HATRED OF RELIGION-FRENCH GOVERN-MENT INSPIRES TEACHERS TO SUE CHURCH AUTHORITIES

Those who are keeping in touch with affairs in France, writes the Church Progress, will recall how certain French Bishops were dragged into court and fined for having dared to denounce in their pastoral letters the war waged on the religion of the children in the Public schools and for condemning some of the text-books used in the same. They will also recall that in October of last year the entire French hierarchy promulgated a joint pastoral on the same lines.

lines.

Pernaps they have since been watching to see what steps the government would take in reference thereto, and have been much surprised at its apparent indifference to this act of the hier-

and surest guardian she had against the advance of atheistic socialism, and her bast ten years, and in the light of M. Briand's record and the records of those with whom he has politically trained, it is an easy matter to detect the real purpose in this movement. With the destruction of the denominational school it is hoped to make the perpetuation of it is hoped to make the perpetuation of

Catholicity impossible.

It is just as impossible to prevent classes in a republic as it is under any other form of Government. We have them here in the United States, admittedly the best republic in the world, but they are not the products of private, that is, denominational schools. Whether that is, denominational schools. Whether or not the French children in these or not the French children in these schools are taught to hate popular government may be an open question. To convince an impartial hearer the assertion that they are, when made by M. Briand, requires corroborative testimony. But how they could love that form of it now downant in France is form of it now dominant in France is

hard to understand, since that form in-sists upon the hatred of God and the destruction of religion.

If M. Briand, therefore, or the French Government, or both, wish to prevent the creating of classes in France and prevent the hatred of popular govern-ment, it is not the denominational but nent, it is not the den minational but the public schools of the country that the public schools of the country that should receive attention. Their teachers are saturated with atheistic, socialistic and even revolutionary ideas, and these ideas are being instilled into the pupils. But these schools in the eyes of the present French regime are all right. A few years hence and France will pay the penalty of this folly—Intermoun-

The tendency of the State now-a-days, says M. Lamy, is to break up the social scheme rather than to govern it. All the governments of the world are becoming gradually, and unknown to themselves, socialized. The regime of Socialism has actually begun in France. The annexing of the property of the religious orders was really the first step towards confiscating the wealth of private persons. The tax on wealth and legacies is really an act of expropriation. The rich are being slowly relieved of their superfluity and the industrial socialism that has always prevailed has gradually led to the upsetting of the social hierarchic system. France, then, by eliminating sons. The tax on wealth and legacies is really an act of expropriation. The rich are being slowly relieved of their super fluity and the industrial socialism that has always prevailed has gradually led to the upsetting of the social hierarchic system. France, then, by eliminating Christianity from her public administration has given the appenriate gradually led to the control of the social hierarchic system. France, then, by eliminating that a "pardon," such as still may be seen in Brittany, is an occasion "when the christianity from her public administration has given the appenriate gradually led to the social hierarchic system.



DR. CHASE'S OIN'MENT. gain. To have built that great serene

Cured her Father's Drunkenness by a

Simple Remedy. sample of Samaria Tasteless Prescription checks his drinking and leads to a complete cure.



have been much surprised at its apparent indifference to this act of the hierarchy. But the Government has not been indifferent. It has merely proceeded by a road that is less exposed to public view. For the action brought against the Bishops by the Federation of Teachers for defamation and claiming damages in very healthy figures, was in reality inspired by the Government. In this, therefore, it is the Government. In this, therefore, it is the Government has been appraised in advance of what the judicial finding in the litigation is to be. Such a thing would not be extraordinary these days in France. It is either this, or the Government has abided its convenient time for a counter stroke against the episcopacy. For the latest news from France informs us that the Government has declared its intention to eliminate all private schools and compel all children to attend the Public schools. The news further assures us that this movement aims particularly at the denominational schools.

M. Briand is given as the authority for this intended action. The reason assigned for it is that the denominational schools deride the republican idea, and the children in them are taught to hate popular government. The same authority argues that these private schools create classes, and in a republic there ought to be no classes. In the light, however, of what has been happening; in France during the advance of a theistic socialism, and her view of the could never have stopped driking of his own accord.

Trial Package and pamphilets ving find and price, in plain sections carecting of particulary seriofs are reciptor as particular, the sample reciptor as particulars testimonals and price, in plain sections carecting of his addition of the catholic Authority of profidential. The Sammatia particular is additionable which shall promote the highest ideals among its citizens. That philosophy was assuredly found in the tachings of the Catholic Church. Four centuries of Concordats had the national government, and at least order, save in the

The purpose of the course is to train priests to be apt and ready talkers in the mission field. An eminent Catholic layman said in public address recently that the art of preaching is now ranked among the lost arts. Probably the reason for it is that so many things But these schools in the eyes of the present French regime are all right. A few years hence and France will pay the penalty of this folly.—Intermountain Catholic.

SOCIALISTS AND CATHOLICS

SOCIALISTS AND CATHOLICS

dency of the State now-a-days, NO JOY IN PROTESTANTISM SAYS THIS

System. France, then, by eliminating Christianity from her public administration has given the enemy its greatest opportunity, and a revolution is now in process that is none the less fearsome that it is operating silently. The State has found out too late that it cannot accomplish its task unless it possesses a Dr. Chase's Olntment is a certain and the Catholic system has many real advantages. "Its abuses have been greatly exaggerated and its abiding benefits very little dwelt upon."

Of the sale (?) of indulgences, this vicar observes:

"The sale (?) of indulgences was, no doubt, not the ideally best way by which craise money for the building of a church, but it is extremely improbable that it ever did any real harm to anytody in the world, and the building of St. Peter's was incontestably an immense gain. To have built that great serene

church, and generation after genera-tion, to have illuminated it on festal tion, to have illuminated it on restainights, is to have deserved well of mankind. Leo X., by the way, so often looked upon as a pagan issued a great bull against slavery. This fact, I think, shows how very Christian the Church was in her most pagan days."

Catholicism makes for the joy of man-kind by the very method in which it presents Christian truth, we are told:

"It presented the great Christian verities in such a way that they became living realities to the great mass of the people. Many at the present day, I fear will find it difficult to see any happiness in this. But the first annunciation of the Christian message was, 'Behold, I bring you glad tidings of great joy.' It is impossible to receive the Incar-nation and not to delight in it, Icons and missals, Christmas carols and miracle-JOYS IN CATHOLICITY nation and not to delight in it, Icons and missals, Christmas carols and miracle-plays, are so lovely just because the people who made them had such intense delight in them. The people who made these things could surely never have been unhappy, and they did not work, like modern artists, for a select few, but had with them in their work the intallia had with them in their work the intelli-gentsympathy of the whole people. The faith is the one pure flower of joy that has sprung out of the dark earth."

IN PRE-REFORMATION DAYS

IN PRE-REFORMATION DAYS
The yoke of life in pre-Reformation
days was lightened in many ways, says
this writer, through the merciful intervention of Catholic usages:
"In the religion of the Middle Ages
there was always a possible appeal, the
validity of which was recognized by all
men, against the tyranny of routine.
The crushing force of circumstance, the
merciless monotony and rigidity of law. ane crusning force of circumstance, the merciless monotony and rigidity of law, were continually being broken in upon. A merciful interruption was continually taking place in human affairs. There were rights of sanctuary, there were feetivals when water and the control of the were rights of sanctuary, there were festivals when prisoners were released. The boys in the great school were always having holidays, and being let off punishments, and granted indulgences of various kinds. The beggars asked alms 'for God's sake,' 'for Christ's sake.' Charles Lamb lamented the decay of beggars; there would be no decay of beggars in a truly Catholic country. The Church had the mind of Charles Lamb toward beggars; 'their appeal is to our common nature.' There is no decay of starving, death-struck misery in the lands, pre-eminent of Reformation light; but, imagine, ye readers of the four Evangelists—in these countries it is a crime to ask alms."

countries it is a crime to ask alms."

THE FAMILY DOCTOR BOOK

DEPT. 102

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GOOD MAXIMS

to laugh at another's When the wicked think they are happy it is when they are blind to their own

misery.

A trial or tribulation is a blessing A trial of tribulation is a blessing which impatience turns into a curse. Good advice is a guide which, if we follow, will never lead us astray. To follow your evil inclinations is to obey every beck and call of the devil.

The public lectures at the Apostolic Mission House during the past month were on topics that are rarely touched on in gatherings of priests, yet they were of deep interest toal who attended. Those lectures are given to the priest stated were "Securing the endiate vicinity.

The subjects treated were "Securing the co-operation of the laity: "A venues of the subjects treated were "Securing the co-operation of the laity: "A venues of the gettimate publicity in mission work." "Seeing the editor or the use of the press. "Getting mission work to do." These weekly lectures coming under the general topic of "Preliminaries to a mand and the priest students and Pastoral Theology that has been elaborated for that that that priests to be apt and ready talkers in that the mission field. An eminent Catholic that the mission field. An eminent Catholic that the art of preaching is now the control of the priest students at the Mission field. An eminent Catholic that the art of preaching is now that the art of preaching is now the control of the priest students at the Mission field. An eminent Catholic that the art of preaching is now the control of the priest students at the Mission field. An eminent Catholic that the art of preaching is now the control of the them to be Catholics, their salvation The idea is utside of the Church.

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their real condition outside the Church, that the Catholic Church is necessary for their salvation."

To praise yourself is to condemn yourself.

Kind words are keys to others' hearts. The fault-finder soon becomes possessed of a great many faults.

If you do not control your temper it will control you.

To have good thoughts is to be in good company with yourself.

One of a person's greatest defects is to laugh at another's.

To have good thoughts is to be in good company with yourself.

One of a person's greatest defects is to laugh at another's. is one thing of which we are still more certain, and that is that though a Protestant may be saved, it will not be by means of his Protestantism, but in spite of it; in fact, in the very teeth of it. Protestantism as such, has no saving power. Though it may perhaps seem a strange thing to say, it is nevertheless undoubtedly true that a Protestant who is easyed is saved not in your far as he is is saved, is saved, not in so far as he is a Protestant, but simply in so far as he is a Catholic." Such considerations call for new zeal

of prayer, preaching, distribution of Catholic literature, support of missionary institutions and every form of mission effort.—The Missionary.

THE SPIRIT WORLD

The following is an abstract from a sermon recently delivered by the Very Rev. Thomas I. Gasson, S. J., President of Boston College, on "The Spirit World:" "Nobody has ever questioned the appearance of apparitions of the dead. Some people imagine they see visions; others are induced to this belief; but sometimes, it must be admitted, there have been such visitations. "But what is the position of the Catholic Church on the subject of ordinary visitation of spirits? She claims that under ordinary conditions they are not

visitation of spirits? Sue claims that under ordinary conditions they are not possible. She chiefly takes into consideration the human soul. The knowledge of our souls depend on the cultivation of our senses. Therefore, when the human soul leaves the world, since it is disembodied and thereby deprived of its senses, it it weakened in its of its senses, it it weakened in its "So, when we die, though we shall

"So, when we die, though we shall carry our acquired knowledge with us, we shall not be able to make further progress except by developing what has already been acquired. Again it is perfectly clear that a soul can acquire knowledge from other souls. But this power is limited. A further means of knowledge is possible—the aid of God

So they've christened the baby, Patrick What a name to give their boy!—
To be laughed at on the playground,
And wither their rosebud's joy;
It sounds so all over Irish
That I'd rather have called him 'lke,'
Or Jonathan, Seth, or Nathan—
But 'Patrick' I dislike !"

Thus, flippantly, spoke a maiden, Of the upstart, shoddy style, Who had never read the story Of ner father's peerless isle; Nor had heard of Patrick Sarsfield, Hibernia's lightning "lance !! Nor of Duke Magenta, Patrick McMahon, chief of France;

Nor of Patrick Cleburne,—" rebel "
We call'd him in the war,—
Whose charging cheer was music
Away on the "front," afar;
Nor of counties other soldiers,
And of statesmen, great and good,
Who deem'd it a badge of honor,
The name she'd have taboo'd.

Ah, simple and weakly maiden!
Afraid of the thoughtless jeer,
And the harmless fling at folly—
At the mask of sham you wear {
For shame on the child of Erin,
Who fancies it not polite
To speak of the land of Grattan,
Or mentions it—but to slight,

Hove the old name of Patrick; And none, in adopted land, Would wear it, io-day, more proudly if stamp'd by the soggarth's hand— For the true American honors; The man not the name, I, ween; And he values not less the colleen Who sings of the shamrock green.

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By order of the Board. Toronto, January 19th James Mason, General Manager.

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and well. In my estimation there is nothing equal to it for cuts or sores of

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Fortune, men say, doth give too much to many, but yet she to any.—Harrington.

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hair and hoof. I used only Egyptian
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and well. In my estimation there is
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and the sa rundamental raw of a nappy and useful life that we must keep sweet, for bitterness perverts the judgment and corrodes the heart. When you take notice of your physical attractions, examine your soul at the same time and expel from it every vain thought as you would a foe to your beauty.

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has been more tempted, more tried than your own; believe that the lives higher and better than your own are not so through more ease, but more effort; that the lives lower than yours are so through less opportunity, more trial.

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