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LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1905. To the Editor of the CATHOLIC RECORD, London, Ont.

London. Ont. London. Ont. 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-sence and ability, and, above all. that it is im-fued with a strong Catholic spirit. It strenu-rualy defends Catholic principles and rights, and stands firmly by the teachings and author-ity 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 coun-ty, and ib wil do more and more, as its prolesome influence reaches more Catholic termes.

meters, earnestly recommend it to Catheniles. my blessing on your work, and bes

for its continued success, Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate

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

To the Editor of THE CATHOLIC RECORD

London, Ont: Dear Sir: For some time past I have read mor 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 sur Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend to the faithful. Bieseing you and wishing you success.

thful. ing you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larises, Apost. Deleg.

LONDON, SATURDAY, MAR. 23, 1907.

AN EXCELLENT PASTORAL.

We have received from a kind friend the able pastoral on education by the Bishop of Superior, Wisconsin, U. S. A. It is beside the question, and somewhat out of place, to express regret at the unfrequent visits-few and far between -which pastorals pay the Church in Ontario. This makes more welcome one which is replete with learning and scal. The subject of the pastoral is so important and absorbing that it must claim special attention far beyond the limits of those to whom it was addressed. We cannot do justice by a synopsis ; for every sentence is a link in a golden chain. To omit one link is to break the chain. Its leading charac teristic is historical, without forgetting the doctrine and philosophy of education so frequently enunciated by the teaching of the Church and insisted upon by the various Pontiffs of the Holy See. Starting from the initial mission, lad to see the Rishe emphasizing as a teaching mission, he lays down the proposition that the Church has by divine appointment been constituted the greatest educational power in history. Through the ages the Church has been true to this sublime trust. Beginning at Jerusalem she " has developed and adapted her system to the changing times and circumstances.' " Parochial or common schools, and Parochial or common schools, and episcopal or High schools, can be de-monstrated to have existed as early as the second century. Councils and synods made them obligatory upon priests and Bishops, and we can con-clude, with sufficient certainty, that these schools were established when-ever a diocese or parish was organized. With the convents there were connected shools for those who wished to adopt a religious vocation as well as for such as nained in the world. Societies were founded, whose object it was, beside the work already done in convents, to multiply books, to conduct schools and make education, common and higher, accessible to all. The missionaries carried to the savages not only the tidings of the gospel, but also the trades and arts and sciences of civilization. When the pagan Prussians had been won over to Christianity, Pope Honorious, anxious to erect schools Honorious, anxious to erect schools among them, appealed to the Danes for funds. Schools were common throughout Italy in the fifth century. Abbot Guibert of Nogent, 1124, testifies that there was no city or town without a school. Ireland early in the middle ages bore the title of the Island of Saints as well as of scholars. From Ireland learning passed into England and Soctland, and to some extent also into the continent. Florence in the thirteenth century, with a population of 90,000, had 12,000 children in its schools. Scotland as well as France in the fifteenth century had schools in every considerable town ; in Germany a conservative estimate places the number of schools in that century at 40,000. At the same time there were in Europe about 100 Catholic universities, some of which, among them the Universities of Oxford and Cambridge in England, exist to the present day."

ally good, evil coming only from without." This system, neglecting as it does the supernatural, leads to rational' ism and exposes to the corrupting dangers of excessive humanism. The Church is exposed to extreme nationalism, "because all men are members of one family, and the individual does not exist for the State, but the State for the individual." And since utilitarian ism is devoid of ideals and so materialistic that it attacks the immortality of each one alone with Him. Wounded the soul the Church rejects this system hands and feet, pierced side, thornof philosophy. Christ is the ideal both crowned head, glassy eye-all for us. At what a dreadful price we are in His heavenly doctrine and His transcendant example. Religion, therefore

very beginning has had a theory of

education. She is opposed to sc-called

naturalism " which considers man natur-

years.

has been the fundamental principle in education, the pivot about which it turns. The spirit that rules in the education of the child will rule in the life of the man or woman. In the school is given the decision for life ; whether the child will recognize his own dignity, created as he is for God, or seek satisfaction in baser things. " This is the battle that has divided mankind at all times into two factions, and in this conflict a school cannot be indifferent."

"An education without religion cannot be called neutral or only negative in its attitude to faith : it must make against religion; it is a falsehood, a deception practiced upon the child. The child is a rational being, the child observes and judges; its observations are often more acute, its judgments often more correct than those of maturer intellects. The explanation is not far to seek. Life implies much that cannot bear the scrutiny of reason social life imposes many obligation that have not the sanction of reason for social life to a great extent is built npon appearances and pretentions, so that it has become a proverb: One that it has become a proverb: One must do in Rome as the Romans do reason, silonced so often, finally hold:

reason, shenced so orten, many noise its peace. Not so with the child; with it, reason still possesses its fresh-ness, its ingenuousness, its directness. What an impression now, must an education without religion or with an occasional mention of the eternal truths make upon the child? What must it judge when it beholds that all the time s devoted to secular branches, and after that, perhaps once a week, one speaks to it of God, of the eternal sal-vation of its soul? What can it conclude, what is the logical inference other than this that the world must be its first consideration, and the salva tion of its soul is only of secondary im portance; that all its endeavor must b bent upon success in this world, and this being accomplished and time perthis being accomplished and time per-mitting, it might give a thought to its

soul; that finally in comparison with this world, oternity may be regarded lightly ?" His Lordship answers the objection frequently urgad against Catholic schools that they are mere safeguards for the protection of the Church, and that the only subject taught in them is catechism. That the Catholic schools are not inferior to the Pablic schools has been proven time and again and acknowledged by superintendents and inspectors without number. The pastoral quotes significantly from President Eliot of Harvard, who writes. " that the educational system of the United States has not solved any of the great problems that trouble the country at the present time." Seeing such testimony. knowing its importance and through a filial desire to comply with the Council of Baltimore the Bishop promulgates his educational policy, of insisting as far as practicable upon a school along with every church. All his influence as well as all his episcopal authority is to be brought to bear with prudence and firmness upon this most important element in his high trust. And in order that his flock may understand the question of education better. instructions upon the subject were ordered to be given in the various churches of the whole diocese.

THE CATHOLIC RECORD.

PROTESTANT SYMPATHY WITH What love is this that gives it-THE FRENCH CHURCH. self to death for us ! What divine charity in His first words : " Father In a sermon delivered recently by forgive them !" What unconquered the Rev. James L. Stone, the pastor of patience in His weary languishing for St. James' Protestant Episcopal Church, three hours ! What deep humiliation Chicago, the preacher declared that for Him, the Master of Life, to go 'heroism of an exalted character has down to death amidst the jeers of the been shown by the Catholic clergy in taunting mob yelling into His ears that the conflict between Church and State He could not save Himself. O the in France, and I have no doubt that the depth and height of His love ! All Roman Catholic Church will ultimately this for each of us. It matters not how come forth victorious from that conmany there are. He died for all. Yet flict.' it is all for each of us, as if we were

Continuing, the rev. gentleman said : " Into the merits of the dispute be tween the State and the Church, I do not choose to enter, but I may observe that if the State in this country were to claim the ownership of the churches we worship in, the vestments, books, bought ! If this be done to the green and other accessories we use in divine worship, or to insist that we should use wood what will happen to the dry : Sin nowhere appears so dreadful as them only by the permission of the State, there is not a priest or congre-gation in the land which would not restanding before the Cross. In a way it is wo se than the judgment seat for it must sink there in its own guilt and bumiliation. But of all the spots

sist. "I know that some will say that the Church should obey the law of the land : but there are times when it is on earth, this hill of myrrh is the only land; but there are times when it is better to obey God rather than man, and refuge and sanctuary sin can find. No where, even when He pardoned the a Government which refuses to recognize a God can scarcely be said to rule by divine right. Others will exult at sinner of the city and the man sick of the palsy is Jesus so much Jesus as by divine right. Others will exuit at the advorsity which has befallen the French Church. Such people deserve our pity. They are beyond our under-standing. If a country be better with-out a God, without religion, without worship: if infidelity is better than Christianity, there is nothing more to be said But Leave all project these upon the Cross. There must we rest in sorrow for our part in it all, and in hope that, notwithstanding our base ingratitude, He will spare us. There must we spend the watches of the Passion in reparation for others, and especially for be said. But I say : all praise to those French priests who have determined not to forget God, and who have sacri so many, who, forgetting its great sorrowful memory, turn it into a day of stand out alone, awaiting His com-mendation and the verdict of the narecreation and pleasure. It is the one day of our life we have to live. All tions. They may have long to wait, but they will win." our life must be spent with eyes and heart and mind's attention and will's

It is pleasant to know that while there are a number of Protestant clergy of various denominations who openly express their gratification at the violent persecution which is being waged on the Church in France, there are many, who, like the Rev. Mr. Stone, openly declare their contempt for the French Atheists who have undertaken to wage war against the Christian religion ; for it must be borne in mind in the present condition of affairs that this is the character of the warfare which is being carried on in that unhappy country. Naturally such a warfare there seems to be carried on almost entirely against the Catholic Church, but this is because the Protestant denominations have but few ad herents in the nation, whereas the Catholic Church comprises the great majority of the people outside of those who are actually non-believers in any creed.

The Rev. Mr. Stone's remarks are on the same lines with those of severa members of the Arglican and Protest ant Episcopal clergy of Canada and the United States, including Bishops Dumoulin, of Hamilton, Ont., and Cadmon of Maine, the latter of whom prescribed a form of prayer to be recited in the churches of his diocese for the safe passage of the Church of France through the serious trials under which she is at present suffering. We have already given in our columns the substance of what these prelates have said. We have not space for all that has

been said on this subject, but we may has had a meaning. A Church that give here a very sympathetic extract rom a letter which ap eared recently in theLiving Church of Chicago, the principal the organ of the Protestant Episcopal Church of the West. The writer is the Rev. John Williams, a pastor of that Church, having charge of a parish of

conest expressions of sympathy with their suffering brethren in a country which ought to conduct itself in a manner befitting the title it earned in past years as " the eldest daughter of the Church."

THE FRENCH CRISIS. The condition of affairs in France since our last account thereof has no

seriously changed. The hierarchy still refuse to accept the lesses of churches ander conditions which would decatholicize the church by nationalizing it, and hence they do not submit to the condition that no foreign priests shall be placed in charge of French parishes. The State has declared that it will have nothing more to do with the Church. Why, then, should it interfere with the nationality of the clergy ? The fact that a priest is a German, or an Englishman, or an Irishman, or an American, is no obstacle to his preaching the Word of God in the spirit intended by Christ, and though our Lord and Master selected Galileans as the twelve apostle who were to preach His Gospel to all nations, their commission was not restricted within the boundaries of any nation. but extended to all :

"Going, therefore, teach all nations teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.' (St. Matt. xxviii. 20.)

"He said to them, go ye into the whole world, and preach the gospel to every creature." (St. Mark, xvi. 15.) According to the new theology of Messrs. Clemenceau and Briand, our Lord has no authority to send His Apostles beyond the boundaries of Galilee, or, at all events, beyond the ancient kingdom of Israel : nevertheless they obeyed His commandment, and we find them preaching in India, Greece and Africa to the nations that knew not God. When the civil anthorities at Jerusalem " charged them to speak no more in the Name of Jesus . . . nor to teach in His Name,' Peter and John, answering, said to them, ' if it be just in the sight of God to hear you rather than God. jadge ye. For we cannot but speak the things which we have seen and heard.' " (Acts iv. 16-20.)

In the same sense is the French Government answered by the Episcopate ; and it cannot be otherwise, else all missions to the heathen must cease. such as those to China, Japan, Africa,

One despatch from Rome tells us that the authorities of the Vatican deny emphatically a semi-official anement of the French Government that Mgr. Montagnini, the expelled secretary of the Papal Nanciature, was active in trying to prevent the visit of King Alfonso of Spain to Paris. We can well believe that the Government speaks here with ts usual disregard of truth. Why does t not make public the documents which prove this, as it already threatened to do in regard to proofs that Mgr. Montagnini was engaged in a conspiracy for the overthrow of the Republic, and a re-establishment of monarchy in France? The reason is evidently because there are no such schism, at the head of which was his Superintendent Voliva whom he had documents in existence. strengthened by appointing him his We are also told that the Vatican authorities assert that they could prove easily that France endeavored to in. fluence Spain to follow the pattern set by France in order to embarrass the Holy Father. We should not be surprised at this conduct on the part of the men who have the destinies of France now in their hands, but we do not believe the semi-official statement of the press reporters that they have heard such things from the Vatican authorities, who are very cautions about what they assert, taking care not even to divulge truths of which they have become aware through diplomatic intercourses, when they know that it would be inconsistent with public policy to make such things known. The diplomatists of the Vatican are proverbially careful on these points, and it is a proof that they have been cautious in regard to the French crisis, inasmuch as the reporters have generalized the matter by speaking of "the Vatican authorities" instead of naming the authorities who have given them the opportunity of making their statement. Surely all the Vatican authorities are not involved in the communication supposed to have been made to the Roman correspondent. The inference to be drawn from so general a statement is, therefore, that none of them betrayed the secret in question. Another matter on which the corres pondents claim that the Vatican auth orities were leaky was that France had been plotting against England and Italy, and had endeavored in divers ways to embarrass the Pope. We are satisfied that the correspondents were merely giving street gossip as authentic

A sunny cherrful heart changes

MARCH 23, 1907.

JOHN ALEXANDER DOWIE.

On Saturday morning, March 9, died that remarkable man, John Alexander Dowie, who established at first in Melbourne, then in California and Chicago, and later in Zion City, forty miles from Chicago, a Church of his own fancy which he called the Christian Catholie Church.

Dowie was a native of Edinburgh. Scotland, having been born there in May, 1847. He was, therefore, almost sixty years old when he died last Saturday. Te was for seven years a clork in a busi: as house, and in this occupation he learned the business principles which years afterwards made him, as head of his religion, one of the multi millionaires of America.

From 1872 to 1878 he was a Presby. terian minister, but in the last named year he made himself president of a livine healing association in Melbourne, Australia. In 1888 he came to America where also he succeeded in gaining the confidence of many who regarded him as a prophet sent by God. and entrusted to him large sums of money to be expended in various business undertakings for the benefit of the Church, which meant bimself, as he took care that these business enterprises were all conducted under his own name.

He was frequently arrested for violating the laws regarding the care of the sick as he repudiated all doctors and drugs, but so extensive was his healing practice, and so well was he paid for it that he prospered financially notwithstanding that he came so fre quently within the grasp of the law.

Zion City was inangurated in 1898 and in 1902 Dowie declared himself to be Elijah the prophet reincarnate on earth, and in the same year he was moved by the spirit of God, as he as. serted, to go with about two thousand five hundred of his followers to New York to hold meetings in Madison Square until the city should be converted to his belief. The mission was a total failure, though in the beginning large crowds attended. These soon fell away, disgusted with the coarseness of his talk, but especially his blasphemies, and the only result was that in return for the ridicule thrown upon him by the press, he poured upon all connected with the press, reporters, editors, etc., the vilest vituperation.

Some persons who are, no doubt, hon est in their belief, have asserted that Dowie affected many cures by his process of divine healing, so called, but from the best authorities to which we have had access his healing powers were frandplent, and there appears to have been no serious investigation inte them at any time. In fact there apnear to have been no real caree affected by him or his co-laborers further than hypnotism, in which he is said to have been an adept.

Zion city belonged entirely to Dowie. with all its industries. Among these industries lace making appears to have been the chief and the most profitable, and his success was such that he realized many millions of dollars from all his enterprises.

Recently he was troubled with a

MARCH 23

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GOOD FRIDAY.

Of all the days in the year ; nay, in all the cycle of time, the one day is Good Friday. Around the Cross cluster all the centuries, and history must be read in the lurid light of Calvary's crimson sky. All mankind have passed by the lifeless form of Him Who hung in death upon that wooden tree. He is there still for generations yet unborn. Some have looked upon Him in doubt and scorn ; others in faith and loving sympathy ; all in wonder at the death which is more mysterious than His life. What think ye of the Christ? This is the question, which men were asking when He was walking in and out amongst them. It is a still more earnest question, as standing near the Blessed Mother we watch the sacred Head droop, and see the life of Him, Who is our Life, ebb slowly away. His miracles were wonderful and He spake as One having authority. But, O His death ! It was by far the most wonderful of all. Calvary is the mount of myrrh-and reader dear, wherever you are, with faith in heart and burning love in soul, go to that mountain of myrrh, the most fragrant spot in the road of our Blessed Lord's earthly life.

A crushed flower exhales the sweetest perfume. So from the dying form and the bleeding wounds of Jesus comes the are My disciples, if you have love for strongest odor of the three and thirty one another."(St John xili. 35.) Furthermore, the Church from the strongest odor of the three and thirty

other amusements on Good Friday, and turns that day of sorrow into a day of sensual enjoyment does well to start a little Lent of its own. It is not a bit too soon. We can assure The Guardian that fasting does elevate the mind Omaha, Neb. This gentleman says : and is of service to those spiritually inclined. But fasting is only a means. The end is Rome. Nowhere else can be found the power to establish Lent. or substitute some gentle tax upon the soul or body of those weaker children who cannot fast. There is no reason for fearing Rome. But if ever reason existed the time is at hand. On no other hill than the Vatican rises the beacon light or sounds the single note of unity. On no other hill stands the Cross of Good Friday with its crimson tide undimmed and its all-atoning expiation poured upon a guilty world. Gospel and practice, feast and fast, Good Friday and Easter Sunday, death and resurrec tion, find in Rome alone, their undving remembrance and their sanctifying influence. Far away from the great truths and practices which Lent and its associations inculcate have souls been led by the marsh-light of sentimental Methodism. Few may retrace their steps. But the thoughtful and the earnest will ever be the few. And when they lay aside prejudice and give

firm purpose fixed upon the Cross.

With St. Thomas of Aquin there must

we learn God and cur own soul, its

THE CHRISTIAN GUARDIAN ON

LENT.

In its issue of the 6th inst., the

Christian Guardian timidly and faintly

advocates Lent-not Lent in the good

old style. That savors too much of

Rome, or to use the Guardian's sanc-

timonious language: "It has become

associated with a few trifling obser-

vances, and a great deal of supersti

poses to introduce is tentative-a little

self-denial and crucifixion of the flesh-

all for our =country, the province of

Quebec especially. It may be asked

by some curious reader why this great

means of spiritual good has never be

fore been employed, and why it is pro-

posed at the present time. The reason

given is that there was danger of lean-

ing towards Rome. It was no matter

how poor people might need fasting

and self-denial. One evil was far

worse, the danger of them turning

Romewards. It is not a question of

truth and sound discipline. It is not

the case of imitating the forty days'

fast of our Blessed Lord, or a more

immediate preparation for the commem

oration of His Sacred Passion and

Death. It is all anxiety lest by fasting

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Lent has been practised and where it

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The kind of Lent which it pro-

price, its dignity and its destiny.

themselves to be led by the spirit into the desert, it is easy to see whither they will go and where they will end. They must end where creed is unchanged and unity undisturbed, and sacraments unchecked in the great channels of grace.

Jesus Christ declares that it is principally by the fealty with which we shall obey this commandment of charity that we shall be recognized as having His Spirit, and being His disciples. "By this shall all men know that you

"It is extremely difficult for me to understand how it is possible for any Christian man to take position in sup-port of the French Government sgainst port of the French Government sgainst the Church of France. Yet some of your correspondents do take that posi-tion, some jauntily, some otherwise. "The Church should obey the State. If it does not, so much the worse for the Church ! It deserves what is coming to it ! All it needs do is just to ask pergression of an inside if and and

ask permission of an infidel, if not an atheistical Government to worship God, and it will have no trouble! "Yes, that sounds strangely familiar.

Sixteen or seventeen hundred years ago, Christians were told that all they had to do was to throw just one small est grain of incense upon the altars of the gods-Venus, Bacchus, Aphrodite; and they would not be sent to the lions. It was the law of the State, otherwise the arena was their end. . . "The French Government has as vessels, the Holy Eucharist Itself. . . It offers to loan or to rent the Church's own property to the Church on con-dition that what we would call a vestry is formed to receive it, and that rent is paid the Government for their use. "Obey the law! God forbid! What

coward Anglican would obey such a law were it passed in England ? "The State did not build the churches "The State did not bill one of the one of the one of the one of the of t session of all. . . . then it offers to rent them on condition that the Church shall recognize its right of possession of these sacred things 1 "Out upon the miserable bigotry that can sneer at the perscuted Church of France because it does not submit

to the miserable Nebuchadnezzars of information. France to obey the law."

The living Church spoke similarly on its own behalf. Catholics will certainly

its own behalf. Catholics will certainly world of gloom into a paradise of appreciate gratefully these earnest and beauty.

It is not our purpose to deal with all the problems, intellectual, social and moral that vex the minds of men, this we willingly leave to philosophers and socialogists. However, there is one problem, which, on account of its close

business attorney. He afterwards withdrew this appointment, and the disputes incident thereto were not settled down to the date of John Alexander Dowie's death. His story is a new evidence of the readiness with which the public can be duped in this age of science and invention in every department of human industry. It is to be remarked that even his

own family, his wife and children were. in the end, among those who repudiated him as an impostor who had grown personally rich at the expense of his dupes and the Church he established.

THE LABORING CLASS.

Our necessities and obligations are proportionate to the advancement of civilization. The more this extends itself the greater become the duties and demands of civilized society. This is self-evident, and is particularly true of Christian civilization, for since the dawn of Christianity no age ever passed that did not have its problems, intellectual, social and moral to encounter and to solve. The many, the complex. and diverse problems that are forcing themselves for solution on the minds of the greatest thinkers of this age, go clearly and positively to prove that we are enjoying a civilization far superior to all the civilizations of the past. The problems of to-day are the result of the accumulated wisdom and foolishness of past ages. That the wisdom has benefited mankind, none will deny, while fact-proofs may easily be found to show that the foolishness of men has wrought much damage to society.

paths of the will, t is what source of can give body that of which good solid for the m body, it it makes

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