATHOLIC RECORD heartily compliments Mr. Jones upon his deserved promotion and wishes him a full measure of success in his new field of labor, where he will we doubl not, prove to be a worthy successor of the late Inspector, J. F. Power, Eag. M. A.

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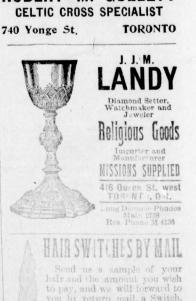
C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, M. J. McGrath President, P. F. Boyla, Sourchary.

INFORMATION WANTED Tidings of Anthony O'Connor who left Mon-treal for Upper Canada about forty five years ago, will be gladly received by his brother Frank Hamburg, Iowa, U.S. A. 1512 4

Ont. 1514.4. **TEACHER** WANTED FOR CATHOLIC Separate school, No. 10, West Williams, for the balance of the year 1907, also for the year 1908. Small and very convenient school section. Duties to commence at once. Applic-ants please state salary qualifications, and "xperience Address to A. A. Morrison. Sec. Treas, Park Hill, Ont. 1514.2

SITUATION WANTED. A YOUNG MAN WANTS A SITUATION as janitor for a church or hall. Has been janitor of a church for five years. Can serve Mass and make himself generally useful. Apply to 'J. K.' CATHOLIC RECORD Office, London, Ont. 15128





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but a dose of rea the canons of s cure him. As a change o

an inconsiderat recovery we pres at " the " Eigh port of the M the Methodist E the year 1906.

We do not que oarnestness of th wish his editor little, despite m have garnered in

Oar esteemed savs that one is that since 1870 been lavished (verting Italy. of the report i and Italian Swith tion of about 34. Methodists, an both members s exactly 3,449. says Rome, that present Method has cost about that the 500,000 Methodistism las a net gain ove previous year of works out at 6 additional Meth

rate of expendit