

The Catholic Record

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LETTERS OF RECOMMENDATION.
Apostolic Delegation, Ottawa, June 15th, 1905.

Mr. Thomas Coffey.
My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all that it is imbued with strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore cordially recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, yours very sincerely in Christ,
Dionysius, Archbishop of Ephesus, Apostolic Delegate, Ottawa, Canada, March 27th, 1905.

Mr. Thomas Coffey.
Dear Sir:—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to all Catholics. Blessings on you and wishing you success, believe me to remain,
Yours faithfully in Jesus Christ,
T.D. FALCONE, Arch. of Larissa, Aust. Deleg.

LONDON, SATURDAY, JANUARY 29, 1910

THE LAMP

What a difference in the Lamp of Graymorn, Garrison, N. Y., from a few months ago. The light no longer flickers. It is steady and clear. Letters from the Apostolic Delegate at Washington and Archbishop Farley of New York approving of the Octave of prayer from the Feast of the Chair of St. Peter at Rome to the Conversion of St. Paul impart to this excellent week of prayer a meaning it never had in other years. Now that the community of Graymorn is received into the Church and that they themselves were, as they might confidently hope for it, the first to receive the benefit of the prayer—now that they can ask others to follow them, now that they know what unity means, now that they are letting them down on the right side of the ship. When we think of the nations or go over the centuries unity grows in wonder. Holiness may not be so much in evidence everywhere and all the time for it needs correspondence to grace. The unbroken chain, the unflinching guarantee, the answer to the prayer for unity are found by those who seek—and the door is opened to those who knock. What such a groping means, we whose eyes opened in childhood to the full light, cannot tell. We have not enough sympathy for those who through many wanderings have been led into the great fold. Nor are we sufficiently grateful for the priceless gift bestowed without merit of ours upon our own undeserving soul. Would we have sought the pearl, had we been as they? And if we had found it, would that we have parted with all else in order we might purchase it? We are afraid to answer. To our friends of Graymorn we extend our congratulations. We have most earnestly joined them in this week of prayer, which is now over, that earnest souls like themselves may return to the unity of faith—and that there may be one fold and one Shepherd.

SILLONISME

A friend has sent us a copy of the British Weekly containing a short sketch of the work done in France by Marc Sangnier, the distinguished social reformer. The movement might well be, as it is, termed Sillonisme from Le Sillon, the name of the monthly magazine which Sangnier edits. The movement started with the best intentions, and organized with power, simplicity and disinterestedness, has won a large number of adherents and attracted a great many supporters. It has arrived at about its height of usefulness. Difficulties are for some time looming up which threaten not only its well being but its very existence. Reforms of any and every kind are hard to bring to a successful issue. However well intended, they soon get beyond control. What works in one district with one class of people proves a dead lock in another. Some are too enthusiastic, not patient enough to let problems work themselves out. Social reforms are likewise subject to too many vicissitudes. The hopes which most of them have evoked have too often proven bitter disappointments. Lacking the rewards and consolations of religion, which have helped so many generations to bear the ills of this life, these social reforms offer a state instead of bread and create a hunger which they cannot assuage. Marc Sangnier has drawn a number of young priests and laymen to

his side. But the great majority of his adherents—as many as 80 per cent.—belong to the working classes. Although Sillonisme is not strictly a religious movement, the bond which unites the members is spiritual rather than material. Sangnier in telling his own history claims that without weakening his own religious profession to gain worldly influence he carefully guards himself against the mistaken notion that he works solely within Catholic lines. Protestants and free thinkers are amongst his supporters. How far this new Christian Socialism will remedy the dreadful evils of society remains to be seen. How long or how deep the furrow—or what soil it will cultivate—or what sowing there will be in the new made ground we cannot tell. It is as yet too experimental to warrant conclusions.

THE TORONTO WORLD ON HALLEY'S COMET

One might reasonably expect that a daily newspaper published in Toronto, the city of Ontario culture—Toronto the good, would be somewhat careful not to display crass ignorance. But there is a class of subjects upon which certain journals glory in their ignorance. These are matters concerning the Catholic Church. The Toronto World in its issue of the 15th inst., repeats the old story of Pope Calixtus III. and the comet. "Never again," says the erudite Toronto Daily, "will this Comet find himself specially named by the Church as when in 1456 Pope Calixtus III. exorcised him, ordaining in the same Bull that to the 'Ave Maria' be added, 'Lord save us from the devil, the Turks and the Comet.'" Among all the lies of history—and their name is legion—none is so utterly absurd as this threadbare, worn-out yarn. It is no less an imposition upon the intelligence of those to whom the story is told than it is an insult to Catholics whose religious practices it is intended to ridicule. Contradicted it has been times without number, and more particularly this last year on account of the approaching reappearance of the Comet. There is no such bull as this pretended ban against the comet. If the Toronto World would ask any Catholic boy or girl it might learn something about the historical situation of that time. The young person from whom the information would be sought would feel insulted at the insinuation that a Pope, who was a thorough scholar, a man of sound judgment and a most accomplished jurist should be accused of stultifying himself. As long as any old story will hold up a Pontiff in a foolish light it is made to do service for journals without a reputation. The Toronto World will always be found in the procession—where insult takes the place of truth and ignorance repeats the tales it cannot prove. It is only this last fall that we ourselves examined the historical value of this cock-and-bull story so that we do not deem it necessary to repeat our criticism. Suffice it to say that there is no foundation whatever for the ridiculous calumny.

THE MINISTER'S PEPPERY

Protestant sentinels feel more than they express and express more than is good for their cause. One of these questioning pulpit preachers kept beating the wind and driving back the thickening clouds with admitted perplexities and various surmises of the sudden changes in the world of to-day. Listen to the pitiful ravings: "We have to find some place in this shifting, changing world; if ever clear thinking and a living faith were necessary to men they are necessary for us to-day. We often find our course" as utterly perplexed. We simply do not know what to think much less what to say." The Rev. Mr. Clark did not stop with his admission of humble incapacity. His mental vision, far from being limited or confused, reaches out to the whole world with monotonous self-complacency and an ill-chosen variety of different subjects. Listen once more: "Why is it that Turkish tyranny, Chinese changelessness, papal infallibility, aristocratic selfishness, built up by centuries of power and wealth are beginning to crumble and decay and fall down and destroy those who trust in them and defend them? The only answer is that this is God's world, and that nothing false or selfish can remain in it." What trash! Very consoling to the listening Knoxites and to those who happen to have the leaves and fishes. Nothing false or selfish remaining in this earthly paradise of ours—what is the matter with the discontent and unsettled state of society? Then look at the stow the preacher served up to his hearers, Papal infallibility, interlarded between selfishness—the outgrowth of wealth and power. Poor man and poorer congregation. Well for him if he knew what papal infallibility meant, and believed in it. He would not be perplexed or doubtful. "Where is the unflinching promise: 'I am with you all days even to the consummation of the world?'" There will be a

crumbling of the seats whose sandy foundations are already giving way. Men will look in vain and yearn for infallibility amidst the rolling clouds of doubt and the darkness of infidelity. The only bark to withstand the gathering storm is that ship whose Divine Builder secured with Papal Infallibility.

THE MIRACLES OF LOURDES

A novel attack is made upon the miracles at Lourdes. It is a kind of flank movement by a German Doctor of Munich in whose publication it was asserted that no genuine organic disease was ever cured there. The cures which have happened at Lourdes were limited solely to nervous disorders and never organic diseases. He maintains that consequently they cannot be regarded as miracles. A Catholic paper replied so sharply that an action for libel was instituted. This science brings before court particular cases and also the general reputation of Lourdes, striving to prove that no miracle in the form of special cure has taken place either at the Shrine itself or through the religious invocation of Our Lady of Lourdes. The unsatisfactory character of the case is very manifest. Libel suits, at least in this country, are incapable of proper adjudication. This is more than a libel suit—it is a cross-purpose libel suit in which the Catholic paper is defendant in the nominal trial and Lourdes the defendant in the real trial. Lourdes, however, is long enough before the world to need no further vindication. Science may scoff at the events of the last fifty years and more. It cannot destroy the monuments which grateful faith has erected to the miraculous facts of so many. Naturalism cannot deny, nor satisfactorily explain, what is too clearly manifest at Lourdes. A libel suit such as this Munich affair can hardly touch upon the real issue. All that it can do is to weaken the already weak faith of some. The evidence hinges largely upon a particular case of lupus of a Madame Rouchel of Metz. Even supposing the cross-examination discredits this case too many are on unimpeachable record substantiating the miraculous character of the cures. One of the latest brought to our notice is given under the Ordinance of Mgr. Gibier, Bishop of Versailles in France. It is the case of a Mlle. Cecile de Fransau, a religious under the name of Sister John of the Cross. She was cured at Lourdes, Sept. 21, 1905, of chronic tubercular peritonitis. She had been suffering for eighteen months. The physicians were unable to affect a cure. Her cure, which was permanent for the last four years, is generally attributed to the Immaculate Conception. The Bishop, learning the facts, instituted a canonical investigation upon the case. After examining carefully the medical certificates regarding the sickness and the cure issued a lengthy mandate. From the statement of the physicians this poor religious was decidedly tubercular. First a tumor was cut from her knee. Four years afterwards tubercular peritonitis showed itself, so that the patient became very weak from not being able to take nourishment. In the beginning of 1905 she had a gripe and received extreme unction. Mlle. expressed in May, a desire to make a pilgrimage to Lourdes. Her physicians were opposed to it. She thought she would never live to reach the Shrine. She started and her faith was rewarded. On Sept. 21 she was taken from the hospital at Lourdes to the piscine. No sooner had she plunged into the piscine than she uttered cries of pain and testified by her attitude that she was suffering acutely. Thereupon her companions raised her out of the water; but immediately afterwards plunged her in a second time, confident that Our Lady of Lourdes would complete what she had evidently begun. The patient remained in the water only long enough to make a short prayer. She rose, started from the piscine and embraced the statue crying, "Thanks, dear Lady, I am cured." The young lady after her cure went to the hotel with a lively walk and a hearty appetite. She took some soup and bread which she had not done for several years. On her return home a doctor, who had treated her, remarked to his colleague: "It is not we who have cured her." The cure is entire and perfect. The very day of her cure the physicians at Lourdes found no trace whatever of the malady. No crisis, no sensible change took place which could operate the cure. The patient is not of a nervous or hysterical temperament. The pains from which she suffered, the symptoms she displayed were not nervous imaginations but organic realities. Lastly, the instantaneous recovery of health remains constant for four years without any relapse. She leads the normal life of healthy people.

BALMES

This year will be the centenary of one of the greatest thinkers of the last hundred years, Jaime Luciano Balmes, a devout Spanish priest and profound philosopher. He was born at Vich in Spain, Aug. 28, 1810. He bore a strong soul in a delicate tenement. His too

brief life, cut off before he had attained his fortieth year, left the world mourning that he who had done so much, and who was just ripening into greatness dropped from his place of honor into death. He died on July 9th, 1848. So far as soul went he was well balanced, a penetrating intellect, a marvelous memory, an instinctive sense of right method, an indomitable will, a pure life and an absorbing passion for knowledge. His early education being completed at Vich he entered the University of Cervera where after seven years he obtained his licentiate. His talent was varied. At one period of his life he devoted himself to physical and mathematical sciences; whilst through another he studied with equal zest, languages. His reputation rests in neither of these branches of learning. Hegained a lasting name through his philosophy and his studies as a critic. Of his many works three attract the attention and still retain the admiration of the world. They are: "The Art of Thinking," "Fundamental Philosophy" and "Protestantism Compared with Catholicity in the Civilization of Europe." This last is Balmes' monument, manifesting more than the others his personality, the full range and accuracy of his learning, his mental, moral and religious trend of thought. It was conceived as a reply to Guizot's History of Civilization. But Balmes could not content himself with a mere critique. He was too rich in thought all his own to give an answer. He wrote a philosophy of Christianity. He analyzes the basic principles of Catholicism and Protestantism and compares their influence in the various fields of human action—in intellectual, moral, social and political. As a philosopher Balmes is great, not only amongst his own people, but he was one of the greatest of modern times. Somewhat eclectic he can hardly be claimed by any one school. A strange point is the influence which the Scottish school had over him which led him to accord too much to intellectual instinct. His Fundamental Philosophy was translated in English, in 1864, by Henry F. Brownson, a son of the celebrated Dr. Orestes Brownson, who wrote an introduction for the translation. Dr. Brownson says of Balmes: "The author has not indeed a synthetic genius, but his powers of analysis are unsurpassed, and as far as my philosophical reading goes, unequalled." He has advanced far, corrected innumerable errors, poured a flood of light on a great variety of profound, intricate and important problems without introducing a new, or adding anything to confirm an old error." Balmes' clearness of ideas and precise expression constitute, more than his own theories, the strength and value of his Fundamental Philosophy. The first book we mentioned, The Art of Thinking, has a history. Barcelona was bombarded by Epartero, Balmes, with some friends, unwillingly withdrew, taking with him his Breviary, his Bible and the Imitation of Christ. With the cannon roaring in his ear Balmes wrote El Criterio, a thoroughly practical book on method in the pursuit of knowledge—and all done in a single month. In 1847 he wrote a pamphlet defending Pio Nono in his liberal amnesty policy. Though one of his best written efforts it was not favorably received and was bitterly attacked. This affected the author's sensitive nature and seriously undermined his never robust health. Balmes has been compared with Chateaubriand. Both rose above the passion of party. Both brought glory to their respective countries, whose citizens are deservedly proud of them, and for whom the world has twined wreaths of immortal glory to place upon their graves.

OUR ARTICLE ON POPE ALEXANDER VI

We print in another column a letter which we received touching our article upon Pope Alexander VI. It will be noticed that our sketch is compared with the biography of this Pontiff in the Catholic Encyclopedia. After reading carefully over this letter we see no reason for retracting anything we said. Better will it be perhaps if we quote our authority and let the matter stand or fall by the issue. In the first place we admit that with Dr. Brownson we have an attitude of mind towards a few pretended Popes. We are very slow to believe anything against the memory of the worst of them. One of our authorities was the Dublin Review of March, 1855. Speaking of Alexander VI. it says: "He is, beyond all comparison, the worst or the best possible specimen of the so-called bad popes." "The historians of Italy, being always in the interest of the princes and nobles, took care to represent the Pontiffs as the aggressors and oppressors; their own patrons as the innocent and the assailed; but the most candid student of Italian history can scarcely fail to see that this is a grossly misleading representation." This Review speaking of Alexander's papal career writes: "It is said that he secretly continued the same life afterwards, but that there is no credible evidence—there is only the testimony of those enemies of his or the Papacy whose mendacity in other re-

spects is clearly established. We repeat, there is no credible proof that he was profligate after he entered the prelate or the Papacy. His chief calumniator is Guicciardini and he is obliged to admit that in Alexander there was singular acuteness and sagacity, excellence in council and in all weighty matters, incredible concentration of ideas and astuteness." Dr. Madden, a Catholic author, and by no means favorable to Alexander, on his own confession admits that there is no conclusive evidence that during his pontificate Alexander VI. ever violated his vows of chastity. With the Dublin Review we go the length of saying that not only during his career as Pope but during his whole ecclesiastical career in sacred orders as prelate and cardinal there is no credible evidence that Alexander carried on an impure connection. His high distinction and his remorseless foes would not have allowed him to have acted thus without hastening to punish him. Instead, they have nothing but vague gossip and abuse. Another and stronger reason is the charge they make against Alexander of having too great an affection for his own children—a queer charge—to have a care of one's own—yet we never hear of any younger than Caesar and Lucretia Borgia. Roscoe says that: "Even by his severest adversaries he is allowed to have been a man of an elevated genius and wonderful memory. In his diet he was peculiarly temperate and he accustomed himself to but little sleep. Another authority, from whose sketch we borrowed, was Dr. Parsons in his Studies of Church History. Parsons says: "Called to Rome by his uncle (Calixtus III.) and having evinced great aptitude for the business of a court, Rodrigo Borgia accepted offers of preferment and was made successively Archbishop of Valencia, cardinal-deacon and vice-chancellor of the Roman Church. At this period his conduct must have been exemplary, for a contemporary writes that his fellow cardinals were much pleased to have in their midst one who surpassed all in the abundance of gifts. Dubouai, who says bitterly that if the memory of Borgia had perished we would never know how corrupt a man can be, admits that during his long cardinalate of thirty-five years Rodrigo never gave any public scandal. Parsons goes thoroughly into the question concerning the natural fraternity of Rodrigo Borgia, who is supposed to be the father of several illegitimate children and that some of them were born while he was in Holy Orders. In the first place the contemporaries of Alexander VI. are not agreed as to the identity of the mother of these children so that it is by no means certain that he had any relations with Vanozza Cattanei. From some of his contemporaries we learn that Julia Farnese was the mother of the children in question. Alden Vanozza and Julia one and the same person? If so, it is more than probable that she was married to Rodrigo Borgia. An illegitimate union so prolonged between a Borgia and a Farnese was well-nigh impossible. The nobility of the Roman family would not have brooked such an insult. Nor is it certain that Cesar and Lucretia Borgia and their brothers were children of Rodrigo. Leonetti, a religious of the Pious Schools, writes: "If I may express my opinion we may believe that all these children, born of the same mother, Vanozza, were children either of a Borgia especially loved by the Cardinal Rodrigo or of a brother who remained in Spain, or of a son of his brother, the prefect of Rome. It is only the enemies of the Popes like Infessura who assert that Cesar Borgia was the son of Alexander."

ONE POINT REMAINS AS TO THE AUTHORITY OF THE ENCYCLOPEDIA ARTICLES WHETHER THEY ARE AUTHENTIC OR EXPRESS THE PERSONAL VIEWS OF THE CONTRIBUTORS.

We can scarcely imagine writers who would not support their assertions by some historical authors. Mgr. Loughlin throughout the body of his article as well as at the close of it gives quotations from, and the names of many who have treated about Alexander VI. We still stand by this maligned Pontiff, at least from the time of his entering sacred orders and more particularly during his career as Pope. In maintaining this view we have nothing to conceal, still less can we set down aught in malice. If history is to be true to its purpose it will not allow itself to be carried away by jealous gossip or frightened assent by repeated calumny. It is with Alexander VI. as with any other public man. Where a charge is not certain it falls to the ground; and where guilt is not proven innocence follows. It may be easy and indeed popular to take the other side in the present case. The more carefully we study the life and times of Alexander VI. the more reason do we find for clearing his memory of the charges of immorality brought against him while Pope.

THE IGNORANCE, OR, SHOULD WE SAY, SIMPLICITY, OF THE MAJORITY OF OUR NON-CATHOLIC FELLOW CITIZENS IN REGARD TO THE CHURCH IS MOST REMARKABLE, AND OFTEN TIMES WE ARE AT A LOSS HOW TO ACCOUNT

for it. The reason may be that they persist in not looking at the Church from the inside, and pass sentence upon it after having read the works of disreputable writers. It is the common belief that once a nun makes her profession she is, as it were, held in the convent under compulsion, somewhat of a prisoner. Nothing could be further from the truth. A new "escaped nun" book has lately been published in England. The author, thinking that the old misconception of the Church still existed in the minds of most people, hoped to reap a rich harvest in his literary venture. In this, however, he was sadly mistaken, and it may be that the prior will have to go without his pay. Investigation proved that the "escaped nun" in question, having discovered that she had no vocation for the religious life, simply opened the door of the convent and passed out. Every nun in England and elsewhere is at perfect liberty to "escape" in the same way, so far as physical restraint is concerned. It is too often forgotten by non-Catholics that nuns are cultured ladies, coming from the best families in the land, and they have no desire for the companionship of one who is not true to her profession.

We are glad to notice that the priests of Essex county, in this diocese, are actively engaged in the blessed work of lessening the drink evil. They have sent a petition to Sir Jas. Whitely, through Hon. J. O. Reame, asking that the license fee be raised to at least \$500 and no hotels be allowed near churches, and licenses be issued only on a basis of population. The petition is signed by sixteen Essex county priests headed by Rev. Mgr. Meunier and Rev. L. A. Beaudoin. One of the greatest obstacles in the path of the hard-working parish priest, who is doing God's work, is the "road house." It may be claimed that it is useful in that it affords accommodation to the travelling public, and that it gives liquid refreshment to the wayfarer at times when he needs a stimulant. Were its business solely this character little harm would result, but we all know that the corner inn is the resting place for some farmers and some farmer's sons when the day's toil is over. In a few years the drink habit is contracted, the spirit of thrift has deserted the farm, and it is but a question of time when dark and dire misfortune and disgrace and degradation comes to many a family. Some country taverns are, we know, conducted by good men, who keep respectable houses, but these are the exceptions. Taken altogether the business is a bad one, and the sooner the road house is wiped out the better. We wish the priests of Essex every success in the good work they have on hand.

WE WOULD LIKE TO SAY A WORD TO PARENTS ABOUT THEIR BOYS.

While they are yet of school age, and even beyond it, it is of paramount importance to pay strict attention to their habits. The average boy, as is quite proper and natural, loves companionship, but his associates should be of the better kind. Many a time a group of little fellows are to be seen together. One of them has come into possession of a box of cigarettes. They are in a secluded place, and some of them are thoughtful enough to make their first venture in the cigarette habit. Amongst boys this is one of the most degrading habits of our day, and it may be taken for granted that the little fellow who has acquired a passion for cigarette smoking has anything but a bright future before him. We are glad to see that it is quite the custom now in the United States to circulate literature amongst boys showing the terrible effects of cigarette smoking. It is time we adopted a like course in Canada. The author of a book on this subject in Kansas states that he has made a study of 2,500 cigarette smoking school boys and gives pictures to show how weak their hearts are, and other data indicating their mental, moral and physical debility. Parents! take warning. Watch your boys.

AN APPEAL FOR ASSISTANCE HAS BEEN MADE TO THE PUBLIC BY THE ONTARIO SOCIETY FOR THE REFORMATION OF INEBRIATES.

The gentlemen associated for this purpose are doing an excellent work cannot be questioned. One of the most pitiable spectacles in this our day is the habitual drunkard making his periodic bow to the police magistrate. Fine and imprisonment will never bring about healthier conditions. It is a punishment inflicted for giving public scandal, but the miserable creature who gives it is never reclaimed by the enforcement of legal enactments. Especially do we commend one method employed by the society, that of placing inebriates in healthy surroundings in rural districts, far removed from temptation. But the making of the drunkard is the paramount consideration. The young men ranging in age from eighteen to twenty-five years who are in the habit of dropping into the bar-rooms will be our future drunkards. How to stop this abominable custom is the question of questions. Those who have at heart the future of Canada should bend their

every energy to the problem with the purpose of finding a solution. The closing of the bars may help, but moral suasion should be employed with tact, forcefulness and perseverance. "Save the young" should be the battle cry.

ASSOCIATED PRESS DESPATCHES FROM PARIS, IN NEARLY EVERY CASE, GIVE EVIDENCE THAT THE MAN BEHIND THE FOUNTAIN PEN IS A FRENCH INFIDEL OR A JEW OR BOTH.

The latest report tells us that the Minister of Public Instruction, Dornegue, made a speech which evoked round after round of applause as he denounced the Church. He said that the war declared by it against the Public schools "was directed exclusively by enemies of the Republic, insisting that the letter of the episcopate constituted an attempt by the Catholics to enforce the superiority of the Church's authority over that of the government." There need be no conflict between the spiritual and temporal powers. The conflict, in the case of France, was forced upon the Church by the infidels. The Minister, in his remarks, ignored entirely the serious charge that the Name of God appears not in the Public school literature, and in these hot beds of infidelity he would have the children of France educated. A remarkable feature of the despatch of the Jew cable man is that he gave not a word of the speeches of the Catholic deputies during the debate on the schools.

A NEW PAPER CALLED LE PAYS, HAS BEEN LAUNCHED IN MONTREAL. WITH ITS POLITICAL LEANINGS WE HAVE NOTHING TO DO, BUT WE DECIDEDLY OBJECT TO ITS STAND ON THE LIQUOR TRAFFIC.

Regarding this matter it would appear as if it were the champion of unrestricted trade in this engine of inebriation. It is against the early closing movement, and claims that Montreal should remain an open, gay and attractive city. If the bar-rooms were in full swing day and night in Canada's metropolis, it would most assuredly be open, and gay in a sense, but we have serious doubts as to its attractiveness. It would be, perhaps, "attractive" for the police force. During "open" hours the bar-rooms grind out the drunkards. The extension of these hours will undoubtedly add more and more to the unloveliness of civic life. In the province of Ontario the restriction placed upon the "open" hours of the bar-room has had an excellent effect. We would like to see all the other provinces adopt a similar law.

PRIEST PHYSICIAN-SURGEON

FATHER GEMELLI, THE LEARNED FRANCISCAN, REFUTES THE SLANDERS OF ITALIAN FREE THINKERS REGARDING THE MIRACLES OF LOURDES.—IRRELIGIOUS ROGUES DISTRIBUTE PAMPHLETS INSULTING TO CATHOLICS.

The conference delivered on "Lourdes and Science" at Rome recently by Father Gemelli, O. F. M., medical doctor and surgeon at Rome, has been a blow to the free thinkers who have passed the last three months campaigning through Italy against belief in the supernatural character of the miracles wrought at the grotto of Lourdes. Before becoming a Franciscan, Father Gemelli took out his degrees as doctor in medicine and surgery and has since then been the recipient of various honorary degrees conferred by learned bodies in recognition of his scholarship and profound research. This additional interest was lent to his lecture, as was evident from the concourse of ecclesiastics, journalists, scientists of every branch who attended his discourse.

From the standpoint of a scientific critic, the learned Franciscan examined into the cures effected at the famous grotto, and stated that, although from one thousand to fifteen hundred cures take place every year in Lourdes, only about one hundred and fifty are examined afterwards by the board of doctors that form the Bureau des Constatations. Now from two to five hundred medical men of various nations, religious persuasions—and many of no religion—take part during the year in these examinations, so that the result becomes thereby a greater triumph for the veracity of miracles.

An examination of objections raised by free thinkers showed what little good faith is to be found among them. Some of those cures are wrought after immersion in the waters of Lourdes, some without immersion. Some pilgrims are cured at the grotto, others hundreds of miles away. Organic and nervous diseases, physical deformities, ailments that had been chronic—all are cured as if to refute the slanders of unbelievers.

After the lecture that brought forth congratulations from Cardinal Cassetta, who was present, and a large body of professional gentlemen, Dr. Gemelli was the object of a hostile demonstration on issuing into the street on the part of a knot of rowdies of the "Asino" type. The young men present seemed inclined to handle the fellows roughly, but the arrival of the gendarmes, who arrested some of them, prevented what might otherwise have ended in bloodshed. And at the same hour, down in Trastevere, the "blocc" Municipality was changing the name of the Old Roman Piazza to that of Piazza Arquati, on which occasion the irregulars of the locality distributed a pamphlet highly insulting to Catholics. One article of the precious pamphlet consisted of a letter written in the first person singular but left unsigned, for the writer feared the penal code and referring in outrageous terms to their Eminences Cardinal Merry del Val and Cardinal Vives y Tuto, whom the followers of the executed anarchist, Ferrer, accuse of having killed their idol, for they are "the Spanish Cardinals."

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