

HONOR IN BUSINESS.

CARDINAL GIBBONS ON THE DIFFERENCE BETWEEN CORPORATE AND PERSONAL STANDARDS OF HONESTY.

In the January number of Van Norden's Magazine, Cardinal Gibbons has a timely article on "Honor in Business Life" which is being quoted and commented on in all parts of the country. Among other things, the Cardinal says: "Business life in this day is absorbing. We are running the risk of carrying our enthusiasm for doing things too far past the sensible means where ambition to succeed and industry are still compatible with a certain commendable enjoyment of the things of this life that are good and pleasant."

"Some of the modern seekers after wealth will sacrifice anything rather than to be known for what they are. Clear and palpable dishonesty itself is shielded behind barriers cleverly constructed by the brightest minds in the country. Men of the highest standing in the financial world are guilty of acts as members of corporations which they would scorn to commit as individuals."

"The disregard of the Christian Sabbath, gross and systematic election frauds, unreasonable delay in carrying into effect the sentences of our criminal courts, with the numerous subterfuges by which criminals evade the laws, extravagances of the rich, the discontent of the poor, may all be traced to unbelief and impiety."

"It is religion which is the only solid basis of society. If the social edifice rests not on this eternal and immutable foundation it is bound, sooner or later, to crumble to pieces."

"Our country has grown up, not as distinct, independent, conflicting communities, but as one corporate body breathing the same atmosphere, governed by the same laws, enjoying the same political rights as proof of the humanizing influence of religion."

"The Puritans, who founded New England; the Dutch, who settled New York; the Quakers, who established themselves in Pennsylvania; the Swedes, in Delaware; the English Catholics, who colonized Virginia, Georgia and North Carolina; the Irish Presbyterians, the French Huguenots and the Spanish and French, who settled in Louisiana, all made an open profession of Christianity in one form or another, recognizing religion as the basis of society and the true foundation of the home."

"It is perfectly safe to say that had our country been colonized, developed and ruled by races hostile to religion, we should have sought in vain for the social order and civic blessings with which we have heretofore been blessed. We live as brothers, because we recognize the brotherhood of humanity—one Father in heaven, one origin, one destiny."

"We are all children of the same Father, brothers and sisters of the same Redeemer, and, consequently, members of the same family."

WHAT HAS RUINED RELIGION IN FRANCE.

VI. FOURTH REASON—INFIDEL EDUCATION.

Written for the True Voice. While the poison of Jansenistic errors and the writings of infidels were alienating the French people from the Church of their fathers the education of the young had remained in the hands of the clergy. Under their tuition France had produced the masterpieces which adorned the golden age of its literature. In medieval times, until the fourteenth century, the teaching body received all its privileges from the Church, but every one was free to open a school, and although this liberty was often abused, as by Abelard, it was not therefore limited for others. From the fourteenth century down to the latter part of the eighteenth all the teachers in the public schools, particularly in universities and colleges, were either diocesan or regular clergy—men over whom the authority of the Church was paramount, and the state confined its action to the enforcement of her laws.

The first blow was struck at religious education on April 1, 1762, when the parliament of Paris closed all the colleges of the Jesuits. On the same day the entire country was suddenly inundated with infamous libels against those religious. For the Jansenists, who had all along found in the Jesuits their most powerful opponents, and who had long been plotting to destroy their society, had been joined by infidels in a united effort to effect the same purpose.

The leader of this persecution was Orsini, the all powerful prime minister of the effeminate King Louis XV. He had much opposition to overcome; for, only a few months before, the Jesuits had been pronounced innocent of all fault by an august assembly summoned by the King and consisting of fifty one Cardinals, Archbishops and Bishops. Only six of these had any fault to find with the Order, and yet on August 6 the parliament issued a decree depriving the Jesuits of all their property of every kind and forbidding them to exercise any function whatever. Thus four thousand members of their society were driven from their numerous colleges and churches and soon after banished from their own country. One of the provinces of France went so far as to punish all parents who should send their children abroad to Jesuit colleges. Christian education thus received a blow in France from which it never fully recovered. Then a generation grew up which came to maturity at the time of the revolution. In 1793 the convention established the old pagan system of Sparta, declaring that the children belong to the country, not to their parents; it taught them patriotic and revolutionary songs, such as the Marseillaise, occupied them in public festivities and parades, in listening to lectures on the rights of man, and in learning the creed of infidelity. A decree forbade any clergyman or former religious to teach in the schools.

When Napoleon had succeeded in restoring order, he eagerly seized upon

of us that our country should prosper.

THE ROOT IS IN THE HOME. "But above all we should ever remember that commercial prosperity is not the highest aim of life. There can be no stable prosperity without justice, no justice without morality, no morality without religion, no religion without God."

"The root of the commonwealth is in the homes of the people. All social and civil life springs from the domestic life of man. The official life of a nation is, ordinarily, the reflex of the moral sense of its people. The morality of public administration is to be gauged by the moral standard of the family."

"In one century this country has grown from 3,000,000 to more than 80,000,000 of people, and to me it is a wonderful manifestation of Christian civilization. Nevertheless, we cannot ignore the fact that even our government and legislation are permeated and fortified by Christian traditions, they are also assailed by unbelief and socialism. We are confronted by evils which strike at the very root of the family and society."

"The disregard of the Christian Sabbath, gross and systematic election frauds, unreasonable delay in carrying into effect the sentences of our criminal courts, with the numerous subterfuges by which criminals evade the laws, extravagances of the rich, the discontent of the poor, may all be traced to unbelief and impiety."

"It is religion which is the only solid basis of society. If the social edifice rests not on this eternal and immutable foundation it is bound, sooner or later, to crumble to pieces."

"Our country has grown up, not as distinct, independent, conflicting communities, but as one corporate body breathing the same atmosphere, governed by the same laws, enjoying the same political rights as proof of the humanizing influence of religion."

"The Puritans, who founded New England; the Dutch, who settled New York; the Quakers, who established themselves in Pennsylvania; the Swedes, in Delaware; the English Catholics, who colonized Virginia, Georgia and North Carolina; the Irish Presbyterians, the French Huguenots and the Spanish and French, who settled in Louisiana, all made an open profession of Christianity in one form or another, recognizing religion as the basis of society and the true foundation of the home."

"It is perfectly safe to say that had our country been colonized, developed and ruled by races hostile to religion, we should have sought in vain for the social order and civic blessings with which we have heretofore been blessed. We live as brothers, because we recognize the brotherhood of humanity—one Father in heaven, one origin, one destiny."

"We are all children of the same Father, brothers and sisters of the same Redeemer, and, consequently, members of the same family."

of the Holy Father has given satisfaction to all, irrespective of class and creed.

METALLIC METAL ROOFING CO. CEILING. TEACHER WANTED.

WANTED FOR THE PEMBRIDGE SEPARATE school, a male teacher, holding a second class certificate, to fill position of principal. Duties to commence late February next or shortly after. Applicants to state salary and experience. A. J. Fortier, S. C. 1472-3.

CATHOLIC TEACHER WANTED FOR the St. Andrew's Separate School Dist. No. 2, 258-260 N. W. T. Male or Female must hold 1st or 2nd professional certificate. Duties to commence Apr. 8. 1907. State salary for term from Apr. 8 to Dec. 20 1907. Also send references and experience if any. Applications will be received up to March 6 1907. Address: Michael M. Schurter Sec., R. C. S. S. Board, Chepstow, Ont. 1478-3.

CATHOLIC TEACHER MALE OR FEMALE as principal for the R. C. Separate school, Chepstow, Ont. Holding a 1st or 2nd class certificate, capable of teaching English and German preferred. Duties to commence Apr. 8 to Dec. 20 1907. Also send references and experience if any. Applications will be received up to March 6 1907. Address: Michael M. Schurter Sec., R. C. S. S. Board, Chepstow, Ont. 1478-3.

The HOME BANK of Canada. Head Office, Toronto. DIRECTORS: EUGENE O'KEEFE, President; THOMAS LYNX, Vice-Pres.; EDWARD G. GOODERHAM; M. J. HANEY, C. E.; L.-Col. J. L. DAVIDSON; W. PARKY MURRAY; L.-Col. JAMES MASON; JAMES MASON, Gen. Mgr.

Catholic Order of Foresters. Ald. Chas. S. O. Boudreau, Chief Ranger of St. Jean Baptiste Court, Ottawa, and Benjamin J. Casselin, Recording Secretary of St. Basil's Court, Brantford, have been appointed Organizers for the Ontario Jurisdiction, and are at work at present, and the interest of Catholic Foresters in Recording Secretaries in the Province think they deserve the attention of a Provincial Court Organizer, their wishes will be considered, when application is made to the Provincial Secretary or to the Provincial Chief Ranger. V. WEBB, DR. B. G. CONNOLLY, Prov. Sec., OTTAWA. RENFREW, Ont.

"The first thing a man should learn to do is to save his money."--Andrew Carnegie.

\$1.00 opens an account. We will help you to put this good advice into practice, if you open an account in our Savings Bank Department.

Interest added 4 times a year. THE SOVEREIGN BANK OF CANADA. London Branch—Opposite City Hall, F. E. KARN, Manager. London East Branch—635 Dundas St., W. J. HILL, Manager.

NINTH ANNUAL STATEMENT The Equity Fire Insurance Co'y. Head Office, 24 King Street West, Toronto. Telephone Main 2113-6331

REVENUE ACCOUNT INCOME. To Accumulated Reserve from 1905 \$5,434,810.00 To Premium Earnings, 1906 396,648.31 To Interest Earned and Accrued 6,938.33

EXPENDITURE. By Cancellations \$52,022.72 By Re Insurance 76,724.63 By Taxes and License Fees 1,430.00 By Postage, Printing, Advertising, etc. 43,250.00 By Travelling Expenses, Salaries, etc. 30,988.91 By Fire Losses and Adjustments Expenses 14,600.00 By Balance 14,600.00

ASSETS. Capital Stock Liable to Call \$50,000.00 City of Toronto Debentures 25,363.51 Town of Woodstock 11,360.11 Portage la Prairie 5,440.87 Toronto York R. R. Co. Bonds 10,423.86 City of Calgary Debentures 6,100.00 Winnipeg 5,000.00 Ottawa 5,000.00 Bank of Montreal 5,000.00 Town of P. L. & C. Co. Bonds 5,000.00 Town of P. L. & C. Co. Bonds 5,000.00 Town of P. L. & C. Co. Bonds 5,000.00

Security to Policy-holders. Bonds and Debentures \$126,671.00 Cash in bank and on hand 39,418.54 To Premiums on account of other assets 12,907.96 Subscribed Capital, uncalled 362,000.00 Total \$568,967.50

Directors for the year 1907—Thos. Crawford, M. P. P. President; C. G. Van Numan, Vice President; His Honor Judge Morgan, A. F. MacLaren, M. P., Wm. Hendrie, Stephen Nixon, W. Vandusen, David Carlyle, D. Hibner, H. E. Irwin, K. C., Wm. Greenowick, W. Greenwood Brown.

WM. GREENWOOD BROWN, General Manager and Secretary.

SAVE all the Canceled Postage Stamps you can get, for pretty souvenirs. Bethlehem Office, 222 So. 4th St., Philadelphia, U. S. A.

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th of every month, at 8 o'clock, their hall, in Agion Block, Richmond St. Rev. D. J. Egan, President, J. Boyle, Secretary.

Campana's Italian Balm is highly recommended by many people of refinement for use in all cases of Chapped Hands, Rough Red Skin, and ALL ILL AFFECTIONS, due to wind and weather. Ask your druggist for a bottle. Canadian Agents, E. G. WEST & CO., 176 King St. E., TORONTO.

How Can We Humbug You?

YOU DON'T PAY A CENT. YOU ARE TO BE THE JUDGE.

IF YOU CANNOT SEE IT, you cannot feel it. If you cannot see it, you cannot feel it. If you cannot see it, you cannot feel it.

A COMPLETE BREAKDOWN OF OUR TRIAL OFFER.

HAD NO STRENGTH, HEART WAS WEAK, COULD NOT REST.

You Are Sick. We want to send you a full trial of Vit-E-Ore for 30 days continuous treatment, by mail.

WHAT VIT-E-ORE IS. Vit-E-Ore is a mineral remedy, a combination of substances from which many world-famous curative springs derive their medicinal power and healing virtue.

Not A Penny Unless You Are Benefited. This offer will challenge the attention and consideration, and afterwards the gratitude, of every living person who desires better health or who suffers pain, ill and disease which have defied the medical world and grown worse with age.

THEO. NOEL CO., Limited, YONGE ST., Toronto, Ont.

VOLUME The Catho LONDON, SATURDAY

LOW How a Louis V nounce these dirty lem stories! He w tor to critics who d praise the art that hill. When at Ver he refused to ech Byron. To him the thing of perverted against morality, v value than fine v Byron his pose-h tresses—everything him as well as a noble name, and b slave of passion, pr that bind him to a able and corrupt. imitate him, talk which to their paga soluble. Virtue is environment: vice, prettier name, is than to be blamed, the human heart, b it because they hav they put between c redent of the fl and seek to prove happiness is in serf—better dilates up diction—but we do because the bottle Verbal toggery is glorification of sin are not all deprav are not so lost t as to look upon el tery as eccentric female is not the who believes in his upon these erotic quote Carlyle, t boots."

AN OPT We notice in th ia, which designa atelast to drive France as "ext measuros," an ar Evangelization," penny, B. A., B. man says that th time to discuss o logical Church Catholic citizens not say that the more than to of the writer. ever, is not n epithets: in fact a "Chesterfield The work of eva carried on in a k as an object leas says that among classes of Frenc a considerable r miers of modern the grave of ex-cites him as an sought peace and voyage from the not answer this and so may be dr to make a Me does not mention fessional living there is not a Cl name who approv latic buccanne Guardian does, the persecution, but this paper s to believe, I sees nothing r phemy—nothing rages against a deplorable atte cause of the at fame of Catholi thing unnoted anti-clericalism make a man a fit tions of the Assuming that should not inf reason. Such have doubts a the reverend tion of the W French Canadi be hopelessly a Mr. Hallpeny any consistency Why, then, sho particular vie dian. He r divines, but th domain of priv Halfpenny can is, in all its p he cannot prov