TWO POINTS OF VIEW.

A difficult thing for the average Catholic to understand is the point of view from which many intelligent Protestants look at social and political conditions in Catholic communities. If the conditions are low in their estimates they at once jump to the conclusion that the teaching of the Catholic Church is to blame. Unfortunately some Protestant cl. rgymen are grisvously afflicted with that ane grievously afflicted with that species of strabismus. One of the ciergymen who adds D. D. to his mame, and who consequently might be expected to take a broad view of things, has been recently in Mexico "doing" the country and recording "doing" the country and recording his doings in one of our esteemed Protestant contemporaries. This Protestant contemporaries. This reverend gentleman declares that he attended an eucharistic service in the Make afternoon in the Cathedral; a strange statement for a D. D. who should know that the eucharistic service, called by Catholics the Sacrifice of the Mass, is always celebrated in every part of the world in the morning. But this is not all. He found himself travelling on the public cars with dirty and ignorant Icdians, which widently made him feel very uncom-fortable and induced him to moralize on their inferior condition, by ascribing to the debilitating influence of the Remish Church." Probably the rev. erend D. D. has more respect for ex-ternal appearances than for interior conditions, for good, well made clothes than for a good conscience, and as he shows his ignorance of the language spoken by these Mexican Indians, he is probably a bad judge of their mental cultivation. When Christ gathered the fishermen about Him on the shore of the Galilean lake there were doubtless acome well meaning Phartises and Levites who objected to them because they were coarse fishermen, with possibly the odor of fish on their garments. But it seems passing strange that it did nor occur to this reverend gentleman in Mexico to ask himself what Is the mental and social condition of the Indians in that part of North America in which the Simon pure Protestants the Paritans of New England, came into contact with him for over a cer-tury and a half. The Puritans simply exterminated the Red men without mercy or compunction. They exterm facted them and took their lands. There is not a full-blooded living Indian to-day in the New England States save those in Maine, who were fostered, Christianized and preserved from ex tinction by the Catholic missionaries, several of whom laid down their lives for their red-skinned sheep. Such a broad-minded Protestant D. D. The Indians are living, thriv ing and multiplying in that country, as they are in Chile, Peru, Paraguay, the Argentina and every other South American country. Many of the leading statesmen in these countries are at Indian blood. Had our Protestant D. D. called upon President Diaz he would have found him a whole or Indian was saved in South America by the Catholic missionaries who pro rested in season and out of season against the exactions and cruelties perpetrated upon them by many of the Spanish and Portugese conquerors. Alas! the Paritan elergymen with the exception of the gentle Eliot, of Boston, were among the foremost in every war against the aborigine. It is passage strange the thought does not accur to even the casual observer in Secure to even the casual observer in Severy country where the aborigine has been civilized and Christianized that the civilizing and Christianizing has been accomplished by Catholic mischonaries. In other words, wherever throughout the world so called Catholic countries acquired domination over uncivilized communities the aborand preserved, and wherever so called Protestant countries dominated uncivilized communities the latter have tralia .- Boston Pilot.

THE HOLY FATHER AND " MOD-ERNISM.

Again our stead(ast Pontiff, the of the recent Syllabus, and in a formal cyclical gives explicit directions that the teaching of the errors condemned under that heading be sternly stamped universities, colleges and that such teaching was becoming a positive menace to the faith of millions, wise it would not have elicited such a sided verdict of condemnation from the Holy Father. He is fully ecgnizant of all the circumstances of the case, and knows the need has arisen, and he rises to the responsibility of his sublime pastoral cflice. He speaks as the Father of Christendom, and his voice will be heard with attention and reverby his faithful children all o er

As yet we have received no more than the cabled summary of the more apportant portions of the Encyclical, It is not likely, however, that the full text will modify in any degree the mandatory character of the instructions Essued to teachers and ordinaries as to their duty in the removal of dangerous literature from the classes in univer-

t is a matter of course that a howl til disapprobation awaits the Encyclical from those whom it does not concern. The usual cry of obscurantism and he enemies of the Church. The Pope is prepared for this. Measures have been taken to prove to those who are not averse from the acknowledgment of the truth that the Church is not the oo of science or physical truth, but is determined to preserve the delimitation and the theories of empiricists. The is still " the pillar and the ground of Truth," let Simon Magus be Those are not new storms that break at the base of the Rock, though they be called modern. They

are as old as the days of Augustine and Dominic. They will reappear, under a different name, some day in the future, when their present rage shall have spent itself. We may listen to their uproar with the equanimity of William Tell harkening to the tunult of the winds in his Alpine home, knowing that though deep-mouthed and onrushing, they exhibit their power in valu on the immovable hills.—Philadelphia Catholic Standard and Times.

FATHER VAUGHAN'S VISION.

The celebrated English Jesuit, Father Bernard Vaughan, in a lecture recently in Dublin said there was no country in Christendom so Catholic as Irelan², and no capital so teeming with faith and the practice of it as Dub-lin. While across the water (in Eng lin. While across the water (in Eng land) divorce was so common, in Ireland it was practically unknown. While the domestic ties in that country were being loosened, in Ireland they were as closely knit as ever. While the birth-rate was such as to be a plague spet on the country, in Ireland the birth-rate was normal. The Irish said their prayers and went to the sac raments believing in both, and that was, in a single sentence, the explanation of their high spirits, of their light hearts, as well as of their keen intel-

Father Vanghan can turn an anec dote to good account and he did so in this lecture. He said that going the round of the clubs in London was a story about a certain noted gambler who died and found himself by some good luck in Heaven. Being out of place there he asked leave to go down to his own quarters, and there he bled away his return ticket. The cheat who won it thereby got to heaven according to the club story. Father Vaughan said that he, too, had a dream

Vaughan said that he, too, had a dream about the subject.

As he lay awake in Dublin on Tuesday night he fancied he saw in one of the outer courts of heaven the well-known London gambler referred to, pacing to and fro in search of a pal, but none such came. A last he went to St. Peter at the Golden Gate, and confersing that it was by chestier he confessing that it was by cheating he had passed through, he begged for a pass out ticket to see how his old friends were doing down below. There he found an enormous crowd of wellknown betting men and women in a low and sufficiating room. They were being forced to play bridge with no

speed one of the state of the control of the contro been practically exterminated, as the Redmon over a large portion of Snorth America, and the Macri in Aus-mond, will recognize the wisdom of the We are justified in concluding three days ago with a very leading the teaching was becoming a and influential member of John Redmenace to the faith of millions, mond's party, and he assured me that

realization of such a measure for Ireland, and the failure of that mere first step in the path of "devolution," the Irish Councils Bill, is but an accidental mishap in the progress of a great constitutional reform. Ireland has, according to my conviction, but to hold on steadily to that course of action which her national party in the House of Commons has so long main tained and she is sure before long to find her best hopes brought to a full realization.

SOCIALISM DISCUSSED BY ENG-LISH CATHOLICS.

Socialism was one of the questions discussed at the recent English Catholic Congress in Preston, Lancashire, the most Catholic town in England. One of the speakers, Rev. Father Hughes of Liverpool, went to the heart of the problem in his remarks on wages which, he said, are notoriously unjust. The wages of labor, he continued, are practically nothing. The wages of vice and luxury are as high as man could make them. He instances a case of two girls of the age of about twentybree, which had come under his notice One went into a shop and worked from eight in the morning till eight at night for six days a week and received 3 a a week. The other, a girl, who desired to give up her evil life, had in her possession jewels and presents which were assessed by a Liverpool jeweller to be worth not less than £10,000, gathered in two years as the wages of vice. Until they could bring the wages of labor above the wages of vice, they need not wonder that the streets of their cities were teeming with immoral-

But Father Hughes did not tell how But Father Hugnes and not tell now this could be done. If the labors, the ordinary laborer at least, got the whole product of his labor, and he could hard-ly expect more, it would not amount to the "wages of vice" as instanced by Father Hughes.

Father Hughes.

Another speaker at the Congress,
Right Rev. Mgr. Parkinson, D. D.,
dealing with the subject of "Catholics
and the Social Movement," said that:
The central point of the whole social
question is how to gain a decent living,
or how to procure the wherewithal to
be properly fed, clothed, housed, educated, and recreated, or to not it is a cated, and recreated; or to put it in a single word, the question is one of suitable maintenance. Every indivisuitable maintenance. Every individual of our teeming population, Mgr. Parkinson went on to say, yearns to live as easily, as comfortably, and as efficiently as the inevitable conditions of human life will permit. Strange though it may seem when thus crudely stated, it is nevertheless true that uphan overcrowding infant most all in the conditions.

evil powers were invoked were sup-posed to suffer torments in the corres-spending portions of their anatomy. Something similar to this superstition appears to be that of the founder of "Christian Science."

"Christian Science."

It is a great pity that the book has been closed at this particular chapter, since the undisclosed ones must have proved of inestimable value in opening the eyes of dupes.—Catholic Standard and Times.

WHAT ARE YOU GOING TO LO ABOUT IT?

When the demon of drink enters the home the angel of peace departs; poverty follows in the demon s wake, poverty follows in the demon's wake, for drink is a spend'hritt vice. It is terrible to ruin the body, it is te rible to ruin the home, but it is more terrible to ruin the soul, that spark of God's intelligence. We despise the thief; we surink in horror from the murderer, but they are men. But the drunkard—who will say that this unloving, unthinking, unreasoning thing is a man? God made man little less than the angels, but the drunkard makes him angels, but the drunkard makes him self little less than the brute. There are seventy five thousand drunkards going down to their graves every year. If this is what drink will do what will you do? We can not sit down and fold our hands. If we have a heart that loves humanity we must do something, and there is one thing we can do: we can abstain from the use of intexi-cating liquors. The way to straighten a crooked stick is to bend it in the opposite direction. If you are strong, opposite direction. If you are strong, give to your neighbor of your strength if be is weak .- Sacred Heart Review

DIOCESE OF PETERBOROUGH.

REAT GROWTH OF THE DIOCESE DURING THE PAST TWENTY-FIVE YEARS.

From Peterborough Examiner, From Peterborough Examiner.

The Silver Jubilee of the Catholice diocese of Peterborough and the ostabilehment of St. Peter's as the cathedral for Bishop Jamet and his successors was colebrated last week by a Pointifical High Mass at 10.30 a. m., and Pointifical Vespers in the evening. The occasion was quiety spent by the clergy and laity, and was merely a thanksgiving offered to God for His graces and blessings in the past, and a petition that they mighe be continued in the future, The High Mass was sung by His Lordship Bishop O Connor assisted by R.v. Archdeacon Casey, Rev. Father McColi and the Rev. Father Kelly. Amongst the other clergy were Rev. Dr. O'Brien, Kev. Father Gavyin, Rev. Dr. Teefy of Toronto, R.v. Father Lynch, one of the oldest priests in the parish, and in charge of St. Poter's before Bishop Jamet was installed, and Rev. Father O'Connell, After the sermon His Lordship gave the Papal Benediction.

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the Benediction a duet was sung by E. Keon and H. Brady, and the Tantum E. go' by Miss L. Hailighan and Mr. J. Weir, assisted by the full choir.

At Vespers the sermon was preached by Ven. Archdeacon Casey, at one time Rector of the Oathedral, but now of Linday. While in this city he won many friends among the general public, and with his congregation he was highly esteemed and beloved. His address last night was in his usual finished style, and was a vivid portrayal of the life of Christ so far as the establishment of His Church was concerned, and the means He took of teaching this truths to the aposiles, and of ensuring that the faith would be safeguarded through all time. Ven Archdeacon Casey spoke from the 21st verse of the 20th chapter of 8a. John-" Peace be with you; as My Father hath sent Me, so also I send you."

Twenty five years ago, he began, the late Right Rev. John Francis Jamot came to this city to rule as Bishop, the city of Peterborough as the representative of 8b. Peter, to whom Christ had said. Thu art Peter and upon this rock I shall build My Churce, and the gates of hell shall not prevail against it. Then the Catholic prople of Peterborough promised obscience and help to their Bishop and to him, as to his several successors, they had always shown the deepest devotion and zeal in their religious duties and had gladdened the hearts of the clergy by their continued assistance in temporal as well as spirtual affaire. Ven, Archdeacon Casey, referring to the successful work that had been done in the diocese, said it was mostly due to the efforts of the present Bishop whom he congratulated on the oclebration of such an important ecclesiastical event. The speaker added to the eulo glatic words that R.v. Dr. Teefy has said to His Lordship. He said that Bishop O'Connor's name was held in esteem throughout the city, and to many as a buediction, especially in the diocese where he was intimately associated with the members of his own flock. Ven. Archdeacon Casey expressed the prayer that His Lordship wou



The St. Lawrence Miver.

This is the title of a very clever book poem, by Judith Julia Farley. It will well, pay a careful reading. Copies may be he from the writer, Miss Judith Julia Furley, S Anthony Villa, Notre Dame, Quebec, P, Price 15 cents.

As the Hotel-Dieu intends opening their training school for nurses, in the near future; applications for candidates may be forwarded at any time, to the Mother Superior. Hotel Dieu Hoepital, Windsor, Ont.

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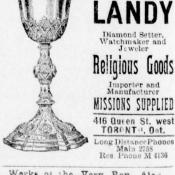
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VOLUME X

The Catholi

LONDON, SATURDAY,

A FRANK ADM

"It is astonishing, teemed contemporary, Fortnightly Review, " tant canonist of the inte of Professor Emil Frie the abrogation of the la the Jesuits, qua Jesuits many. " As to the me position the Professor of we have but little co ability of the Evange overcome the compact Jesuits." So much at the Evangelical Church oped any such ability the three centuries di has lived and wrough

ANOTHER W

with the Jesuit order.

From the many who Jesuit educational me their approbation we James Mackintosh, v may be instructive to editor. He says in " of the Reign of James the Jesuits "cultivat ture with splendid suc the earliest, and perh tensive reformers of tion, which in their sc ger stride than it has a moment : and by the ju their learning, as well ons with which it ar were enabled to carr, contest against the m pugners of the au Church."

THE HERITAGE

M. Brunetiere said for the Catholic Churc infidelity in every ag proof of her vitality. living force she would turbed.

A KANSAN ON TH

A Kansas Socialist pleased with the attit ican Federation of C towards Socialism. the effect that the pl ciples on which the national Socialism bas demands, constitute materialism, evokes t this is a " vicious libe

fled falsehood." We may also menti ture delivered in Cl lished in the Catholic views, March 1904, said, that Socialism Marx and its other rests on a basis of atheism, and is the f the fundamental econ

but of the monogam

Christian Church as v Socialism has faile isolated communities attempt to establish scheme can be made s who mould public op believe in the param life of the spirit : and lose this faith it will cept the autocracy of tyranny of collectivi of the intellectual Spalding declares the on a basis of materi we may be sure that

misrepresentation. JUDGED BY ITS

We judge Socialism If these be false, S And to know these go to the authorita Socialism, Marx, fo 44 Secret Societies Writes:

"We wage war aga ideas about religion. is the keystone civilization, and it is from the face of the In France the mos

ist orators are as on the only possible re education must be th religion of the past of the future. Prof. Geo. D. H.

unknown to American clares that "Christi for what is lowest as In Germany, the

Bebel, has said th bring forth their ch stitutions and then