

letter from a River to acquire at 40, begging... The following article from the London Saturday Review (a Protestant paper) is in marked contrast to the articles that have appeared on this side of the Atlantic in similar publications, concerning the Church and State affair in France.

THE CHURCH MILITANT IN FRANCE.

Not a year ago the English press assured us that Pius X. had destroyed Papal authority in France by his refusal to sacrifice the apostolic constitution of the Church at the orders of a Jacobin Ministry. To day the battle between atheism and Christianity across the Channel is not over. The Church is still in a perilous position; but the thing which has suffered most in the fight has been the conception of the omnipotent State. When it essayed its last attempt to rob the Church of her divine constitution, it had behind it the prestige of centuries of triumph, the support of democracy, the Legislature, and the forces of a great bureaucracy and a great army. More over it knew well that French Catholics are the most law-abiding of French citizens, and it counted, not altogether without reason, alike on their loyalty and their fears. So Messieurs Clemenceau and Briand blew their trumpets and proclaimed their ultimatum. Let the Church renounce to control the France of apostasy which the acceptance of the associations cultuelles would have involved, and she should, they vowed, be driven from those cathedrals and churches which for many centuries had been her heritage. And many Christians in France and Europe who remembered what things the French State had done in its former wars with religion, and recalled the brutalities of Anagni when Boniface VIII. was done to death, and the infamous orgies of a later age when the "goddess of reason" was enthroned at Notre Dame, shuddered when the tidings came that the Pope had refused to compromise with the new law of sacrilege.

POSITION STILL ONE OF DANGER.

While, however, French Catholicism has won a great victory, it is needful to remember that its position is still one of danger. There is now little fear of direct persecution; but there is a certainty that the Republic, which was too cowardly to harass the faith in the grand manner of Diocletian, will continue to pin prick it according to the more feline methods of Julian the Apostate. M. Briand has in his latest measure of sacrilege confiscated even the modern ecclesiastical endowments which a year ago he was prepared to respect, and incidentally given a fresh illustration of the policy of French Jacobinism, which has ever striven to make an outlaw of the priest. Money left for Masses may still (though with difficulty) be recovered by the direct heirs of the donors. The rights given by the common law to all collateral heirs (and a celibate priesthood can only have collateral heirs) to wrest back from the sacrilegious robbers the pious bequests of the departed, is taken away from the face of the protests of the great jurists of France. M. Briand informs the world that the plunder is to ease the lot of the poor. Judas Iscariot talked similar Pecksniffianism. In like manner our French Jacobins now propose to deny to the ministers of the Christian religion the right to conduct schools. From their own standpoint they are right. The aim of the only education that they mean to tolerate, and for the support of which French Christians are heavily taxed, is, as M. René Viviani would say, *l'homme à la societe fondue sur la volonte de Dieu*. But if in consequence of this cruel persecution in the French priesthood looks more tenderly to Rome than of yore, French Jacobinism and its Protestant allies have only themselves to thank. As Taine said, "Each priest is a revolutionary, the revolutionaries have made them Ultramontanists."

COMMANDMENT YOU; AND LO, I AM WITH YOU.

The peculiar possession of Peter is marked out in the words spoken by Christ to Peter exclusively words not repeated to the other Apostles. "Thou art rock, and on this rock I will build my Church; and I will give unto thee the keys of the Kingdom of Heaven; whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed also in Heaven." Later to the Apostles collectively: "Amen, I say to you, whatsoever ye shall bind on earth shall be bound in Heaven. . . . Jesus put first in one Apostle what later He was to put in several. But what was done later did not alter the beginning, did not take away what previously had been conceded. The words to Peter had already brought under his Government each one of those whom afterwards it was said: "Whatever ye shall bind. . . . The promises of Jesus, as equally his gifts, are without repentance. I should rather remark that the form of words to Peter was very different from that used later in addressing the Apostles collectively. To Peter it was said: "Thou art rock, and I will give thee the keys of the Kingdom of Heaven. . . . Whatsoever thou shalt bind on earth shall be bound in Heaven. . . . Christ made no grant of authority to the Apostles collectively, it is clearly far less comprehensive than that made to Peter alone. The absence of mention of "the keys," in the address to the Apostles, is most significant. The contention of Professor Briggs that all the primitive Councils were summoned by Emperors and not by Popes, was clearly disproved by the Archbishop of Canterbury at the council, not called by the Pope, was not considered valid until the Pope had confirmed it. Concluding Archbishop Ireland says: It is true, as the Professor remarks, that all baptized persons are in a manner members of the Church, subject to its jurisdiction; but only are they such in the sense that rebels and schismatics are members of a society from which they are cut off. It is true, also, that in certain Churches separated from Rome, Bishops and priests are recognized as having valid orders; but they too, are rebels and schismatics—outside the fold, under obligation to return to unity. Of course, when I speak of members of separated Churches as rebels and schismatics and repeat to them the obligation incumbent upon them to return to unity, I speak of matters as they exist "in foro externo." As to the responsibility of each one "in foro interno," I do not decide; of the inner conscience God alone is the judge. . . . The Renunciation of Christendom! It is the prayer, the hope of all who love Christ and put faith in His mission. But that renunciation may become a reality, a centre must be chosen toward which the divided element may be drawn, around which they may coalesce to form unity. What that centre should be thought of, but the one which Christ Himself did provide, which alone possesses the innate power to attract and to hold, which alone has for itself the testimony of Scripture and of history? How great the need of the Papacy in the Christian world is evidenced to day as, perhaps, never before during its history. Outside the Fold over which the Papacy presides, there are people, there are ministers; but what of the sacred unity, the teaching of which is so imperiously commanded by the Lord? "Teaching all things, whatsoever I have commanded you?" Adolph Harnack speaks for a large section of Protestantism when he reduces Christianity to the "Fatherhood of God." Where something more of the olden doctrines yet remains, how timid often and uncertain is the voice of him who proclaims them! And when, here and there, the earnest and sincere echoes of a conservative pulpit still recall the Incarnation, the Virginal Birth of Christ, the Redemption, the Resurrection, a cruel denial is heard near by, going forth from neighboring pulpits within the same religious communion. The mockery of Christian faith is the boast of so many Churches, separate from Rome, that theirs is a latitudinarianism which cloaks all beliefs and all denials. Nor is there remedy within reach. There is no authority—from the very principles of Protestantism there can be none—to

PROHIBITION AND THE SALOON.

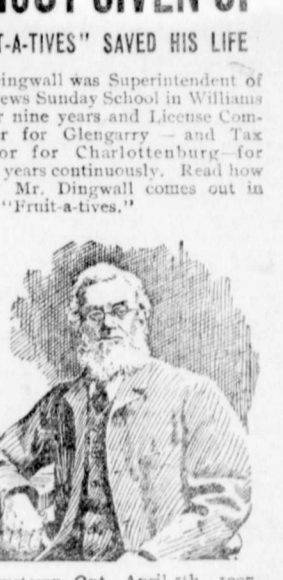
Michigan Catholic. It is the constant boast of the saloon-keepers of Michigan, when backed up in their fight against the corner by Prohibition workers, that only for the sale and distillation of whisky and the product of the brewery, when sold over the bar, the Public Schools of the State would be closed for want of funds. Maine is a Prohibition State. It possesses a Public School system equal if not superior to that of Michigan, yet not a dollar earned in the sale of intoxicants goes to the education of the children of the State. Facts are stubborn proofs to argue against, figures backed by the approval of sworn officialism are difficult to dispute. The following statement describes the consideration not only of saloonkeepers, but of all who fear that the reduction of saloons or the introduction of Local Option or Prohibition into a State entails a loss to public interests and danger to material interests of the people. "After forty-five years of no license, Maine, had in 1900, more banks and \$22,000,000 more deposits than license Ohio with six times the population. Maine is the only State which has more savings bank depositors than voters, and the savings deposits are more than \$90 for every man, woman and child in the State. She has, without a dollar of revenue from saloons, more schools and more teachers in proportion to her population than any other State, and her newspapers have a larger circulation in proportion to population. . . . Kansas, after twenty-seven years of no license, has eighty-four of her 105 counties with no saloons, thirty-five empty jails, twenty-one have no criminal cases on their dockets. Next to Maine she spends more money in proportion to population for schools than any other State. . . . Mr. F. L. Seely, of Atlanta, Ga., publisher of the Georgian, who helped to make Georgia "dry" was recently in Detroit. Mr. Seely, during the course of an interview given to a representative of the Detroit Times, said of the benefits of Prohibition to his native city: "In Georgia we had to combat the arguments that Prohibition would rob us of sufficient revenue to run the city and State, but we have found that the city will have in the neighborhood of \$50,000 or \$70,000 more revenues next year without the liquor license than we had in the last twelve months. This will come from the natural growth of our values and from taxing the general utility companies, such as street car, electric light and gas companies. . . . Thank God children who attend Catholic schools have not to depend on the manufacture of drunkards for an education. Neither have the Public Schools to be closed in Michigan, or any other State, if the voice of the people demands a reform of the disgraceful, law-defiant traffic of the saloon. . . . But for the saloon there would be little crime in the country. But for the saloon and its satanic annex, that harbors young girls and brings them into the association of brutes in an hour, few daughters would go astray. But for the saloon there would be a scarcity of broken up

THE NON-CATHOLIC MISSIONARIES IN ENGLAND A SUCCESS.

The mission work for non Catholics after the diocesan method in which it is organized in this country is working its way to a very notable success in England. A recent published report shows "that during the last three months the Westminister Diocesan Missionaries gave more missions than were given during the entire first year of their existence, and in September last for the first time there were three missions to non Catholics going on at once." This bit of ecclesiastical news has a greater significance than at first may appear. In this country it is natural to expect, that the work as it is organized in the Apostolic Mission House in this country with its trained Missionaries and with a policy altogether expository in its character, that is avoiding controversy and a contentious tone and confining one's efforts to the explanation of Catholic doctrine would succeed, as it has done in a marvellous way. But in the old country where religious principles are stronger and religious lines more definitely drawn it is good to have a demonstration of success too. The policy of St. Francis de Sales is bound to succeed wherever it is tried. It succeeded in a wonderful way in the Chablais, and what heretics could have been more bitter than those Calvinists were, and for sixty years with a ruthless hand they tore down and dug up and swept away every vestige of their old Church. Yet St. Francis de Sales went among them with kindness and without rancor, with exposition of Catholic doctrine and without any attack of their beliefs and in five years converted 75,000 bitter Calvinists and made of them most devoted Catholics. It succeeds in this country, too, everywhere the stories of the missionaries to non Catholics are stories of wonderful triumphs: twenty-five converted after such a mission: 25,000 converts last year in the United States. And now comes the story of the growing success of the Diocesan Missionaries in London. They follow the same policy, no rancor, no contention, no controversy and they make friends everywhere. It is the cheapest kind of preaching, to denounce, to calumniate, and to drag up out of their graves of 300 years the dead bodies of Luther and Calvin and Co., and give them another kick, but it makes no friends for the faith nor does it make any converts to the Church. The success of the diocesan missionaries in London may induce the Bishops to introduce the same work into other dioceses of England. And it is in England why not in Ireland too. Over a quarter of the people of Ireland are non Catholics; a number running very much beyond the million mark, and who ever heard of any effort made to convert them. It would be a curious investigation to find out how many priests in Ireland do their work for a score of years and do it well, but have

ALMOST GIVEN UP

"FRUIT-A-TIVES" SAVED HIS LIFE. Mr. Dingwall was Superintendent of St. Andrew's Sunday School in Williams town for nine years and License Commissioner for Glengarry and Tax Collector for Charlottetown for fourteen years continuously. Read how strongly Mr. Dingwall comes out in favor of "Fruit-a-tives." I have much pleasure in testifying to the almost marvellous benefit I have derived from taking "Fruit-a-tives." I was a life long sufferer from Chronic Constipation and the only medicine I ever secured to do me any real good was "Fruit-a-tives." This medicine cured me when everything else failed. Also, last spring, I had a severe attack of bladder trouble with kidney trouble, and "Fruit-a-tives" cured those complaints for me, when the physician attending me had practically given me up. I am now over eighty years of age and I can strongly recommend "Fruit-a-tives" for Chronic Constipation and bladder and kidney trouble. This medicine is mild like fruit, is easy to take, but most effective in action. 147. (Sgd) JAMES DINGWALL. "Fruit-a-tives" — or "Fruit Liver Tablets" are sold by dealers at 50c a box — 6 for \$2.50 — or will be sent on receipt of price. Fruit-a-tives Limited, Ottawa. never received a convert into the Church and would scarcely know how to go about it. It is passing strange that a missionary spirit among the Irish clergy would be content without an organized effort to bring this million of non-Catholics within the Church. The success of the Westminister Diocesan Missionaries may lead the way to the inauguration of a similar movement in Ireland. In this spirit of hopefulness lies the significance of the success of the English experiment. Necessity of Union. From "The Prince of the Apostles," a work published last year by two distinguished Anglican divines, we take the following extract on the necessity of Christian unity, and the best and only means to attain it: "Every effort looking towards the reunion of Christendom assumes at the outset that the existing divisions and contradictions among Christians constitute a broad reversal of that state of unity which is prescribed for us by our Saviour in the New Testament, and that consequently they demand the attention of all Christians. . . . The present unity still further assumes that the Church of Rome, which is at once the largest and most famous in Christendom, a church so constituted that it cannot formally change, and so closely related to the English people as to be the mother of their Christianity, has a first claim upon the consideration of all Christians, and more particularly of ourselves. . . . In regard to our divisions, we should be amazed and shocked by them were it not for the dead weight of custom; and no theory of unity that the wit of man can devise will serve to excuse them, or to explain them away."



Williamstown, Ont., April 5th, 1907.

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PAPACY AND CHRISTENDOM.

POINTS FROM ARCHBISHOP IRELAND'S REPLY TO PROFESSOR BRIGGS. Most Rev. Archbishop Ireland gives a further answer to Professor Charles A. Briggs, on the question "Is the Papacy an Obstacle to the Reunion of Christendom?" — in the January number of the North American Review. The Archbishop in an eminent logical and lucid style, takes up each contention of Professor Briggs, and gives to it a full and fair discussion. In reference to the words of Christ — "Thou art Peter and upon this rock I will build My Church" — the Archbishop says: "The Professor is altogether right in his preliminary statement that all attempts to explain the 'rock' in any other way than as referring to Peter have ignorantly failed. Here, however, he and I cease to be of one mind. . . . Peter holds the keys of the Kingdom: he is the absolute master. Whatsoever he binds is bound; whatsoever he looses is loosed; his power extends over the whole sphere of the Kingdom, over all its activities; it is shortened by no power or right conferred to others. . . . The Professor quotes words spoken by Christ to the Apostles collectively. The quotations are from John xx: 22, 23. "Receive the Holy Spirit; whatsoever ye shall bind on earth shall be bound in Heaven. . . ."; from Matthew xviii: 18. "Whatsoever ye shall bind on earth shall be bound in Heaven. . . ."; from Matthew xxviii: 18. "Go ye, therefore, and make disciples of all nations, baptizing them . . . teaching them to observe all things whatsoever I have

THE RENUNCIATION OF CHRISTENDOM!

It is the prayer, the hope of all who love Christ and put faith in His mission. But that renunciation may become a reality, a centre must be chosen toward which the divided element may be drawn, around which they may coalesce to form unity. What that centre should be thought of, but the one which Christ Himself did provide, which alone possesses the innate power to attract and to hold, which alone has for itself the testimony of Scripture and of history? How great the need of the Papacy in the Christian world is evidenced to day as, perhaps, never before during its history. Outside the Fold over which the Papacy presides, there are people, there are ministers; but what of the sacred unity, the teaching of which is so imperiously commanded by the Lord? "Teaching all things, whatsoever I have commanded you?" Adolph Harnack speaks for a large section of Protestantism when he reduces Christianity to the "Fatherhood of God." Where something more of the olden doctrines yet remains, how timid often and uncertain is the voice of him who proclaims them! And when, here and there, the earnest and sincere echoes of a conservative pulpit still recall the Incarnation, the Virginal Birth of Christ, the Redemption, the Resurrection, a cruel denial is heard near by, going forth from neighboring pulpits within the same religious communion. The mockery of Christian faith is the boast of so many Churches, separate from Rome, that theirs is a latitudinarianism which cloaks all beliefs and all denials. Nor is there remedy within reach. There is no authority—from the very principles of Protestantism there can be none—to

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