

FEBRUARY 6, 1892.

ARCHBISHOP BEATON.

moment and surveyed the scene beneath him. In one corner stood the constabulary with the loaded weapons which they were unable to use in their hands.

A London paper mentioned in a recent issue that the death of Lord Lytton is the first instance of a British ambassador dying in France during his occupancy of the post.

James Beaton, Archbishop of Glasgow, was ambassador for Queen Mary and King James I. at the French court. He identified himself with the Ligue, which gave great offence to the court, and he fell into disgrace, but on account of his great age he was pardoned by Henry VI.

Beaton's monument, mentioned in the "Seichronicon," bore an inscription of sixteen lines in Latin verse. The Order of Malta was suppressed in 1792 and the property of the commanders sold.

THE SPIRIT OF COURTESY.

Probably many of us have heard the story of the gracious hostess, who, on seeing one of her guests drink from his finger-bowl, used her own in the same way, and then ordered them all removed before the old man could discover his mistake.

"I do not know what is to be done. We might build up a barricade of some kind against the door, tables and chairs and all the rest of it, but I am afraid it would be no use; and we have not armed men enough here to stand the rush of those fellows outside for five seconds."

The Poor King.

The lesson of the crib is opposed to the teaching and philosophy of the world. It is natural for the successful in this life to look with subdued contempt and perhaps suspicion upon the poor.

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The Catholic Increase.

The growth of the Catholic Church in the Protestant countries of Europe is very remarkable. In Holland no reckoning was kept of the religion of the population until 1835. It was a general impression that the Catholics formed but an insignificant minority, and great was the surprise when it was found that the Catholics constituted one-third of the population.

Danger to the Faith.

Are there none who deliberately risk the faith of their children in educational institutions whose whole tendency is agnostic? Are there none who evade, on one pretext or another, Catholic primary or intermediate education for their children; and then send the boy or girl, imperfectly instructed in the Faith, and, logically enough, since indirectly taught to keep it in the background, more than half ashamed of it, into higher educational institutions, where the spiritual life succumbs to the poison, dominant, though subtle, of infidelity?

Liberty.

Father Tom Burke in a burst of eloquence once said: "I speak of human liberty. I thank my God that I am breathing an air in which a free man may speak the language of freedom. I have the right to speak of freedom, for I am the child of a race that for eight hundred years have been martyred in the sacred cause of freedom."

"Our Catholic Young Men."

Our Catholic young men occasionally organize themselves into societies, that are Catholic with a large "C"; and because they are Catholic, the young men get to feeling that they are in some way entitled to a reward for merit; it is incumbent on somebody and everybody to help them along, encourage them, yea, cooile them kindly, else they will pine and again "expose themselves to the many dangers that encompass our youth in the great cities."

It is right for everybody to encourage and lend a hand towards all good things, and Catholic Young Men's societies are decidedly a good thing. But the popular notion that salvation is free should not lead our young men to think that the public's interest in their salvation is greater than their own individual interest.

Born For Heaven.

Archbishop Ireland, in a recent lecture at St. Paul, Minn., in favor of an eight-hour day for work, said: "The laborer is born for heaven as well as for earth, and it is his inalienable right, from which no power of individual or society may deprive him, to fit himself for his future home, and to acquire himself for the present duties which devolve upon him as the creature of God and the heir to paradise. Time must be given to religion if we would have him cultivate his moral life and practice the moral virtues that render him a benefit, instead of a threatening danger, to his fellow-men and the whole social fabric."

Attacked by an Enemy. DEAR SIRS.—About a year ago I had a very bad attack of dyspepsia. For nearly four months I never ate a meal without suffering pain after I had got so weak I could scarcely walk, when one day I saw an advertisement for B. B. B. and thought I would try a bottle. Four bottles cured me completely, and I am now strong and healthy.

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A Poet's Tribute to a Saint.

There where the gentle breeze whispers among the young flowers that blossom over the fields of Europe, not far from that shore where break the waves behind which the big sun sinks at eventide, is the fortunate Calaroga; and there was born the loyal lover of the Christian faith, the holy athlete, gentle to his friends, and terrible only to the enemies of truth.

They called him Dominic. He was the ambassador and the friend of Christ; and his first love was for the first counsel that Jesus gave. His nurse found him often lying on the ground, as though he had said, "It was for this that I came."

It was because of his love for the divine truth, and not for the world, that he became a great doctor in a short time; and he came before the throne of Peter, not to seek dispensations, or titles, or the best benefices, or the patrimony of the poor, but only for freedom to combat against the errors of the world by the Word of God. Then, armed with his doctrine and his mighty will, he went forth to his apostolic ministry, even as some mountain torrent precipitates itself from a rocky height. And the impetuosity of that great flood, throwing itself on the heresies that stemmed its way, flowed on far and wide, and broke into many a stream that watered the garden of the Church.—Dante's Portrait of St. Dominic, quoted by Augusta Theodora Drane, in her "History of St. Dominic, Founder of the Friars Preachers."

Puritanism Played out.

The Anglican Dean of Dunbligh, Rev. D. Williams, in a vigorous address at the Bihy Church Congress, declared that the "religious force of Puritanism is 'played out.'" The Catholic forces now at work can only have one logical result; the next movement must be Catholic or Agnostic. So he says, and nearly all the intellectual observers of the signs of the times are saying the same, not in this country alone but all over the world. And the Catholicity will be no imitation or mockery, but the real old faith. The Dean proceeded to show that Nonconformity was in its death struggle, that it was founded on a negative and organized against evils which no longer exist. So we have it on high authority, and evidently with the imprimatur of the Bishops and Nonconformity are "played out."

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