TRRELIGION AND SOCIAL MISERY GOING

HAND IN HAND.

To the consideration of the gentlemen who have been asserting lately that "Romanism is the enemy of progress," and apropos a Presbyterian mission to the Catholies of Ireland: "There is no mission field in the world where the need of the gospel is more real and urgent," the following items are commended. The Rev. F. B. Meyer states that the latest report of the social purity and temperance work of the South London Free Church Council reveals a state of things which would disgrace a heathen civilization. The report tells of an increase in the number of prosecutions for offenses chargeable under the criminal law amendment act, and reveals a horrible side of London slumdom. A description is given of a den, which is suggestively designated "A Lair of Human Animals." One can scarcely venture Animals. One can scarcely venture to say that matters have improved since General Booth wrote his "In Darkest Rogland," nor since Mr. Lester wrote, in his "Glory and Shame of England," that "there is no population can be found on the earth who live so near Obristianity that know so little of it." This is "progressive Protestant civili-action" with a vengeance. Speaking at the Young Men's Guild

conference in Greenock last month, a reverend colonial said that he had reverend colonial said that he had visited every country in Europe, Asia and all the colonies, "and he must say that this 3co land of ours is the most drunken country he had seen. They had nothing to be proud of either as a guild or as churches. His heart had been saddened at the sights he had seen when he had visited the slums, and yet they had ministers sitting in all their respectability satisfied if they preached their weekly sermons. He had labored among the men in the gold fields; they their weekly sermons. He had labored among the men in the gold fields; they were rough and ready and swore, but their hearts were nearer to the heart of Christ in our love and sympathy. They would give up all the money they had to a poor comrade. Would they who called themselves Christian ministers do as much? It was not the drink alone that was at the root of the condition in Scotland; it was the poverty and misery as well. He never met a poor person in Australia, or a drunken one in India. Think of it! And this was a Christian land!" (Glasgow Herald, October 24.) In the course of an address at the Y rkshire United Independent college, Bradford, Dr Henry Jones said that one of the signs of the growth of Agrosticism in the churches was the manner in which the churches was the manner in which the truths of religion were compromised by methods that were intellectually dishonest. No longer were the pews filled by men of thought, and among laymen the creeds of the churches had rery few defenders. Agnostic doubt had crept into the spirit of the times, and " if the devout and learned lay men of to day were to meet in confer ence, and record their religious con rictions upon which they were all agreed, he feared the result would scarcely correspond with the creeds of the churches."

But if a man may interpret the Bible, the Word of God, in any way he pleases, why not the creeds of the sharenes? Why should he surrender his private judgment of others pro claiming themselves as fallible as he is: The learned speaker apparently does not discern that the condition of things deplored by him is the logical, inevit able outcome of Protestantism. By its mature it leads to incredulity, and the confusion which reigns in sects founded apon its principles is but the natural result of them.

In Protestantism there is no barrier to the progressive march of error; ligion and asserts the sovereignty of ndividual reason. The Protestant who s consistent and logical and honest must become either Catholic or infidel; he must receive either the infallible authority of the Church of God or reject the whole. Dr. Jones went on to say, in the power of religious faith had sunk very low. The Protestant church seemed to him to depend upon every-

thing rather than upon the truths and doctrines professed by it.

But what are those truths and doctrines? One reverend member of the Protestant church" says that Christ rose from the dead; another says that He did not; one preaches the Incarna tion, another denies it, and so on. Who s to decide between them? Empty shurches, rampant agnosticism, drunk enness, fith, vice and misery—all that after a few centuries of "open Bible" and bitter abuse of "Rome." By their fruits ye shall know them! The test applied to our "Reforming fore fathers" and their principles is a sprized of this neither by you nor the inspector or have both then, faile sufficient condemnation.

IMRS. MCCORMICK A CATHOLIC.

SENATOR THURMAN'S DAUGHTER BAL ZZED IN NEW YORK CATHEDRAL Elizabeth Churman McCormick, Aaughter of the late Senator Allen G. Thurman of Ohio, and widow of Gov. R. C. McCormick of Arizons, was re-ceived into the Catholic Church in St. Patrick's Cathedral, New York, Tues-day afternoon. Rev. R. J. Cotter bap tized the convert. There were no friends present except the brother of Father Cotter and one of the parish

priests, Father Murphy. Mrs. McCormick was a Methodist like her father and her grandfather was a Methodist clergyman. Her mother a Scotch Presbyterian.

"It's certainly not by inheritance that I have become a Oatholic," said Mrs. McCormick last night. "For some years past I have had the inclinasome years past I have had the inclination to enter the Catholic Church. In the last five years I have travelled a great deal, and it was in my trips abroad that I first felt myself influenced to ward the Catholic faith. The conversion after I met him on a trip the the Holy Land. He is an old friend that I have met at various times. Father Cotter has been residing at Lake Placid on account of his health, but he came down in order to baptize

me. There has been no objection to my change of faith from my brother in Ohio. I intend to become an active hurch worker."

STORY OF A CONVERSION.

HOW AN EARNEST SOUL FOUND GOD'S

Probably one of the most deeply interesting records contained in "The Roads to Rome" is that supplied by Miss Adeline Sergeant, the well-known Miss Adeline Sergeant, the well-known novelist, whose reception into the Church was announced a few years since. Miss Sergeant, from 1893 had been a very advanced Ritualist. In various Anglican books of devotion she found prayers which had been written by 'atholic saints, such as St. Thomas Aquinas and St. Bernard. She chose to ask herself in time what right she had to use these prayers when it was had to use these prayers when it was evident that the saints who composed evident that the saints who composed them would have utterly repudiated the Church to which she then belonged. Gradually she came to realize that the Church of St. Au gustine, of Aquinas and of Thomas of Canterbury, not to mention More and Fisher, was the Church of Rome as it exists at the present time. And then the words of Flaubert kept re echoing in her ears: "It is safest in religion to believe like these saints" Miss Sergeant was bound by a promise to her Anglican confessor never to enter a Catholic Church in England. This proved extremely irksome. proved extremely irksome. Her dis tress of mind became so acute that she found the Anglican rite to be perfectly intolerable. And yet she could not well bring herself to take the final

"It seemed to me, then," she writes,
as though I were easting not only my Church, but my tamily, my friends, my country behind me, I beheld myself as giving up all I loved and going into some far country, which was desolate and strange.

Then came the inspiring thought-"the Catholic Church is of God! It is the Church of all nations and peoples. Friends, family, tastes and opinions must be given up for the love of God. must be given up for the love of God.

I dare not move without complete
conviction, and I am profoundly
thankful that I did not wait
too long, but was enabled to take the
step which has brought me into the
haven of my desires, the Holy Catholic and Apostolic Church of God, in
which I hope to live and die."

In the Catholic faith Miss Sergeant
confesses: "May soul hath here con-

confesses: "My soul hath here content so absolute that it is difficult to tent so absolute that it is difficult to find words adequate for the satisfaction that I feel. Mind, heart, conscience, are at rest; no longer tossed on the sea of opinion, but safely anchored in the harbor of God's truth. This is more than I ever dreamed of; this is indeed the Church, the Mother of us all, the Heavenly City, the New Jerusalem, the Bride of God."

Let many who read these words re-

Let many who read these words re flect upon the privilege they have en joyed in the fact that they were born Catholics, and let them prize more and more highly that gift of divine faith which God has seen at to bestow upon them without their passing through the fire of tribulation and self-sacriace which many a convert has had to endure.

A BRAVE FRENCH MAYOR

Sacred Heart Review.

M. Doliveux, school inspector for Rouen, in France, issued not long since a circular, ordering the teachers of the Lower Seine to take down any religious emblems that might be found in their class rooms. Thereupon, a number of the mayors in this department had these sacred emblems replaced, and even, in some instances, sealed into the walls. Among these brave men was M. de Pomersu, mayor of Houlme, who

Monsieur le Prefet:—I have received the communication of the sentence whereby you have deemed fit to suspend me from my functions as mayor because I have replaced, as I has the right to do, the crucifix taken down from the school at Heron. I asked you to give to me the text of any law that obliges me to allow the religious emblem, entrusted to my guardianship, to be re-moved without my consent or knowledge. You have given me no ex planation of this, although you surely know the illegality of your position, Contrary to the most ordin ary usages and courtesies, the from the class room. I have been apprized of this neither by you nor the inspector; you have both, then, faile in your duty by thus disposing of the school furnishing, the property of the commune, without the mayor's authorization. Your predecessors, the prefects of the Lower Seine, manifested a

very different regard for what is proper . . . Times have changed! I have no illusions about the further measures that you will solicit from the govern ment. But I wish to tell you that if I, who was elected mayor and deputy by the sole will of my constituents, am now the victim of an abase of power, at least I preserve the esteem and the confidence of all the liberal minded, of all the bonest men. To you I leavethe others!

Compliments, etc., DE POMERSU.

An Interesting Statement.

The Lamp, (Protestant Episcopal,) is authority for the interesting state ment that the late Bishop Nicholson

CATHOLICS AND CIVIC DUTIES.

Apropos of politics and the facility with which the rack and file of Catholies may be politically exploited by 'the rearing demagegue and blatant inficel, if he comes of Irish parentage and Catholies ancestry," the Sacred Heart Review says:

"Catholies have a twofold mission in this country: (1) to be able and will-

"Catholics have a twofold mission in this country: (1) to be able and willing to present to their fellow citizens, when opportunity offers, correct in formation regarding Catholic principles (2) to exemplify in business and social life, but especially in political life, the manly. Christian principles of honesty, loyalty to truth, and devotion to the public welfare. It ought to be impossible for pretenders or mounte banks to get a following, or support from our high minded men of honor who have a keen sense if responsibility to God for their public, even more than for their private acts."

It is altogether pertinent to remark.

It is altogether pertinent to remark. in this connection, that a very common and very serious mistake made by men. Catholic and non Catholic, who pride themselves on being "high-minded" is their neglect of civic duties, their abstention from electoral action, on the ground that politics is, in practice, low and disreputable, and that one can not touch pitch without becoming de not touch pitch without becoming de uled. Now, politics, or the theory and practice of obtaining the ends of civil society as perfectly as possible, will be low or high, disreputable or thor oughly respectable, just in pryportion to the preponderance therein of dis honorable or honorable men: and the latter class are very certainly derelict in heir duty as good citizens when they contemptuously leave to unprin cipled self seekers the manipulation and control of public affairs in city, state, or republic — Ave Maria.

BATTERING AT CONFESSION.

Those who have been watching the curse of the great battle now pro ceeding between the forces of antinoted that the greatest energy of the attack is directed against the confessional. This is regarded as the center of the Catholic position. It is the out work protecting the sacramental ark. The confessional is the second gate of the Church. After baptism has been the Church. After baptism has been passed there is no other portal. These gates agitate the gates of hell and all the fury of its force now concentrate about the center of resistance. In France the Masonic press is doing much the same class of work as the acti-Catholic press here is doing in such works as "The devil in the Church." Its efforts are being supported by the still more effective agency of the moving picture machine Thousands of these devices are now in operation in the more populou. French operation in the more populous French cities, poisoning the streams of tru h and inflaming the fuel of passion. Here, too, the thin edge of the wedge has been tried. In Buffalo recently the confessional pictures were advertised by means of a place of confessional pictures. the confessional pictures were advertised by means of a placard outside a phonograph entertainment booth, with the attractive notification, "How Mons. le Cure Hears the Ladies' Confessions. Very, Very Funny." A priest from Canada was among those who went to see the show: The confessor, a bloated, leering personage, that might have served for a drunken satyr, was shown entering the box, and then a female coming in at the side — a figure that looked like a street drab awaken. that looked like a street drab awaken-ing from a debauch. The priest was horrified to behold these figures make the Sign of the Cross as a preliminary to their blasphemous mimicry. Their hugger-mugger gre w scandalous, until at last it culminated in the confessor putting his arm around the "penitent" just as the light was being turned off.
Appalled and amazed at the frightful was consequently suspended from his official position. To the sentence of suspension he replied by the following manly letter, which we translate from Le Petit Temps for Oct. 14, 1906: ali over the world. But on finding that the law might be set in motion against such a show he backed down and got the attraction removed from

Nor is the propaganda vileness con fined to the biograph. In a hundred other ways is the office of the priest and the profession of the monk being held up to odium. The artistic wall plague and the handsome oil painting pring the slander against the Church into mill one of homes. Monks carous ing a bottle or holding a sparkling glass of rich vintage up to a shaft of light in a cellar; or monks slyly em bracing buxon wenches, as though every monk were a true follower of the recreant Luther, decorate the walls of many of these millions; the walls of offices, and the walls of hotels, cafes and saloons. The brown robed Fran ciscan might be taken for the especial saint of places of conviviality, so fre quently is he seen therein on the painter's canvas. The eigar box, the eigarette wrapper, the Sunday pictorial supplement abomination, all contribute a formidable quota to the army of de famation. What can be done to stem

the torrent of deviltry?
Well, something can be done. The individual Catholic can do much if he would only shake off his indifference; the organized forces of Catholic action can do a great deal. Ca holic societies can raise an agitation. They can make showmen, and publishers and store keepers feel that while the Jew and Freemason have rights, the right to outrage Catholic feeling is not amongst them. The protest of a priest subscri-ber has been effective in the case of the North American and Gertrude Atherton's offensive story, in which the Franciscan friars in California were held up to scorn in a way that ought to make the blood boil in the veins of any Catholic who knew the real story of any Catalatic was knew the real story of those devoted pioneers of Christian civilization. We protested, too, and we are glad to find the protests com-pelled respect.—Philadelphia Catholic Standard and Times.

AS LITTLE CHILDREN

MUST WE BE TO TASTE PLEASURE

By Paola Limbroso,
We, grown up persons, rich in experience and knowledge gained in
study, perhaps are ready to doubt
that we can learn anything from
children. And yet we may not only
learn valuable lessons from them, but
these lessons have a higher, deeper,
meaning than appears on the surface.
Above all we can learn from children how
to enjoy life. Countless little things to enjoy life. Countless little things which we now discountenance would, if we allowed children to be our teachers, be we allowed children to be our teachers, be-converted into sources of joy, I be-lieve that we "grown ups" should cul-tivate the power of utilizing little everyday occurences to increase our store of happiness

To a great extert people in general have lost desire for healthy vigorous pleasure, and in a still greater degree the power of obtaining it. Even if we belong to the normal class of humanity we are not possessed of this excellent gift in the same measure as children. We have lost the power of adapting We have lost the power of adapting and making our own many things that add to life's enjoyment. The ability to molify the disagreeable experiences we meet with by always looking at the bright side has passed from us. Of course, we don't like to admit that our taculty of enjoyment has become dulled but we are forced to admit that it would be the second expectation of the second ex but we are forced to admit that it usually takes some special excitement— something extraordinary or unexpected to arouse that sense in us. A jurney to strange land of Beethoven symphony, an naexpected happening or something far out of the ordinary run of things often is necessary to stir up and re this respect that children can be our teachers. They seem to know as if by some instinct how to place the nselves in perfect accord with pleasure.—Cath olie Columbian.

Sound Reasoning.

The average Catholic practises his religion with commendable faithful ness. Often he makes some sacrifice to attend Mass on Sundays and to ab stain from meat on Fridays. True, his religion seems, at times, a matter of merely conforming to obligations; but he is at heart very loyal to the Courch. If there is a question of religion under discussion, as, for instance, "Did Moses write the Pentateuch?" the average Catholic does not form an opinion off-hand. His inquiry is not as to the evidence—which can be but scartily supplied to him and uncertainly judged by him. His mind turns at once to the thought. Wast does the Church teach?" And he is just as sound in that style of reasoning as the good lawyer is, who, on a legal queshe is at heart very loyal to the Caurch good lawyer is, who, on a legal ques-tion, at once recurs to the inquire. "What does the Supreme Court say?" -Catholic Citizen.

WALSH.—On Dec. 23 1906, at 40 Rathnally ave., Torono. Teresa, dearly beloved daughter of Tross. J. and Rise Walsh, aged seventeen years and four months. May her soul res) in

CHERRY-In Chicago, on Dec, 18 1907, Mr. Roost, James Cherry, native of Montreal, Que, aged 31 years. May his soul rest in peace!

BUTLER-In Schomberg on Dac. 9th, Catharine Buder, widow of the late Patrick Handey May her soul rest in peace! FLOOD-At Oakville, on Dec 24th, James Flood, sr. aged 77 years. May his soul rest in LENNON—At Wesport, Ont., on Saturday, Dec 22 d 1906, of apoplexy, Mrs Nicholas Lennon May her soul rest in peace!

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Coughlin. Sec.
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Cathotic Separate school, Sec. No. 7, Ellico.
Holding 2nd class certificate, Apply stating
experience to Cornelius Crowley, Secretary,
Kinkora, Ont.

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VOLUME XX

The Catholic

LONDON, SATURDAY, J STILL HARPING

The Christian Guardia

newspaper devoted to t the Methodists. For so we regret to say, it has of fair-dealing so far as cencerned. Its policy a prove that its editor is bigot, who cannot, or w facts as they are, and w in mishandling the cor bear false witness. An enough for him to beat with. He talks of the weakness of the Papac antist position of the but in the jumble of w see his reason for vacilla cheapest infidel can plausibility to his enm flounders in the mu epithets and-he dire publication. Moreove impudence to foist his upon Protestants in ge sure, however, that Pro assent to the statemen in the Pope's mistake ' over-ruling and are re extreme stand taken authorities has backed ment on its extreme, th reasonable measures." therefore, applauds as confiscation of the p Church in France and of public worship, ex ditions antagonistic to of the Church. If the subvert the system of ment of the Method editor judge that it v reasonable manner? H so, for he tells us that in France consider "public peace and a is, therefore, prepared the behest of the State religious organization in all that pertains t the Methodists in fav thing, however, certa Obristian Guardian is organized atheism. the haters of God are It approves the princi obey man rather than State is supreme over nothing reprehensible and dishonor of Franc that Protestants see ey in this matter. But all not court the infamy would fasten upon t not believe the Pro ada endorse so un policy of Clemences policy that is inspired ialism and is destruct venture to say, speak his self revelation inc

> press, but they are place in a paper edite

far from the open m

from bias. His article

aituation compare fa

pronouncements in t

NON-CATHOLIC CHRISTIAN G Among the testimor however they may re no sympathy with the blanity, we may cite well known Presbyte Homphill, of Charlest in the News and Cor is the editor in chie other things, " that i Government that the measures have been bring about separation and State. But it i out foundation. Th is for no other purp jection of the Churc control of the State lating to the freedon not the Roman Catl ever, but Christianit

It does not make t therefore, whether Pope or not, the figi fight of the Christian testants have as mu struggle, in princip Catholics. The edi Guardian looks upo measures" of the B as contributions to advantage, and cons

praise. Mr. Hemphill, ho say that "the descer passed through the must sympathize wil elics in their resist