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The Catholic Record

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LETTERS OF RECOMMENDATION.

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. It is imbued with a strong Catholic spirit. It strenuously defends 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 weifare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic hames. I write the same time to the country it will be the same time to the country and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic hames. I would be the same time of the continued success, Yours very sincerely in Christ, Donatus, Archbishop of Ephesus.

Linversity of OttaWa.

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

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 spirat
pervades the whole. Therefore, with pleas
ure, I can recommend it to the faithful.
Bleesing you and wishing you success, believe
me to remain.

Ain,
Yours faithfully in Jesus Christ
† D Falconio, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, Aug. 31, 1907.

THE CHURCH AND THE INDIVID-UAL. Instability in institutions, lack of principle in thought, disorder in society, irreligion and moral laxity are at once the attributes of the age and the outcome of the false philosophy fostered by Protestantism and encouraged by odern cresarism. It is hardly worth while tracing all these streams to the one source, yet having mentioned them it becomes us to indicate at least their connection. Instability and want of principle are necessarily involved in the first principle of private judgment. What suits a man to day may not suit him to-morrow. And as long as the subject-thinking is to be the judge, as often as it is maintained that knowledge is relative, so must all principles be as shifting sand. Disorder will continue to disturb society for it either rests on no principle at all, or acknowledges no power above itself. It assumes that all power comes from the people. "The sovereign people," said Rousseau, " requires not reason to justify its acts." This was the fictitious principle proclaimed by the degenerate philosophy of Greece, repudiated by the early Christian church, and developed by the reformers of the sixteenth century. It impeaches the providence of God, because in creating man He left him no means to unfold his physical, moral and intellectual faculties. It is atheistic in its nature, for it recognizes no law, no control, moral or positive, save what the popular will may ordain. It is not practical. It contradicts itself by asserting the equality of all men, and excluding from the exercise of the delegation-women, minors and others and arbitrarily depriving the minority and the individual of all right. Here is the difference between the Church and the state of things such as we have mentioned. The Church clearly recognizes the rights not only of minorities but of individuals. Her light hath shone upon the lowly and the poor. As the colors of the spectroscope glitter upon the single drop of water with the same varied hues as upon the sea's vast surface, so rests the influence of the Church upon the individual. Her sublime doctrine has been the guide to the generations of men in their journey to eternity. Her elevating morality and sacraments have rescued the mind and heart of man from all that could enslave or corrupt him. Her ægis has protected the individual from the slavery and abandonment of passion. An individual more frequently embedies a principle than does a collection of people. The Church rather than scandalize one of the little ones of Christ, let a nation go. Sooner than deny to Queen Catharine of Arragon her right and title as wife of Henry VIII. the Church allowed England to pass from her. Sooner than allow Henry IV. of Germany violate his oath and continue his scandalous life St. Gregory VII. brought him in penance to Canossa. It is by her care of individual that the Church teaches every one his own dignity, his own responsibility, God's love of each, and each one's love of God. Andrew was not to our Lord what Peter was. Peter was primate, yet Andrew had brought Peter to him. Nor was either of these two brothers so favored as was John, the beloved, who had the happiness to rest on our Lord's breast at the Last Supper and to receive the care of our Blessed Lady. There is something most attractive in this individualism. It brings God so near to each of us, that we can life is worthy of all these and greater

is My Go', My Father." It matters not that millions of others may say the same. The call is the same, so too are the gifts and the sacrifice. His love is the same infinite, undivided love for each as if there were no other in the world. The unit of principle, truth and order is the individual. What has disorganized society is trying to make too much of the individual by proclaiming the equality of all men and essaying to carry into practice what is unsound and impractical. On the other hand the individualism fostered by the Church preserves liberty without disturbing order, extols obedience whilst restraining authority, and sanctifies the ordinary duties of life without taking people out of the sphere in which the

providence of God has placed them. RESULTS OF SUMMER SESSIONS. Nothing could be more satisfactory r testify more earnestly the attainments of our religious teachers than the results of the examinations held at the close of the different summer sessions. The Christian Brothers and the Sisters of the different religious com munities, after a month of severe pedagogical instruction with house duties thrown into the surgain, were subjected to a serious examination upon the various matters of the course. It is most gratifying to record that all except two who tried succeeded in passing these examinations. If more had failed suspicion would fall upon the Department. If many had failed the Province would have rung with the cry : " We told you so ; your Separate schools are no good, for your teachers cannot qualify." It would have come from our people as well as from outsiders. Liberal Catholics who would like the system to fail or who prefer to secularize the teachers would have exulted. Prejadiced blind bigots who rejoice in the humiliation of anything Catholic would have rubbed their hands and smiled in their glad hour. Nothing good could come from Nazareth: they knew it. All their expectations have failed. They had the judicial decision from first to last. They had the framing of the law, its interpretation and administration. It was theirs to fix conditions, and say the law means so and so. It was theirs liness of our Holy Father and the danto explain that the Minister of Education could be satisfied with attendance at the summer session only by the Religious passing a terminal examination. It was theirs to be judge and jury in the examinations. The Religious had throughout but one thing to do, to be passive. The autocrats of St. James' square set all the conditions; the Religious fulfilled them. It mattered not that Religious might have been teaching twenty years. It was of no account that the second clause in the act did not call for an examination. The regulations called for it : they were paramount. The Religious underwent the test, vindicated their superior qualifications, and, let us hope, satisfied their critics. They are to be thanked for their spirit of sacrifice, and congratulated upon their success. We rejoice with them in their hour of time of peace, its strength in time of triumph as we sympathized with them in their month of nervous weary work. State of Georgia has made the white We knew that results ought to be satisfactory, for if talent, industry, devotion count for anything in the qualities of teachers and the work of education our good, religious Brothers and Sisters,

single in their devotion than any other

class of teachers in the Province. No

could be thus severely tried and come

out with such credit to themselves, with

secure? We, ourselves, have no con-

fidence that it is so. We expect the

lodges will dictate a new line of attack.

Members of the household whom it pays

to join the foe will not long be silent.

The secular spirit is strong and aggres-

sive, never more so than to-day,

France played the same card in the

same game, told the Religious to qual-

ify and it would be enough. Expulsion

followed. Will the next Ontario card

The hour will come when labor and

trouble shall be no more. All is little

and short which passeth away with time. Mind what thou art about; write, read,

sing, sigh, keep silence, pray: eternal

be complete secularization.

say with St. Jane de Chantal that "He combats.

Away From Church When the summer time comes and folk begin to plan for a vacation in the country or by the seashore, the warning needs to be repeated every year —Don't go where there is no Catholic church! Only in exceptional cases may this warning be disregarded, and then the final decision should come only from the

pastor of the people concerned. There are so many places of resort where there is a resident priest that ordinarily there is no excuse for any one to go where Mass cannot be heard on Sunday. No one is free to excuse himself without just cause from the obligation of assisting at the holy sacrifice on the Lord's day, and only

excuse him.

So remember—don't go to a place where there is no church.— The Parish

ANTI-CLERICALISM IN ITALY.

Vitality is keen or dull according as the body is sensitive. So it is with the Church. Any attack upon any portion ought to find a quick response through every member of Christ's mystical body. The more nearly such an attack approaches the head and heart the more should it affect the whole. Here we have the venerable Head of the Church postponing the celebration of his cwn sacerdotal golden jubilee because of the anti-clerical manifestations in and around Rome. His Eminence, Cardinal Merry Del Val, Secretary of State, who had been spending his vacation at Castle Gandolfo, was during his stay out for a walk. In the neighboring village of Marino he was nearly mobbed. A few lounging lazy scoundrels hanging around in the shade of the tavern see ing the Cardinal began hooting at him-One amongst their number cried out "kill him." The cry was taken up. They hurled stones at him, so that his life was in danger. Fortunately a warning messenger brought the police to the rescue. Similar violence had been shown the students of the Propaganda. So far did the mob go that the Italian Government was called to task by the ambassadors of England, the United States, Austria, Denmark and Turkey for permitting insults to their citizens. The Roman elections were anti-clerical. The celebration of Garibaldi's centenary was another reason. The continued heavy taxation and the effort to keep up with the great nations of Europe are too much for Italy. All the kingly political tendency is to spend money and waste in military and naval matters what should go to the people. The only treasures left are those contributed by the Catholic world and saved by the economy of religious. The signs of the times grow more and more threatening. Italy's pretended union is tragical so far as the hatred of religion is concerned, and comical as regards all the elements of national greatness. Its throne, founded upon plundered territory, supported by robbery, rests upon the latent volcano of anti Christian socialism. What is sad for the Catholic laity of the world to contemplate with patience is the loneger to which he and his court are exposed through the apathy of the nations.

> NEGRO PROBLEM IN GEORGIA

Universal suffrage has never commended itself to us. We have always regarded it as a weak expression of true popular will, as an engine very easily turned against the best interests of a country, and as the last card in the hand of democracy. If yielding to the capricious desire of the multitude be a sign of failing strength democracy is fast dragging political power into the mud, and delivering it over to forces which it will never be able to control. If, on the other hand, adherence to a constitution be the testimony of a nation's honor, its stability in war, we fear that the negro in the man stultify himself in both ways. He urging sad and weary is taking away from the negro what the constitution of the United States gave him. Democracy handed to the freed negroes of the South the right of are brighter, more industrious and more suffrage. Now Georgia by its legislature takes it away. Thus when the negro vote has in numbers become other six hundred teachers in Ontario stronger than the white vote the whites by a high handed measure take it away entirely. For years they had only one-third of one per cent failure. placed arbitrary conditions upon the But justice is not very even-handed in negroes, until at last they come out educational matters. Minorities may boldly and claim that the negroes will have a conscience to follow: they have not be allowed to vote. It is a flat no rights. If only our own people were contradiction to an amendment in the united upon this subject, greater satconstitution. The act will be decided isfaction would be curs and more stabilultra vires by the United States ity. Education suffers more from the Supreme Court. Georgia will have to continuous changes in law, methods, yield. The negro will then advance qualifications, books and many other another step in the political road to details than it ever does from imper-Government. Democracy is on its fect technical attainments in teachers. trial in many of the courts. It pleads Stability is afforded by the life of our strongly to the vanity of those who Religious, so that they continue year have held its sceptre from the start, after year the faithful fulfilment of duty but it operates as seriously against for which they are better fitted by them in the hands of those who have supernatural help than by worldly techbeen, and ever will be, regarded as an nical requirements. But is it all over? inferior people. Are our teachers safe, is our system

there is grave reason can the confessor

THE LIE FROM GIL BLAS. FATHER BOARMAN. S J., ON THE PARISIAN YELLOW AND ITS THREE THOUSAND PRIESTS WHO WISH TO

TAKE WIVES. Sone weeks ago The Catholic Standard and Times commented upon the salacious article reprinted by many American dailies from Gil Blas, one of the many "yellow journals of Paris chronicling an alleged demand of Cath-olic priests for the abolition of the celibacy of the clergy. Rev. Marshall I. Boarman, the Jesuit missionary disusses the matter in a letter to Louisville Courier Journal. The Gil Blas claimed to have discovered that a petition had been sent to the Pope by three thousand Catholic priests hum-bly sking permission to achieve bly sking permission to take wives, and that sixty thousand more were standing at the door anxiously awaiting the denouncement. is an old axiom amongst liars,' writes Father Boarman, "that when you lie, tell a good one.

good one. The whole article is absurd in itself, and has all the earmarks of a Parisian canard. The writer keeps close to his cover. He is anonymous. He does not give his own nam oubtless, if put to the oath could no give the mame of any one of the three thousand immortals. But he gives extracts from the petition itself. Why not? Doubtless he wrote it all himself

for a penny a line.
"Things are all av for a penny a line.

"Things are all awry in France. The
present French regime is infidel and
rotten from skin to core. It is reeking with venality, and probably will soon be reeking again with blood. This mob in power has robbed the Church of all he possessions, has banished her aged priests, has thrust her young clergy into he army, has exiled religious women whose only crime was charity, and has now engaged in a fierze and bitter propaganda of calumnies against what-ever remains of religion. Why are Gil Blas and the infidel press of France so anxious for the marriage of the French clergy? To improve the clergy? Why French Government is bent or their extermination. The bias behind an attempt to marry the clergy is a wish to destroy their power and pres-tige. Christ presented Himself as the model and bright exemplar of His min model and bright exemplar of this limit isters. His life was single, and the beau-ideal of all chastity. St. Paul and the apostles modeled themselves after His example. And we learn from the early councils and the fathers that the Church has from the beginning in-ited on receiving as candidates for sisted on receiving as candidates for her sacred ministry those only who vo untarily promise to lead single and chaste lives. The wisdom of her course apparent to the world. bright example of a chaste clergy that proves the possibility of virtue, en-courages morality and builds up Chris

"Christ instituted the sacrament o holy orders for the purpose of strength-ening the clergy with those special graces necessary for the exercise of the sacred ministry. The few who fall spurn grace, and these doubtless would have spurned grace had they been perpetually bound in lawful wedlock one wife, or united for a time to many in a sort of American progressive polygamy. Sound Catholic clergy, wh in France or abroad, are satisfied with their condition of self-imposed chastity. Those who berate their condition are old-time enemies who seek their de-struction. The world at large loses nothing from the fact that priest choose a single life. The advancement and happiness of the human race consists not so much in the number of in dividuals as it does in the possession of morality and the enjoyment of higher ideals of perfection.

"Hence in spite of Gil Blas and the devil the world may depend upon that the Catholic clergy will go right on in the old way neither marrying nor permitting themselves to following Christ closer Christ closer than others. onward and upward.'

UNCOVERING THE TRUTH.

THE CONSPIRACY AGAINST IT PARTIALLY

UNMASKED BY A PROTESTANT WRITER. In the last number of Scribner's Magazine Mr. Sidney Lee has a strik Magazine Mr. Sidney Lee has a stria-ing article, which so frankly contradicts much that has crept into ordinary English histories with regard to Spain during the days of the discovery and the settlement of America, and which so candidly declares that the false impressions in English history were due to theological bias, which is, we supose, a milder term for religious bigotry that it is worth while for all Catholic to read it. The period of which he treats ends, as he says himself, with that annus mirabilis—the wonderful year 1607, when "an English settlement in the new hemisphere first took permanent root at Jamestown, and the shadowy American scene at length assumed for Englishmen firm outlines which justified sure hopes of the future. As we are celebrating the three hun dredth anniversary of the settlement of Jamestown this year, young folks par-ticularly are likely to be interested in the history which led up to it, and Mr. Lee's article is all the more welcome Catholic teachers, particularly, should know it, for Mr. Lee, who is cons our best Shakesperean scholar, and who is acknowledged as an authority on the Elizabethan period, yet has no special leaning towards the Catholic Church, can be depended upon not to say a whit re than the absolute truth.

more than the absolute truth.

In doing this, however, he changes completely the usual outlook in English history as far as Spain is concerned. He says: "Spain's successful adventures in the New World are often consciously or unconsciously overlooked or underrated in order that she may figure on the stage of history as the benighted champion of a false and obsolete faith who was vanquished under Divine who was vanquished under Divine Providence by English defenders of the true religion." He adds: "That while the English adventurer has been credited with a touching humanity and cruelty in all its hideous forms is in deed commonly set forth as Spain's only instrument of rule in her sixteenth

century empire." In contradiction of this Mr. Lee finds "that religious zeal this Mr. Lee finds "that religious Zeai inspired the Spaniards more consciously and conspicuously than it stimulated his English contemporary," and the study of contemporary authorities brings into a dazzling light, which illuminates every corner of the picture, the commanding fact of the Spaniard's priority as explorer, as scientific navigator, as conqueror, as settler. The Spaniards are seen to have created an elaborate machinery for governing the spaniards are seen to have created an elaborate machinery for governing the great Indian Empire of the West the best part of a hundred years before any conception of the kind dawned on the English mind, It is not difficult, after reading Mr

Lee's article, to understand how the present state of affairs as regards the natives in North and South America came about. In North America, as in everywhere else that England made colonies, the native has disappeared. In South America the Spaniard lifted In South America the Spaniard lifted him up, transformed him, and at the present time he constitutes much more than one half of the population of South American countries, with possibilities of culture, weich we are prone to ignore, but which has given much better governed cities to all South America than we can boast of in North America. Catholic teachers should especially Catholic teachers should especially realize the different points of view that is thus presented, and learn to undo the false impressions usually derived from English history. History is much more stained by them than is usually ample, that in the same number of Scribner's the article on the "Field of Art," which takes up the consideration of Miss Oakley's pictures in the Harrisburg State House, does not call attended to the Harrisburg State House, does not call attended to the Harrisburg of Clearly tion to the fact which we so clearly pointed out in the Messenger, that they are the result of exactly the same kind of "theological bias" which facili-tated the misconception of Spain's role in the sixteenth century drama of Whatever they may American history. Whatever they may be as pictures, and Mr. Sturg s finds them at least interesting from an artistic point of view, they will always a plot on the supposed education of this first decade of the twentieth century since they emphasize "history which recent historical writers, Protes tants as well as Catholics, are engaged obliterating. It will evidently b long before we shall be able to remove all the Protestant traditions in English history, but let us be ready to welcome such fair advances as that of Mr. Lee,

PRESBYTERIAN APPROVED THE CONFESSIONAL.

and make the most of them.

REMARKABLE SERMON DELIVERED TWENTY YEARS AGO BY MINISTER

LATELY DECEASED. A tribute to the late Rev. E. Donehoo, paster of the West End Presbyterian church, of Pittsburg, by the Observer (Catholic), of that city, prompted a reader to send the editor a of a sermon by the deceased, who during his thirty-four years pastorate expressed great admiration for the Catholic Church, and who was an advocate of Irish freedom. The sermon, which was delivered over twenty years

ago, was, in part, as follows:
"Confess your sins one to another."

(James v., 16.) One of the hard things to do is to

make amends for an injury done to a fellow-man. The conviction that we are the offending parties does not always drive us to the confession that we were in the wrong. The courage demanded to ask forgiveness of a brother purer and nobler than that which e to face death at the cannon's mouth. If the secrets locked up in the human heart were all laid bare, what a numan neart were all laid bare, what a host of generous thoughts which died unborn would be disclosed, what a vast array of sins against our fellow-man would come to light which had remained unconfessed when we were fully alive to the necessity of making the proper apology We all have our faults. So pa'pable

We all nave our faults. So papages is this truth that the saying has grown trite and commonplace. It is mostly used in the way of apology and to palliate our guilt, if not to actually condone the offense altogether. The most inthe offense attogether. The most in-veterate thief in prison excuses himself on the plea that everybody steals when they get a chance. Political corrup-tionists think nothing of defrauding the public, alleging as they do that others ould act in the same way if they happened to be sharp enough to see their opportunity. Conceded that all have their faults, the fact cannot be advanced in mitigation of guilt, but rather as an aggravation of it.

Associety is constituted the liability to offense is constantly imminent, no matter how carefully we may guard against it. The man who sets out to please everybody is brought up short when he least expects it, and about the most melancholy failure in this world is the man who is always fearful that he may say or do something aggressive lest somebody will be shocked. You cannot defend any cause without offending some one. These timorous people who have no positive convictions on any subject but insist on agreeing with us as did Polonius with Hamlet, are a nuisance in any society; this very harmlessness exasperates those who are obliged to associate with them. Do your best and after all you will have occasion often to bewail your shortcomings in this particular, and ample opportunity to put into effect the grace of confession.

The obligation to make confession one to another. This does not mean that we are to blazon our turpitude before the whole world. We have had too many proofs of the worthlessness of such confessions to be deceived by them. In religious and temperance revivals many have gloried in their evil deeds and unblushingly proclaimed them in the ears of all who would listen to the recital, only to go back to their old ways when the excitement had died out. Some people pray in such an abject and self-condemnatory way, charging them-selves with all manner of sins, that if we dared to repeat what they accused would doubtless subject ourselves to a suit for libel of char-acter. If we were to judge from the Journal.

subsequent life and the little that comes of such confessions we would not attach much value to them. When a man cheats me, the best evidence I can have of his penitence is his restitution what he had unlawfully appropriated to himself. It is a habit with some of our Protestant zealots to decry the conies sional of the Catholic Church. It ha pronounced an invention of the evil one, designated to deceive and corrupt the young and unsuspecting and to hold the devotees of that faith in an iron grasp. I have never known of a single fact which would lead me to suspect that such base use had been made of the secrets confided under such circumstances. I do know of cases where the guilty have been induced to make restitution and the tempted to turn back from the path which leads to

In our eagerness to get as far away as possible from the Church of Rome we have gone to the extreme of refrainall confessions to pastor, or friend, or enemy. By such a course we lose the benefit of his wise counsel and helpful sympathy. It does us good to tell one in which we can confide our infirmities and follies, just as James

has advised.

It is inconceivable that a frank apol ogy to one whom we have injured can lower us in their estimation. It will certainly elevate us in our own, as it will also constrain the world to respec us. There are victories within the reach of every one which are grander in their consequences and more glorious in the sight of God and the angels than ever were achieved on tented field. Overcome the pride and selfishness which hold you back from doing justice to all mankind, and you have won a victory the fruits of which shall be exhibited the triumph on earth's battle fields have perished out of mind.

THE FRENCH CATHOLIC PRESS

It is hardly necessary to say, writes Father Lefaure, S. J., in Etudes (Paris) that during the present crisis our enemies have lost no opportunity of preventing the Catholic press of France from doing its duty towards the remaining faithful and show them what were the real truths

In order that the Church should not reply, it was necessary that she should hemmed in on all sides, and the policy of the enemy was to strike at that institution which, after the elections, has long constituted the most potent auxiliary of the Church, to wit

good Catholic press. Naturally, La Croix, the publication par excellence of the religious Orders, was the first to be assailed. That pub lication was to be killed at all hazards. and in order to do so, an action was taken against the Assumption Fathers, on the ground that they were both in triguers and politicians, to quote the words of M. Waldeck Rousseau. The hope entertained of killing that vigorous child of Christianity a vain one. With the Univers and Les Debats, it has borne the brunt of the attacks levelled upon the Clerical Party and the Church, during the

whole crisis.

Here, says Father Lefaure, are some of the qualifications it possessed; qualifications, he adds, which should be carefully considered by all promoters of Catholic journalism, since the enemy is not only active in

very centre of the world : It has realized that the longer the adversary harps upon his theme, the more he makes his way into the minds of his readers, who in the end begin to accept his verdicts as the true ones. Catholic journal must return blow for blow; must perservere in the camenemy is weary of it till the has worn himself out. pointed out not only the active evil done by hostile papers, but has also shown to its readers the passive harm shown to its rea nals, which are, as a rule, shamelessly indifferent to matters of religion. It has realized that the existence of the Church, in these days, requires the assistance of a strong press, really the only public battle ground into which the Church can enter, in order to defend herself against the attacks of the anti-Christian and the anti Catholic.

A Catholic society, continues our author, cannot exist without its journals which have tc-day taken the place of the extensive preaching orusades of tormer ages. It is much due to its lack of Catholic newspapers of enterprise and sincerity that France finds harself in the position the it is at the prise and sincerity that France interests in the position she is in at the present. "If," said a distinguished public man, M. Bandon, thirty years ago, "French Catholics would only place among their good works, the support of the Catholic press, as they do not be company if each year they would be in Germany if each year they would do in Germany, if each year they would subscribe towards the up-keep, all over the country, of papers which should disseminate the truth and de fend it, they would save themselves and their children the calamity of Godlessness and irreligion which is rushing upon the country. If rich Catholics had but contributed moderate sums in proportion to their means, they would not now-a-days be fretting at the thought that the 'Liberalism' at the thought that the which has robbed the Church of its property, would ultimately evolve the Socialism which is going to deprive

men of their possession Nothing is more baneful to the success of a paper, than to see its religious side with bad or incompetent defenders, says Father Lefaure. Particularly has this been the case with many of the smaller journals, in the present crisis which was essentially religious; some of these papers were without the assistance of adequately trained theologians and not one, or little, attained the force which dis-tinguished Veuilliot in his Univers at another important crisis. It is interesting to note, as the expression of a priest, that the author thinks the ideal Catholic paper should be edited by laymen in all matters save those which involve a profound knowledge of theology, ecclesisatical philosophy and Church history. — N. Y. Freeman's and is published and Company of I The book is wr simple and conde medical and cri thor distinguished and spiritism. In all that he sets for lies fully within science, especialle logical. As to spiritism, he w judge for himse bear it out, and tation following is just. Dr. Lapponi a date to the beg and briefly des crudescences in braidism, etc. enter into con spirits of the

ngs of a higher in India and th in the days of century in Roc shows Lapponi lying attempte spirit-world hav The word, sp used to disting a sort of religi form a bridge the unseen wo be condemned ten grotesque

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