

The Catholic Record.

Christus nomen est Catholicus vero Cognomen.—(Christian is my Name but Catholic my Surname).—St. Paul, 1st Century.

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1473

ARCHBISHOP IRELAND

ANALYZES THE DEPLORABLE CONDITION OF AFFAIRS IN FRANCE—SHOWS WHY THE OPPOSITIONS OF THE CHURCH ARE IN CONTROL.

St. Paul, Dec. 23.—France is in the hands of her foes, Archbishop Ireland declared today in a sermon at the cathedral in which he analyzed the situation in regard to the struggle between the Church and State. The republican form of government, he said, is for the most part mythical. France, the Archbishop asserted, is a Catholic nation, the great majority of the people being in sympathy with the Church. Yet they permit themselves to be shorn of their power through indifference to the ballot and because they allow themselves to be imposed upon by enemies of the Church.

Archbishop Ireland said the people of France never had learned to exercise intelligent suffrage. Old traditions and old issues prevail, and it is easy, he declared, for a small and well organized party to gain control. But he predicted that the battle would be ended soon and the Church and the government resume close relations. The French clergy, the Archbishop said, were to blame to some extent for conditions. "Saints before the altar," he said, "they are cowardly before the election urn," refraining from exerting their influence for the best interests of the country.

WHOLE WORLD STIRRED.
The Archbishop said: "The conflict raging at the present time between the Church and State in France awakens universal and profound interest. It could be otherwise, were it only for the personalities of the contestants—on the one side the Roman Catholic Church, which for ages has swayed the moral and religious life of tens of millions of mankind and demand as in heaven's name, the right to continue its work among the living ages; on the other the 'grande nation,' which since the days of Clovis and Charlemagne has revealed in the title of 'eldest daughter' of that Church, and has held so long the most conspicuous place in the vanguard of religion and of civilization."

"We ask, what are the causes of the conflict? What are to be the results?"
"For the moment the situation is undoubtedly serious, and serious for the one and for the other of the contestants. Yet, seen more near, it reveals no coloring of despair either for France or for the Church in France."

PREDICTS END OF STRIFE.
"A bright morning, I dare predict, will at no distant time dawn over the field of battle, dropping from the skies sunshine and peace, and begetting, both in the Church and in France, joy and exultation that the passage at arms, angry as it once was, has opened the way to a clearer understanding of mutual interests, to a warmer glow of olden mutual love."

"And now, by Act of Parliament, the Concordat is abolished, a regime of separation is instituted."
"Let not Americans be misled by words which have a totally different significance in their land from what is allowed to them in France. Separation of the Church from the State in America means liberty and justice; there it means servitude and oppression."

"Speaking on Friday last to the Cardinals present in the Vatican, Pius X. said of the French situation: 'We are ready to submit to separation from the State, but it must be a fair separation—such as obtain in the United States, in Brazil, in Great Britain, in Holland—and not a subjugation.' Catholic in the United States makes objection to separation, for here separation means exactly what it purports to mean."

SEES RIGHT IN POLICY.
"Under advice from the head of the Church, the Bishops of France refused the associations offered by the law of separation. They acted from principle; in the interest of religion they could not approve such associations; they could not by tolerating them appear to approve them. They are not rebels against the laws of the country. The associations, as the minister of education, M. Briand, himself declared, were not statutes binding upon citizens; they were privileges tendered to the Church which she was free to accept or reject. She has rejected them. Pope and Bishops knew full well the consequences that were to follow; the spirit of the government was not hidden from their eyes; it was an era of persecution; but, if no other escape from persecution were possible than the acceptance of the law of associations, they were ready to welcome persecution."

"It is a lamentable fact that there is in France a party bent on the destruction of religion. The war is made on the Catholic Church because she in France represents religion. In reality, in intent and in fact, the war is against Christianity under any form, against religion of any kind, against the idea itself of a God reigning over men."

OLD SPIRIT IS REVIVED.
"The old spirit of Voltaire and the encyclopedists of the eighteenth century never died out in France. It had an outbreak of triumph in the revolution when God was declared nonexistent, and infamy itself, denoted the 'Goddess of Reason,' was uplifted to adoration upon the altar of the Cathedral of Paris. It slumbered a while under succeeding imperial and royal regimes; it has reawakened to new vigor in the freedom allowed to thought and speech by the present republic."

"This party of infidels and atheists is far from being France, as I shall later say, but it is active, persistent, unscrupulous, and it steers the ship of

state into the front. It has grasped the helm of power, and it steers the ship of state into the darkest depths of unbelief and irreligion. Yesterday it was Combes, the most brutal of all; to-day it is Clemenceau, somewhat more subdued in his hatred, but yet a leader in the fight."

"With such men, and with others dividing with them public power, even if less violent adepts of irreligion, there reigns another idea—the omnipotence of the State. This was ever the plague of France—even when her rulers were devout Catholics."

STATE WANTS NO RIVAL.
"The State must control all agencies of power; it must brook no rival. Even the Church must be in the hands of the government. So was it with Louis XIV. and Napoleon; so is it with the republic. The republic is a name in France; it has been well said of it that it sleeps on the bed of Louis XIV. France has never understood the meaning of a republic, which is respect for private and personal liberty, which is to leave as much as possible to the people, to take to the State only what is needed for the public weal. The most republican of republicans, seated in parliament, set out at once to regulate all things to their own liking. We are the State, they cry out, as Louis XIV. once said: 'I am the State.' And the State is the great power and all must think and act as the State wills. This is certainly the spirit of the infidels, who now rule the country; and I am not at all sure it were not to some degree, at least, the spirit of good Catholics, who, were they to be tomorrow in the ascendancy, should believe it their duty to make every one go to Mass, as the present government assumes it as their duty to let no one go to Mass."

CAUSE OF THE SITUATION.
"I know France from the channel to the Mediterranean; I know her cities and her villages; I know her people—her aristocracy, her bourgeoisie and her peasantry—and I know them as Catholics. How then, explain the political situation? There are several causes to be noted. The masses are not used to political life. For ages they were governed; they do not comprehend the art of governing. Put a party in power—it names the hundreds of thousands of officials from the prefect of a department to the humblest school teacher, to the village constable; they obey the order received from Paris; they speak to the crowds around them—crowds who read little, who think little, and the crowds in their turn obey the mandate. An independent self argued suffrage has not entered into the popular life. Nor is there among the masses the ambition to gain political victory. Paris for a century and a half has ruled France; establish a new regime, monarchical or republican, in Paris this evening; the provinces awake to morrow morning monarchical or republican. It will require long years to decentralize power in France, to give to each citizen consciousness of personal independence, to obtain through universal suffrage a true expression of national will."

SMALL CLIQUE MAY RULE.
"There is no other country where a well-organized and stirring fraction of the population can sway so easily the masses and impose upon them its will, as in France. The clergy, who are the chief sufferers, are not to blame. They, too, have retained, even at the altar and in the pulpit, the spirit of passive obedience inherited from old regimes. Admirable in teaching the catechism, in administering the Sacraments, they have never learned the virtues of public life, they have never quickened beneath the activities of the preaching. Their example and their teaching have left their disciples in the same passivity—and these know nothing of the public defense of principles; saints before the altar, they are cowards before the electoral urn."

"Then, French Catholics have been unfortunate in many of their leaders and spokesmen. These remain demagogues of the past, partisans of buried political regimes. If the masses of the people have learned any one thing, it is this—that France is a republic, that they are republicans. But the monarchists are numerous, chiefly the old nobility, the most generous patrons of religion, and too many of the clergy, who still read their politics in Bossuet and Massillon, who judge the republican form of government by the Jacobin republic of contemporary France."

POINTS WEAKNESS OF FRANCE.
"Here is the weakness of the Catholics of France—the infidel, the socialist, who solicits votes cries out: 'The republic is in peril; no republican must cast his vote for a monarchist—even if that monarchist be otherwise the best and purest of men; and the masses vote for the infidel or the socialist, in order that the republic survive, trusting to the republic to do in the long run what is most serviceable for France and even for religion itself.'"

"The evil goes farther. There is an infidel or a socialist candidate, and opposed to him a republican, moderate, conservative, who clings to a peaceful, even religious France. But he is a republican; monarchists, generally well-known Catholics, put up a candidate of their own; the king must not be forgotten; if no kings live, scores of them have lived, and fidelity to them is the duty of the hour. What happens? The infidel or socialist is defeated; the monarchist is elected. This is what is witnessed in numerous circumstances on every election day."

"No one understood France better than Leo XIII. He had all Catholics seek the welfare of Country and Church within the ranks of loyal adherents to the Republic. Had Leo been listened

to, France, in all probability, would have escaped the religious persecution of the present day. Monarchical ideas and plottings have done dreadful injury to the Church in France."

EDMUND BURKE ON THE CHURCH IN FRANCE

A PROTEST BY "THE FIRST OF IRISHMEN" DURING THE REIGN OF TERROR.

The London Catholic Times prints the following interesting communication from Rev. William Barry, D. D.: "On December 11th the Concordat expires and the public property of the Church in France is to be confiscated. I ask you to print as a judgment on the day and the act, though written in 1790, some noble words by our great countryman, Edmund Burke. They will be found in Vol. II. of his works, p. 377. 'Reflections on the Revolution in France.' They seem to prophesy of what has lately been done to the religious orders, and they set in their true light the 'tender mercies' which our Jacobins of the third republic are not ashamed to boast of as marking their conduct towards the Church they would fain annihilate. I feel proud that the first of Irishmen should have bequeathed to after times a protest deserving to be engraved on the doors of Cardinal Richelieu, from which the Concordat is to be thrust out into the streets of Paris, while the atheist, M. Viviani, eners in."

"Who but a tyrant," says Burke, "could think of seizing on the property of men, unaccused, unheard, untried by whole descriptions, by hundreds and thousands together? Who that had not lost every trace of humanity, could think of casting down a man of exalted rank and sacred functions, of an age to call to call at once for reverence and compassion—of casting them down from the highest station in the Commonwealth wherein they were maintained by their own landed property, to a state of indigence, depression and contempt?"

"The confiscators truly have made some allowance to their victims from the scraps and fragments of their estates from which they have been so harshly driven, and which have been so bountifully spread for a feast to the harpies of hurry. But to drive men from independence to live on alms is itself great cruelty. * * * To many minds this punishment or degradation and infamy is worse than death. Undoubtedly it is an infinite aggravation of this cruel suffering, that the persons who were taught a double lesson in favor of religion, by education and by the place they held in the administration of its functions, are to receive the remnants of their property as alms from the profane and impious hands of those that had plundered them of all the rest; to receive (if they are at all to receive) * * * from the insolent tenderness of known and avowed atheists the maintenance of religion, the sacredness of their own consciences, and the measure of contempt in which it is held."

EDMUND BURKE ON THE SUFFERINGS OF THE FRENCH CLERGY DURING THE REIGN OF TERROR.

From an autograph letter now in the possession of a friend of New York.
Dear Sir: I have just received a letter from my friend, Mr. Dowdeswell, informing me that a desire has been expressed by several gentlemen not only in the University, but in the county and city of Oxford, of contributing to the relief of their own clergy suffering a grievous persecution from the usurpation of an unexampled and hitherto successful combination of all the impiety, crime and baseness which could be collected from all parts of the vast country which they desolate."

There is no doubt that if these principles and cabals could be admitted into the country, that first vitiating the morals and altering the temper and character of the people, they could desolate England in the same manner. Against the possible prevalence of such factions and their pernicious maxims, I look upon the University of Oxford as the firmest bulwark we have. I look upon their late happy and wise choice of the Duke of Portland to be a pledge of their zeal and perseverance in the same cause, and of their disposition both in this present age and all posterity to unite the lovers of the Church, and of the laws, liberties and morals of the country of all descriptions in opposition to the system of atheism, persecution, sacrilege and assassination which prevail amongst our unhappy neighbors."

I trust that those who subscribe to the French clergy in so doing do not only wish to act under the general influence of a diffusive Christian charity, but would express their abhorrence of the principles of that persecution which by stripping these worthy ecclesiastics, first of their property, then of their liberty, and after slaughtering in a most inhuman manner vast multitudes of them, at last stripped them of their country and sent them naked and resourceless to live on the mercy of strangers. I have no doubt that you, sir, and the persons who lead in the university of a country will exert your influence in favor of a charity which whilst it chooses the most proper objects for succor does so much honor to the nation which, casting aside the narrow spirit of sect and long national rivalry, exerts the common principles of honor, hospitality, religion and humanity. I have the honor to be with the greatest esteem and respect, dear Sir, your most faithful and obedient humble servant. Edm. Burke. Bath, October 16, 1792.

CATHOLIC CHURCH AND SCIENCE.

DR. JAMES J. WALSH CORRECTS MANY ERRONEOUS OPINIONS REGARDING THEOLOGICALS' ATTITUDE TOWARD NEW DISCOVERIES.

There are a great many people who still harbor the idea that the Catholic Church was during a good part of her history opposed to science, and that it hampered the teaching and development of science during many centuries. Nothing more false has ever been said than this. From the earliest dawn of our modern education, from the foundation of the universities in the thirteenth century down to the present time, the Catholic Church has always been intent on encouraging science and honoring scientists.

It is true that there are certain incidents in history that seem to show the opposite of this, writes the distinguished scholar, Dr. J. J. Walsh, in St. John's Quarterly, from which we quote. At one time a number of theologians were convinced that the earth was not round and that there were no people living on the other side of it. The ex-protagonist of this was that there were no antipodes. As these theologians were prominent in encouraging science and honoring scientists.

Then there came the Galileo controversy. This was nearly a hundred years after Cardinal Nicholas' declaration about the movement of the earth, yet a congregation in Rome declared that Galileo must not teach that the earth moved round the sun. This was only another mistake made by churchmen, and it is now very well understood that the Church itself was not involved. These happenings were only incidents in history. The true history of the policy of the Church. In order to appreciate the policy it must be realized how many faithful churchmen were themselves distinguished scientists.

One of the most important of the scientists of modern times is Copernicus, the famous astronomer, who first demonstrated the truth that the earth moved around the sun instead of the sun moving around the earth, as it appears to do. Copernicus was a Canon of the Cathedral of Frauenberg in Germany. Far from being disaffected towards the Church, he was of great assistance to Bishop Ferber in keeping his diocese in the Church at the time of the so-called reformation. Copernicus lived for more than ten years after Luther's religious revolt in Germany began, for this is the true name of the so-called reformation, yet never had he the slightest thought of joining in the protest against the Church.

Only the year after Galileo was condemned at Rome, the great Jesuit, Father Kircher, was summoned to the papal city to teach and write books on nearly all phases of science, and far from being hampered in his work he was encouraged by the Pope and the Cardinals and all the high ecclesiastics of Rome in the formation of his famous museum, the first of its kind in the world, and one that represented an important step in progress and in science.

Within a half century after the Galileo trial, Stensen, the famous Danish anatomist, became a convert to Catholicism and was ordained a priest within a year after he wrote a book on geology, from the modern standpoint, that has never been published. So important is Stensen's work considered in the history of geology by those who know the science best that twenty years ago when the International Congress of Geologists met at Bologna, in Italy, they adjourned the last session of their meeting to Florence in order formally to unveil a tablet to the memory of Stensen, whom they did not hesitate to acclaim as the father of modern geology.

Within a few years after his geological discoveries Stensen was made a Bishop and took up missionary work in North of Germany in order to bring back as many Germans as possible to the fold of the Church which he had learned to love so well and in which he had found peace for his soul, though he had lived nearly forty years of his life in the Protestant Church. Stensen is one of the greatest discoverers in the history of medicine, but there are others, such as Winslow, the anatomist, and Horner, in this country, who became converts to Catholicism in the midst of their scientific work. This of itself should be enough to demonstrate that the Church does not oppose science, as such an attitude would surely have deterred men of this kind from coming to her.

There are only a few examples meant to show that in spite of the Galileo incident there was no real opposition to science on the part of the Church. In the question of the movement of the earth and the existence of antipodes there seemed to be question of contravening the meaning of Scriptures. This was the reason for the difficulty, and not any real or fancied opposition to science.

In every science the greatest games belong to Catholics. This is as true in the sciences which developed early as in those which have developed in recent times. In anatomy the great names are those of Vesalius, Malpighi, Stensen, Columbus, Morgagni and many others of the Italians. All of them were faithful Catholics. In electricity, which developed during the nineteenth century, the two greatest names are those of Volta and Galv-

ani, both of whom had had forms of electricity named after them because of their discoveries, and both of whom were faithful adherents of the Church. Ampere, who did so much to develop electricity, and whose name is also preserved in modern science, was an extremely devout French Catholic. Few men have ever been as faithful in the practice of their religious duties as he was, and Ozman, who lived in his house with him for a time, considered him also a saint. Ohm, the German mathematician, to whom we owe the laws with regard to the resistance of electricity in passing through various media, was a German Catholic who for a time taught in a Jesuit school. His name is also commonly used as a term in electricity.

Biology, which developed entirely during the nineteenth century, and which is usually supposed to be rather unorthodox in its tendencies, also came almost entirely from great Catholic scientists. Lamarck, who first taught evolution; Theophrastus Schwan, the discoverer of the Cell Doctrine; Johann Muller, the father of Modern German Medicine; Claude Bernard, the great French Physiologist; finally Louis Pasteur, the most distinguished name of them all, the greatest name in nineteenth century science, all of these men were Catholics.

Unfortunately these facts are not known by the members of the Church and the consequence is that even they sometimes are deceived into thinking that the utterly mistaken assertions of Protestants in these matters are true. With regard to any slander against the Church, all that is needed for its correction is more knowledge. The truth is that some men's minds are free from erroneous assertions of all kinds, and no Catholic need fear to tell all the truth. There are dark spots on the Church's history. Even about these truth must be known. In this matter it must not be forgotten that Leo XIII. of glorious memory said when there was question of opening the Vatican Library to the world and one of the librarians said: "But, Holy Father, there are many things in the library that relate incidents unfavorable to the Pope." The great Leo answered: "By all means let them have these, if some of you modern timorous Catholics had lived at the time of Christ you would surely have concealed the fact that Judas betrayed His Master and Peter denied Him."

On the other hand, where the truth is all to the honor of the Church, it should be widely known among Catholics, and then slander will soon be eradicated. — Providence Visitor.

ANOTHER NEW YEAR.

Another lease of time—but the same old world and the same old habits. Will our lives run on thus to the end? Will the things unperfected continue unperfected?

Yes men and women do change and have changed their ways of living. Often it is sorrow or misfortune that works the transformation. The calendar comes to us every New Year and suggests itself to us as an occasion for good resolutions unadorned with sorrow and unaided by affliction.

This epoch of new time may profitably suggest meditations for each of us on the end of all time. For every New Year will certainly dawn for some man alone in whose months Death will come. Is your home in order? Have you done all that your condition of life renders possible to make your career count for something?

With adequate seriousness and with keen earnestness for the opportunity vouchsafed us, let us then cross this imaginary threshold which separates the count called 1906 from 1907—resolving that it shall mean a truer manifestation of the better promptings of our hearts and our minds. — Catholic Citizen.

A MINISTER AT A MISSION MASS

Sacred Heart Review.
At the Methodist preachers' meeting in Wesleyan Hall, Bronfield street, Boston, last Monday, the Rev. Dr. L. B. Bates, the father of Ex Governor Bates, told of a visit he made recently to a Catholic church where a mission was being held and where he saw an edifying sight. It was a mission for men, and at the early hour of 5:30 o'clock in the morning, when the services began, the church was literally packed with men, and some were even kneeling on the steps in the glimmering light of the dawn. Said Dr. Bates:

"They respectfully made way for me as I entered and the officiating clergyman invited me to come forward. I never heard a Methodist minister preach a better sermon, and when at the close of the sermon the priest asked the men to stand and promise that they would keep the good resolutions made during the mission the vast congregation responded."

"These Catholic priests, by their missions, have brought light out of darkness, and the work of the missions has proved to be a great blessing, saving many souls."

When a simple soul is to act, it considers only what it is suitable to do or say, and then immediately begins the action, without losing time in thinking what others will do or say about it. And, after doing what seemed right, it dismisses the subject; or, if, perhaps, any thought of what others may say or do should arise, it instantly cuts short such reflections; for it has no other aim than to please God, and not creatures, except for the love of God requires it.—St. Francis de Sales.

A UNITED EPISCOPACY IS THE PONTIFF'S SOLACE

The secret consistory on December 6 at which Pope Pius X. gave the red hat to Cardinal Samassa, Archbishop of St. Rigona, Hungary, and preconized eighty-four Bishops, including ten for France, was the occasion of a notable allocution by the Holy Father. "Every day," said the Pontiff, "the increasingly sad storm of vicissitudes is beating down on the Church, involving great misery."

"More than ever now," his Holiness continued, "the Church can be compared with a ship buffeted by the waves in the midst of the ocean. But our faith does not vacillate in the least. Indeed, we are more than ever sustained by our belief in the efficacious assistance of Christ, who, when the time to succor us comes, will rise and command the wind and sea to go down, so that the perfect tranquillity somewhat desired will beam on us."

The greatest comfort of Catholicism, a comfort which is confounding the enemy, the Pope added, is the singular concord which prevails throughout the episcopacy as truly united to us. May God make all Catholics conform to these most brilliant examples of their pastors and follow their directions. This imposes a sacred duty on the Christian profession, which is emphasized by the present need of religion, namely, that where (alluding to France) here is hostility against the Church, the people there should be urged to proceed with compact strength, and in those regions (alluding to Spain) where hostility is threatened, Catholics should generously sink all personal animosity and dissensions and neglect no means permitted by the laws and by the Christian conscience to overcome the evil."

The Blessed Virgin Mary.
The peace which Christ came to bring upon the earth has been much disturbed lately by those heretics who, from high places in the Church, have been denying the virgin birth of the Saviour. We cannot look with indifference upon the attempt to tone down the faith of the Church to suit reason. We take it ill that any one should give the lie to the Archangel Gabriel. We cannot think as meanly of the historical accuracy of such historians as Matthew and Luke as do these new heretics. To us it is a vital matter that our Lord was born of the Virgin Mary, for it assures us of the sinlessness of His humanity, and the integrity of His divinity. The Virgin Mary does not thereby become an object of adoration. She remains the sweet humble "handmaiden of the Lord." Her wonder at the Incarnation becomes our wonder, and her Magnificat the Church's song of praise. — The Lutheran.

FREEMASONS RESPONSIBLE.

THEY HAVE BEEN WORKING FOR YEARS FOR DOWNFALL OF CHURCH IN FRANCE SAYS ONE OF THEM.
Statements charging French Freemasons with the responsibility for the present situation in France were corroborated by Francois J. Loisel, of South Orange, N. J., who is a former member of a Parisian Masonic lodge, in an interview with a reporter of the Monitor, of Newark.

"For the last five years French Freemasonry, which I have renounced, has worked assiduously for the downfall of Catholicism in France. The work was on the public program and I have reports of conventions and published articles to verify what I say. I never helped any movement with such an object in view and resigned from the lodge because of the attitude of the French Freemasons toward religion."

"Its power was directed toward breaking the Concordat. Every law advocated by them had this object in view, and the Masons of the present situation in France were corroborated by Francois J. Loisel, of South Orange, N. J., who is a former member of a Parisian Masonic lodge, in an interview with a reporter of the Monitor, of Newark.

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"M. Masse is quoted as saying to the convention that if the 'Bloc' was able to exist it was so only because throughout the Masonic lodges Republicans and free-thinkers who belong to different schools and in many things are opposed to one another, had been brought into harmony. A resolution was passed congratulating Mr. Combes and promising support."

"There was hesitancy on the part of some Masons," continued Mr. Loisel, after he submitted documentary proof. "They predicted the Church would gain in strength if they were liberated. Senator Gadaud said well-made law governing the associations would prevent 'perils of that kind arising.' From recent occurrences the laws enacted probably provided for this, because the State retains supremacy over the Church."

It goes without saying that you should love your Divine Friend as He has first loved you. You should love Him more than any earthly creature, for His love for you surpasses that of any human being.

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CONTROVERSY UNAVOIDABLE.
"What is the religion of South America? There is Paganism and Romanism in the worst form and type, that which teaches that man can be wicked all his life and then be prayed out of purgatory for a small sum. South America needs the touch of Protestantism. Romanism does not touch or benefit the people."
Considerable difference of opinion is manifested over a recent letter of Father K. Vaughan to the Freeman's Journal. This learned and travelled priest has spent a very large portion of his life in South America, and he knows the condition of Mexico and several other principal States of that continent as well as any one alive.
It is Father Vaughan's contention that "the golden sword of controversy" is most useful in the dissemination of the truth, and for this he has been sharply taken to task by a Paulist Father and other writers. The paragraph we have quoted is taken from a discourse recently delivered by the Rev. Fr. Vaughan at the Holy Trinity Mission, Toronto. It is a very large portion of his life in South America, and he knows the condition of Mexico and several other principal States of that continent as well as any one alive.
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VITALITY OF THE CATHOLIC CHURCH.
For nineteen centuries without change in its creed, for nineteen centuries advancing and throwing out missionaries to all known parts of the world, for nineteen centuries, comprising the whole of the Christian era, the Catholic Church has "fought the good fight, has kept the faith." To-day it stands in the zenith of its power. Still advancing, its goal the millennium, never weary in the good work, it will bring to generations yet unborn, that peace of mind, that rest for the heart, that complete happiness, which is characteristic of the life of the good Christian and in the end when life is done and the sins of flesh are expiated, eternal life is the heavenly abode of our Father.
Wherever the teachings of the Church have been propounded, by some they have been accepted. The doctrine of love—and with what a world of meaning we Catholics interpret that word—as taught by the son of God, is to-day as potent as when the Savior walked the earth and exposed the chicanery of the sons of man. The gentle rebukes administered by Jesus Christ to his self-seeking followers and the eternal truths uttered by this Holy God stand today as perfect evidences of the love-borne for the human race. God so loved the world that he gave His only begotten Son in that we might live. In His Son was the same great undying affection which prompted His Father to send Him. Jesus came in all humility. No pomp, parade or chivalric hosts accompanied him in all his journey from Bethlehem to Calvary. His coming inaugurated the Christian era, and the Christian era will go on till time is no more. In His life He established the Church—the Holy Roman Catholic Church—and it, too, will live on until the work started by the Son of God has been accomplished all time is no more. God knew the suffering man brought on himself by sin; God knew the trials His Son must bear; God knew the tribulations His Church must undergo. God knew the difficulties His people must overcome. Do we trust in God's wisdom? Have we faith in His integrity? Yes. Then let us with willing hands and courageous hearts bear the yoke and do His work, mindful ever of the reward that comes to all who labor in a just cause.—International Catholic.

THE LOURDES PILGRIMS.
CURE OF ONE OF THE AFFLICTED.
Great excitement was caused among the pilgrims who recently left London for Lourdes, under the patronage of the Catholic Association of England, when it was announced that Our Blessed Lady of Lourdes had granted a favor to one of their number. The pilgrim in question is Mrs. Darby of Lyme Regis, who joined the pilgrimage, with her friends Mrs. Lance and Miss Luffan, in the hope of obtaining some alleviation of her condition. Mrs. Darby is a sufferer from cancer and underwent a serious operation twelve months ago. The following details are officially supplied:
"Mrs. Darby, of Lyme Regis in Dorsetshire, came to Lourdes with the Catholic Association pilgrimage on September 11. She underwent an operation for cancer in the right breast a year ago, in August, 1905. She had never been able to use her right arm or raise it to her head since. In fact, her arm was practically useless. On the second day of the pilgrimage she was resting in her room talking to Miss Luffan (a friend), when she drank a small glass of water from the Grotto. They were talking together when the subject of her last year's illness came up, and in the course of conversation she found that her useless arm was completely cured, and she could straighten it, put it up to her head, and button her dress at the back without the slightest trouble. In fact, as she said, she was cured."—B. C. Orphan Friend.

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THE CHURCH OF ROME.
FROM LIFE AND LABOR OF THE PEOPLE OF LONDON.
By CHAS. BOOTH (non-Catholic).
The reality of the power of the Church of Rome is a remarkable thing with the cultivated classes as well as the rougher, and the educated as well as the ignorant, with those who have all the worldly advantages no less than with those who have none. For poor and rich alike their religion seems to be their greatest possession. True religion, wherever met, brings with it this equality before God. Among those of rank, wealth and fashion, whether hereditary Catholics or newly converted, their faith enters into and I think governs their lives to a degree rare among Protestants. One cannot mix with them, or enter their places of worship, or talk with the priests, or have audience of the dignitaries of the Church without being conscious of this. All seem to have a common spirit, all seem to be working with a common aim; every institution the Church possesses comes into line, every resource is brought into play.
The priests in London live as poor men among the poor. Their food is simple, their clothes threadbare; they take no holidays. They live from day to day. If they have a shilling in their pockets no one will want it vain. Ambitious and self-restrained themselves they are yet lenient judges of the frailties that are not sins, and of the disorder that is not crime. This kindly gentleness is not the event; at the same time no one could be more uncompromising in denunciation or more prompt in interference.

CONTROVERSY.
The Rev. K. Vaughan joins issue with a speaker who said, recently, that the time is gone by for controversy with non-Catholics and that the sword of controversy should be relegated to "the museum." We agree with Father Vaughan that such a statement is too absolute. Controversy still has its place in the warfare of the true Church with heresy, but the sword of controversy is a dangerous weapon, and should be wielded only by those who are well trained to its use. In any other hands, it wounds without convicting and renders no service to the cause of Christ. Again, different measures are needed in different circumstances. The vast majority of the non-Catholic people of this country, to-day, are not and should not be looked upon, as enemies of the Church, armed with intellectual weapons to attack her. They are more like people blinded by heresy and groping for the light, blundering and striking at the danger which their blindness engenders up and which they have been led to believe is the Catholic Church. Should the shining sword of controversy be unsheathed against such people when all they need is a simple surgical operation on their



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Bishops, priests and laity, and notwithstanding Bismarck's boast that "he would never go to Canossa," he was obliged to retract his steps ignominiously, and the same thing will happen now, as we firmly believe, on the promise of Christ that His Church, built upon a rock, will not be prevailed against by the gates of hell, whereby it is meant that Jesus Christ Himself will protect His Church against all the powers of darkness with Satan himself at the head.

The fidelity of the Bishops of France, and especially of the Bishops of France in their present difficulty, was thus spoken of by Pope Pius X. at the Consistory held on December 6th:

"Never have the enemies of the Catholic Church shown such fury against the Spouse of Christ as now; never have their attacks been so fierce and so strong... but our faith does not falter, for we have a grand, inexhaustible source of comfort that steppes the enemies of the Catholic faith. It lies in the singular concord that flourishes among the Episcopacy, and its close union with us. All of one mind and one heart with the chief pastor show the pleasure they take in repeating that famous saying of Augustine, 'Roma locuta est, causa finita est.' (Rome has spoken, the cause is decided.) Thus also, a few days ago, His Eminence Cardinal Merry del Val, in addressing five hundred French veterans who had formed part of the French army of occupation at Civita Vecchia, which protected the States of the Church down to 1870 against further encroachments by the Pope's enemies:

"You defended the Holy Father and his territory with your guns and bayonets. I am now fighting a battle in the same cause without guns and warlike projectiles, but I expect to win."

We hope that France itself will cast off its present lethargy, and will rise up to gain the victory for Christ and His Church, but even should that unfortunate nation be lost, as a nation, to the Church, for a time being, we will not despair. The permanency of the faith of Christ is promised by Christ Himself, though we are also told in God's word that it is to be expected that nations will apostatize. Even should France apostatize, as, humanly speaking, seems even now likely to be the case, the conversion of other nations will supply the loss thus endured by true religion. The promise which Christ made to His Apostles will not be made void, that He will remain with them to the end of time while they and their successors shall fulfil His command to teach His Gospel to all nations.

Here, we may remark, that what accounts for the zeal of the mayors of the large towns and cities of France to carry out the decrees of the Government, however extreme they may be in barbarity, is the fact that in all towns and cities which have above twenty thousand inhabitants, these mayors are not elected, but are appointed directly by the government, and they represent, therefore, the government itself, and anxiously carry out the supposed wishes of the government with great scrupulousity. They have no thought of doing otherwise than to please the government.

A CHANGE OF SENTIMENT.

About a generation ago there was to be heard in the land unstinted praise of the principle of Public Schools, and the theory seemed to be of faultless proportions. We are told it was a splendid conception, for the reason that all the younger generation, being trained in the Public Schools, would grow up with large ideas and social attachments which could not be expected were there different educational systems. It may be said that the advocates of the Public School system were confined almost exclusively to our Protestant neighbors and the advocates of the Separate system almost exclusively to Catholics. It counted for nothing to say to our Protestant neighbors that Rome had the experience of the centuries at its back, and that it knew very well that secular education without a religious training following the lines laid down by the Redeemer of mankind, would give us a generation, many of whom worshipped only at the shrine of material prosperity. And such has come to pass. In a despatch from Toronto, dated January 2nd, we are told that the morality department of the Methodist Church, the university authorities and the ministerial association, are about to draw the attention of the Ontario Government to the fact that while the Public Schools teach many things it is entirely ignorant of any code of ethics that might be calculated to inculcate the principles that are conducive to good citizenship. There are difficulties in the way, however, and we are told that it is not the intention to bring this about by the reading of Scripture, but have added to the curriculum of the Public Schools something that will develop the child's principles, but not based on anything bordering on the dogmatic.

The dogmatic teaching, we take it, is to be eliminated because our separated brethren cannot agree upon any

system of dogma which would be acceptable to the different Protestant denominations. But why, may we ask, has there been such bitter opposition to the Separate schools of Catholics, where there is unity of action and uniform teaching along the whole line. We regret to have to say it, but truth compels: the prime reason for opposition is found in the fact that it is the Catholic faith that is implanted firmly in the minds of Catholic children. The consciences of some of the leaders of thought amongst the non-Catholic population of Canada should begin to show uneasiness.

CONTRADICTIONARY TEACHINGS.

Almost every day brings to our notice examples of the lack of cohesion amongst those who have established sects outside the Catholic Church, the Church of the living God, the centre of unity. Some weeks ago, the Rev. Mr. Ross, a Baptist clergyman of this city, placed himself upon record as being very much opposed to theatrical performances. At the moment we forget the exact words of the reverend gentleman, but we believe the meaning intended to be conveyed was that theatricals were very demoralizing in their tendency. We have now before us a press despatch from St. Louis, Mo., dated the 1st of January, which says that "by a rising vote of the congregation of the First Baptist Church of East St. Louis unanimously endorsed the views of its pastor, Rev. Adam Fawcett, who believes that dancing is a healthful exercise and that indulgence in it is not sin, and that the theatre is not wrong or immoral."

Let us contemplate the inconsistency of people who teach contradictory doctrines preaching the gospel of Jesus Christ. While one Baptist minister says "you may dance," another Baptist minister will tell you that you will not be assuredly go to the bad place if you do. And while one Baptist minister will warn you against going to the Opera House, telling you that it is the high road to perdition, another will whisper in your ear that such preaching is all nonsense and that it is perfectly harmless to go to the play and enjoy yourself.

THE WHITE FEATHER.

Since our last issue there has been a lull in the proceedings of the French Government against the Bishops and priests who are subject to expulsion from their houses. Out of ninety-six Cardinals, Archbishops and Bishops, thirty-four were expelled in one day, Dec. 12th, and the Venerable Archbishop of Paris was among the number who were ordered out on the first day of the application of the law. He left without demurring, and having been invited to live in the house of a Catholic member of the Chamber of Deputies, His Eminence has since then been offering up the holy Sacrifice of the Mass in one of the rooms of the Deputy's house, which has been fitted up as a chapel. The number of priests expelled from their homes to the present moment is not stated, but it must be large, as the Jacobins have been at their sacrilegious work ever since the law has been put into force. But to such a degree has public attention been directed to the modifications which have been proposed to the new religious bill which has been presented by the government to the Chamber of Deputies for adoption, that the progress made in the evacuation of priests' residences has not been made known by cablegram, but beside the Episcopal residences vacated on the first day of the operation of the law it was officially reported down to midnight of Dec. 17th, twenty-five more archiepiscopal and episcopal residences had been vacated on that day, besides twenty-six large and sixteen small seminaries. No sooner had the Archbishop of Paris left his house than it was taken possession of by the Governmental Department of Labor, and it was filled with workmen who began adapting it to its new purpose. It was covered outside to a large extent with bulletin boards, on which notices had been pasted calling for tenders for articles needed in the prosecution of the vandal work.

The churches have not yet been actually closed to religious worship, except in one instance, down to Christmas Day. This exception occurred at Azay-sur-Indre, where the mayor, in writing ordered the pastor to leave both the presbytery and the Church, which he did. It is now said that the mayor acted with more precipitation than he was authorized by law to use. Under the contradictory orders given by the government it is difficult to tell exactly what the authorities have and have not ordered, but one thing is certain that the work of spoliation is being pretty rapidly carried out, considering the vast amount of labor which will have to be employed to cover the case of thirty-two thousand churches and thirty thousand priests' houses before they are all

used for purposes which the government may have in view.

It has been rumored for some days past that M. Combes has taken an attitude which embarrasses the government, as the ex-premier considers that M. Clemenceau is not pushing his violence far enough. Nevertheless the government's majority on the new bill, which is supposed to be intended to keep the churches open, hangs together with considerable tenacity. After a debate which lasted for seven hours on Dec. 21st, the bill was carried by a vote of 413 to 106. During the discussion, M. Lesles, a member of the Opposition, read a speech against the violent measures of the government which were an injurious provocation to Catholics, and M. Raiberti, a Radical Republican, cried out: "It is the Pope who sent that paper."

Ex-Prime Minister Ribot warned the government that its policy of reprisals should be abandoned, and a policy adopted in its stead which would bring religious peace to the country. He added that the position in which the government stands is not merely farcical, but dangerous. "You leave the churches open," he said, "yet exact for the Dominus vobiscum that priests make a declaration to the police." A singular country ours, where everything is set to the gait of the police.

AN IMPIOUS SECT IN RUSSIAN POLAND.

A strange new sect has arisen in Russian Poland called the "Mariavitz," which is Polish for "Sons of Mary." One Mary Koslovskis, an unmarried seamstress, is said by these deluded people to be a reincarnation of the Blessed Virgin Mary and the Redeemer of the World. It is stated in a despatch from St. Petersburg that the followers of this woman have even gone so far as to petition the Pope to acknowledge her as the World's Redeemer and to have religious homage paid to her on this ground. A Greek picture of the Blessed Virgin, which is said to resemble somewhat their supposed saint is said to be the symbol used by the Mariavitz to express their faith, and this is carried about by them to express their belief in the power of the spinster seamstress to deliver them from danger, and to work miracles for their benefit.

This strange woman's doings are a reminder of the deeds of Johanna Southcote, who was a domestic servant in Devonshire, England, in the latter half of the eighteenth century. She was an enthusiastic Methodist, but afterwards became convinced that she had revelations from heaven, and wrote and dictated rhyming prophecies and religious books incoherent in both thought and grammar, to the number of more than sixty. These books were regarded by her followers as divine works equal in authority to Holy Scripture. She claimed to be the woman spoken of in the Apocalypse or Revelation, chapter twelfth, and asserted that she would give birth to the Messiah on 19th of October, 1814, when she was sixty-four years of age.

Her followers attended her night and day for some days before that date, and for some days after, but the Messiah did not appear. She had about 150,000 followers, and so late as 1860 there were still a number of believers in Johanna's divine mission. She issued passports to heaven to the number of 144,000.

The followers of Mary Koslovskis are said to be numerous in Russian Poland, but they do not at all come near the multitudes who followed Johanna Southcote. They consist, of course, of the most ignorant classes of the people, and in Russian Poland these are certainly numerous, as they were crushed to the earth by the Russian government, which has treated its Polish subjects with ferocious barbarity. It is stated in the despatches that the Holy Father has warned the adherents of this impostor that they must abandon her within twenty days, otherwise they will incur the penalty of excommunication.

The Johanna Southcote superstition was, as is evident, the direct result of the principle of private judgment as taught by Luther and the Protestants of the sixteenth century generally; but this new Polish superstition is in no respect attributable to the teachings of the Catholic Church, against which it is a rebellion, as its followers refuse to hear the Church and its legitimate pastors, and thus incur the penalty pronounced by Christ against such as will not hear the Church: Let him who will not hear the Church be to thee as the heathen and the publican." And further, as St. Paul declares in his epistle to the Ephesians iv. 11-14, "Christ has instituted the various orders of teachers in the Church for the express purpose of saving the faithful from being like little children, tossed to and fro and carried about by every wind of doctrine."

We cannot vouch for the complete accuracy of the cable despatch which

describes the whimsical new Polish sectaries, and the attitude of the Pope towards them, but, if it be true, the Holy Father has taken proper means to recall them to the one fold of Jesus-Christ, and to lead them to give up their superstition; but if they persist in disobeying the paternal call they will be justly cut off from all participation in the blessings resulting from membership in the Church of Christ.

A TERSE PICTURE OF THE SITUATION.

At a New Year's day reception given by Archbishop Ryan of Philadelphia, that distinguished churchman uttered a scathing arraignment of the French government. He denounced the officials as infidels, whom he said were worse than pagans. He expressed the hope that a religious awakening in France would soon overthrow the oppressors of the Christian religion. As an example of the tyranny, which, he said, had been visited upon Catholic institutions there, he cited an experience of a prominent American, who, while inspecting a hospital in Paris, found a dying patient begging a Sister of Charity to place a crucifix at the foot of his cot that he might have more fortitude in enduring his sufferings. The American, who, by the way, was a Protestant, asked the Sister why she did not grant the suffering man's request. The noble woman, who had nursed the dying man for days, burst into tears and replied: "Sir, there is a law in France prohibiting a crucifix in the hospitals."

The American left the hospital with a new idea of the tolerance of this infidel government to those who find their greatest solace in religion. They have already torn the image of the crucified Son of God from the schools and hospitals and other institutions of France, but that is merely a beginning. Their purpose is to drag the love of God from the hearts of men and especially to keep religious instruction away from the children of France. These infidels are worse than pagans. The pagan believes in God and in a hereafter where the good are rewarded, but the infidel does not. Pagans have some virtues mixed with their vices but the modern infidel has all the vices without any of the redeeming virtues of a pagan.

THE INDISSOLUBILITY OF MARRIAGE.

Judge Willard McEwen of the Circuit Court of Illinois has had wide experience in the divorce courts of his State, and has granted a very large number of divorce decrees, the rate at which these decrees were issued being about forty divorces every three weeks when the court was in session. He declared some time ago that the ages of twenty and forty are pivotal times in married life, being the ages at which divorces are usually asked for by married couples, and that more than half the divorces are granted to parties of these ages.

Of forty divorces asked for, only two were cases of church marriages. As it disobeys the law of the Church, making very seldom happens that Catholics marriage indissoluble except by death, it may be taken as approximately true that this five per cent of church marriages contracted by clergymen refers to Protestants, and we thus discover that even though almost all Protestant ministers are quite ready to remarry divorcées, the parties themselves, who are married by clergymen, usually so far respect the religious character given to their marriage, by their having contracted it before a clergyman, that they very seldom seek for a divorce. It follows, therefore, that there is very much more respect for the sacred character of the marriage ceremony among the Protestant laity of all denominations than there is among the clergy, although marriage is admitted even by those of Low Church or Evangelical views, so-called, to be a holy institution established by God and subject to God's law, which is a condition irreconcilable with the unrestricted remarriage of divorced persons. This is evident from the Presbyterian Confession of Faith, the Anglican and Protestant Episcopal Books of Common Prayer and the Confessions of Faith of other denominations. The High Church view of the indissolubility of the marriage tie is, however, more decisive, approximating to that of the Catholic Church.

Judge McEwen states his opinion, that a law should be enacted to prevent the marriage of a woman or man twice divorced, as such persons "have thus manifested their unfitness for matrimonial experience." Two failures should count them out, and there should be most stringent laws to prevent the remarriage of persons afflicted with certain ailments.

"Lack of companionship," he adds, "is the greatest cause of divorce. Alimony should be granted the wife,

whether guilty or guiltless in practically every case. A woman who has lived with a man a number of years is entitled to a pension. In all cases the man should be made to support his children."

Some of these provisions are fair, yet, as a whole, the opinions expressed are fair enough only on the hypothesis that divorce be lawful; but after all, they are but human opinion, founded on the assumption that the law of God may be lawfully set aside. There is this grave defect in the opinion of the judge, notwithstanding all his experience, that he would pull down the edifice which Almighty God has set up, in order to build on its ruins a human erection. Such opinions cannot be adopted by reasonable men, and there is, therefore, no other remedy for the evils of widespread divorce than to return to the Catholic belief in the indissolubility of the marriage tie. A human code of laws can never be a substitute for the divine law, which is alone immutable and authoritative in the case in point, and in every case.

PUBLIC AND PAROCHIAL SCHOOLS.

Among the curiosities of the school system of the United States is the fact that it is proved by statistics from the United States that wherever the Public schools come into competition with the Catholic schools, the latter, taught usually by the much abused religious orders of the Catholic Church, are proved to be far superior to the Public schools. There is no regular competition prescribed by law which the efficiency of the two classes of schools can be compared, but there occur frequently opportunities for a comparison to be instituted between them, these occasions being the public examinations held for the admission of candidates who wish to enter into the military schools such as those at West Point and Annapolis, when the result is invariably that the pupils of the Parochial or Catholic schools carry off the honors. Thus it usually happens year after year that in these examinations the Catholic candidates from the parochial schools of the large cities such as New York, Chicago, Rochester, Boston, etc., always have some of their pupils standing at the head of the list in the number of good marks attained in the examinations, while the Public school pupils' names appear on the reports of the examiners far down in the column. There are generally three-fourths, or some similar proportion of Parochial school scholars in the first dozen of pupils on the list of successful candidates, so that it has come to pass that this result of the examinations can now always be safely predicted.

Toward the close of the year 1905, there was so notable a deficiency of accurate scholarship noticed among the Public school pupils of Cleveland, Ohio, that the educational committee of that city ordered an investigation into the standing of the Public school pupils in the branches of secular education, and the result of the enquiry was humiliating to an astounding degree, and the Boston Herald, of February 6th, said on this subject:

"It is a matter of perennial discussion whether sufficient time is given in the Public schools to efficient instruction in the primary and essential constituents of a good education, fitting boys and girls for citizenship of the Republic. From time to time much comment is heard about the neglect of the three R's which all concede to be the basis of educational progress."

It was ascertained by the investigating committee that the actual time given to practice and instruction in reading aloud was for each pupil from five to eleven minutes per week, and no more! and the Herald remarked on this very justly:

"It is manifestly impracticable for boys and girls to acquire skill in reading aloud so as to convey an author's thought to a listener, correctly and agreeably, with only so much school practice as this, hardly exceeding two minutes a day for the most favored. It is not surprising that in the grades from five to eight, only 62 teachers reported out of 1,312 that they had enough time for reading exercise and 358 reported that they had not enough time, while only 3 reported in definite terms that the results were satisfactory."

The teachers indeed declared in almost every case that there were too many subjects on the school programme, and that better results would be had if teachers and pupils were relieved of some of the work required for other subjects, and it was remarked that the loudest complaints came from families where good English is commonly spoken.

In simple commercial arithmetic the results of the investigation were astounding. A paper was prepared for pupils of the eighth grade which contained simple exercises in addition, and subtraction, with a few easy questions in percentage. One hundred and ninety-three pupils in five schools were tested in this. The sum in addition

consisted of 7 numbers of figures, and was answered right by 104. In the sum, 22 were wrong, in multiplication the sum was of 11 figures multiplied. Only 23 were right while 88 were wrong. In the division tests were to be divided by 3. One and seven were right and 98 percentage 130 were right wrong.

The inference is obvious is something radically wrong system of education when the results: the boys not know how to perform the simplest operations which are required in a sane establishment.

In New York it was also reported that 15,000 slots vacant which might be filled with an education such as coming out of the Public Schools expected to have, but 5,000 boys were out of employment enquiry at the Parochial Schools found that all their pupils grade had found positions available to fill them.

There was another test given Cleveland investigation. Fifty words in common usage posed by the teachers of local 144. In this way it was supposed to be no obstacle to a good as confusion and embarrassment not arise from an examination strange questioners. On answered perfectly. The had 36 misspelled words, an age number to a paper was were evidently very poor.

Next, it is natural for "What is the cause of the loss of the Public Schools?" This matter has been much by educationists and the of the New York Public Spectators, Mr. Clancy, de- letter to the Universe over

"Our children are not are among the brightest in It is not their fault, but the system. When about ago Mr. Maxwell began to make changes, his intention commendable. The principals staid, and notwithstanding labor involved, were engaged new system a fair trial. mental stage has been passed—the business men of the employers of all branches crying out against the the material the Public been turning out... He handled larger classes than in the Public schools, obtained better results. It is impossible were it not that the ponderous non the Public Schools have the Parochial schools. The schools have shrewdly what

consisted of 7 numbers of from 3 to 7 figures, and was answered right by 86, and wrong by 104. In the subtraction sum, 22 were wrong, in multiplication the sum was of 11 figures multiplied by 5. Only 23 were right while 168 were wrong. In the division test, 9 figures were to be divided by 3. One hundred and seven were right and 86 wrong. In percentage 130 were right and 62 wrong.

The inference is obvious that there is something radically wrong in the system of education when such are the results: the boys not knowing even how to perform the simplest computations which are required in every mercantile establishment.

In New York it was also recently reported that 15,000 situations were vacant which might be filled by boys with an education such as the boys coming out of the Public schools might be expected to have, but 5,000 of these boys were out of employment while on enquiry at the Parochial school it was found that all their pupils of the same grade had found positions as they were able to fill them.

There was another test given in the Cleveland investigation in spelling. Fifty words in common use were proposed by the teachers of four schools to be spelled by the boys, who numbered 144. In this way it was supposed there would be no obstacle to a good showing, as confusion and embarrassment would not arise from an examination by strange questioners. Only one boy answered perfectly. The worst paper had 36 misspelled words, and the average number to a paper was 13. These were evidently very poor results.

Next, it is natural for us to ask: "What is the cause of this backwardness of the Public schools in comparison with the Parochial schools?" This matter has been much discussed by educationists and the press. One of the New York Public School Inspectors, Mr. Clancy, declared in a letter to the Universe over a year ago:

"Our children are not dull: they are among the brightest in the world. It is not their fault, but the fault of the system. When about seven years ago Mr. Maxwell began to make radical changes, his intentions were commendable. The principals were commended, and notwithstanding the extra labor involved, were eager to give the new system a fair trial. That experimental stage has passed. Result—the business men of this city, the employers of all branches of labor are crying out against the crudeness of the material the Public schools have been turning out. . . He found that the teachers in the Parochial schools had larger classes than the teachers in the Public schools, and generally obtained better results. This would be impossible were it not for the fact that the ponderous non-essentials of the Public Schools have no place in the Parochial schools. The Catholic schools have already adopted what is good in the Public schools, and rejected what is bad. In the Parochial schools," he continues, "nature study, meaning the waste of fifteen to twenty minutes in telling children that a sparrow has two legs, and can fly by means of wings, that a lion has four legs and can roar, but that a cat can roar is unknown. . . There is no waste of time in the Parochial schools, in teaching the children how to make toy baskets, paper toys, how to mix colors (as if the intention were to make each child a great painter,) or in teaching the boys raffia work, or the science of music in its advanced stages. The parochial schools recognize the fact that the important school age is from 7 to 12. Hence, reading, writing and arithmetic take the place of the art of composition, crude efforts at representation of the human form divine in the Public schools, division of cockroaches, flies, etc. They also take the place of instruction in the correct way of climbing stairs, and of manoeuvring, etc. . . The energies of the Parochial school graduate have not been frittered away upon facts quickly forgotten, but have been concentrated upon the essentials which they have thoroughly mastered."

Other educationists have expressed themselves similarly, and have perhaps been even too extreme in their advocacy of the abolishing of special subjects, such as the art of composition, and a few others. For the most part we believe Mr. Clancy is right. But we are convinced that one of the causes of this difference between the Public and Parochial schools, and perhaps the chief cause of the superiority of the Catholic schools as shown by the statistics, is the very thing in which the opponents of the Catholic schools imagine they have the advantage, which is the teaching of religion in the Catholic schools, and its exclusion from the Public or secular schools.

The teaching of religion tends to make both pupils and teachers do their duty faithfully, and thus the pupils are more anxious to study and the teachers to impart knowledge, than would be the case if they were not influenced by motives of religion and the desire to work for God's sake. Furthermore, the teachers who belong to the religious orders, of whom very many are found in the city Catholic schools, receive a more effective and longer course of training on how and what to teach, than is possible for those who

have only six months or a year in a Model or Normal school. The religious spend years in learning their profession to which they have devoted their lives, and they have given up worldly pursuits, aims and amusements that they may attend to their duties without worldly distractions. This more than supplies the absence of a departmental certificate, which some people imagine to be the sole evidence of competency which ought to be accepted as satisfactory.

We notice that Mr. J. J. O'Hearn, mentioned at the recent annual school meeting for fourth ward, Toronto, said that at the last Collegiate Institute entrance examinations 70 per cent. of the candidates from the Separate schools passed, while only 62 per cent. of the Public school pupils were equally fortunate. This is a highly creditable showing for the Separate schools, but we do not urge this fact as showing any superiority, as other data should be known and taken into consideration before drawing such an inference. But Mr. O'Hearn's inference was very just, that the experience and capable teachers who brought about such results should not be sent to school again in order to get departmental certificates. Their success is sufficient to certify their competency, and it bears out, what we have stated on several occasions, while treating of the exemption of religious orders from the departmental examinations under the Separate Schools Act of 1883.

We are confident that the Ontario Government will treat the Christian Brothers fairly when the decision will be given as to what action should be taken as regards giving them special certificates, in view of the adverse decision of the Privy Council on the plea that they should have the certificates referred to that they should be authorized to teach.

IRISH AMERICANS IN DEMAND.

Appropos of the frequent declaration that, generally speaking, a Catholic young man's religion is now no handicap to him in this country, the following extract from the Catholic Transcript will be read with interest:

"The late Marshall Field of Chicago had ten thousand employees, and a large majority of these were second generation Irish Catholics. Mr. Field preferred them because they were honest; and he said so more than once, although a Protestant himself. They practically conduct all his great departments of that store to day."

"Frequently one sees in the newspapers advertisements like this: Wanted—A clerk in a grocery store. Educated young man from Ireland, or Irish-American preferred. In nine cases out of ten, if the source of the advertisement is traced, it will be found that the author is a Jewish business man who wants to avoid all graft and dishonesty. As a matter of fact, Irish Catholics are in the highest places of responsibility and trust in nearly all the great Jewish department stores of Pittsburgh, Chicago, and large cities, also, New York. The second generation of other races does not appear to cling so closely to honesty as the Irish Catholics in these days of commercialism. Mother Church and her confessional are the cause of this rugged and sincere devotion to strictest integrity; and when, occasionally, there is a departure from the straight and narrow path, how often do we read of instances, in strong relief, wherein property and money wrongfully taken are restored through the confessional to the rightful owner!"

CARDINAL MERY DEL VAL.

Since the trouble in France reached an acute stage the government organs have been training their heavy guns upon Pope Pius X.'s brilliant young Secretary of State. It has been said that he lacks the diplomatic ability of his predecessor, Cardinal Rampolla, and that he is unfitted to handle the tremendously important affairs of his office. Such is most decidedly not the opinion of E. Alexander Powell, F. R. G. S., presumably an Englishman and a non-Catholic, who, writing in *Munsey's Magazine* for December, says:

"That he is eminently fitted for the post he holds there can be no shadow of a doubt. The son of a distinguished diplomatist, he has spent the last twenty years in the greatest school of diplomacy in the world. Other sovereigns can back up their diplomacy by fleets and armies; the Pope possesses no second weapon. It is doubtful indeed if any diplomatist of modern times has been better fitted for his task. Mery del Val's remarkable abilities as a linguist gave him an enormous advantage from the very start. Spanish is his mother tongue, English he speaks like an Englishman, French like a Parisian. Of German he has a fluent command; his Italian is so entirely free from accent that he has come to be regarded almost as one of that nationality. . . . Mery del Val will go down in history as the Secretary of State in whose term of office the rupture with France took place; but that the Cardinal was in any way responsible for this rupture has been proved a fiction by the very course of events."

CONCERNING "LEAKAGE."

It is asserted by many religious commentators that Catholicity is in a stage of retrograde transition. What they really mean to say is that there are many more apostates from Catholicity at the present day than there have been in former ages. Perhaps there are. But we might defend ourselves at the same time that we admit apostasy by calling attention to the fact that from the increase in the number of Catholics it is only natural that the number of apostates should increase also. Apostasy, however, has not increased in proportion to the number of converts, or anything like it.

Still we cannot close our eyes to the fact that there are many apostates from the Church in our day. There is no reason why we should hesitate to admit it. More important is it to us that we study and know the real cause of what our enemies are pleased to call the "retrogression" of the Church than by blinding ourselves to every evil which may threaten the Church that we strive to make appear as true what is not.

Let us look far afield over the Apostolic labors of the Church in the world and note the many places, which, it is said, witness the daily slow, but steady retreat, of Catholicity before the advance of organized intellectual opposition. Whole regions spring up before our vision where the influences of religion are believed to have been neutralized.

If we examine more closely, however, we shall find that it is the influence of Catholicity, and that alone, which still preserves and secures what morality is left in the world. We shall behold generation after generation of Catholics existing content to practice their religion with the one motive that they "know nothing else." Custom, habit, and example are perhaps their only incentives and the mainstays of their fidelity, earnest conviction regarding the propriety of their Catholic lives may in many cases be entirely lacking. Yet it is nothing else than their Catholicity, be it ever so weak and illiterate, which saves them to society. Theirs is a spirit which, in the superabundance of its nobility has builded the land with noble temples and institutions of learning. Theirs is an undimmed sense of religious justice which knows no hesitation when there is question of positive evil. They are Catholics; and that is the reason for their regard for truth, their devotion to duty, their unquestioned moral superiority over their fellowmen.

It is simply because they are untaught in many cases that the pernicious, infidel atmosphere in which we live blinds them to the wholesome doctrine of the Church and renders their moral and physical slaves to a poison which inebriates perhaps while it brings spiritual death. How shall we be able to restrain a reasonable grief for the desolation which modern scepticism enacts among such untaught sheep of the fold? One of the noblest attributes of the members of the educated so-called man of so-called "natural virtue," or the renegade Catholic, thousands of these poor children of the Church are daily comforting themselves like so many victims in the webs of fate. To bad example they have sobriety to oppose; to vice they have virtue; to craft simplicity; but to the all-levelling weapons of intellect, to fallacious reasoning, they had only their faith, their instinctive confidence in God, their Catholicity received at their mothers' knees. Little by little their only defence is battered down; hearts that had pulsed with love of a merciful God begin to burn with the lecherous words quivering with the excitement of newly-found license, they run quickly in the way of perdition.

To be on our guard against the educated vices of the country, to preserve a simple, steadfast faith in the face of ridicule, to practice virtue in spite of the evil which surrounds us, to hold fast to our Catholicity as the most priceless gift which God has bestowed upon us, to be docile children to the Church and her teachings, constitute, then, the most solemn duty which confronts us at the present day. We must not allow ourselves to be won over by the plausible expostulations of the enemies of religion. Our difficulties against faith are not to be thrashed out in the drawing room, nor solved by the overweening vanity of "modern progress." We have our priests, our proper teachers, to instruct us in religion, and our doubts are to be submitted to their examination. In this way we shall preserve intact our Catholicity; our faith will remain always our most priceless treasure; nor shall we become like too many other weak Catholics, victims of the most insidious of all the devil's machinations. And the so-called "leakage" among Catholics will disappear.—Providence Visitor.

BUSINESS QUITE DULL.

Two brief extracts from recent issues of the Evening Star, of Franklin, Ind., read a graphic object lesson to the distressed remnant of the "ex priest" and "escaped nun" exploiters of non-Catholic credulity. The first, which ran as an advertisement in the Star for a week, was to this effect:

"Lecture—Friday evening November 8, at 8 o'clock, in Macomber Hall by Mrs. G. Leader. Subject: 'Conversion from Roman Catholic Church and How Saved from Nunery.' Silver collection."

The second extract is from the local columns of the same paper on Nov. 10:

"An audience of two assembled last night to hear the lecture given by Mrs. G. Leader. The lecture was not given. The lecturer said this was the first time that she ever met with an audience of this kind, but Franklin is discriminating."

A more satisfactory report of such a "lecture" we have not read in a long time.—Ave Maria.

God forbid that I should glory, save in the Cross of Our Lord Jesus Christ.—Gal. vi-14.)

"HIS WILL IS OUR SANCTIFICATION."

These words of God, as expressed in Holy Writ, should be a comfort to every Christian soul. They tell us that God, Who made us, would have us grow holy and saintly; in a word, that He would have us grow more like Him, holiness and sanctity itself. Made as we are to the divine image, God would have that image become more distinct and defined in us every day we live. This He is prepared to realize for us, if we will only sanctification." This He accomplished in the saints, and this He will accomplish in all who yield up their will to Him.

It is by the means of His grace that He will perfect us, as taught us by Holy Church, and as exemplified by St. Paul, who said, speaking of his conversion "by the grace of God, I am what I am;" for grace is a participation in His own perfect nature, and when it is allowed to work in our soul by our yielding to its influence it makes us grow like to Him for a Whom it emanates. Thus was David a man after God's own heart because he was united with Him in His soul, and so were all the saints of God.

God wishes our sanctification, first, that we give Him the glory that is due Him, and, secondly, that we may give to one another the service that He intends. God has a right to the best that is possible for us, and so He would add His grace to our poor nature that we may be lifted up to higher things and by His inspirations and His helps be enabled to give Him a love that is acceptable and a homage that is worthy. He would perfect men that they do towards one another deeds of goodness and kindness, after the example of His own infinite goodness and kindness towards them. It is thus that He would have us to love Him, that He commanded us to love one another. It is in fulfillment of this dual commandment that sanctity is attained. All goodness is from God, Who is infinite goodness, and so to extend goodness to one another we must first draw it from God; now we draw it from Him in proportion as we love Him, for the more we love God the more He loves us, and gives us of His love and His life, which is His grace to our souls.

God, the author of nature, which is so wonderful, so beautiful, as exemplified in the heavens above, in the oceans and plains covered with their foliage and fruit, wishes to reach the climax of His creation in the perfection of that greatest and most wonderful of creations, man, and this He does by grace and not by force. He wishes that in the perfection of their homage to Him, and the fullness of their love and service to their fellow men.

The just glorified God and edified man. They were in loving union with both. They served both one and the other at one and the same time. Their hearts beat with a double love and they carried their affections to a twofold service. They always saw in their fellow men the image of their Maker, and they served Him through them. This is doing what our Lord enjoined, namely, good for His sake, for, as our Lord said: "Whoever ye do to the least of these, My brethren, ye do unto Me." They passed their lives in prayer and praise as regards God and in deeds of love and kindness as regards men.

The truly good have ever been the most useful for the advancement and preservation of society and for the welfare and happiness of its members. They never saw an idle bread, but were among the hardest working and busiest of men. Every department of labor felt the power and excellence of their toil, every school of science and letters has known the efficacy and brilliancy of their intellects. They worked as they prayed and prayed as they worked. Holy, good men have given earth many of the best things it boasts of; notably, a Columbus discovers a new world, and in our own day, a Pasteur adds valuable discoveries in the science of medicine that will save millions from premature death. Grace perfects nature in more ways than one. Not only does it refine and make beautiful the soul, but it also adds its light and influence to the mind and makes it more capable of great things. It illumines and clarifies all it touches. It is for this that the wise man says: "Exercise thyself to piety for piety is useful to all things." The good man is really the great man and the world's history proves it.

It is when men detach themselves from God by sin or, still worse, when they ignore Him altogether by infidelity, that we see the sad results of detaching the divine will which has willed man's sanctification. Is there any one so miserable as the sinner, and is there any one so dangerous to the public good as the infidel? The former injures himself, the latter does an injury to all his fellow men. Witness the abominations of infidelity on the part of its votaries in the war on the Church, and on everything good that is now going on in France. See the crimes that individuals who have no belief in God have committed against society in ruthlessly cutting off those falling ill. Verily, when God's order is disturbed, it means, if not checked in time, a general destruction of all that is good for man, both for time and eternity. Without God, man must deviate into the more animal, and he is all the more dangerous because of a blinded intellect and a perverted will. With God, that is with serving God and keeping His holy law, man becomes noble and generous towards his fellow men, and rises higher and higher in virtue and perfection of character. He is corresponding with and realizing the divine will, for God wills our sanctification.—Bishop Colton in Catholic Union and Times.

True morals spring from true faith and true dogma; a false creed can not teach correct morality, unless accidentally, as a result of a sprinkling of truth through the mass of false teaching.—Rev. J. H. Stapleton.

THOMAS A'KEMPIS ONCE MORE.

In the midst of the flood of books that come from the press there are occasional issues which show a depth of seriousness in this generation that is gratifying to those who fear that the strenuous life in pursuit of money occupies nearly all thoughts. Within the last ten years, for instance, there have been published in English altogether some ten works on the subject of Thomas a' Kempis, and, curiously enough, most of them have come, not from Catholics, but from Protestants. It is now indefinitely acknowledged, mainly through the painstaking investigations of Sir Francis Cruise, M. D., of Dublin, that a' Kempis did write that wonderful book the "Imitation of Christ." In a recent study by J. C. Montgomery this is confirmed, and now the matter seems settled beyond all doubt.

It is not usually realized that Kempis died within fifty years of the so-called Protestant reformation, and that though his religious spirit is eminently profound, and every devotional person since has turned to him with pleasure, he had none of the peculiar ideas that were introduced by the reformers.

Kempis believed in indulgences and recommended the practice of them; he believed in the religious life and was himself for over seventy years a member of a religious order; acknowledged the supremacy of the Pope and considered that the Church was the great deposit of the Christian faith and must be looked to for guidance on all occasions; practiced the most ardent devotion to the Blessed Virgin and to the saints and counselled these practices in others; believed firmly in transubstantiation, and wrote what is considered by some the most beautiful series of chapters in his wonderful book on this subject, though Protestants who use the "Imitation of Christ" for devotional purposes often find it more consonant with their feelings to have this series of chapters omitted from editions published for their use—in a word, did everything that the reformers, so called, a half century after were to condemn, yet confessedly wrote the most wonderfully spiritual book after the Scriptures that was ever written, and the most wonderful work that has ever come from the hand of man, for the Scriptures are inspired from on high.

It is the testimony of such men as Thomas a' Kempis to the good that was in the Church before Protestantism began, that furnished the best possible proof that the Church was faithful to her mission, and that, even though abuses might exist, the promises of Christ had not failed, and His great work was being carried on. This is part of the important revelation of his torical truth that is being made at the present time. Men are studying the documents and the lives of the men of the time. The so-called reformation in Germany sinks to the level of what it is now called by the best professors of history in many of our universities, and should be called by all serious thinkers—the religious revolt in Germany at the beginning of the sixteenth century. This is what the lives of such men as a' Kempis stand for in the pre-reformation period, and Catholics should be familiar with them and should welcome recent contributions to the knowledge of them because they mean so much for genuine as opposed to traditional history of these early times.—Buffalo Union and Times.

A SAINT'S PARABLE.

The frequency with which our Divine Lord made use of parables to convey religious truth to the minds of the multitude naturally made this method of instruction a favorite one with many of His most perfect followers, the saints. Here is an unbacked one which we find in a sermon of St. Vincent Ferrer.

There was once a king who had in prison two men, each of whom owed him a large sum of money. Seeing that, possessing nothing, they were unable to pay, he threw at each of them a purse full of money; and threw the purses with such force as to cause the debtors not a little pain. One of the men, angry at the blow, showed his impatience plainly, but apparently made no account of the purse; the other, in his gratitude for the favor done him, forgot the pain and, taking the purse, thanked the king and paid his debt.

Now precisely the same thing happens with us. We all owe heavy debts to God for the many benefits we have received from Him, and for the many sins we have committed against Him, and we have nothing of our own with which to pay them. Therefore, moved by pity for us, He sends us the gold of patience in the purse of tribulations, that we may use it to pay our debts. Whoever will not do this only increases his debts and renders himself more displeasing to God.

A TOUCHING MESSAGE.

The feelings of the Rev. Henry Granger, of St. Matthew's Protestant Episcopal church, Evanston, Ill., in announcing to his congregation that he must part with them to embrace Catholicity were doubtless similar to those of Father Faber when taking leave of his beloved Eton, where he had been an Anglican for some years. There is a like sense between these two converts, and it is easy to understand the grief of those from whom they were obliged to part. Father Faber's biographer relates that, having told his people the day before of his intention to go where truth was to be found, he took his departure early next morning, hoping to escape all notice. But as he drove through the village every window was thrown open, and the sorrowing parishioners waved their handkerchiefs and sobbed out: "God bless you, Mr. Faber, wherever you go!" Though less demonstrative, the grief of Dr. Granger's flock was doubtless quite as sincere. His sentiments toward them remain unchanged, and are feelingly though simply expressed in the following statement, which is the only public

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Dr. Granger is willing to give for the step he has taken. "To whom it may concern: In making the change from the Protestant Episcopal to the Roman Catholic Church I have acted simply in obedience to my convictions, the result of many years of careful study. When I reached the position that I could no longer honorably remain in the Episcopal church I withdrew. With only the kindest thoughts toward those with whom I have been associated so long and with faith in God for the future, I am, very sincerely, etc.—Ave Maria.

MISSIONARY LITERATURE.

At the recent Missionary Conference held in Washington one of the subjects which naturally occupied the attention of the participants was Catholic missionary literature, its production and dissemination. Speaking of the work done by the English Catholic Truth Society, the Rev. Father Orsz, of Scotland, said:

"The clearest Catholic laymen and most scholarly priests employ their talents in writing tracts which set forth the doctrines of our Church in a clear and popular style. Every year they hold a congress, and the London Times says of them: 'They are the world's best authors.' Yet they do not think it beneath their dignity to write small pamphlets. I do not see why their method of distribution should not work successfully here. There, in the vestibule of every church, they have racks filled with Catholic Truth pamphlets, and near by a receptacle for any offering given in exchange for a tract. Many a time I have seen a non-Catholic enter the church and secure a leaflet. There is also a Catholic repository near every church, where people may procure religious books and articles of devotion."

Whether or not the plan mentioned in the foregoing paragraph is generally adopted in this country, the great desideratum at present is not so much an increase in the volume of Catholic literature, as the widespread distribution of such books, pamphlets, tracts and leaflets as we already possess. We have frequently insisted in these columns on the advisability of Catholic pastors' furthering the securing by their parishioners of the inexpensive publications of the various Catholic Truth Societies; and we are tempted to say that the parish priest who in our day and country altogether disregards so effective a means of indirectly leading non-Catholics to the true faith and directly strengthening, enlightening and confirming that faith in his own flock, is more or less derelict in his duty as a genuine pastor of souls. Let us by all means add still more to the supply of Catholic literature, but let the major part of our energy be devoted to increasing the demand for what already exists.—Ave Maria.

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Catholic Scriptural Calendar For Year 1907. A tale for every day in the year, taken largely from "The Roman Missal," and following the ecclesiastical year and the days of devotion. Price 75c. postpaid.

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THE CATHOLIC RECORD London, Canada

CHATS WITH YOUNG MEN.

Cheerfulness increases Earned Capacity.

This article is not intended for the honest poor, for those who are doing their level best to improve their condition; but it is meant for the idle, the purposeless, for those who are bringing only a small part of themselves to their task, who are using only a small percentage of their ability for those who think themselves down, and who hold themselves down by their pessimistic, discouraging, depressing thought, and actions.

It is intended for those who could improve their conditions by working about and facing the other way. A great many people think they are doing their level best to get away from poverty when they are not making one half the effort possible to them.

You may think you are doing your best. Just take an inventory of your self and see if you are bringing out the best in you, if you are doing all you can to make a place for yourself in the world. You may find that you are really using only a small part of your ability to gain independence. New hope, more optimism, a new life motive, a more hopeful, cheerful outlook would probably increase your earning capacity wonderfully.

Your creative faculties will not give up their best unless you are facing the light, with hope and confidence are leading you.

If it were possible for all the poor people in the world to turn their backs on the dark and discouraging environment and face the light and cheer, and if they would resolve that they are done with poverty, and a slipshod existence, this very resolution, would, in a short time, revolutionize civilization.

Each Has His Place. We have our own place to fill in this world and there is no one else who can do it. We have our own duty to do and there is no one else who can do it. God has laid upon us obligations which He has laid on no other person.

Our conduct cannot be chargeable to another. For the things we do we alone must answer; and when we pass away the world will be just so much richer or so much poorer according as our lives have been a blessing or a curse. Filling another's place is all a delusion. You cannot do it.—Western Watchman.

Don't Let Your Past Spoil Your Future. There is nothing more depressing than dwelling upon lost opportunities or a misdeed. Whatever your past has been, forget it. Do not drag it across the New Year line. If it throws a shadow upon the present, or causes melancholy or despondency, there is nothing in it which helps you, there is not a single reason why you should retain it in your memory and there are a thousand reasons why you should bury it so deeply that it can never be resurrected.

The future is your next block of marble. Beware how you smite it. Don't touch it without a programme. Don't strike a blow with your obnoxious model, lest you ruin and mar forever the angel which lives within the block; but the marble of the past, which you have carved into hideous images, which have warped and twisted the ideals of your youth, and caused you infinite pain, need not ruin or mar the next block before you. This is one of the merciful provisions that every day presents to every human being; no matter how unfortunate his past, every day every human being has a new uncut block of pure Parian marble before him, a new chance to retrieve the past, to improve upon it if he will.

Nothing is more foolish, more positively wicked than to drag the skeletons of the past, the hideous images, the foolish deeds, the unfortunate experiences of the past into to-day's work to mar and spoil it. There are plenty of people who have been failures up to the present moment who could do wonders in the future if they could only forget the past, if they only had the ability to cut it off, to close the door on it forever and start anew.—Success.

How to Become Nobler and Stronger. In the world you will have to watch over yourself and cleave steadily to the religious practices of which you have felt the happy fruits. If you are faithful to them, your character will become nobler and stronger. If you mend what faults you may commit, they will not bear the same evil results that they work in souls in whom God is not present and His influence is not felt. You will take advantage of whatever experiences life may bring you, so as to draw ever nearer to Him in Whom you will always find light and strength and consolation.—LaCordaire.

For your comfort I can say to you that Jesus is called in the Gospel the "Friend of sinners." He is our friend for He came not to call the righteous but sinners to repentance.—Cardinal Gibbons.

The supreme lesson of life is to bear with weariness of self. You will not be worth your salt afterwards unless you have used the present to those who make it their joy to do God's will.—Father Dignam, S. J.

Humility and charity redeem human weakness.—Goethe.

OUR BOYS AND GIRLS.

Talks to Boys.

Many boys do not realize the importance of giving a good example. To give a good example means to act in such a manner as so edify others, to induce them by your actions to do right and practice virtue. What great amount of good can a boy not do by giving a good example? While, on the contrary, how much can he not spoil by a bad example?

Dear boys, wherever you may be and whatever you may do, be sure all ways and everywhere to give a good example. Remember, others are watching you. They will take good notice of you. Their actions will depend on yours. If your actions are good, theirs will be so, too; if yours are wicked, so will their actions be wicked.

You have little brothers and sisters at home. Are you always careful to give them a good example? They will, as a rule, be as you are. They will imitate you. Your actions will make a lasting impression on them. You are their leader, their guide. They will follow you. Do you always lead them on the right path? Do you truly edify them? Is your example worth imitating? How much depends on a good example right here among your immediate surroundings? If you are harsh and disrespectful to your parents they will be so, too. If you steal, lie, use bad language, and have all sorts of wicked habits about you and they know it they will do the same and acquire the same bad habits. How many a boy who had a good heart, but been led astray and totally corrupted by the bad example of his older brother?

And again you are Catholic boys. Do you always act, speak as such? Do you not know that others are looking up to you as their models? Do you not know that non-Catholics are watching you to see how you conduct yourself? They surely expect only good from you, you who ought to know the law of God and His Church most perfectly, and keep it most conscientiously. Are you giving a good example? If not, what will they think? What comparisons will they make? On whom will they cast the blame? What a wonderful influence you can exert in a company of boys by giving a good example! A few good boys in a school who give a good example can make the entire school better. A few such in a society of boys can wield such a power over the rest that all will be anxious to imitate them, to do good and practice virtue. "Examples draw," the proverb says. It is quite true, indeed. They influence others most wonderfully; they induce others to imitate; they almost force others to follow.

What great apostles of good you can be, boys, by giving a good example everywhere! Our Lord admonishes us to let our light shine before men, so that they may see our good work. (Matt. 5, 16.) It is His will that our influence should make itself felt by those around us; that by our light we should illumine the darkness, and be some teachers and guides to our brethren.—The Rev. M. Klassen, in the New World.

Take a Pride in Your Work. "Don't that look just fine?" It was no vain conceit that made a certain boy say these words one day last summer. His blue eyes were shining with honest pride because of the perfectness and trimness of the small garden he had finished weeding and hoeing. Three days before the garden had been completely overrun with weeds and grass. Some of the grass had been of the variety called "wire grass," and if you have ever tried to hoe out or pull up grass of this kind you know as well as that boy knew that it is mighty hard grass to tackle. But this boy had tackled it with his teeth set and a determination to rid that garden of every spear of it, and it had disappeared root and branch. He was a small boy of French Canadian parentage whom the farmer, with whom I was spending some weeks had hired for the summer, and only that day the farmer had said to me: "I never saw a boy take so much pride in his work as Louis does. That boy will get along all right in the world. He is not only a very industrious, but he is so thorough. Everything I give him to do is done just as well as it is possible to do it. He never gives anything a lick and a promise."

Give me a boy noted for being industrious, and who takes so much honest and manly pride in his work that nothing but perfection will suit him, and I shall feel that I am safe in prophesying a successful future for that boy. There is something fine and manly in the boy who takes pride in his work. He is a reflection on his character to be lazy and who likes to put an "A one" mark on all that he does.

I remember that I once happened to be near two boys who had each been given a certain task to do. I do not know how long they had been working on it, but presently I heard one of them say to the other. "There, Joe, that will do. It looks good enough." "No, it doesn't," the boy called Joe replied. "I'm not going to leave mine until it looks a good deal better than it looks now. I'm no slouch."

Good for Joe! The boy who sets out in life determined that he will not be a "slouch" is on the right track. Slouchy work will not pass muster in these days. If you have slouchy tendencies, boys, you'd better get rid of them just as soon as possible. Let a man acquire the reputation of being a "slouch" and he is a goner. No man wants a "slouch" around, and no man with a particle of honest, manly pride will be a person of that description. Pride in one's work, no matter what that work may be, is a tremendous help to success in life.

Thinking of Others. A wild flower blossoms beside a woodland. Two who pressed that way saw the shy, sweet blossom at the same instant.

"Oh, you little wild darling; you are mine by right of discovery," cried

one. "I must have you to put on my desk and draw inspiration from you all day long," and she stooped to pick the flower.

The other laid a quick, gently restraining hand upon her outstretched arm. "No, please leave it where it is. We have enjoyed it; gained inspiration from it, if you will. Perhaps someone else will come this way who will enjoy it, too—who needs its beauty and inspiration even more than we," she said. And the little flower was left in its place.

All unconsciously, each of the two showed plainly a dominant trait in her character. One enjoyed and would appreciate to her own enjoyment and use exclusively the blossom beside the path. The other enjoyed—and would share it with others—which is the better trait or impulse? It is not all ways necessary to deny self a share of the pleasure. But so often we are apt to claim it all for self and forget to share it. Yet others may need the blossom beside the path more than we need it—may, it may be there more for them than for us. Shall we not think of their need as well as our own desire?

CATHOLICS AND SOCIALISM.

REV. DR. BARRY'S REPLY TO A SO-CALLED "CATHOLIC SOCIALIST."

"I have read with no little disappointment," writes Rev. William Barry, D. D., in the course of a controversy in the Liverpool Catholic Times, "Mr. Murphy's rejoinder to my questions. Mr. Murphy declares himself a Catholic. He must be aware that our highest authorities, including Pius IX., Leo XIII. and Pius X. have condemned socialism—Leo XIII. calling it a 'deadly plague.' He knows that the leading spirits in the movement are anti-clerical and anti-Christian as home as well as abroad. He has only to read a newspaper like the Clarion to see how inveterately hostile to the Church are those who propagate most vigorously the Socialist ideas. He has doubtless heard of Mr. Belfort Bax, who writes: 'Socialism utterly do spurns the other world' with all its sacred properties—that is, the present objects of religion. It brings back religion from heaven to earth.' And again: 'The establishment of society on a Socialist basis would imply the definite abandonment of all theological cults. * * * So soon as we are rid of the desire of one section of the community to enslave another, the dogmas of an after life are lost to the world. As the religion of alive industry was paganism, as the religion of serfdom was Catholic Christianity or sacerdotalism, as the religion of capitalism is Protestant Christianity or Biblical dogma, so the religion of co-operative industry is Humanism, which is only another name for Socialism.'"

Mr. Belfort Bax, I take it, repeats and expresses the actual thing which confronts us, while Mr. Murphy sets up an imaginary and never yet realized state for our admiration. At all events, no Catholic may disregard the solemn warnings addressed to him by the Holy See against joining a propaganda so intensely opposed to what we hold sacred. Mr. Murphy and his friends, if they profess our faith, must reckon with Papal declarations, the tenor of which has never varied. Social Democrats know it as well as we do. Hence their violent language and their alarm at the success of German Catholics in keeping aloof from their unions while helping on a sound economic reform. Every one in touch with Fabians and other English followers of the movement will know that in general the aspect religion, or are indifferent to it, or consider it an obstacle in their path. Facts like these are notorious. What do they portend except the struggle for life between Christian dogma and secularist aspirations? It is not that alien social opposition; it is the party on one side, the Head of the Catholic Church on the other. Let readers compare the doctrine of Pope Leo with Mr. Murphy's tenets and judge for themselves.

But our Catholic, who would fain be likewise a Socialist, follows the 'Clarion' and misses the point of my remarks altogether. I did not want him to write columns on the tyranny of present-day capitalism. I knew its evil power, not least in particular that he does; and I feel them as keenly. How should I defend a system which Leo XIII. has branded in his great indictment on 'The Condition of Labor'? Such capitalism as is there depicted is not on its trial; it is already condemned. But Mr. Murphy assumes that the one and only method of escape from its foul grasp is the collective or Communist scheme which he advocates. When I point out some of the most obvious difficulties attaching to it, he turns round and evades my questions by an assault upon monopolies, trusts and landlords. All that is beside the matter in debate. Socialism, not capitalism, stands here at the bar. If the economic situation abounds in misery, it is constantly unjust and ever since I could think on the subject—that does not prove anything in favor of the Collective system, which in practice might be quite as unjust and productive of even greater misery. Two wrongs do not make a right. Between two extremes there may be found a middle way. Mr. Murphy would make an end of private capital, or, as he said in his first paper, of private property. Communist schemes which are mischievous as it is unnecessary for the object in view. Private capital has not always in the past given rise to the enormous evils associated with modern money-making, and it need not do so if the nation and the laws are effectively combined to prevent them.

Between the system of trusts and the system of Socialist numberless alternatives are possible, as history proves. "What Mr. Murphy should do, but he has not done it, is to convince me by examples taken from real life that state ownership and management of the whole national resources have been free from the evils of slavery, official

ism, corruption and consequent injustice, on which I laid stress. The plan which he brings forward is a dream; its acceptance would be the wildest leap in the dark ever taken by a civilized community. 'Such things would occur, I admit,' he says, 'in a state of society where sections may be played one against another.' And does he imagine that sections would not exist in a Social Democratic state? We are culture, profession, religious views, heredity, genius and all the other human differences leave no openings for party spirit, intrigue, 'combinations'—for 'bosses' and wire-pullers, who by the law or against the law should control production and distribution as they have done in democratic America? Any one can sketch a pretty picture of the intelligent, ever-watchful millions choosing their officials by merit, resisting the encroachments of bureaucracy and coping with powerful minorities bent on exploiting them. But these are day dreams. Mr. Murphy objects, it would seem, to compulsory education, elementary or technical, and to various instances of state interference now. He declares freedom of conscience 'non-existent,' and that the workers have not in a single case the 'smallest pretence to freedom.' I shall not subscribe to such exaggerations, and I need not refute them. All I say is that the evils of our capitalist economic, however great, do not justify so desperate an experiment as the Socialist proposes, and that liberty of contract and of conscience will have to be sought elsewhere."

A CHRISTIAN MARRIAGE.

In the gospel for the second Sunday after the feast of the Epiphany we read: "And the third day, there was a marriage in Cana of Galilee; and the Mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage." In this incident is found the type of the true Christian wedding. Marriage is a sacrament, one of the seven great sacraments in the Church of the Living God. In a certain sense it may be said to be the sacrament from which all the others take their rise, because, through the sacrament of matrimony, progeny is continually given to the Church upon which to exercise the prodigious functions of her other sacramental powers. So holy a thing is Christian wedlock that it is a type of the divine union that exists between Christ and His bride, the Church. St. Paul's words on this subject (Ephesians v. 22-33) are not like the modern ideas of the arrogant world in which we dwell, but they are, nevertheless, words of eternal wisdom and of a divine, unerring foresight.

"Let women be subject to their husbands, as to the Lord: Because the husband is the head of the wife, as Christ is the Head of the Church. He is the Saviour of His body. Therefore as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it: That He might sanctify it."

What wonderful words! How different are they from the sentimental talk of to-day, and the wild notions of affinity and divorce! Men and women who are thinking of entering upon the very serious state of matrimony might do well to ponder these words, and to study very carefully and prayerfully St. Paul's fifth chapter to the Ephesians from the twenty-first to the thirty-third verse. "This is a great sacrament; but I speak in Christ and in the Church."

How many women, to-day, are subject to their husbands, "as to the Lord?" How many men love their wives, "as Christ also loved the Church?" And how did He love His Church? And why did He deliver Himself up for it? For this reason—"That He might sanctify it," and that "He might present it to Himself a glorious Church, holy and without blemish."

Very lofty are these teachings of the great apostle. Though unweeded they sell, for the greater honor and glory of God, in His own personable estate, yet be regarded marriage as a divinely instituted thing, a sacrament, a means of grace, for those who devoutly receive it. From holy marriages springs a holy race. The estate of marriage, therefore, should be entered upon, as in the case of the wedding at Cana of Galilee, not in all things. Husbands, love your wives, as Christ also loved the Church? And how did He love His Church? And why did He deliver Himself up for it? For this reason—"That He might sanctify it," and that "He might present it to Himself a glorious Church, holy and without blemish."

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IN DARKEST ENGLAND.

RELIGION AND SOCIAL MISERY GOING HAND IN HAND.

To the consideration of the gentleman who have been asserting lately that "Romanism is the enemy of progress," and apropos a Presbyterian mission to the Catholics of Ireland: "There is no mission field in the world where the need of the gospel is more real and urgent."

Speaking at the Young Men's Guild conference in Greenock last month, a reverend colonial said that he had visited every country in Europe, Asia and all the colonies, "and he must say that this sea land of ours is the most stricken country he had seen."

Then came the inspiring thought—"The Catholic Church is of God! It is the Church of all nations and peoples."

Let many who read these words reflect upon the privilege they have enjoyed in the fact that they were born Catholics, and let them prize more and more highly that gift of divine faith which God has seen fit to bestow upon them without their passing through the fire of tribulation and self-sacrifice which many a convert has had to endure.

But if a man may interpret the Bible, the Word of God, in any way he pleases, why not the creeds of the churches? Why should he surrender his private judgment of others pro claiming themselves as fallible as he is?

In Protestantism there is no barrier to the progressive march of error; it is the negation of authority in religion and asserts the sovereignty of individual reason. The Protestant who is consistent and logical and honest must become either Catholic or infidel; he must receive either the infallible authority of the Church of God or reject the whole of the Christian religion.

But what are those truths and doctrines? One reverend member of the "Protestant church" says that Christ came from the dead; another says that He did not; one preaches the incarnation, another denies it, and so on. Who is to decide between them? Empty churches, rampant agnosticism, drunkenness, filth, vice and misery—all that after a few centuries of "open Bible" and bitter abuse of "Rome." By their fruits ye shall know them!

Mrs. McCormick was a Methodist like her father and her grandfather was a Methodist clergyman. Her mother was a Scotch Presbyterian.

MRS. McCORMICK A CATHOLIC.

SENATOR THURMAN'S DAUGHTER BAPTIZED IN NEW YORK CATHEDRAL.

Elizabeth Thurman McCormick, daughter of the late Senator Allen G. Thurman of Ohio, and widow of Gov. R. C. McCormick of Arizona, was received into the Catholic Church in St. Patrick's Cathedral, New York, Tuesday afternoon.

Mrs. McCormick was a Methodist like her father and her grandfather was a Methodist clergyman. Her mother was a Scotch Presbyterian.

"It is certainly not by inheritance that I have become Catholic," said Mrs. McCormick last night. "For some years past I have had the inclination to enter the Catholic Church. In the last five years I have travelled a great deal, and it was in my trips abroad that I first felt myself inclined toward the Catholic faith. Father Cotter was the author of my conversion after I met him on a trip to the Holy Land. He is an old friend that I have met at various times. Father Cotter has been residing at Lake Placid on account of his health, but he came down in order to baptize me. There has been no objection to my change of faith from my brother in Ohio. I intend to become an active church worker."

STORY OF A CONVERSION.

HOW AN EARNEST SOUL FOUND GOD'S SANCTUARY.

Probably one of the most deeply interesting records contained in "The Road to Rome" is that supplied by Miss Adeline Sergeant, the well-known novelist, whose reception into the Church was announced a few years since. Miss Sergeant, from 1893 had been a very advanced Ritualist. In various Anglican books of devotion she found prayers which had been written by Catholic saints, such as St. Thomas Aquinas and St. Bernard. She chose to ask herself in time what right she had to use these prayers when it was evident that the saints who composed them would have utterly repudiated the Church to which she then belonged.

"It seemed to me, then," she writes, "as though I were casting not only my Church, but my family, my friends, my country behind me, I beheld myself as giving up all I loved and going into some far country, which was desolate and strange."

Then came the inspiring thought—"The Catholic Church is of God! It is the Church of all nations and peoples. Friends, family, tastes and opinions must be given up for the love of God. I dare not move without complete conviction, and I am profoundly thankful that I did not wait too long, but was enabled to take the step which has brought me into the haven of my desires, the Holy Catholic and Apostolic Church of God, in which I hope to live and die."

In the Catholic faith Miss Sergeant confesses: "My soul hath been content so absolute that it is difficult to find words adequate for the satisfaction that I feel. Mind, heart, conscience, are at rest; no longer tossed on the sea of opinion, but safely anchored in the harbor of God's truth. This is more than I ever dreamed of; this is indeed the Church, the Mother of us all, the Heavenly City, the New Jerusalem, the Bride of God."

A BRAVE FRENCH MAYOR.

Sacred Heart Review.

M. Doliveux, school inspector for Rouen, in France, issued not long since a circular, ordering the teachers of the Lower Seine to take down any religious emblems that might be found in their classrooms. Thereupon, a number of the mayors in this department had these sacred emblems replaced, and even, in some instances, sealed in the walls. Among these brave men was M. de Pomeroy, mayor of Houlme, who was consequently suspended from his official position.

Not is the propagandist violence confined to the biograph. In a hundred other ways is the office of the priest and the profession of the monk being held up to ridicule. The artistic wall plaques and the handsome oil paintings bring the slander against the Church into mill on of homes. Menks carrying a bottle or holding a sparkling glass of rich vintage up to a shaft of light in a cellar; or monks slyly embracing buxom wenches, as though every monk were a true follower of the reocrent Luther, decorate the walls of many of these millions; the walls of offices, and the walls of hotels, cafes and saloons. The brown robes of a priest might be taken for the special saint of places of conviviality, so frequently is he seen therein on the painter's canvas. The cigar box, the cigarette wrapper, the Sunday pictorial supplement abomination, all contribute a formidable quota to the army of defamiation. What can be done to stem the torrent of devilry?

Well, something can be done. The individual Catholic can do much if he would only shake off his indifference; the organized forces of Catholic action can do a great deal. Catholic societies can raise an agitation. They can make showmen, and publishers and store keepers feel that while the Jew and Freemason have rights, the right to outrage Catholic feeling is not amongst them. The protest of a priest subscriber has been effective in the case of the North American and Gertrude Atherton's offensive story, in which the Franciscan friars in California were held up to scorn in a way that ought to make the blood boil in the veins of any Catholic who knew the real story of those devoted pioneers of Christian civilization. We protested, too, and we are glad to find the protests compelled respect.—Philadelphia Catholic Standard and Times.

Compliments, etc., DE POMEROY.

An Interesting Statement. The Lamp, (Protestant Episcopal), is authority for the interesting statement that the late Bishop Nicholson (Protestant Episcopal), of Milwaukee, was a firm believer in the primacy of the Roman Catholic Church. The same paper also says that the deceased had a great devotion to the Holy Mother of God. The Rosary, says The Lamp, was his constant companion during the days of his long and intensely painful illness, and the "Hail Mary" was habitually recited with the "Our Father" in the private prayers of the saintly prelate.

CATHOLICS AND CIVIC DUTIES.

Appropos of politics and the facility with which the rank and file of Catholics may be politically exploited by the roaring demagogue and blatant infidel, if he comes of Irish parentage and Catholic ancestry," the Sacred Heart Review says:

"Catholics have a twofold mission in this country: (1) to be able and willing to present to their fellow citizens, when opportunity offers, correct information regarding Catholic principles (2) to exemplify in business and social life, but especially in political life, the truly Christian principles of honesty, loyalty to truth, and devotion to the public welfare. It ought to be impossible for pretenders or mountebanks to get a following, or support from our high minded men of honor who have a keen sense of responsibility to God for their public, even more than for their private acts."

It is altogether pertinent to remark, in this connection, that a very common and very serious mistake made by men, Catholic and non Catholic, who pride themselves on being "high-minded" is their neglect of civic duties, their abstention from electoral action, on the ground that politics is, in practice, low and disreputable, and that one can not touch pitch without becoming defiled. Now, politics, or the theory and practice of obtaining the ends of civil society as perfectly as possible, may be low or high, disreputable or thoroughly respectable, just in proportion to the preponderance therein of dishonorable or honorable men; and the latter class are very certainly derelict in their duty as good citizens when they contemptuously leave to unprincipled self seekers the manipulation and control of public affairs in city, state, or republic.—Ave Maria.

BATTERING AT CONFESSION.

Those who have been watching the course of the great battle now proceeding between the forces of anti Christ and the Catholic Church have noted that the greatest energy of the attack is directed against the confessional. This is regarded as the center of the Catholic position. It is the work protecting the sacramental ark. The confessional is the second gate of the Church. Baptism has been passed there is no other port. These gates agitate the gates of hell and all the fury of its force now concentrate about the center of resistance. In France the Masonic press is doing much the same class of work as the anti-Catholic press here is doing in such works as "The devil in the Confess." Its efforts are being supported by the still more effective agency of the moving picture machine. Thousands of these devices are now in operation in the more populous French cities, poisoning the streams of truth and inflaming the fuel of passion. Here, too, the thin edge of the wedge has been tried. In Buffalo recently the confessional pictures were advertised by means of a placard outside a photograph entertainment booth, with the attractive notation, "How Mons. Curé hears the Ladies' Confessions. Very, Very Funny." A priest from Canada was among those who went to see the show: The confessor, a bloated, leering personage, that might have served for a drunken satyr, was shown entering the box, and then a female coming in at the side—a figure that looked like a street drab awaiting for a debauch. The priest was ordered to behold these figures make emblems that might be found in their classrooms. Thereupon, a number of the mayors in this department had these sacred emblems replaced, and even, in some instances, sealed in the walls. Among these brave men was M. de Pomeroy, mayor of Houlme, who was consequently suspended from his official position.

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AS LITTLE CHILDREN.

NO MUST WE BE TO TASTE PLEASURE. By Paola Lambroo.

We, grown up persons, rich in experience and knowledge gained in study, perhaps are ready to doubt that we can learn anything from children. And yet we may not only learn valuable lessons from them, but these lessons have a higher, deeper, meaning than appears on the surface. Above all we can learn from children how to enjoy life. Countless little things which we now discountenance would, if we allowed children to be our teachers, be converted into sources of joy. I believe that we "grown ups" should cultivate the power of utilizing little everyday occurrences to increase our store of happiness.

To a great extent people in general have lost desire for healthy vigorous pleasure, and in a still greater degree the power of obtaining it. Even if we belong to the normal class of humanity we are not possessed of this excellent gift in the same measure as children. We have lost the power of adapting and making our own many things that add to life's enjoyment. The ability to modify the disagreeable experiences we meet with by always looking at the bright side has passed from us. Of course, we don't like to admit that our faculty of enjoyment has become dulled but we are forced to admit that it usually takes some special excitement or something extraordinary or unexpected to arouse that sense in us. A journey to strange land of Beethoven symphony, an unexpected happening or something far out of the ordinary run of things often is necessary to stir up and restore our ability to enjoy. It is in just this respect that children can be our teachers. They seem to know as if by some instinct how to place the soul's in perfect accord with pleasure.—Catholic Columbian.

SOUND REASONING.

The average Catholic practices his religion with commendable faithful ness. Often he makes some sacrifice to attend Mass on Sundays, and to abstain from meat on Fridays. True, his religion seems, at times, a matter of merely conforming to obligations; but he is at heart very loyal to the Church. If there is a question of religion under discussion, as, for instance, "Did Moses write the Pentateuch?" the average Catholic does not form an opinion off-hand. His inquiry is not as to the evidence—which can be readily supplied to him and acceptably judged by him. His mind turns at once to the thought: What does the Church teach? And he is just as sound in that style of reasoning as the good lawyer is, who, on a legal question, at once recurs to the inquiry: "What does the Supreme Court say?"—Catholic Citizen.

DIED.

WALSH.—On Dec. 23 1906, at 40 Rathbun ave., Toronto, Teresa, dearly loved daughter of Tom J. and Rose Walsh, aged seventeen years and four months. May her soul rest in peace!

CHEERY.—In Chicago, on Dec. 15 1907, Mr. Robert James Cheery, native of Montreal, Que., aged 31 years. May his soul rest in peace!

BUTLER.—In Schomberg, on Dec. 9th, Catharine Butler, widow of the late Patrick Hanley, M. P. for his soul rest in peace!

FLOOD.—At Oakville, on Dec. 21th, James Flood, sr. aged 77 years. May his soul rest in peace!

LENNON.—At Westport, Ont., on Saturday, Dec. 22nd 1906, of apoplexy, Mrs. Nicholas Lennon. May her soul rest in peace!

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TEACHERS WANTED.

TEACHER WANTED MALE OR FEMALE. Normal certificate for Roman Catholic Separate S. S. No. 12. Knowledge of English. Duties to commence Jan. 8, 1907. Apply, stating salary and giving experience and testimonials to J. G. Gagnier, Secretary, 1465 St. P. O.

WANTED AN ASSISTANT TEACHER for S. S. Section No. 3, Diver South. Applicants must speak French fluently. Address John J. Hill, 1465 St. P. O.

TEACHER WANTED—DULY CERTIFIED teacher for R. C. S. No. 11, knowledge of English. Duties to commence with the new year. Apply to Thomas Mahon, Sec. Treas., 1465 St. P. O.

A TEACHER FOR THE SEPARATE school, LaSalle, Ont., holding a first or second class professional certificate. Mess conveniences and up to date school in Ontario. Salary \$800. Apply, stating experience and qualifications, to Daniel Schenck, Sec. 1471-3.

WANTED IMMEDIATELY, TEACHER for Separate S. S. No. 4, St. George's, holding third class qualifications. Small section and attendance, conveniently situated. Apply at once stating minimum salary to M. J. Gagnier, Sec. Treas., Bowdoin, Ont. 1471-3.

TEACHER WANTED FOR PUBLIC school at Markham, Ont. Apply, stating salary rate to Arthur P. Lefebvre Sec. Treas. S. S. No. 1, Hogan, Markham, Ont. 1470-1.

TEACHER WANTED FOR JUNIOR ROOM of Hastings Separate S. S. No. 12. Apply, stating salary with testimonials to John Coughlin, Sec. 1472-2.

TEACHER WANTED FOR ROMAN Catholic Separate school, Sec. No. 7, Elliot. Holding 2nd class certificate. Apply, stating experience to Cornelius Crowley, Secretary, Kinkora, Ont. 1472-4.

WANTED B. C. TEACHERS TO TEACH in Alton. Apply to G. O. S. O'Grady, St. Albert, Alta. State experience and give testimonials. 1472-2.

WANTED A QUALIFIED TEACHER FOR R. C. S. No. 2, Osogoda. Duties to commence immediately. Apply to William Hurry, Sec. Manolek, St. John P. O. 1472-2.

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Catholic Order of Foresters

Ald. Chas. S. O. Boudault, Chief Ranger of St. Jean Baptiste Court, Ottawa, and Benjamin S. Asselin, Recording Secretary of St. Basil's Court, Brandon, have been appointed Organizers for the Ontario jurisdiction, and are at work at present, in the interest of Catholic Forestry. If 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. R. NEWTON, ONT.

VOLUME XX

The Catholic

LONDON, SATURDAY, J.

STILL HARRING

The Christian Guardian newspaper devoted to the Methodists. For some time we regret to say, it has been of fair-dealing so far as concerns the editor is a bigot, who cannot, or will not, as they are, and who in misreading the copy bear false witness. Any one enough for him to beat the weak position of the Guardian in the jumble of words see his reason for vacillating cheapest infidel can give plausibility to his omnifariousness in the midst of the prophets and—his direct publication. Moreover, impudence to foist his upon Protestants in general, however, that Protestants to the statement in the Pope's mistake of over-ruling and are rejected extreme stand taken authorities has backed ment on its extreme, the reasonable measures," therefore, applaude as confirmation of the p Church in France and of public worship, exaditions antagonistic to of the Church. If the subvert the system of ment of the Methodi editor judge that it is reasonable manner? He so, for he tells us that in France consider "public peace and a in, therefore, prepared the behest of the State religious organization in all that pertains to the Methodists in favor thing, however, certain Christian Guardian is organized atheism. I the haters of God are It approves the principle obey man rather than State is supreme over nothing reprehensible and dishonor of France that Protestants see eye in this matter. But all not court the infamy would fasten upon the not believe the Protads endorse so a policy of Clomenceau policy that is inspired ialism and is destruo sacred to Canadians. venture to say, speaking his self revelation info far from the open m from bias. His article situation compare fa pronouncements in the press, but they are place in a paper edito

NON-CATHOLIC CHRISTIAN G

Among the testimonies however they may re no sympathy with the than, we may cite the well known Presbyter Homphill, of Charlott in the News and Co is the editor in chief other things, "that l Government that the measures have been r bring about separation and State. But it is out foundation. The is for no other purp jection of the Churo control of the State lating to the freed m not the Roman Cath ever, but Christiani.

It does not make the therefore, whether a Pope or not, the fight of the Christian testants have as m struggle, in princip Catholics. The edit Guardian looks upon measures" of the F as contributions to advantage, and conse prais.

Mr. Homphill, ho say that "the desce passed through the must sympathize with elics in their resist

G. M. E. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock at their hall, in Albion Block, Richmond Street. Rev. D. J. Egan President; P. F. Boyle, Secretary.

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