

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, JULY 19, 1913

1813

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AN OBJECTIONABLE TEXT BOOK

A Halifax, N. S., subscriber informs us that one of the books ordained for study in the Public schools in that city and throughout the province is the "Water Babies," by Charles Kingsley.

It must have been placed in the curriculum through inadvertence. For we assume that no educator, conscious at all of his responsibilities, would place in the hands of the pupils entrusted to his care any book that is tinged with bigotry and subversive of right principles. That would indeed be "poisoning the wells," a crime of which the Halifax educators would not, in our opinion, designedly be guilty. But whatsoever the cause of the introduction of the "Water Babies" into schools which Catholics help to support, the responsibility it rests upon those who are in authority. Kingsley should not be allowed to befall the faith of these Catholic scholars. And we are confident that when this matter has been brought to the attention of the Halifax school authorities, their sense of the fitness of things, as well as of their responsibility, will remove this objectionable book from the prescribed curriculum. There are works, and to spare, which can be called upon without pressing into service a malignant bigot such as Kingsley.

Let us quote a few passages from the edition published in 1895 by Thomas W. Crowell & Co., New York.

On page 91, he taunts the Irish as liars and says that "the fisherman gulled by 'a poor Paddy' must wonder all the while why poor old Ireland does not prosper like England and Scotland and some other places where people have taken up a ridiculous fancy that honesty is the best policy." On page 93, he informs us that a Scotchman is not a liar for he "fears God and not the priest." On page 158, referring to cruel schoolmasters, he says that "more than half of them were nasty, dirty, frowzy, grubby, smelly old monks who, because they dare not hit a man of their own size, amused themselves with beating little children instead, etc."

An unsavoury dish to be served to impressionable children. And in the hands of teachers not emancipated from the bonds of fairy stories what an aid to the perpetuation of prejudice. Do the Halifax school authorities aspire to be known as fosters of bigotry? Or are they antagonistic to the Canadianism, waxing ever stronger, that loves fair-play and contends the methods employed by men of the Kingsley type.

On page 184, the author, we suppose that he is trying to be witty, says "that when people live on poor vegetables instead of roast-beef and plum pudding their jaws grow large, and their lips coarse like the poor Paddies who eat potatoes." On page 216 his bigotry flames out in enumerating among the evils which flew out of Pandora's box "Monks and Popes."

We might quote other passages, but from the excerpts given our readers will understand our wonder at educators who have placed this book in a public school curriculum. There are also comments in evolution which might addle the brains of some teachers. As the Halifax authorities do not wish their reputation for integrity and scholarship to be besmirched with even the shadow of a suspicion of bigotry we hope to see the "Water Babies" banned and excluded forever from the public schools. Upon its literary value we set no appraisal; we wish merely to point out that a book conducive to bigotry and insulting to many pupils and teachers should not be prescribed for public schools.

THE MAN ENTHUSIASTIC

So long as a man is enthusiastic he is to be reckoned with. He may have been disappointed and have seen people wither away under the blasts of adversity and brought to their knees afraid and despondent in face of opposition, but so long as he has faith in human nature he can go

on his way serenely and with music in his heart. A man dies not of wounds but of corruption. He may be scarred with marks of a hundred battles, but the vitality within; the knowledge of the approval of his conscience, are a fount of unflinching health and courage. Some men die while in the bloom of youth; others, grey with years, are alive. Some again wax cynical over the world—a pastime of the coward and weakling; others see but the glory of living and the mercy vouchsafed to them. Clear-eyed determination, a buoyant outlook upon life, the saving grace to profit by our mistakes, and an indestructible belief in the good that is to be found in every human being—all this makes for success that is enduring as the eternal hills. The cynic is but a gibbering phantom; the optimist is a worker dealing with things as they are and hoping always to make his work a transcript of his dreams.

AT HIGH SPEED

The present age is sated with progress. We live faster in a year than our forefathers did in a century. Where once the cobbler spent three days on a pair of shoes we have machines to produce them in three minutes. Our ancestors spent half a year crossing the ocean or the plains; we ride from coast to coast in half a week. The first men who attempted to build flying machines were rewarded with strait-jackets instead of laurel wreaths. This is the age in which nothing that is not visible and tangible is prized. We motor through life with such speed that even our few thinkers are all in a hurry to produce the results of their thinking. They ought to follow nature a little more closely, and, like the acorn, drop into the earth and lie hidden for a time and then bring forth fruit as does the everlasting oak. The idea of the times is to be eternally progressive, unquenchably active, insatiable in knowledge and unlimited in aspiration. The mistake they make is the modern mania for results. This will be stamped as an age of brilliant achievements, but it is an age of moral greatness? It seems to us that the wise men of history are rapidly becoming the fools in the eyes of posterity. The time is rapidly approaching when the makers of lexicons will define impossibility as "a word used in the ignorant ages to designate a difficult task." When we read Newman we ask ourselves, now that he is dead, is there any one left with repose enough and reverence enough to think out his own thoughts in all humility and teach the world as he did.

PHILANTHROPY

Philanthropy is still groping blindly in the dark. At no time in the history of the world has the heart of Midas stirred with a greater pity for Lazarus, but the wrong sort of crumb is falling from the rich man's table. Society is organizing itself with adequate facilities to improve and fill the hungry mind, but there is a woe-ful insufficiency of food for hungry bodies. Poverty is aching harder than ever for bread and meat. The first essential in the upbuilding of man is the nutrition of his flesh. The road to betterment must start right here. We can do without model tenements, additional libraries, and up-to-date universities, so long as we need more soup kitchens. No brain is in a fit condition to assimilate learning while the inner man is filled with yearning. We can eliminate the lines of the poets until we have eliminated the tragic bread line. Meanwhile we are anxiously awaiting the philanthropist who will be content with breathing memorials to his charity—rather than monuments of stone to his conceit.

WOULD BE REFORMERS

The pious platitudes of some fiery agitators—would be reformers—who are constantly stirring up strife and breeding discontent, make us heart-sick and weary. They preach equality to the masses—forgetting that equality can only exist among individuals who stand upon a common level of religion, morality, intellect and strength. To urge the fitness of a one-legged runner in a contest with a clever sprinter is just as logical

as to assume the right of inefficiency to share equally with capability. Nature herself proves that there can be no common standard in any form of life. The tree always grows one piece of fruit more perfect than the rest. The paddock demonstrates at least one thoroughbred of superior wind and speed. Life and living separate the fit from the unfit. The best man wins by virtue of his place to the fore. Everything on this planet is open to the man who has strength enough, courage enough and tenacity enough to reach it. To reward the lazy equally with the striving, to bestow upon the coward a recompense equal to that earned by the daring, would quickly remove the impetus which urges advancement, and reduce society to a common lot of inferiority.

FOREIGN MISSIONS

Through a fire in Tokio, in which 7,000 houses were destroyed, the Sisters of St. Paul of Chartres, lost everything they had but their lives. Church schools and convents were destroyed. The Sisters, 27 in number, were left helpless with over 100 children, including boarders and orphans. The loss is estimated at over \$25,000.

Recently there has been established a Catholic Mission for the Japanese colony in Vancouver, B. C. This work was made possible by the zeal and charity of a Miss O'Melia, a convert to the Church, who for several years had devoted herself to the instruction of the Japanese.

INVOKED BABIES' PRAYERS.—We have recently received a letter which breathed forth such lively faith and trust in God's goodness that one from a gentleman which came recently. We quote from it with the hope that others who have crossed to bear may realize that the only place from whence to receive strength to carry them is at the feet of our dear Lord and His Blessed Mother. We are sure Father Fraser will be glad to read the part that he and his little waifs have played in the incident. The writer says: "Recently we were blessed with a baby boy, who immediately after birth was attacked with meningitis. In a short time the paralysis accompanying the disease left him, but the doctors assured me that even were he to recover, his mind would be impaired."

About this time I happened to read in the Pilot of Father Fraser's work among the Chinese babies, and I prayed that these little ones, so many of whom die immediately after baptism, would pray that God's will might be done in the case of my boy. I begged them to ask our Blessed Mother to take him in his innocence to heaven, if he was to be afflicted all his life, for well I know what a struggle life is even for one who has full use of his powers. We were willing, however, to accept God's will, whatever it might be, and stood ready to do everything that human aid could accomplish for the child if he lived. "Thanks to the prayers of Father Fraser's Chinese babies, my little boy is happy to day in heaven, safe from all the trials and dangers of this life. In thanking I am glad to send a small offering (\$7) to help this zealous priest in his great work of charity, and I pray that my experience may urge others to invoke the intercession of the countless little souls whose salvation has been brought about by our good missionaries.—Boston Pilot."

WHO WILL BE A PATRONESS FOR THIS LACE INDUSTRY?—The Sisters of St. Joseph of Cluny are engaged in mission work in Madagascar. They teach a girls' school, visit the sick and seek to make converts in various ways. Many of the pupils travel a long distance to the school building, and each one carries enough rice and salt for her lunch. Two little ones act as cooks, and at noon serve the appointed portions to the hungry horde.

The Sisters have also opened a protectorate, where they shelter homeless girls until they have reached a marriageable age. This latter charity entails considerable expense, and to secure an income the nuns have taught their charges lace making.

A practical way of encouraging this institution and helping to make it self-supporting would be to send an order for lace. Any particular form or style desired will be carried out and satisfaction guaranteed. Clients can also send patterns or samples, if they prefer.

One of the Sisters writes: "Our dream is to find some lady patronesses who will adopt the industry and assure its development by a regular succession of orders. This would set the undertaking on a substantial basis, and the future of many homeless maidens, exposed to every danger, would remain free from the menace of a wicked world." **NATIVE CLERGY NEEDED.**—Fervent native priests, educated and zealous,

contribute powerfully to the establishment and extension of the reign of Jesus Christ in those places where the European missionary can penetrate only with great difficulty and often with small chance of success. Consequently, there is no more practical way of assisting the missions than by contributing to the support of our foreign seminaries. The Chinese priest can go everywhere, and the language holds no secret for him. The natives trust him, are won over by his arguments, and in the end seek admission into the Church which he represents. But in order to obtain native priests there must be the necessary training in the seminary to develop in the candidates true piety; solid virtue; the love of souls; enthusiasm and zeal for the exaltation of Holy Church; the earnest desire, cost what it may, to preach the Word; the spirit of self-abnegation and sacrifice necessary for going joyfully to the succor of souls, day and night, in all weathers, through all obstacles; and finally, the science of knowing how to deal with all classes.

ORANGE LEADER'S FATHER WAS HOME RULER

A touch of humor has been given the situation by the very amusing discovery that the late Mr. Edward H. Carson, C. E. of Harcourt street, the father of Sir Edward Carson, was one of the signatories to the requisition in favor of Home Rule as a preservative of the empire on which the National movement inaugurated by Mr. Isaac Butt was based. This may be supplemented by the record of the fact that not only Mr. Carson's father but his uncle, Sir George Moyars, C. E., LL. D., who was lord mayor of Dublin in 1881, was deeply committed to the movement. Sir George Moyars is now almost the only survivor of all those who were present at the historic meeting at the Bilton Hotel in this city on the 19th of May, 1870, when Mr. Butt proposed a resolution, which was carried with enthusiasm, for the re-establishment of the Irish parliament, and when a committee on resolutions was appointed which subsequently produced the eight resolutions drafted by Mr. Butt which were adopted as the exposition of the national demand at the great Home Rule conference in the Rotunda, Dublin, in November, 1879.

The effect of the publication of these facts upon the Orange leader, Sir Edward Carson, has been similar to that of the sight of water on a dog afflicted with rabies.—Dublin Letter New World.

THEN AND NOW

The London Times is a staunch advocate of the Orange campaign against Home Rule, including threats, oaths and covenants, blood, slaughter, and rebellion, wooden guns and Italian rifles, wherewith they will set up Home Rule in sections of the counties, as proof that force is intolerable in thirty-two. While the Times is supporting the Orangemen editorially and publishing the reports of the representative it sent to Ulster to prove that the Orangemen, despite appearances, are really in earnest, it is also reprinting items from its issue on like date a hundred years ago. There must be a lack of co-ordination between the century culler, the reporter, and the editor. This is the reprint from a Times editorial of June 9, 1813:

"We have lately remarked, not without the detestation which they merit, some abortive attempts to introduce into this country a system, which, in the Sister Kingdom, has so fatally tended to convert party animosities into lawless violence and vindictive ferocity. A system, so alien to the quiet and rational habits of Englishmen, we thought, would have speedily sunk into that contempt which must be the natural portion of its abettors. It was, therefore, with extreme astonishment, that we yesterday, saw a journal, which has a character to lose, admit into its columns (certainly not from the pen of its respectable conductor) an open and unblushing recommendation of the institution of Orange Lodges in England, in avowed imitation of those happy inventions, which, under the same title, have helped to drench Ireland with blood."

The article went on to say that "the natural and, perhaps, intended consequences" of instituting Orange lodges would be the organization of counter-societies still more violent, "until despotism became a relief from the horrors of club government." Two days later it reproduced its account of a dinner given in London to the Irish Catholic Delegates, June 10, 1813. "Two Royal Dukes" Kent and Sussex, supported the Chair, and "the Duke of Sussex alluded in terms of strong indignation to the Orange Club, lately instituted. He said it was dangerous and treasonable, and in direct violation of the Constitution."

The Times has not grown wise with age, nor even discreet. Incidentally, there is a Catholic Duke in England who might well take a Sussex from the Royal Duke of Sussex.—America.

A METHODIST TRIBUTE TO CATHOLIC CHARITY

One morning the big, blue-coated policeman on duty at the Union Depot saw a little woman bending over the wee babe in her lap and weeping as if her heart would break. He stopped for a moment to take in the situation and be sure of the need. Then stepping quietly up to her, he touched her on the arm and, lifting his hat, said: "Excuse me, madam, but you seem to be in such distress I would be glad to help you if I could. Is there anything I can do for you?" She lifted her face to his, the tears streaming down her cheeks and sobbed:

"Oh, sir, I am just passing through the city on my way home, and must wait till evening for my train. I don't know a soul here. My baby has been taken violently ill, and is just burning up with fever. I am so afraid he will die before I can get home." The big officer looked at the little fellow's flushed face, and saw there was no mistake about his being very sick. He thought for a moment of the little tot in his own home, whose laughter was music to his heart and whom he loved to bounce on his knee, and as he gently laid his hand on the scorching little brow, he said earnestly: "If I were you, madam, I'd take the baby to the hospital at once."

"Oh," she cried, the anguish on her face deepening and the tears gushing forth afresh, "I have no money to pay for hospital treatment. I have barely enough to pay my fare home." "That will not make any difference, madam," the policeman answered, reassuringly. "Just take the baby to the Catholic Hospital and tell them your circumstances, and they will not charge you a cent."

"But I'm a Methodist," she said, her face brightening as a new hope came to her. "Why not take baby to a Methodist hospital?"

"For a moment the big officer's glance dropped before her appealing eyes, and he moved from one foot to the other in embarrassment. For once he was ashamed of his church. It was unprepared for this emergency of its own member, and he flinched before the enforced comparison. Hesitatingly and sadly he replied: "I'm a Methodist myself, madam, and I am ashamed to tell you this isn't a Methodist hospital in our city, nor anywhere else in the South, so far as I know."

The conversation ended by the officer telephoning the hospital of the need. In a short time the ambulance was at the depot, and the mother and babe were borne swiftly to where help awaited. Three good Sisters met them at the door, one taking the baby, while the others cared for the mother. In a few minutes baby was on a clean, soft bed in a cozy white room, and the doctor and nurses were giving him every attention. A telegram was sent to the father explaining the necessary delay. At night a cot was placed by baby's bed so that mother could lie by her little darling.

Now, do you wonder that when that good Methodist woman in that good Catholic hospital knelt that night by her baby's bed to pray, as was her custom, there was a new petition which she had never before dreamed would be a part of her prayer, swelled from her heart and rose from her lips: "God bless the good Catholic people who built this hospital and those who have been so loving and kind to baby and me?"

It was right for her to pray as she did. She would have been ungrateful and ignoble had she done less. For several days the little life hovered in the balance. Then treatment and care won. After nearly three weeks the happy mother, with her weak but restored babe, was able to go home. In a few weeks it was learned that the father and mother and three children had joined the Catholic Church—the Church which went to their relief in their time of distress.

And this is but one case out of thousands. With more or less variations, such instances are repeated constantly. It is a shame that Southern Methodism has no hospital in all this great section. That church which stretches forth a helping hand to men in the day of their distress is the church which will win their hearts, hold their loyalty and receive their personal and financial support. If Methodism allows some other church to care for her sick, injured and afflicted, she deserves to lose them.—Rev. H. M. Ellis, in Western Methodist, Little Rock, Ark.

SHOULD BE SUPPRESSED

The Menace is a vile, dirty and scurrilous sheet of the lowest type, which, in conjunction with a staff of paid hirelings, has been attacking the Catholic Church with deliberate falsehoods, and its vileness against a people whose loyalty to our government has been demonstrated time and time again is so dirty and contemptible that we hope that the Postmaster General will take prompt action to suppress The Menace.—Camden (N. Y.) Times.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest. Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES

Previously acknowledged.....	\$1,521 70
A Grateful Client, Halifax.....	5 00
Friend, Sanitarium.....	1 00
Edmund Foley, Keene.....	5 00
A Friend, Detroit.....	2 00
A Friend, Apple Hill.....	1 00
F. J. Daly, Peterboro.....	5 00
St. Patrick's Separate School, Guelph.....	1 00
A Friend, Eureka, Cal.....	1 00

SOME "KNOW-NOTHING" CONVERTS

Not long since, in looking up the history of the men prominently identified with the old Know-Nothing movement, the writer was amazed to find that with but few exceptions, almost all of them either themselves became converts, or gave some one or other member of their immediate households to the Church.

For instance, take Louis C. Levens of Philadelphia, who is generally conceded to have been the founder of the Native American party, and one of the first members of Congress elected by that body—his wife and family eventually found their way into the Church.

Levens' intimate friend and fellow-laborer in the movement, William R. Smith of Alabama, who helped to shape the policy of the party and for years represented it in Congress, not only witnessed the reconciliation to the Church of his wife and family, but he himself, shortly before his death, also received the great grace of conversion.

Editor McClagherty of Vincennes, Indiana, was still another prominent member of the party to become a Catholic.

Then there was Andrew Jackson Donelson, a nephew of President Jackson, and Know-Nothing candidate for the Vice Presidency of the United States with Millard Fillmore, who was destined to see his daughter and her children enter the Church to which he was so violently opposed. It is interesting in this connection to recall that this daughter (Mary Emily Donelson Wilcox) was the first child born in the White House, of which she was later the gracious mistress during the administration of her grand-uncle.

There were the convert daughters of such leading Know-Nothings as Horace Maynard, Postmaster-General and Minister to Turkey, under Hayes; of Emerson Etheridge, member of Congress from Tennessee; of Edwin Cowles, the virulent anti-Catholic editor of the Cleveland Leader; of Humphrey Marshall.

Finally, if one were to visit an aged convert of St. Paul, Minn., Mrs. Rebecca Newell Morrison, she would, doubtless, tell him a harrowing tale of having witnessed, while an inmate of a New England convent, the attempted burning of that institution by a mob of howling Know-Nothings, who in their misplaced zeal sought to "rescue" her from the control of the nuns. We hope, at some future time, to continue this list of converts.—D. J. Scannell O'Neill, in The Fortnightly Review.

STATISTICS TELL

Father Bernard Vaughan, S. J., has a way of saying things that stir up his countrymen who are not of the Faith. The Daily Telegraph, London, recently reported the wrath of a vicar of the Church of England who charged Father Vaughan with saying that "the Rome Church seemed to be the only spiritual 'live wire' in the country," and that without it, the shrinkage of worshippers in England would be far worse than it is. Father Vaughan replied that he had merely cited city statistics; also that he lived in quite the smartest centre of London social life, and he asked: "Did one per cent. of that smart set go to any Anglican place of worship on Sunday?" Answering his own question he said "it was motors, not churches, which Mayfair society filled on Sundays."—Sacred Heart Review.

CATHOLIC NOTES

Five brothers of the Powers family, Urbana, Ohio, are priests, the last to be ordained being Rev. David Powers, who celebrated his first Mass at Urbana on Sunday, June 22.

Rev. Alexander Thompson Grant of the Scottish Episcopal Church and ex-Chaplain to Wemyss Castle, Fife, Scotland, was received into the Church by Rev. Joseph L. Long, at Dunbar on June 16.

The Passion Play will be performed this year at five different places in the German-speaking countries, Erg, Brixiegg, Stilldorf, Selzach and Radingund, and another in Slovak tongue in Tyrnau, Hungary.

Lord Merton, who succeeded to the earldom of Admiral Nelson and who died recently in England in his nineteenth year, was a convert to the Catholic Church. Hon. Edward Agar Horatio Nelson, who succeeds him, is also a Catholic.

The seminary at Seus, France was recently taken formal possession of by the civil authorities and turned into a lay school. Not content with making this transfer quietly, unostentiously, the municipality organized a festive inauguration ceremony.

On Wednesday evening, July 3rd, the parishioners of Immaculate Conception parish, Bridgeport, N. S., welcome home their beloved pastor, Rev. C. W. McDonald, who was attending the Eucharistic Congress at Malta and visiting the principal parts of Italy, France, Spain and the British Isles.

Miss Petre's Life of the Late Father Tyrrell has been placed on the index of prohibited books. The book came out last fall and created a sensation among the friends of the leader of Modernism in England. The auto-biographical section showed that poor Father Tyrrell's life had been one of double-dealing almost from his early manhood.

Following the traditional custom observed on St. Peter's eve, the Pope escorted by the Swiss Noble Guard and preceded by lackeys carrying lighted torches, descended to the basilica last Saturday and prayed at the tomb of the Apostle. The public was not admitted to the basilica and police guarded the entrances, while gendarmes were stationed inside.

Rev. Joseph T. Shields, of St. Matthew's Church, St. Louis, Mo., was determined that his Silver Jubilee should not be celebrated. The parishioners were determined it should. The parishioners won out, and when the great day's doings were over the gentle pastor stood looking with half-remorseful eyes at a purse of \$2,000 which he for once disobedient children in Christ had forced upon him as a memento of those twenty-five years in the special service of heaven.

Rear Admiral Potts, U. S. Navy, retired, died recently at the United States Naval Hospital, Washington, D. C. The three daughters of the deceased admiral are all Carmelite nuns. The eldest is Mother Superior of a convent in the Philippine Islands, and the two youngest (Sisters Teresa and Magdalena) are now in Wheeling, West Virginia, where they are establishing a convent, the former to be assistant Mother Superior and the latter to have a ranking position in the new convent.

When the Rev. Thomas Jenkins Wheeler said his first High Mass in St. Martin's Church, Baltimore, Sunday, June 22nd, he had as his assistants three of his brothers, the Rev. John D. Wheeler, who had been ordained with him, and the Revs. Ferdinand C. Wheeler and Louis A. Wheeler, all four are members of the Jesuit order. Cardinal Gibbons was in the sanctuary and congratulated the young priest and his brothers and father after the Mass. The Rev. John H. O'Rourke of Brooklyn, N. Y., preached the sermon.

The correspondent in Rome of the New York Sun gives some particulars as to why the engagement of Miss Kathleen O'Donnell, the daughter of a former Michigan Congressman (who is not a Catholic) to Walter L. Schneider of St. Louis was broken off on the eve of their marriage in Rome. He says Miss O'Donnell refused at the last moment to sign a promise that all their children should be brought up in the Catholic faith, hence the marriage, according to the rules of the Catholic Church, was impossible. Subsequently Miss O'Donnell changed her mind, but then Mr. Schneider refused to marry her.

Another conversion, and this time not a deathbed one, is reported from Isere, in France. The late deputy of this department, M. Zavaes, is an old enemy of the religious in general and the Catholics in particular. He has now published a retraction of anti-religious opinions. In this he says: "No honest man to-day does not regret joining the ranks of those who attack needlessly the humble dwellings of suffering poverty. The veil has fallen, and we see clearly that the Sisters of Charity have been thrust out that their revenues might be seized for the national budget. The true enemies of the people are the Freemasons of the Rue Cadet and their allies, the Radical Socialists." This declaration has created a profound impression.