

ROMAN EVENTS.

GOVERNMENT PORTFOLIO GIVES ANOTHER PROOF OF HIS SYMPATHY WITH THE PEOPLE OF FRANCE. — THE POPE TO FRANCE.

Generosity and solicitude towards Catholic works in France have characterized Pius X's actions since the crisis began in that country, and this week gives another proof of his sympathy with the people and his determination that, cost what it may, religion shall not suffer there. To the Catholic Institute of Paris the sum of 100,000 francs has been forwarded by His Holiness, with the following letter to Cardinal Richelieu, protector of the establishment:

"Despoiled of the resources which the laws assured you, forced to have recourse to the liberality of the faithful for all that is necessary for the maintenance of divine worship, you will often find it difficult to meet so many new demands without diminishing those expenses which, though useful, are not indispensable."

"We do not wish you to practice economy in anything which may cause any detriment to the Catholic Institute, for it must not be put on a level with things that may be sacrificed, but on a level with those things which, at all cost, must be preserved."

"It is easy to see that, in such sad circumstances, the youth, above all others, run the greatest risk. Separated to a great extent from the care and guidance of the Church, they are forced into public institutions which, it seems, have been erected to destroy in their souls every thought of religion. Very well. We must do all in our power to keep them in the right path."

"Therefore no hesitation. This Catholic Institute of Paris, which you have hitherto maintained, you will still sustain, and in time bring to perfection, as you wish for the defense of religion."

"In the superior schools chairs have been founded for the special purpose of combating Catholic truth. Now, it is necessary that in your institute analogous training be imparted by professors capable of withstanding our adversaries."

The foregoing remarks of the Sovereign Pontiff clearly demonstrate his thorough confidence in Frenchmen and his hope in the triumph of the Church in every department.

His Holiness ends by urging on seminarians the necessity for the study of theology and philosophy, especially the broad and profound views of St. Thomas of Aquin on these subjects.

THE FINGER OF GOD.
It will surely interest our readers to learn that a daughter of M. Jaurès, the most rabid anti-clerical perhaps, after M. Clemenceau, in France, has decided on becoming a nun. It is said that her mother and other members of her family favor her decision, and the day of her reception is not far distant. This news surely goes to show the finger of God. Somebody said:

There is a divinity that shapes our ends,
Rough-hew them how we will,
And never is it more apparent than in France at the present hour.

THREE ANCIENT THRONES.
It is not often that three thrones are brought together, but nothing is so wonderful as when the "Old Man of the Vatican" is in question. For two thousand years he has played a part in every corner in Europe, and now they cannot possibly do without him.

On Saturday morning, with royal honors, H. R. H. the Duchess Maria of Saxe-Coburg (once Grand Duchess of Russia, and now Duchess of the Duke of Edinburgh) was received in private audience, in the Vatican, by her daughter, Princess Beatrice, and her nephew, Prince Leopold of Battenberg, brother to the Queen of Spain, by the Sovereign Pontiff, Pius X.

With kindness and sympathy His Holiness received his royal visitors, asking questions that showed the minute knowledge he has of every part of his vast dominion. After the reception of the royalists, their suite were presented to the Pope. Then the entire party proceeded to the new apartments of the Cardinal Secretary of State, who carried on an animated conversation in several languages with his visitors.

OFFICIAL ITALY DISTURBS MASONRY.
The power gained by the Masons of France, and the manner in which they have involved their unhappy country, seems to be already commencing to recoil on the heads of the brethren in Italy. One night last week Parliament was thrown into an uproar by the question of how far the brotherhood had got into the House. To-day we have a leading Mason defending the reputation of the society, and declaring a good Mason and a patriotic soldier are quite compatible. In the House scarcely anybody wished to be identified with the body. However, its influence or influence very like those which Masons usually show wherever they are found — are quite discernible in higher quarters. For instance, recently officers of the Italian army might be seen approaching the tribunal of penance stealthily and under cover of darkness, lest they should discover them. It is a known fact that a great number of the medical men in Rome are, if not absolute unbelievers, at least non-practicing Catholics. And if a demonstration against religion and the Church is to be organized in Rome, we have evidence of how powerful Masonry can then show itself, not alone by its own personal efforts, but by the use it can make of "the off-spring of the hundred cities of Italy," of which, unhappily, Rome has more than enough, as the police force is but too well aware from troublesome experience.

AMERICA AND THE VATICAN.
Within the last week a report has been circulated in Europe to the effect that the American hierarchy has granted an annuity of \$1,000,000 for the necessities of the Vatican. Of course the "news" came from Paris, and, strangely enough, from the same quarter comes its contradiction to-day. One feels surprised at hearing of such reports, for they seem to achieve no end for anybody. The generosity of American Catholics is well known; so also is the need the Holy See has of

money. However, to sow broadcast reports of such a nature, without positive foundation, shows the authors to be that Johnson would term in his own blunt fashion "knaves or fools," one or other of which kind of people is equally dangerous in anything but subordinate positions.

Among the Bishops received by the Holy Father from various parts of the world during the week was Mgr. John Maguire, Archbishop of Glasgow.

Abbe Trochon, one of the priests condemned for having celebrated Mass without making a declaration, was sentenced to a fine of two francs. The abbe, who has had to live with his mother, stated that he possessed no goods, and, lo! a pair of his boots was promptly seized, and will be put up to public auction on the first opportunity. Two francs and a pair of boots in the Republic of France! Shades of the Louises, Richelieu and Napoleon Bonaparte, no wonder your bones turn in your graves!

Mgr. Le Floch, rector of the French College, Rome, has been nominated Consul of the Propaganda by Pius X. His Holiness has also appointed Mgr. Haffner, of the banking house of Schmitt & Co., Rome, as honorary chamberlain of the Cape and Sword.

The Italian Government has under consideration measures to regulate the present enormous emigration of Italians to America.

On next Sunday Father Stagni, general of the Servites, will be consecrated Archbishop of Aquila by Cardinal Casimiro Gennari. — "Veritas," in Philadelphia Catholic Union and Times.

BACK TO PAGANISM.

FRANCE IS NOW PAYING THE PENALTY OF HER POLLY. STARTLING SERIES OF DISASTERS FOLLOW HER ATTACKS UPON ALL FORMS OF RELIGION — REIGN OF THE APACHES.

Is it mere coincidence that France has experienced all sorts of disaster since her attack on religion began? Some months ago France confiscated property of the Roman Catholic Church; ejected nuns and brothers from convents; dismissed prelates of their homes; forbade congregations to worship until they complied with objectionable regulations and in other ways manifested a spirit of hostility to the cause of religion. Following this came the news that the President, the premier, the minister of labor and even the minister of public worship are atheists.

Next followed the striking of the name of the Deity from the French coins.

Now the French people are asking such questions as these: Why should our navy be visited by nine disasters in less than four months, when we must depend upon it for national safety? Why are bloody assaults in our capital city? Why are crime and debauchery overruling the country? Why are so many thousands starving? Why these popular dissensions?

Is it the hand of an offended fate, a wrathful God?

NAVAL DISASTERS.
No fewer than four different kinds of trouble of a destructive nature does France face. She is on the verge of a labor war. Crime is rampant as never before; bands of half-savage wretches sweep through the streets robbing and assassinating. In one recent month there were 88 assassinations in Paris alone. She is threatened by open rebellion and anarchy. She is in danger of losing the bulk of prestige which has been insured by her navy, the second strongest in the world, for since the beginning of the current year disaster has visited no fewer than nine of her vessels. Largely on her navy does she rely for her national precedence. No such series of mishaps to any other navy has been chronicled in time of peace. The vessels destroyed were Algeria, the Brennus, Torpedo boat No. 33, the Jean Bart, the Kabyle, Cymante, the Farfadet, the Lutin and the Juno. More than 100 lives were lost in these disasters.

MANY RIOTS.
Bloody riots in Paris and other parts of France have been frequent during the last year. Citizens who have been granted assault public officers, and soldiers who refused to obey orders for undermining the government have been openly discussed without interference.

Scenes of the Commune have been repeated. In one instance rioters destroyed everything they could lay hands on, including railway and telegraph lines, and looted shops and houses, and even attacked troops in the streets, one or two men being killed and several wounded. In the words of the Temps, the leading newspaper of Paris, one day:

"The revolutionary standard flies from victory to victory, one day throwing its protective colors over a minister's head, and the next day demonstrating the powerlessness of the same minister to combat it."

The minister referred to was, of course, Clemenceau, who one day permitted the revolutionary body to escort him along the street flying its red flag. All through France is heard the criticism that he permits anarchy to flourish.

REIGN OF THE APACHES.
Calmed, somewhat, is the anarchistic element, but France is still in the throes of one of the worst waves of crime she has ever known. The whole country, but especially Paris, is affected. Just now Paris, so dispatches indicate, is much of the time in the possession of the "Apaches."

Who are the Apaches? Not American Indians, as the name would indicate. No, they are quite Parisian. They constitute part of the new thought of thugs, robbers and murderers peculiar to the French capital. They are, perhaps, at present the greatest peril of the French republic. During 12 months, according to a count made a few days ago, they had murdered and wounded 911 people in Paris and had injured 337 policemen. Besides this, there were reported in the same period 500 stabbings or shootings, in which the Apaches themselves were victims,

and a great many of them were fatal. Thus the fatalities in one French city attributed to a single band of ruffians in a single twelvemonth amounted to 1,608.

The Apaches are usually dressed in a rough jersey, peaked cap and scarlet waistband, and are very often accompanied by frowny, repugnant women — Apache Amazons.

Seven years ago their chief was the notorious Lecca, who had seventeen murders to his credit and is now serving a life sentence. Later, they had a queen, a certain Casque d'Or.

"Down with everybody!" is the cry of the Apaches.

And they have increased enormously in numbers. Almost every quarter of Paris has its band, its chief and queen. One sees them only at night. And it matters not what part of Paris one may be in, one is never quite sure that they will not swoop down on him, rip him open with their long knives, rob him and leave him there. That is their favorite method.

They use coils of thin rope as lassoes to catch wayfarers; they become wonderfully adept with them. A "red night" is made terrible by such assaults, and the statistics show that the assaults average four a night.

And the Apaches are all, of course, in the ranks of the irreligiousists. They are the class which patronizes those vile public journals — vile in text and picture — which would, perhaps, be permitted in no other country on earth.

FIREBUGS ARE BUSY.
Added to the general outlawry, there have been terrible depredations by firebugs. An incendiary only a few days ago fired the arsenal at Toulon, destroying five buildings and the submarine depot, the torpedo workshop and the torpedo school.

None of the offenders were prosecuted; the matter was permitted to drop. There have been many to charge that it is because the authorities fear the lawless element.

That France faces a severe labor war was indicated a short time ago, when Premier Clemenceau postponed a visit to Spain so that he might be on hand to face the crisis which he saw approaching.

He feared a general strike among workers connected with the food supply, notably the bakers, who are dissatisfied with wages and hours.

Then, too, the premier was agitated by dissatisfaction among government employees, who addressed to him an open letter demanding the right to form unions. This question affects 603,000 persons.

THE STARVING PEASANTS.
As an indication of the reasons which, lying back of this condition of nations, unrest, fan the smoldering embers to flames, is the statement that the peasants in the south of France spend on food for a family of five an average of 4 cents a day. For breakfast they have bread, with a preparation of salt fish or a vegetable soup or salad, and for supper, lentils, beans or other vegetables. Water is the chief drink, with thin wine once in a while.

Which explains why the peasants cry, "Ye have taken from us our God, but have given us nothing comforting in return." And those officials at Paris who press their ears to the ground can detect an ever increasing rumbling. — Utica Globe.

PRESIDENT ROOSEVELT ON THE BEST CROP.

President Roosevelt's strong condemnation of "predatory wealth" in his speech last week received more than usual attention as did also his address in which presiding from politics he took up another favorite theme of his — family life. Speaking of this he said: "There is plenty that is hard and tough and disagreeable in the necessary work of actual life; and under the best of circumstances, and no matter how tender and considerate the husband, the wife will have at least her full share of work and worry and anxiety; but if the man is worth his salt he will try to take as much as possible of the burden of the shoulders of his helpmate. The best crop is the crop of children; the best products of the farm are the men and women raised thereon; and the most instructive and praiseworthy treatises on farming, necessary though they be to no more necessary than the books which teach us our duty to our neighbor who is of our own household."

I have not the slightest sympathy with those hysterical and foolish creatures who by shrieking their duties, I have as hearty a regard for the woman who shrieks her duty of bearing and rearing the children, of doing her full housewife's work, as I have for the man who is an idler, who shirks his duty of earning a living for himself and for his household, or who is selfish and brutal toward his wife and children."

TRINITY COLLEGE, DUBLIN.

In reference to the great Protestant educational institution in Dublin known as Trinity College, Mr. T. M. Kettle, M. P., gave some interesting information in his speech on the Irish University question at the recent Irish National Convention. "There are a number of people in Ireland," said he, "who think that Trinity College is a rich man's University, and that the students of Trinity pay for their education out of their pockets. What are the facts? Trinity College has an income of £91,000 a year, and out of that less than £1 in £10 — less than 10 per cent — is provided for the students in fees. Every single penny of the remaining nine-tenths is derived from the confiscated estates that originally belonged to Catholic Irishmen in this country."

And so the Protestants of Ireland, a small minority of the population, have a great university maintained for them out of Catholic funds, while the Catholics themselves, the large majority of the population, have no university at all. That is the Irish university question in a nutshell. — N. Y. Freeman's Journal.

VARIETIES OF SOCIALISM.

About the middle of last century it was by no means an unusual thing to hear it declared that Socialism was but a novel phase of thought, an Utopian dream which would pass away when something of more interest in the matter of social theories, should come into general notice.

There appeared to be some foundation for this argument, during the long silence observed by so-called Socialists between the years 1840 and 1870.

In that year, however, on the publication by Karl Marx of his work, "Capital," men realized in a moment that there had come into the world an influence which was bound to affect the social status of the masses and gradually revolutionize industrial conditions to so great an extent, that rulers and statesmen, upper orders and clergy would have to turn thence onwards, to mark time on its advance.

That work "Capital," says Father Ruere, S. J., writing in Etudes (Paris), has produced upon our age an effect which if it transcends not in importance that produced by the "Social Contract," at least equals it.

Marx, as is well known, rejected with disdain the practical dreams of a human brotherhood and pretended to be able to reform society according to purely scientific methods. The social question resolved itself into one of political economy: how does economic production operate and, in particular, what is the origin of capital?

In the past, replied Marx, capital was gotten together as a result of the robbery to which the peasantry and the colonies were subjected. At the present time, he goes on, it arises from the profits realized by the non-payment to laborers of the wages justly due for certain work, these profits being banked by employers of labor, who, in other words, underpay their laborers, taking advantage of certain difficulties which beset them to induce them to accept less than the value of their work. Thus an employer pays his workman the value of eight hours' toil, though the actual work may take ten or twelve hours to perform.

The result is a perpetual struggle between the two opposing classes — employers and employed. The State accords still to Marx, is only the organization of the exploiting class, that is, the employers; it protects the external conditions of production in order to enslave the working classes.

Beyond stating that Marx forgets the theory of "savings" in his definition of capital, by which the laborer also becomes a capitalist, says Father Ruere, it is not proposed to critically analyze Marxism, but rather to look at the various kinds of socialism which are known to our age. Scientific or Marxian Socialism has all the narrowness of the most limited positivism; by it, the whole problem of life is reduced to a question of the stomach; all the moral and religious aspirations of men are denied or distorted; justice is restricted by economic rules and is directed by pure sophistry against the legitimacy of capital.

Scientific Socialism by no means confines itself to speculation. It goes down boldly into the domain of the practical. Since capital is the fruit of robbery inflicted upon the masses, the masses must work to get their own back.

Collectivity, or Socialism alone, can restore the natural order, as it alone can regulate and reward toil. Hence the term Collectivism given to applied Scientific Socialism.

According to the Collectivists, capital comprises all those means which serve to increase the revenue of the employer of labor. As for the socialization of capital, the Collectivist will realize this by a scheme of expropriation; at least the moderate Collectivist will, the extreme refusing.

On broad lines the community will own everything, will supervise every step, and in every phase of its march, will set its own salvation as a common entity working for the good of the body politic.

A resultant phase of this communism or collectivism is anarchy, a most illogical development. Despite its protestations to the contrary, collectivism must tend to centralize, and, with an authority, the step is an easy one to government by the strong — in no way different from conditions as they are. Anarchy denies the right of authority, giving a free rein to the natural individualism that is in man, or the absolute independence of men in regard to each other.

In other words, Socialistic anarchy (it has nothing in common with the slaying of monarchs and rulers or the killing of capitalists) is a species of amorphous or shapeless communism. It means the suppression of all rule or hierarchy principle, the removal of all internal or external restraint, a return in fine, to the most natural order of things that can ever have subsisted since men have been men. In religion and morality, the majority of Socialists are anarchy — in France, for example, where Socialism is a synonym of atheism, when the industrial principle is not involved.

Then there comes the school of ideal Socialism, a reaction against the iron-bound materialism of Marx. It proposes to remain faithful to the old motto of liberty, fraternity, justice.

It is a kind of return to the old instinctive Socialism, to the humanitarian communion of the earliest times. It is akin to that English Fabianism which has no definite program in Socialism. If one may use such a term, but which, nevertheless, seeks to educate the people to a sense of their right to all that the orders possessed, the laborer to what the poor possessed; the peasant to what the State possessed; in an attempt to demonstrate the evil of poverty, by showing the apparent idealism of possession.

It is hard enough to describe such Socialism by any other epithet than that of opportunism. Nor is any form of modern government very much different from what is known as State-socialism. It is also defined as municipal socialism which is a form of communism that

abounds in every State and has existed since society assumed extensive proportions.

The danger of this socialism is that by placing the money of the community in the hands of officials, the temptation to either spend it without due care for the aggregate interests, or to deflect a portion of it by underhand means into the pockets of those who have the laying-out of the funds, becomes a menacing one.

England has tried this form of municipal socialism with success; France, on the contrary, has rarely succeeded, though often attempted.

Germany has afforded us the spectacle of a singular type of socialism, namely, the so-called conservative socialism, a type invented by the aristocracy of Germany under the advice of Bismarck, and which amounted simply to a measure of self-protection against, or probably a policy of propitiation towards, the all conquering German working industrialist who has become so important and so aggressive a figure in the economic life of modern Germany. This form of socialism, your true Marxian condemns as pointing the logic of his argument that all property is robbery. Were we in the wrong and the capitalists in the right, why should they seek to conciliate us? Would their possession not justify itself? They, therefore, differ with the next, and last, type of socialism, the neo-socialists, to wit:

These neo-socialists are in favor of the cooperation of the producer with the consumer. They do not indulge in any utopianism; they realize that all socialism is, in essential principles, visionary as well as impossible of realization. It is without doubt the sanest of all present forms of socialism, inasmuch as it seeks simply to find a working hypothesis which shall guarantee both parties, the employed and the employers, a measure of right conceived upon a basis of justice and reason.

Neo-socialism, for example, holds sacred, though within certain limits, the question of right to own property, the right of individual enterprise, the right to wages. It is not, indeed, quite clear how extreme Socialism or Marxism is going to abolish the question of wages. Its abolition would tend to enslave the workers more than any other system of history has ever succeeded in doing, as a consideration of such conditions will show.

All remuneration, all profit or gain regulated by authority, as must necessarily happen under an extreme socialistic regime, would result in making man little better than an automaton, without soul or necessity of thought, but, moreover, would think for him and, consequently, inferior to the animal of the forest, or at least by no means so free. A consideration of these aspects brings us back to the view that, as Herbert Spencer says, "man was not instituted by Providence to live in a state of universal equality." The solution, concludes Father Ruere, is to be found in the teaching of Christ.

THE ABUSES OF CONTROVERSY.
We take the following from one of the scholarly articles contributed in the Heart Review by Dr. Starbuck, (non-Catholic):

It is curious and humiliating, that the habit of insulting Catholics, especially of high rank, whenever a difference of opinion occurs, is so deeply rooted among us, that we find it on streets where we should not expect it. For instance I remember a controversy once arising on some point between the Nation and Cardinal Gibbons. The Cardinal who ought to have declared that the journal had misrepresented the matter, & exhibited some not unnatural resentment.

The editors seemingly replied, that no doubt the Archbishop would burn them alive if he could, but that luckily he could not.

Now the Cardinal was either right or wrong. If right, it was the business of the Nation to own its mistake and express regret for having made it. It has done so for me before now. But then I was not a Catholic. If the Cardinal was wrong, it had but to adduce higher Catholic authorities which contradicted him.

In neither case was it excusable to taunt him with the unhappy facts of bygone centuries. In reality of course the editors no more believed that he wanted to burn them, than he that they wanted to burn him.

But the Cardinal's "Papal" when he habit of insulting a "Papal" with him is so fixed among us, that it is hard even for a gentleman to cure himself of it.

It must be owned that this "short and ready method" of controversy saves a good deal of trouble. For instance, if I am at odds with a Presbyterian and he floors me in argument, all I have to do is to say: "Sir, if you could, you would burn me, as Calvin burned Servetus." So also if I had the worst of it in dispute with the Congregationalist I need only say: "Gentlemen if you could, doubtless you would hang me on Boston Common, as your predecessors hanged the four Quakers. Or else you would sell me to Barbados, as the Congregationalists once undertook, although unsuccessfully, to sell my great ancestor in a double line Daniel Southwick of Salem. Of course such logic would shut the poor men's mouths hopelessly. Baring-Gould gives the same retort to some Catholic journal that contradicts him. He may not be far out for he is such a trumpery writer that it would be no great crime to burn alive not him, but his books.

Catholics, in their turn, could use the same method. Thus if they were hard pressed in argument by a Scotch Presbyterian, they need only say: "Reverend Sir, if you could you would doubtless throw us over the bridge into the water, as the Scotch Presbyterians of 1641 threw over eighty wives and children of Irish soldiers in one day." That should be an end of controversy. So it would be for any one who did not care to answer a fool according to his folly. I do not remember how long to have seen contentiously turned into logic by Roman Catholic, at least of a class answering to the editors of the Nation.

Bowel Troubles of Childhood

It is impossible to exaggerate the value of FRUIT-A-TIVES as a medicine for children. They contain no alcohol — no morphine or cocaine — no dangerous drugs of any kind.

Fruit-a-tives are fruit juices — concentrated and combined with the most valuable tonics and internal antiseptics known to medicine.

Fruit-a-tives are free of calomel, cascara, senna and the host of violent purgatives that simply act by irritating the bowels. Fruit-a-tives are made from fruit and tonics and are pleasant to take, and so mild in their action that they never gripe or pain.

During the summer, when children are so apt to eat improperly, mothers should have a box of Fruit-a-tives always handy.

At the first sign of Diarrhoea, Indigestion, Headaches, Biliousness, Preeness, Vomiting — give Fruit-a-tives according to directions. These splendid fruit liver tablets will instantly correct faulty digestion — clean and sweeten the stomach — regulate the bowels, kidneys and skin — and so invigorate and strengthen the whole system, that the little ones can quickly throw off the temporary illness.

Get a box now — to-day. 50c. a box or 6 for \$2.50. Sent on receipt of price, if your druggist does not handle them.

FRUIT-A-TIVES LIMITED, OTTAWA.

SERMON PREVENTED A MURDER.

One of the sermons preached at midday on Good Friday in a Manhattan Church produced swift and very gratifying results in one case, at least, known to the preacher. His theme had been the Passion of Our Lord. With all the eloquence at his command — and the preacher is rated highly among his brethren — he related the story of the Saviour dying to redeem a sinful world. Close to where he stood a realistic picture of the scene on Mount Calvary with image of the Crucified standing out in strong relief was visible to every eye, its effect intensified by a brilliant flood of electric light arranged to fall on the central figure in the picture.

A few minutes after the service the rectory bell rang and the pastor was told that a gentleman desired to see a priest at once. The caller proved to be a tall, well-dressed young man of rather distinguished looks and bearing. His face was pale and he seemed to be laboring under some excitement.

"You wished to see me?" began the priest.

"Are you the preacher of the sermon I have just heard?" asked the stranger.

"No," said the pastor; "but if you prefer to see him I will send him to you."

"Never mind," replied the young fellow hurriedly. "You will do."

Then, before the astonished eyes of the priest, he drew forth from one hip pocket a gleaming revolver and from the other a handsome leather receptacle full of cartridges.

"Father," he said, "I have been carrying these around with me for the last two weeks hoping to meet a certain man. And if I had seen him he would have been a dead one. I dropped into your church this noon and heard that sermon and saw the Calvary. Well — I have changed my mind. Take these," thrusting the revolver and cartridges into the priest's hands. "I want to leave them with you."

When the preacher, who is a well-known missionary, is tempted to discouragement, he looks at the trophies of his Good Friday sermon and receives fresh stimulus to preach the good word in season and out of season.

TRIBUTE TO THE CATECHISM.

The famous — or infamous — Diderot, who, in the latter part of the eighteenth century, displayed such furious hatred of religion, really esteemed it, and could not refrain from glorifying it. This is clear from an incident related by M. Bazooze of the French Academy:

"I went one day to Diderot's home to chat with him about certain special articles that he wished me to contribute to the Encyclopaedia. Entering his study without ceremony, I found him teaching the catechism to his daughter. Having dismissed the child at the end of the lesson, he laughed at my surprise. 'Why, after all,' he said, 'what better foundation can I give to my daughter's education in order to make her what she should be — a respectful and gentle daughter, and, later on a worthy wife and good mother? Is there, at bottom — since we are forced to acknowledge it — any morality to compare with that inculcated by religion any that reposes on such powerful motives?'"

A similar tribute was paid by that arch-indebtor, Voltaire, himself. A lawyer of Beaumont, introducing his son to the philosopher of Ferney, assured him that the young man had read all his works. "You would have done better," replied Voltaire, "if you had taught him the catechism." — Ave Maria.

CORRUGATED METALLIC ROOFING CO. TORONTO CANADA. IRON